

D. A. M. Phelps

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DANIEL ARTHUR MCGREGOR.

At the mention of the name of D. A. McGregor, what memories come crowding to the mind! And all of them are sweet and inspiring. I have yet to meet the man who knew him well who did not honor and love him. It is indeed fitting that his face and memory should be kept fresh in our minds.

Up and down through our land, in the pulpits and other spheres of life, there are many who were fellow-students of McGregor, and all speak of him with sincerest admiration. When he came to Woodstock College (then the C. L. I.), many at first wondered at the sturdy, ruddy young man from the country. He had a strong and expressive face which bespoke a noble soul within, but he was so exceedingly and really modest that he could scarcely trust himself to express his opinions with any freedom. But shortly he began to feel more at home in his new surroundings, and then his native strength of mind, and solid and accurate information, the result of careful reading in the Osgoode home, gained for him first the respect, and then the admiration, of all. And as the real spirit of the man became more fully known, he was greatly beloved.

As a student his life was of the choicest character. In his studies he was painstaking and accurate. In the literary societies he easily led the van, especially excelling as a brilliant

essayist and logical debater. In the religious life of the College he was always a positive and elevating force. His every day conduct, so pure and truthful, gave him a vantage ground from which to exhort, to warn, and to encourage.

As a companion he was especially sought after. Many an old student can recall walks and talks most delightful and profitable which they were privileged at times to have with Mr. McGregor. During the hours of freedom from study—from four to six—he was as light-hearted and merry as a boy. He was more than a match for any with his keen but always kindly mirth and quick repartee; or, if his companion had any sorrow or perplexity, he was instantly in the fullest sympathy with him, and ready to comfort, encourage, advise, or, if he thought the circumstances demanded it, wisely and tenderly to admonish. Few indeed have been the students who have so completely won the esteem alike of teachers and fellow-students.

It was not my privilege to be with him in Toronto University; but he was the same there as in Woodstock, only more fully developed. All his powers of mind and heart were still reaching upward. While attending the University he assumed the duties of a pastor. His ideals as to preaching were so high, and he was so conscientious in endeavoring to attain to them, that he had not the time to give to society the attention that he otherwise would. His entire strength was consumed in faithful preparation for the class-room and the pulpit, and in pastoral duties. For although he was carrying a heavy course of study, D. A. McGregor was not the man to enter the pulpit without the most careful preparation of heart and mind for its sacred duties. The people of Whitby and Brooklin, of which churches he had the oversight at that time, bear testimony to his thorough personal work as an under shepherd.

There are those who feel that Mr. McGregor allowed his regular work so completely to monopolize his time that he did not take the relaxation and vigorous exercise necessary to sustain and develop his physical powers. Endowed by nature with a sturdy frame, his muscles strengthened by the exhilarating out door toil on the home farm, he did not seem to realize that any intellectual strain could do him bodily injury. But after years seemed to prove that he had drawn during his student

life too heavily and unceasingly upon his physical resources. At the time, however, neither himself nor his most intimate friends seemed to have any realization of this. He was so bright and cheerful; so eager for work; so free to give to others the sympathy and help which he never sought for himself.

At length the long literary and theological courses were completed, and he was at liberty to devote his whole time and strength to the gospel ministry. With high ideals he entered upon what he supposed would be his lifework. And he had large hopes too. For although he was the most unassuming of men, yet he had some just estimate of his own abilities, accompanied with unbounded faith in the power of the gospel, and confidence in the Divine promises. He had but two pastorates. The one above mentioned, at Whitby and Brooklin, where he was ordained in 1878; the other, in the town of Stratford, from 1881 to 1886. With what earnestness of purpose he threw himself into the work, those who knew the man may well imagine. His pulpit efforts were of the very best quality. He had a logical mind, a keen intellect, a well furnished memory, an exceptional literary taste, an intimate acquaintance with God's word; his own faith was rooted and grounded in the truth, and back of all was a man permeated with the Spirit of Christ and a great heart moved by Divine love. As a pastor, too, he was faithful and tireless. None were overlooked. Strong men found in him a wise counsellor, children a tender guide, and every one a sympathetic friend. He soon became known in the town as a man of power and of pure life, and his influence reached far out into the surrounding country, whither he made frequent excursions with the gospel message. Many instances might be given of his rare wisdom, power, and tact while pastor.

And Mr. McGregor, unlike too many, did not cease to be a diligent student after he had obtained his parchment and left the College halls. His truthful nature sought eagerly the truth. While he might read papers and magazines, he believed that the best and most abiding thoughts were to be found in books. He supplied himself with as many of these as he could procure, and not simply read but mastered them. For years it was his custom to keep steadily at work till one o'clock in the morning, his overstrained eyes aided by two pairs of glasses. To

what good purpose he toiled, those well know who listened as he spoke from pulpit and platform, and afterwards in the classrooms of Toronto Baptist College. For he was not left long in the pastorate, but long enough to prove that he was a master workman in that department of Christian service. A vacancy occurring at this time in the Faculty of Toronto Baptist College, with great unanimity the mind of the denomination turned to the young pastor at Stratford. While, as he himself said, not weary of his first chosen work, yet he was conscious of tastes and talents which made the professoriate attractive to him. Years before, his old teacher, Dr. Fyfe, with that keen insight which always characterized that noble man, had seen in Mr. McGregor possibilities which gave promise of signal service as an educationalist.

As his many friends and the friends of the College saw him begin his work in Toronto, there was a general feeling of satisfaction that one so highly gifted and qualified, a Canadian born, who had constantly breathed the atmosphere and so fully caught the spirit of our Canadian Baptist Church and College life, was to aid in moulding our coming ministry. No one had misgivings as to the quality of the work he would do. He soon proved himself a master in the various departments in which, on account of changes in the Faculty, he was called upon to teach. Successively he lectured in Homiletics and Pastoral Theology, Rhetoric and Oratory, and Mental Science, until, finally, he filled the chair of Systematic Theology, a subject to him most congenial. There was only one higher position in the College. The possibility of its being reached came all too soon through the illness and resignation of Dr. Castle, the esteemed Principal. When the time arrived for the appointment of a successor, with not only entire unanimity but with enthusiasm, the minds of the governing bodies, of the Faculty, of the students and of the denomination at large, turned to McGregor. So quickly had he proved his right to lead our educational work, not only on account of his great mental power, but equally on account of his nobility of nature.

But he was never permitted to perform the active duties of Principal. Divine grace was to shine forth through him in conditions how different! In the fall of 1889 he was stricken

down with paralysis, apparently the result of an injury received months previous while handling a heavy piano. Oh, those long and weary autumn and winter days, alternating between hope and despair! Oh, those hallowed and consecrated days! The lessons that were learned at his bedside are an inspiration and a benediction still. The desire for life was strong within him for the sake of his work and his loved ones; but he was as submissive and trustful as a child. Well does the writer remember him saying one day, "I had far rather lie here as I am and know that God is dealing with me than to be well and strong and not be conscious of His presence." How brave he was! And how he hoped against hope. Never was he more the Christian nobleman than during those last months. Like another Samson he manifested even more strength in his death than in his life. I may not dwell upon the closing scenes. Suffice it to say that everything possible was done to restore health or prolong life. The Board of Governors brought a specialist from New York to see him. Then he went to New York hospital. But it was not to be, and on April 25th, 1890, he went from us. His body was brought to the chapel of the College which he loved so well. There tender and appreciative words were spoken over his coffin before it was laid away in Mount Pleasant cemetery.

It would seem fitting that brief mention should be made of other relationships in which Mr. McGregor stood, and of other services which he rendered. In 1881 he was married to Miss Augusta Hull, of Princeton. As might well be imagined he was a most thoughtful, tender, and devoted husband. What a happy home was that of the Stratford pastor and his wife! Many friends and strangers too were blessed with its delightful hospitality. It was indeed a treat to meet Mr. McGregor at his own table, and to listen to the most entertaining, sparkling, or profound table-talk. He was a model host. And when children brightened that home, new qualities, as eminent and captivating as any seen before, shone forth in the father. With what tenderness he loved his children was shown in a special manner when his bright and only boy died. It was a considerable time before he could trust himself to speak at all calmly of his great loss. And it is impossible to read without tears those deeply tender and

chaste expressions of affection for his wife and children, which are contained in his letters published in his memoir. And as he loved so he was beloved. His children's happiest hours were those spent in their father's company, and his broken-hearted widow had no desire to live after he was gone, and soon followed him into the presence of that King all glorious of whom he loved so well to think and to speak, and of whom he sang with such rare poetic genius.

I must not delay to speak of the signal service he rendered the denomination while Home Mission Secretary. During his pastorate in Stratford and for two years while teaching in the College, he filled this position. With great wisdom, faithfulness, and patience, he gave himself unstintingly to this important work. No church was too small, no pastor too obscure, to demand the best that was in him. And many an hour when he should have been renewing his exhausted energies in much needed sleep he spent in writing letters or in taking journeys to advise, encourage or admonish. Nor may I tell of his influence in our associations and conventions and through the *Canadian Baptist*.

McGregor was a large man indeed. How rapidly he grew, and how earnestly and wisely he wrought, may be inferred when we remember that it was only nine years from his graduation from the University till his death, and in this time, with the full consent of all, he had gained the position of head of the denomination.

But I feel that I am not presenting as I would the worth and work of this truly noble man. In every relationship of life he seems to me to have reached almost, if not altogether, the ideal. As husband, father, brother, friend, as companion and counsellor, as pastor, preacher, or professor; in logical argument or in playful humor, in force and beauty of expression, whether by speech or pen, he was surpassed by none. Had he an equal? It is disparaging none, and doing him mere justice, to say that among us all, his contemporaries, in every position and relationship he was *first*.

"Beyond my praise to-day,

He spurs me yet with his remembered name.

"Captain and Saviour of the host

Of Christian Chivalry !

We bless Thee for our comrade true,
 Now summoned up to Thee.
 We bless Thee for his every step
 In faithful following Thee ;
 And for his good fight fought so well,
 And crowned with victory."

S. S. BATES.

COMPENSATION.

I.

I had a blossom that I lov'd
 More than all flow'rs beside ;
 It bloom'd at morning, but at noon
 It died.

I sorrow'd for my blossom lost ;
 But, while I wept, the earth,
 Made rich by dead leaves of my flow'r,
 To choicer ones, in that same hour,
 Gave birth.

II.

I had a hope so sweet, so sweet,
 Amid the noise and strife,—
 A hope of earth. Its fleeting breath
 Fann'd virtues, panting in their death,
 To life.

EVA ROSE YORK.

GRAND LIGNE EDUCATIONAL WORK.

The Grande Ligne Mission has regularly comprised in its educational work three schools, one in Quebec, another in Coaticook, and the other Feller Institute at Grande Ligne. Besides these schools, the Grande Ligne Board sometimes sends a teacher to such places as Sorel or Maskinongé for the summer months to teach the children of the converts, who are not able to support a school of their own, and who object to having their children brought up in the superstitions from which they themselves have just been delivered, or being subjected to the persecutions that they would certainly receive in the Catholic schools.

The Quebec school, doing primary work, was first opened up in September, 1895, to be a sort of auxiliary to our mission work there. This school is in charge of Miss Carrie Bullock, formerly a teacher at Feller Institute. Up to Christmas, 1895, the attendance was 41 pupils, of whom 20 were either Jews or Roman Catholics.

The school at Coaticook is only partially supported by the Grande Ligne Mission, the remaining support being given by the Eastern Baptist Association. This school was organized a few years ago by Miss Rue Parker, for the purpose of giving better educational advantages to the French and Catholic children of the district. It is now in charge of Miss Kate Stobo, daughter of Rev. E. J. Stobo, known and honored for his services in Quebec. Last year the number enrolled in this school was 88, of whom 26 were Roman Catholics. This year up to Christmas, 1895, the attendance was 60, of whom 22 were Catholics, 14 being French and 8 Irish. This school is becoming well known among the Catholics, and is very highly spoken of by those who send their children to it. That it has a positive religious influence is shown by the fact that the priest has preached against it, and forbidden his people to send their children to it. The only effect his preaching has had, however, so far, has been to take away one French boy, whom he promised to send to Ottawa to be educated for the priesthood, if he would attend the French school for another year. Miss Stobo writes that a good many of the parents have spoken to her about the hymns

and the texts of Scripture which she has taught the children. They say they are very beautiful, and they like to hear the children repeat them at home.

The most important of our schools, however, is Feller Institute. The purpose of this school is, (1) to give an education to the children of our French Protestant converts, who have no other means of getting it in Protestant schools; (2) to evangelize both Protestant and Catholic children, young men and women who come to the school; (3) to seek out and train as far as we can young men suitable and capable for mission work. Nearly all our present missionaries and mission workers have come from the students of this school, and unless unexpected outside help arrives, we believe that most of our future workers will come from the same place.

At Feller Institute there are to be found yearly from 125 to 135 pupils, who come from all parts of Quebec, a few coming from the New England States and Eastern Ontario. From ten to fifteen per cent. of these students are Catholics; about an equal number are of English origin, and the remainder are French Protestants. Thus it will be seen that the *Grande Ligne* Mission has under the direct, personal and daily supervision and influence of its teachers from 250 to 275 pupils per year, of whom nearly twenty-four per cent. are Roman Catholics. This influence we believe is of the best Christian character, and who can tell what splendid fruitage it may produce in the coming years?

At Feller Institute, which is our only residential school, the English students all pay the full fee of twelve dollars per month for tuition and board. The French are required to give all that we believe, upon investigation, they or their parents are able to pay. Some few pay the full fee. In age the pupils vary from thirteen to thirty years. They are drawn from all classes of society, but the same requirements are made of all, and no privilege is granted to one that is not under similar circumstances granted to all.

In intellectual training our pupils range all the way from the alphabet to the entrance into the university. Some young men of twenty or twenty-five years of age are just beginning to learn to read in their own language, having never been to school

until they came here. This year in fact we have sixteen pupils between thirteen and twenty-eight years old, who would be classed in the lowest reading class in Ontario public schools. Five of these would average twenty-three years of age. Some of them can speak passably well both English and French, but cannot read except the very smallest words in either language. On the other hand, there are annually about twenty-five pupils here studying Latin, and about ten in Greek, which number we think will compare very favorably with that of the pupils in these subjects in many of the Ontario High Schools. This year we have five students who are preparing to write on the university entrance examinations next June. There are six others preparing for teacher's certificates, or to enter some theological college next year. These will compare very favorably as a whole with the Ontario High School pupils.

In the higher classes in English, French, and Mathematics, the number of students is much larger than those above given, for the reason that all pupils are required to take these subjects, while only those who intend to take a more extended liberal education, or are preparing for some examination, study Latin or Greek.

As most of our students go to McGill University, the amount of work done in English, Classics, and Mathematics is largely determined by the requirements for entrance there. At the same time we do not confine ourselves to the limits set by McGill. In English we add to its required work the critical study of at least two standard poetical works. In Mathematics, three books of Euclid, and Trigonometry are added. In Latin extra work is done in Bradley's Latin Prose, and sometimes a book of Cicero. In Greek we add one book of Homer's Iliad, and Arnold's Greek Prose, while in French nearly three times the required amount of work is done. We do this extra work in these subjects in order to give our students who may enter McMaster University, where the entrance standard is higher, a better chance to compete with those who enter there from Woodstock and Moulton Colleges.

Instruction in the Bible is not neglected. There is one class a week in Bible Controversy, on subjects on which the students are likely to come into conflict with their Roman Catholic neigh-

boys. Another class a week takes up the New Testament doctrines. Another meets three times a week to study New Testament History in French, and there are three more classes, two French and one English, meeting three times a week each, in Old Testament History. Besides this daily class-room work, the religious life of the school is still further developed by the chapel service every morning before classes begin, prayers every night at the close of study hours, the general prayer-meeting every Wednesday evening, the boys' and girls' separate prayer-meetings every Saturday evening, Bible-classes studying the International S. S. lessons every Sunday afternoon, and morning and evening services in the church every Sunday. Regular attendance upon these services is required of all pupils, both Catholic and Protestant.

The teaching in some of the primary subjects, such as geography, dictation, reading, and the lower classes in arithmetic, grammar and history, is done in both French and English. This makes the work in these subjects double what it is in most schools. British and Canadian history and hygiene are taught altogether in French, while Latin, Greek, Geometry, Algebra, and the higher classes in arithmetic are taught entirely from English text-books.

There is provided also a good course in music that takes the entire time of one teacher and an assistant. There are, however, two subjects usually taught to some extent in High Schools that are altogether left out of our course, viz: German and the Sciences. There has been as yet, on the part of our students, no call for these subjects. If they were required of us, we should be compelled to engage another teacher, for our present staff is already heavily overloaded. Painting and drawing also find no place in our school.

Feller Institute differs very much from other schools in the amount of manual labor required of the pupils. All boys and girls have to take the entire care of their own rooms. They have in turn also to sweep and dust their respective buildings, dormitories, halls and class-rooms every morning. The chores at the barn, maintenance of fires in the furnaces, cleanliness and order of the grounds, shovelling of snow and many other odd jobs are the work of the boys. The girls are kept from posing

as mere fine ladies of society, too nice to work, which (neuter gender) we hope none of our girls may ever become, by being required in different bands to wash the dishes, and do the ironing for the whole school every week. In the case of some students this kind of work is taken in partial payment for their tuition and board here.

The total annual expense of Feller Institute is about \$7,000, of which over \$4,000 is covered by the receipts from the students. Our endowment fund furnishes \$1,000, and about \$800 is provided in the shape of scholarships. This leaves about \$1,200 to be taken from the general funds of the mission.

To the successful work of our mission schools there are many hindrances. One is the natural carelessness and indifference of the parents, many of whom do not know the value of even a common-school education. They have managed to get a scanty living without an education, and they think their children can do the same. Consequently, they will keep their children at home in the spring and fall on the least excuse, while they will not think of sending them to school if there is any work for them to do on the farm. Many parents also fear that their children will be estranged from the life of the farm by sending them away from home to school. This fear is not altogether groundless, for students, after spending a few years here, are often not content to settle down to the monotonous and unprogressive life of farming, as it is carried on in this province. Many of our young men, therefore, have had to fight their own way, sometimes against their parents' will, to earn a little money in advance every summer in order that they might get a little education during the winter. There are others who would gladly do the same, but they are kept at home doing chores all winter, without pay and without schooling, until they are twenty-one years old, victims very often to the selfishness rather than to the poverty of unenlightened parents. These we are glad to have come to us, for they make our best students, and there are many bright examples among them, that have done honor to our school, and to French Protestantism. French Catholics also, besides fearing for their religion, are afraid that their children will lose their national character and become Anglicized. This fear, however, we overcome by giving them a

better training in the French language than they can get in most of their own schools.

Our English friends sometimes criticise us for receiving students for so little money, or for less than the cost of their education. In other words they say that our fees are sometimes so low that it amounts to paying the pupils to come to the school. In some cases this is true. But do not our missionaries do the same thing among the Telugus? And what is their excuse for so doing? Again, why is it that we have a large endowment for McMaster University, Moulton and Woodstock Colleges, and that students can there get an education at less than its actual cost? Is it not that more of our Baptist young people than could otherwise do so may become enlightened, intelligent, Baptist Christian citizens, and a means of enlightening others? A worthy object, surely. Very well then! Can we afford that the children, young women and young men who come here, many of whom have to strive a good deal harder to earn the means to come to school at all, than young men in similar circumstances in Ontario, can we afford that these shall always remain the same agricultural and commercial, social and political, religious and moral incubus to our country that their ancestors have unfortunately been? Can we allow them always through ignorance to endanger the freedom and progress of all Canada, as their fellow-countrymen are doing at the present time? The very asking of these questions should be their sufficient answer.

But let it be remembered that we are not pauperizing our students. So soon as it becomes evident that any pupil is not taking advantage of the opportunities here offered, or that he expects help without any effort on his own part, so soon are our doors closed to that pupil. We try only to help pupils to help themselves, and if they will not, our help ceases too.

But little more need be said. Our work will stand on its merits. If any one is still incredulous, let him visit the school, and examine closely into its work, and we are confident he will be both surprised and delighted with the result of his investigation.

E. NORMAN.

A TRUE IDEAL OF EDUCATION.*

Mr. Chairman, Members of the Faculty, Fellow-Students and Friends,—I am to speak to you to-night on a true ideal of education. Does this topic seem threadbare and worn with age? Then let the great importance of the subject be the plea that will justify its choice.

Looking back along the line of history, I find that in every nation that has attained to any prominence in civilization, there has been an educational system of some sort. Even in Egypt, which was one of the oldest if not the very oldest of the ancient empires, there was an educational system so thoroughly organized that it could be said of Moses, 1,500 years before Christ, that he was trained in all the learning of the Egyptians; and when God wanted a statesman to give laws to His people, it was not some wandering and unlettered shepherd but this Egyptian-trained lawyer, whom He appointed, ordained and commissioned to assume the office and perform the task.

I find also that those educational systems were centered about certain ideals to which the systems themselves were conformed, and for the securing of which the educational methods were directed. A few examples will illustrate:

In the Confucian system, which prevails to-day in China, the whole aim of education is the Civil Service. There is no country where students are more diligent or painstaking, or where a larger number present themselves at the tri-annual examinations, but the one thought of each and every candidate is that the obtaining of a degree will be the passport to one of the many offices in the gift of the government.

The system of which Buddha was the founder had in view not the uplifting but the annihilation of the individual. Life, according to his teaching, is only evil continually; and the supreme purpose of all effort should be the blotting out of personality and the sinking of existence in undisturbed Nirvana, absolute quietude, and self-effacement.

The Grecian idea was more material and more practical. There the State was everything and the citizen existed only for

*Founder's Day Address at McMaster University, 1895.

the State. For the State he was born, for the State he lived, for the State he died. Living or dying he belonged to the State.

The Roman thought was military. Rome went forth conquering and to conquer. One by one the countries surrendered to Roman arms until the city of the Tiber ruled the world. It was natural then that to the Roman the one object of life should be conquest, and the ideal man should be the soldier. To this end was Roman education. To march and countermarch, to stand in the cohorts and handle the pilum and the sword, this was the ambition of every Roman lad.

These ideals, so far as they went, were praiseworthy. The Civil Service needs trained officials. The repression of the individual is wise and safe. Citizenship in any state is important. Conquest is worth striving for in any department of life. But the weakness of all these systems is their one-sidedness. They are all of them partial in their application, and all of them together would not produce anything more than a man entirely earthly in aim and method of life. There is in them nothing of aspiration or up-reaching. There is in them no recognition of anything higher or nobler than the powers of this world, and in the case of Buddhism there is a shrinking from even these, and a desire to find refuge in complete forgetfulness. But any system of education that is to be world-wide in its application, that is to make for the highest good of the state and for the truest development of the individual, must include all that these systems included and more. What then is a true ideal of education? It is the cultivation of the whole being of the student so as to develop the very best of which every student is capable bodily, mentally and spiritually. Nothing less than this will be a true ideal of cultivation, and this ideal if realized will satisfy all the demands of society, the state and the individual.

Have we any pattern or model to which we may conform in our pursuit of this ideal? Certainly. Long ago there lived in Palestine a man who was the embodiment of human nature in its highest form. Physically he was perfect, being free from all taint of disease and all bodily weakness. Mentally he was marvellously keen, intuitively perceiving the truth of all questions however shrouded in the fogs of casuistry, without going through the slow process of argumentation. Spiritually he was

so highly developed that he lived and moved and had his being in a region to which the saintliest of all ages have never reached even by the most arduous toil. Here then is an example of the very best of which human nature is capable, and here is the incarnate ideal to which every true system of education will strive to attain.

It will be evident then that the education for which I plead is Christian education. We hear much in those days of a rallying cry "back to Christ." Whatever this may mean in theology it certainly is true in education, and the truest system will be that which produces the most Christ-like character.

If this definition is valid, it will bear the test of being applied to details. Can we teach Mathematics in this spirit? Why not? What are the Binomial Theorem and the Differential Calculus and the Laws of Kepler but the methods by which Christ wrought when he made the worlds? Can Science be so taught? Assuredly. What are we doing when we study Geology but, as Hugh Miller expressed it, walking in the "footprints of the Creator?" and what is the science of Astronomy but as one said as he sat at his telescope, the "thinking of God's thoughts after him?" Can we teach Philosophy thus? Yes verily: and only as it is thus taught, will Philosophy have any profit. Vinet, the Swiss theologian and philosopher, declares that Philosophy is concerned about three questions—Whence? How? Whither? Has philosophy by searching found an answer to these? Let the speculations, the theorizings, the disputings of the various schools of philosophers from Thales to Hegel and from Hegel to Herbert Spencer, bear witness to their failure. But back to Christ let us go, as did one who sat at the feet of the philosophers of his day, and who turning from them found in the Teacher of Nazareth the answer which he penned in Romans 11: 36—"For of Him (Whence), and through Him (How) and to Him (Whither) are all things," and in that brief sentence we have the answer to the profoundest problems of philosophy.

In view of the fact that philosophy is being taught in our own land in such a manner as to undermine the very foundations of evangelical truth, we have reason to congratulate ourselves that the chair of Philosophy in this institution has been and is now occupied by a Christian teacher who is loyal to the

truth as it is in Christ. Here then we have an educational process that will lift men to the highest development of which they are capable, and enable them to respond to all the demands that may be made upon them in society and in the state. Here we have an educational system including all that other systems have contained, and adding to them an attachment of our life to the source of all being. Here we have an educational ideal that will not have finished its work in us until we are all brought from step to step to the fulness of the stature of Christian manhood and womanhood.

P. K. DAYFOOT.

Students' Quarter.

PAUL'S CONCEPTION OF THE GOSPEL MINISTER.

The interest of the New Testament centres, for the most part, about two characters—one, the despised and rejected Nazarene, the other, a young man who, when the new teaching entered the synagogue of Cilicia, opposed it with all the bitterness of a Pharisee of the Pharisees. A murderer of Stephen, a persecutor of the Christians, he is met by the Lord Jesus Christ, his opposition crushed to the ground, his heart filled with a high and holy purpose, and his talents employed in preaching "the faith of which he once made havoc." It is hardly possible to exaggerate the extent, the importance, the permanence of the services which were rendered to Christianity by Paul of Tarsus. He is the great example of a true minister of the gospel. In the Acts of the Apostles and in his own Epistles we get glimpses of his heart and are able to comprehend something of the ideal of a gospel minister which found a place there. Lofty it was in very truth, but as we consider the man may we not say that he attained it?

The purpose of this paper is to examine the life and writings of the Apostle to the Gentiles, and, by an inductive study

to re-construct, imperfectly it may be, Paul's general conception of the ministry. There is no figure in any age which so deserves to be set up as a model for Christian ministers, and there is no pastor who so clearly apprehended God's thought of the ministry which he had "received of the Lord Jesus Christ." Let us examine then Paul's idea of

I. *The Minister as a Man.*—On two different occasions Paul specified at considerable length the qualifications of a minister of Jesus Christ. The first passage is I Tim. 3: 2-7—"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." So when Paul directs Titus to ordain elders, he gives the same directions almost to a word—"If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 6-9. He urges Timothy to be "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity; and he himself is so conscious of being without reproach that he exhorts the Philippians as follows:—"The things which ye both learned and received and heard and saw in me, these things do, and the God of peace shall be with you." It would seem from these passages that any disciple of Christ, of blameless manners and pure character, meek, forbearing, temperate, sober, just, holy, thoroughly attached to the doctrines of the gospel, having a natural gift for teaching and having some experience in the Christian life—not a novice

—has the qualifications for the ministry according to the Pauline standard. So much for personal character and gifts. The apostle requires more than this. He regards

II. *The Minister as an Apostle.*—We use the word in its primary sense, “a sent one.” He is a “minister of Jesus Christ.” How came he to “minister unto the Lord?” Did he thrust himself into this sacred calling, was he constrained by others, or is he “a chosen vessel?” There seem to be two marks by which the candidate for the ministry may know that preaching the gospel is his life work. The first of these is

a. *The subjective call*—Paul speaks of himself as “a called apostle,” “separated unto the gospel of God.” In Damascus Ananias had said: “Brother Saul The God of our fathers hath appointed thee to know his will, and to see the Righteous One and to hear a voice from his mouth, for thou shalt be a witness unto all men of what thou hast seen and heard.” Before Agrippa Paul represents Christ as declaring that he had appeared to him “to appoint him a minister”; and therefore in writing to the Galatians he tells them that he has been “called through His grace” to preach Him among the Gentiles. He speaks of Archippus as receiving the ministry in the Lord, and warns the elders at Ephesus to take heed to the flock over which the Holy Ghost had made them overseers. So conscious is he that the minister is a “called” man that he cries “How shall they preach except they be sent?” and so intense is his conviction that he is “separated unto the gospel of God” that he pours out his heart to the Corinthians in the burning declaration:—“Though I preach the gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”

But may not the preacher be mistaken as to his call? May he not be in error regarding his motives and overrate his capacity? There is another evidence by which a man may be assured that he has not mistaken the voice of God, viz:

b. *The call of his brethren*—Whether Paul was ever ordained as a minister of the gospel, during the early years of his preaching career, is uncertain. To the Galatians he writes as “an apostle not from men, neither through man but through

Jesus Christ and God the Father." It is certain that he was designated as a missionary. "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered unto the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' Then when they had fasted and prayed, and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost went down to Seleucia and from thence they sailed to Cyprus." Here then we have the church, under the direction of the Holy Spirit, setting men apart for a special work. As we follow the history of the gospel among the Gentiles, we find Paul on the return trip of the first missionary journey appointing "elders in every church," and in the closing years of his life exhorting Titus to appoint elders in every city of Crete. He warns Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," from which we gather that ordination was by the eldership. So important did Paul consider the work, and so many were the dangers of unworthy men entering the ministry that we find him advising his son in the faith to "lay hands hastily on no man." To sum up—Paul holds to a personal divine call to the work, in the necessity of the ministry to the life of the church, in publicly accrediting the minister of Christ by the laying on of hands, and in exercising great care as to those who are thus accredited.

We now proceed to consider

III. *The Minister as a Preacher.*—In the letters to Timothy Paul speaks of "the gospel whereunto I was appointed a preacher and an apostle and a teacher," or as the words may read, "a herald, a sent one and a teacher." As an apostle he occupied a peculiar relation to the Lord Jesus Christ, standing side by side, though "born out of due time," with the fishermen of Galilee whom Christ chose "to be with him, and that he might send them forth to preach, and that they might have authority to cast out devils." For the sake of convenience we shall consider heralding and teaching as two aspects of the same

work, and shall characterize them as what is commonly called preaching, and to this work we believe Paul thought every minister of the gospel is called. What then is

1. *The preacher's theme?*—In Damascus Paul preached that Jesus is the Christ, the long-looked-for Messiah; in Antioch of Pisidia his first sermon centered around the resurrection; in Ephesus he calls the elders to witness: "I shrank not from declaring unto you anything that is profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." Before Felix he reasons of "righteousness, temperance and the judgment to come," and tells Agrippa, "I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that Christ must suffer, and how that He first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles." In the Roman prison the old man preaches "the kingdom of God and teaches the things concerning the Lord Jesus Christ," and in view of the headsman's axe charges his own son Timothy to "preach the word." He writes to the Corinthians: "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas"; furthermore, he proclaimed "Christ Jesus as Lord." So earnest is he in defending this gospel that he cries out, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1: 9). In one word the preacher's message is "the things concerning the Lord Jesus Christ."

So much for the message. What then should be

2. *The preacher's purpose?*—Paul appears to regard it as two-fold:

a. *The salvation of sinners*—His message to both Jews and Greeks was "repentance toward God and faith toward our Lord Jesus Christ," and in Iconium he "so spake that a great multitude of both Jews and Greeks believed." He tells the Corinthians: "To the weak I became weak that I might gain the weak; I am become all things to all men that I may by all means *save some*."

His "heart's desire and prayer to God for Israel is that they may be saved;" and concerning the Galatians he writes: "We also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth the word of God," and deplors the fact that Judaizing teachers "forbid us to speak to the Gentiles that they may be saved." His thought of the world is, "All have sinned and come short of the glory of God"; his thought of atonement, "While we were yet sinners Christ died for us"; his conception of the medium of salvation, "Believe on the Lord Jesus Christ and thou shalt be saved"; his purpose in heralding the message, to "save some." But the gospel preacher is not content with merely heralding Christ as a Saviour who frees from the penalty of sin; he labors that he "may present every man perfect in Christ." Col. 1: 28. This leads us to consider Paul's view of

b. *The edification of the saints.*—To the Apostle the newly regenerated soul is a "babe in Christ" for whom milk and not strong meat is the appropriate food; but to "the full-grown" (1 Cor. 2: 6) he teaches "God's wisdom in a mystery." It will thus appear that to "feed the flock of God," to "rightly divide the word of truth," is a work requiring superior knowledge and skill. The gifts of the ascended Christ to the Church were for the "perfecting of the saints, unto the work of ministering unto the building up of the body of Christ," and one of the essentials in a bishop Paul declares to be aptness to teach. He exhorts Timothy to "give heed to reading, to exhortation, to teaching," and tells him that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." He believed that "great is the mystery of godliness," and his letters to the churches are occupied with the profoundest problems of human life. He is "a debtor both to Greeks and Barbarians, both to the wise and to the unwise," and in his letters does not neglect the "deep things of God," but dwells upon them so that Peter is obliged to confess that in the writings of his beloved brother Paul there "are some things hard to be understood." Though "not many wise after the flesh are called" into the Kingdom,

though slaves compose the principal element in the early church, when Paul would write to the Romans, his letter is characterized by strict logic and lofty ideas; and when he would warn the churches against false teaching, he sends out a circular letter, generally known as the Epistle to the Ephesians, marked by involved sentences and profound mysticism. What a commentary upon the modern clamor for simplicity in preaching! The Epistle to the Romans is not simple; the letter to the Galatians is not simple, nor is that to the Ephesians; yet these letters were read to the assembled churches composed, though they were, of the poor and ignorant and despised of this world. "We speak wisdom among the full-grown, yet a wisdom not of this world. . . . but we speak God's wisdom in a mystery. . . . which things we also speak not in words which man's wisdom teacheth, but which the spirit teacheth, comparing spiritual things with spiritual" (1 Cor. 2: 6-13), "admonishing every man and teaching every man in all wisdom that we may present every man perfect in Christ" (Col. 1: 29). It is thus very evident that gospel preaching must be marked by profundity as well as simplicity; that the flock must have not milk only but strong meat also; that the whole counsel of God must be declared if the hearers are to be "filled with the knowledge of his will in all spiritual wisdom and understanding." It is very interesting, therefore, to note the relation of theological to moral teaching in Paul's epistles. The first half of his letters is generally occupied with doctrinal statements, the second with moral exhortations. To Paul Christian morality was emphatically a morality of motives. The whole history of Christ, in the great features of his journey from heaven to earth, and from earth back to heaven again, is a series of examples to be copied by Christians in their daily conduct. The commonest acts of humility are to be imitations of his condescension, and the ruling motive of love in their relations to others to be the recollection of their common connection with him. The doctrines thus become living fountains of motives for well-doing. After such teaching no wonder Paul can write to the Colossians: "As therefore ye received Christ Jesus the Lord, so walk in him, having in him your root, and in him the foundation on which ye are continually built up; persevering steadfastly in your

faith as ye were taught, and abounding in thanksgiving." Col. 2: 7.

And now a most delightful phase of our study is presented:—

IV. *The Minister as a Student.*—The materials, however, are very fragmentary. Before we proceed to examine them let us think of the age in which the great apostle lived. Never was the cultivation of the intellect and taste carried to higher perfection. The poets and orators, the historians, sculptors and architects of this heathen world, are, to the present day, our acknowledged masters. And this tremendous force was all arrayed against the Church of Christ. Yet God chose "the weak things of the world to confound the mighty." In Corinth the man of "much learning" (Acts 26: 24) spoke "not with excellency of speech or of wisdom proclaiming the mystery of God." His was the simple story of a crucified Messiah, with no "persuasive words of wisdom" to embellish it. Nevertheless, here and there in his Epistles we catch glimpses of his thought of the preacher as a student. To Timothy he writes: "Until I come apply thyself to public reading, exhortation and teaching. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Let these things be thy care; give thyself wholly to them; that thy improvement may be manifest unto all men." I Tim. 4: 13-15. It is very evident that faithful preparation for the public services of the church is counted by Paul a prime essential to success in the ministry. Timothy is again exhorted: "Be diligent to present thyself unto God as one proved trustworthy by trial, a workman not to be ashamed, declaring the word of truth without distortion." II Tim. 2: 15. The scriptures are "profitable for teaching, for confutation, for correction, for righteous discipline; that the man of God may be fully prepared and thoroughly furnished for every good work." II Tim. 3: 17. Here it is clear that the minister of the gospel must be acquainted with the Word of God in its multiplied applications to the needs of men, and such knowledge involves hard study. No man can declare the Word of God without distorting it unless he has entered into its spirit and understands the relation of part to part.

It would not be difficult to found a presumptive proof of Paul's own practice in this matter from the wonderful acquaint-

ance with the Old Testament which he shows in his writings, and from his ability to combat the errors of Gnosticism when they appeared in the churches. His epistles are always marked by intellectual vigor and acuteness. Nothing weak ever came from his pen, and the presumption is that, all his life, he was a student in every sense of the word. A most pathetic picture is presented in his last letter. He has been sentenced to death, and the old man shivers in a gloomy cell in the Roman prison. He writes Timothy: "The cloak that I left at Troas with Carpus bring with thee; and the books, but especially the parchments." The cloak to warm him, but why ask for the books? Do we not see here a flash of student enthusiasm in "the prisoner of Jesus Christ"? We prefer to think so. Both presumptive evidence and actual statements show that Paul believed that the minister of Jesus Christ should be a diligent student.

But it is as a pastor that Paul reveals to us his heart. The good old man almost seems to talk with us as we read his letters to the Corinthians, the Galatians and the Philippians. What tenderness and fidelity and zeal we see in the apostle of Jesus Christ! Let us gather up the passages which reveal his conception of

V. *The Minister as a Pastor.*—In the outset we must draw attention to the fact that, what, in our day, is popularly called pastoral work, was almost unknown in the apostolic age. It is true that at Ephesus Paul taught publicly and "from house to house" but pastoral visitation, as we have it, is a product of the ages. If, therefore, we should appear to neglect this side of the pastor's work, it will be remembered that an inductive study of the Epistles does not yield materials for such a treatment.

What is Paul's thought of a Christian pastor? He is appointed to "take care of the church of God." How shall he perform his work so as to win His praise? (I Cor. 4: 5). It seems to me that Paul based the outer life upon the inner, and that it is beyond question he thought that the pastor's private life should be characterized by

1. *Prayer.*—Let us see his own fidelity in this matter. "God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers, making request, if by any means now at length I may

be prospered by the will of God to come to you." (Rom. 1: 9). "I cease not to give thanks for you, making mention of you in my prayers." (Eph. 1: 16). "Always in every supplication of mine on *behalf of you all* making my supplication with joy." (Phil. 1: 4.) How much is involved in these statements we can only guess, but it does appear that the Apostle to the Gentiles laid the case of each church before the Lord, yea more than that—every member found a place in his desire and prayer to God. He exhorts the Ephesians to "supplication for all the saints," and we cannot believe that he would ask others to do what he himself failed to do. The great heart of Paul beat with the warmest solicitude and love for every member of his flock, e. g. : the incestuous person at Corinth, Euodia and Syntyche at Philippi, Archippus of Colosse, Onesiphorus at Ephesus and the multitude of persons at Rome to whom he sends greeting. He lived in the atmosphere of prayer—prayer for himself, prayer for the churches, "prayer for all the saints." The prayer life is of necessity secret, and the glimpses which we get in the Epistles give only the faintest clues to the tender persistence of the Apostle in his supplications before the throne. We can well believe that those whom he admonished "night and day with tears" were the subjects of many an earnest petition in the prophet's chamber. May we not say that the tearful admonition was likely preceded by tearful petition, and that the tenderness of soul with which he approached his people was an outcome of his secret communion with the Father. We cannot enter into the secret chamber and discover what transpired there; we know not "the strong crying and tears" which its walls witnessed; we are unacquainted with the language in which the overburdened heart of Paul carried its care and sorrow to Him who put him into the ministry; but this we do know that no one ever became a prince with men unless he first was a prince with God. The Apostle of the Gentiles was, beyond doubt, a princely workman. We believe, therefore, that he won his coronet in the secret chamber; and there too must every minister of our own day win his most glorious victories.

Another distinguishing trait of character found in the gospel minister claims our notice. Paul believes that he should be
2. Earnest and faithful—Here again we can examine only

the merest fragment of the evidence. In his farewell address at Ephesus he says: "wherefore I testify unto you this day that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which He purchased with his own blood. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." Consider the affirmations made here: Every man has been admonished with all tenderness; the work has been continuous, "night and day"; the whole counsel of God has been declared, whether it is pleasing or not; and therefore Paul is free from the blood of all men. What pastor can say as much with a clear conscience? Too often our language is, "Oh that I had been more faithful!"

An elder or bishop, Paul believed, is a ruler of the flock. He is placed over it "in the Lord," (II Thess. 5: 12); he has the right to "reprove, rebuke and exhort," (II Tim. 4: 2), and to do so "with all authority," (Titus 2: 15), because of the divine message he bears; he is to "command and teach," (I Tim. 4: 12), and "the elders that rule well" are to be "counted worthy of double honor," (I Tim. 5: 17). As a consequence we have Paul rebuking incest, faction and profanation of the supper at Corinth, heresy in Galatia, strife at Philippi and idleness and gossip at Thessalonica. Yet while all this is so, the tone of Paul's letters is always that of loving appeal. Listen to some scattered sentences from the letters to the Corinthians: "I write not these things to shame you, but to admonish you as my beloved children. For though you should have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel. I beseech you, therefore, be ye imitators of me." "Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men." "We are ambassadors, therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ be ye reconciled to God." Or hear this touching appeal to the Galatians: "My little children, of whom I am again in travail until Christ be formed in you,

yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you." When we remember that these words proceed from a soul bursting with a sense of wrong, and recall the difference between the greeting in this Epistle as compared with those to other churches, we can feel the wondrous tenderness of the Apostle's heart. He begins with a brief, plain address, "To the churches of Galatia," and then breaks at once into the subject of which his mind is so indignantly full: "I am amazed that you are so quickly shifting from Him who called you into the grace of Christ into a different gospel, which is not merely another, only there are some who are troubling you and wanting to reverse the gospel of Christ. But even though we or an angel from heaven should preach contrary to what we preached unto you let him be accursed." Yet the soul that can be stirred to its very depths with indignation on account of disloyalty to Christ, can also at the same time fathom the deeps of tender solicitude and love for the erring ones. In Paul's ministry we behold a blending of authority and gentleness, and the balance is always true. He labored to present every man "perfect in Christ"; in season, out of season, publicly and from house to house, rebuking sin and beseeching in Christ's stead, he carried on his work. He loved Christ, he loved the truth, he loved souls, he was true to his mission, and free from the blood of all men. God make us such pastors!

Our study of the minister as a pastor has been very imperfect indeed. We cannot leave the subject, however, without considering the pastor's claims upon his flock. He has

3. *The right to the loyal support of his people.* He is to be esteemed "very highly for his work's sake." As the pastor he is the director of the church's activities and has a right to expect his people to rally round him in his endeavor to carry forward the banner of our Lord. Paul says: From Thessalonica the word of the Lord sounded forth "not only in Macedonia and Achaia, but in every place their faith to Godward is gone forth." In his letter to the Philippians he speaks of his "fellow-workers" in that city, and in writing to Colosse he requests the Christians to pray that God "may open unto him a door for the word." The spirit of the Pauline teaching is that the people are to be imitators of the pastor, that they are to copy his

enthusiasm and zeal in pushing forward the cause of Christ ; that the things they have learned and received and heard and seen in him are their model (Phil. 4 : 9), even as Christ is his ; that they are to pray not only that opportunities of advancing the interests of the Kingdom may be multiplied, but also to respond to the apostolic appeal for a personal interest in their petitions, because the preacher's success is measured by the faith of the people (1 Cor. 11 : 15-16). In his work the people are to relieve the pastor of financial burdens, for "the Lord hath ordained that they which preach the gospel should live of the gospel. They are to consecrate themselves and their substance to the promotion of the Kingdom of Christ, and complete on earth the work which He came from heaven to accomplish.

We have reproduced but the merest outline of the wondrous picture of a Christian pastor drawn by the master hand of the greatest minister that ever carried the message of glad-tidings to sinful men. The real beauty of the picture is found in those delicate strokes of the brush which only he who has the artist-soul can give. We feel that our sketch is poor and feeble and faulty as we place it alongside of the original ; yet, we trust, it has been drawn with some appreciation of the conception which filled the heart of the master-painter. Our next subject is of a vastly different nature:—

VI. *The Minister as a Hero.*—The ministry of the gospel appeals very strongly to the heroic in human nature. The great Apostle to the Gentiles is one of the most striking examples, on the page of history, of fidelity to duty in the face of certain death. His intrepidity manifests itself

1. *In pulpit fearlessness.*—Perhaps the most remarkable example of this trait of character is seen in Paul's conduct before Felix. His audience consisted of a Roman libertine and a profligate Jewish princess, yet he was faithful in delivering his message. He discoursed of "righteousness, temperance and judgment to come," and with such power did he present the truth that the vile wretch, whose career in Palestine had been marked by treachery, savagery, avarice, private murder and public massacre, "trembled" before "the prisoner of Jesus Christ." When he spoke before Agrippa, he did not shun to tell the story of Him who was crucified on the charge of laying

claim to the Jewish crown. So anxious was he that he should be faithful in heralding the gospel that he requests the Ephesians to pray on his behalf that utterance may be given him in opening his mouth to make known with boldness the mystery of the gospel, for which he is an ambassador in chains, that in it he may speak boldly as he ought to speak. Eph. 6: 20. Even in Rome where we might expect him to cease from his labors, he discourses with the rough soldiers until the glad-tidings are known through "the whole prætorian guard." To rebuke the sin of his jailers might involve increased suffering, yet the old man concerned himself not with that but with the message. It is not surprising, when we remember that his life was spent in proclaiming the gospel amongst those who were bitterly opposed to it, to find him writing to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke exhort, with all long-suffering and teaching." As a trustee he is to give to his fellow-men what God has committed to his charge (1 Thess. 2: 4); as a steward he is to set the Living Bread before them, and urge the starving multitudes to eat and live; as an ambassador he, in Christ's stead, is to beseech the rebellious sons of men to be reconciled to God. In fulfilling his mission he must of necessity speak plainly, he must needs give offence, but his judgment is with the Lord. For Christ's sake he must dare to be faithful even at the cost of ease and popularity.

But the heroic spirit of the gospel minister manifests itself at another point.

2. *In controversy* he shows whether or not he has backbone. In our day we hear a great deal about Christian charity, and we cannot have too much of it, but charity does not involve striking hands with errorists. Paul "resisted Peter to the face because he stood condemned," and his language is rugged and fearless. He was not particularly careful about hurting the feelings of the Judaizing teachers in Galatia when he wrote: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." He left Timothy at Ephesus to combat heresy in the church there (II Tim. 1: 3), and he tells

us that heretics are to be excluded from fellowship (Titus 3: 10). All this involves heroism on the part of the minister. His own feelings are not to be taken into consideration. He may believe in the sincerity of the erring brother and in the genuineness of his piety, he may be attached to him by the tenderest ties of friendship, it may mean the tearing of his very heart-strings to condemn his friend's course, but the minister of Christ is "set for the defence of the gospel." The cause of truth demands that error shall be exposed and attacked, and in doing this the Christian preacher may suffer the keenest pain, for it often involves misjudgment, severed friendships, persecution and mental distress. To face such consequences the man of God must have the heroic spirit, or he will falter in the performance of his duty.

Once more we behold Paul's heroic spirit manifesting itself.

3. *In readiness to undergo privation and suffering.* In writing to the Corinthians he recounts his trials: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." What a catalogue of suffering! What a life of incessant adventure and peril is here disclosed to us! How full of heroism must the great apostle have been to face such hardships, hampered as he was by a feeble physical constitution (II Cor. 4: 7-12)! We are reminded of his words to the Galatians: "From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." As Hausrath remarks, "These words suggest the picture of an old general who bares his breast before his rebellious legions. and shows them the wound-prints which prove that he is not unworthy to be called their commander." The grand old general urges Timothy to suffer hardship with him as "a good soldier of Jesus Christ." This exhortation

applies with equal force to every minister of the gospel. Paul's sufferings were endured in preaching the glad tidings in what was, in his day, the foreign field. At the present time, home and foreign mission work calls for self-denial on the part of the minister; but the tendency of many a workman is to seek ease and gratify ambition. There are, however, not a few who emulate the Apostle in suffering hardship, and will, with him, receive the reward of fidelity.

We have striven to copy in its main outlines Paul's portrait of the Christian minister. As we view the original from various standpoints another characteristic is revealed. We shall endeavor to reproduce it:

VII. *The Minister as a Victor.*—During his ministry Paul seems to have been oppressed with the fear lest after he had preached to others he himself should be rejected (I Cor. 9: 27). We cannot tell whether or not this thought caused him much serious discomfort, but we know that many a gleam of sunshine stole into the Apostle's life. He has great comfort in the converts whom he has led to Christ; they are his "epistles known and read of all men" (II Cor. 3: 1); they often manifest this love to him by acts of kindness (Phil. 2: 26); and he has the conviction that when Christ comes they shall be his glory and his joy (I Thess. 2: 19). The work which he has done is to be tested by fire (I Cor. 3: 10-15), yet he has no doubt as to the issue.

And now the thirty years of wandering are over, the sentence of death has been passed and the good old man is pouring out his heart to his son in the gospel: "I am now ready to be offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day; and not only to me but also to all them that have loved his appearing." What a glorious picture! Paul the triumphant warrior, Paul the victorious athlete, Paul the successful defender of the faith! The crown of righteousness in full view!! Fidelity about to receive its reward!!! The scriptures reveal no more. The curtain falls upon one of the noblest of lives. Yet as Stalker

says: "Wherever the feet of them who publish the glad tidings go forth beautiful upon the mountains, Paul walks by their side as an inspirer and guide; in ten thousand churches every Sabbath and on a thousand thousand hearths every day his eloquent lips still teach that gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing is welcomed as the best of friends." May we, who have been called into the ministry, be animated by the same spirit, achieve like victories, live again in lives which we have inspired with love for the gospel, and be, at the last, like "the prisoner of Christ," crowned as victors.

EDWARD J. STOBO, '96 (Th.)

THE STUDENT VOLUNTEER MOVEMENT.

The command of our Lord, "Go ye into all the world and preach the Gospel to every creature," has been ringing down the years, inspiring the Christian people to give their all for the spread of the gospel. Individuals have been moved by it, and have gone forth and sacrificed their lives for their fellow men. Societies have been organized, the church has partly recognized her true attitude towards the command, and the church and society working conjointly have accomplished much towards the obeying of the command.

But it was not till the year 1886, at Mt. Hermon, Mass., that the Student Volunteer Movement was organized. And from that day dates the commencement of a new epoch in Christian missions. The students were confronted with the question of missions; and it was impossible for them to study God's word, draw near to Him in prayer, and come into close touch with needy souls, without having passion for world-wide missions awakened. And hence the inter-collegiate work unconsciously took on a missionary department. Since then over seven hundred consecrated, Spirit-filled students have gone forth to mission lands.

This missionary spirit was not confined to America alone; for in the summer of 1889 the students, meeting at Northfield, Mass., were startled by a cablegram from the Sunrise Kingdom, in which the Christian students of Japan cabled this sublime message: "*Make Jesus King.*" This message found its way to Sweden, where it constrained Scandinavian disciples to call a conference of students in 1890, representing Norway, Sweden, and Denmark. It also seized the students of the British Isles, and they have united the university forces of this Western Island Empire, and the missionary volunteers already number hundreds there, of whom 90% are in the foreign field.

The organization has not been without its difficulties. It was regarded with suspicion even by its friends. But it has outlived much unfavorable criticism, survived many perils, overcome many difficulties and much opposition, and continues to increase in numbers and effectiveness; as illustrated by the Detroit Convention in 1894, a Convention which stands unique among missionary gatherings, and indicates a firmly established and undeniably successful enterprise. Now, in its tenth year, this is probably the most effective agency for spreading, fostering, and utilizing the missionary spirit that anywhere exists.

Questions may arise like these: What is the purpose of this organization? and how is its purpose to be accomplished? Its purpose is to lead students to a thorough consideration of the claims of foreign missions upon them, to foster this purpose, to unite volunteers in an aggressive movement, to maintain an intelligent interest at home, but especially to secure a sufficient number of qualified men and women for the work of evangelization of the world in this generation. The declaration card, reading, "It is my purpose, if God permit, to become a foreign missionary," forms a simple basis for membership and organization.

Its purpose is to be accomplished in being true to the Master, the Lord Jesus, who gave the command to go and preach the gospel to every creature. And the volunteer who is Christ-like in mind, in character, in service, will be used of God in accomplishing this purpose. The believer is the only Bible that the world ever reads. He is so taken up by the Spirit of God and possessed, that he has become a living epistle, known and

read of all men. When this divine and glorious service is fulfilled, the kingdom of God will come, and not till then. Then we shall enter upon the final and fruitful harvest age of the earth and the world, "when all shall know the Lord," and His sceptre shall sway the earth in righteousness and peace through the millennial age and forever more.

ANDREW IMRIE, '96.

PETRI INTERROGATIO.

Diligis Me, Simon Joannis ?

Diligis Me ?

Immo vero, Tu scis quia

Amo Te.

Pasce agnos,

Pasce, dicit,

Agnos Meos !

Diligis Me, Simon Joannis ?

Etiam, Domine,

Petrus ait : Tu scis quia

Amo Te.

Pasce agnos,

Pasce, dicit,

Agnos Meos !

Amas Me, Simon Joannis ?

Amas Me ?

Contristatione Petrus :

O Dominus

Omnia Tu nosti, quidem

Amo Te.

Pasce oves,

Pasce, dicit,

Pecudes !

G. HERBERT CLARKE, '95.

EDITORIAL NOTES.

"EDEN LOST AND WON" is the title of a new book by Dr. Dawson. It is made up chiefly of articles which appeared in the *Expositor*. Those who have read them in this periodical will be glad to secure them in this more permanent form. Dr. Dawson's object is to show the bearing of science and the discoveries of archæology upon the hypotheses of the Higher Criticism. He treats the subject from the scientific standpoint, and his conclusions, from his reputation for accurate scholarship, are worthy of respectful consideration.

He has no sympathy for those "who are not ashamed to attribute fraud and even conspiracy to the authors of the early books of the Bible and yet profess to attach to these forged documents a certain religious value." He thinks it made out that the literary and general conditions in Egypt at the time Moses is said to have lived would have fitted him to be the author of Genesis and Israel's great leader and law-giver. Peculiarities in the Mosaic religion, also, agree with its origin in the place and time assigned it, and not in any later period. He concludes "that, as far as yet known to us from geological investigations, the details of the antediluvian world were present in the mind of the writers of Genesis, in a clear, definite, non-mythical manner, which bespeaks an early date and accurate sources of information. Further, they must have been collected and published by one who had exceptional means of access to the earliest records of the ancient Hebrews. All this points to Moses, etc." In reference to the account in Genesis of the dispersion and the growth and location of nations, in the area covered by it, Dr. Dawson declares that "all modern research has vindicated its accuracy." He also believes explorations in the Desert of the Exodus "have proved for all time that the narrative of the Exodus must have been written by an observant and highly intelligent contemporary."

The book discusses only a few of the questions involved in the Higher Criticism, but these are among the more important. Its tone is reverent but judicial. The treatment being from the scientific standpoint may not seem to some to give scope enough for the supernatural; but it is wholesome and helpful for this time of unrest.

THOUGH many of the readers of the McMASTER MONTHLY are doubtless familiar with the memorial volume of the late Principal McGregor, they will be none the less pleased to see his well-known face in our gallery of Canadian Baptist portraits. The writer of the accom-

panying article dates his acquaintance with Mr. McGregor from his earliest days at Woodstock, when an attachment was formed that grew closer and stronger as both came to work together in the Master's vineyard. Mr. Bates' tribute to the character and work of his beloved friend is inspired by the tenderest memories and will be read with grateful appreciation by all to whom the memory of D. A. McGregor is precious and sacred.

THE late Dr. Laughlin McFarlane, of Toronto University, who a short time ago was cut down so unexpectedly and under such distressing circumstances, began teaching school when still a mere lad. In the early sixties he taught as a graduate of the Toronto Normal School in the Boston Mills Public School, in the County of Peel. He was the first teacher of that school who ever made English grammar intelligible. He was also the first to introduce the subjects of Composition and History, his principal text book in the latter subject being the old National Fifth Reader, which contained an excellent compendium of Scripture History, followed by an outline of Grecian, Roman and Modern History. The pupils of that school, under his instructions, acquired a wider and more thorough knowledge of the historical parts of the Bible than is ever given in our Sunday Schools; and the writer, gratefully recalling those early privileges, cannot but regret that such instruction is no longer given in our schools of to-day. Algebra and Arithmetic were in those days taught largely on the principle of aiming at the printed answers. There was little of the elaborate blackboard explanations now demanded of the teacher, but as a consequence, the pupils were thrown more upon their own diligence and ingenuity, and thus early enjoyed the keen sense of triumph of him who discovers truth long hidden and patiently sought. It could not fail to be an advantage to a pupil in higher schools that he had been required to wade through Davies' and Colenzo's Algebras with no help but the rules and explanations found in the book. They do it otherwise to-day, but some of us older heads still think the former way was a good one.

HERE AND THERE.

O. G. LANGFORD, ED.

THE first Ph. D. given by the University of Chicago, was conferred upon a Japanese.—*Ex.*

PRESIDENT Harper, of Chicago University, has forbidden all students to join fraternities during their Freshmen year.—*The Madisonensis.*

THE libraries connected with Yale College contain over 220,000 volumes.—*Ex.*

Yale University has 2,415 students, and the University of Michigan 2,904.

"Tis a queer woman that never asks a question," said the sage; "but the one that does is the *querist*," said the funny man.

Dr. Elvia F. Mosher has been appointed professor of Hygiene and Dean of the Women's Literary Department in the Univ. of Michigan.

BELOIT College became co-educational this Fall. There now remain only two colleges in the West which are not co-educational—Illinois and Wabash.—*Ex.*

SINCE the final settlement of the Stanford estate, Stanford University will have an income three times as large as that of Harvard. It is the richest University in America.—*Ex.*

Old lady in book store: "Last Days of Pompeii!" So he's dead, poor fellow. I wonder what killed him?" "He died of an eruption, madam," said the grave-faced clerk.—*Ex.*

"MAN'S life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God!"—JOSEPH COOK.

THE plan of student self-government worked so successfully last year at Rutgers that it will be tried again this fall. The student governors will include four from the Senior and Junior classes, and two each from the Sophomore and Freshman classes.—*The Adelbert.*

THE following is a list of the dates of founding of the oldest colleges in the United States: Harvard, 1636; Yale, 1700; Princeton, 1746; University of Pennsylvania, 1749; Columbia, 1754; Brown, 1764; Dartmouth, 1769; Rutgers's, 1770.—*Amherst Student.*

KINDLY mention is made of the MCMMASTER MONTHLY by several exchanges, notably the *Manitoba College Journal* which quotes Dr. T. H. Rand's poem, "The Dragon Fly," in full with many encomiums.

The Sunbeam gives more attention to exchanges than any other Canadian College Journal. It also makes appreciative mention of our magazine. We quote the following :—

Little Miss Snowflake dressed in white
 Came down the dusty road one night.
 Her dress was as white as a piece of chalk
 And she pranced around but she did not walk,
 For she was going to a ball that night,
 And that was the reason she dressed in white.
 There were fifty thousand and many more, too,
 And they looked like the children that lived in the shoe.
 They had for music, that happy night,
 A little book that sang about flight.
 They had for chorus the rustling of leaves
 That came from the tops of the tallest trees.—*Ex.*

YE PRAISE OF OLDE BOOKES.

In these ye moderne daies whenas they singe
 Their moderne ditties to ye poet's lyre,
 Perchance their rollinge numbers often ringe
 With ye true musick of ye minstrel quire.

But me is liever farre to sytte and pore
 Upon ye auncient folio's yellowe page ;
 To sytte and conne ye magic verses o'er,
 Writ by ye haunde of some immortall sage.

These aged tomes that breathe with lyfe of elde
 Have cheered ye wearie houres of manie a wyghte ;
 For manie an hundred yeare have they been helde
 Of every bookish clerko ye chief delite.

Then why sholde I through newer pastures fare,
 When here are meadowes well y-proved and rare ?

W. HARVEY MCNAIRN.—In *'Varsity*.

A young Junior Chemistry tough
 While mixing a compound of stough,
 Dropped a match in the phial,
 And in a brief whial,
 They found his front teeth and one cough.—*Ex.*

"For me one hope in life I trace,"
 A Senior said, "'Tis this :
 That I may sometime find the place
 Where ignorance is bliss."—*Ex.*

WISCONSIN University has lately adopted a set of very stringent rules preventing students from extending their vacation beyond the reported days of closing. A student absent more than three days without pre-arrangement will be disciplined.

Bishop College Monthly comes to us with renewed interest. The enrollment is 368. A new building has lately been erected, designed and superintended by F. Goble, well known to our Woodstock boys. A recent number chronicled the death of the son of Dr. M. McVicar, the first Chancellor of McMaster University.

McM. . in McGill University, was unfortunate enough to forget to put on his gown before entering one of the Dean's classes and was saluted with the order "Go out! Go out! This lecture is not open to the public. Strangers are not allowed in here!" He tried to remonstrate, but that stern voice bade him depart. He went, and returned wearing the livery of the establishment, and naively remarking: "I came unto him as a stranger, and he took me not in."

WASTING TIME OVER NEWSPAPERS.—If I were asked to select what one influence more than another wastes the spare time of the modern man, I should be inclined to specify the reading of newspapers. The value of the modern daily newspaper as a short cut to knowledge of what is actually happening in two hemispheres is indisputable, providing it is read regularly so that one can eliminate from the consciousness those facts which are contracted or qualified on the following day. Of course it is indispensable to read the morning, and perhaps the evening newspaper, in order to know what is going on in the world. But the persistent reading of many newspapers, or the whole of almost any newspaper, is nearly as detrimental to the economy of time as the cigarette habit to health.—*Scribner's Magazine*.

The *University Monthly* of Fredericton is of unusual interest. Its articles are too good to pass off with a hurried glance, they require careful reading. Its matter is worthy of better paper and typography. The following has some sensible suggestions :

NECESSARY FOR SUCCESSFUL STUDY.—The first essential to successful study is the power of concentration of thought. This power is largely a matter of habit and cultivation. Read five pages of history in a lackadaisical manner. Close the book and write out all you can remember. Then compare your production with the printed matter, and you will be able to judge of your proficiency. Read five pages more with fixed attention and a resolution to retain the subject, and compare as before. You will find a marked improvement. If your memory is treacherous read but very little and always write on the subject. When you hear a sermon, or address, hear it, and afterwards reduce it to writing. Read no novels and do not read aloud to please others unless you care nothing for the article yourself. A practical reader can read aloud for hours and carry on an independent train of thought all the time. This ruins the faculty of study as well as the memory. Dismiss all other subjects but the one in hand. Let the ear be deaf to all sounds, and the eye blind to all sights. Let the sense of touch sleep, and smell and taste be as though they were not. A lesson learned in this state of mind will stay with you, and will not need to be "crammed" again the night before examination. It will be

like lines carved deep into the rock, or chiseled on the Rosetta stone. The other method is the dim tracing of obscure letters in the sand, which the next wave obliterates.

"THE *Daily Princetonian* gives an interesting account of the plans for the great international Olympic games to be held at Athens next April. Greece itself has raised a fund of nearly \$200,000 to put the scheme through. The Panatheniac Stadion, capable of seating 70,000 spectators, is being restored, largely through the munificence of an Athenian merchant named Averoff. The Phaleric plain will witness bicycle races. In the bay and gulf will be held swimming contests and yacht races. The arena of the Stadion is in the form of a horseshoe, 670 feet long and 109 feet wide. Grecian royalty is deeply interested in the enterprise; the king has promised to award the silver olive wreaths. The festival will be closed by the production of a tragedy of Sophocles and the 'Lohengrin' of Wagner."

VERB. SAP.

"It's a very good rule in clinics,
When a prosy old lecturer spiques,
To close up your book
And silently hook
And never go back there for wiques.—*Ex.*

COLLEGE NEWS.

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

Editors.

THE UNIVERSITY.

1ST STUDENT: "What is our telephone number?"

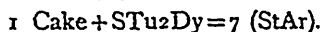
JUNIOR: "3557."

No wonder he lost his grip.

GREEN ribbons and bouquets of shamrock were very much in evidence on St. Patrick's day.

OVERHEARD in corridor at 12 p.m. Friday, 13th February:
"Where was the 'old man' to-night? He wasn't at the 'At Home.'"

IN this age of new photography McMaster is not behind in discoveries. The following chemical formula will fully describe some brilliant discoveries made by the science class of '96:



SHOULD the shade of Tennyson visit McMaster about this season of the year, he would perform some 'Limae Labor' upon that much quoted line

"In the spring a young man's fancy, etc.,"

he would not attempt to describe the form it would take, but the changed line would have involved in it the idea of a bicycle.

REV. DR. SAUNDERS, of Halifax, was present at prayers on Tuesday, March 17th, and spoke a few words to the students.

THE bicycle fever is raging here as elsewhere. The front entry and the basement hall have taken on the appearance of a bicycle emporium. Many and frequent are the wishes for spring and dry streets.

THOSE students who have been laboring so very arduously amid the intricacies of Hebrew hieroglyphics will appreciate the following remark made by the Hebrew professor:

"Cain killed Abel with a 'waw consecutive.'"

THE sympathy of the school goes out to Miss M. E. Burnette, '97, and Mr. J. J. Patterson, '97. On Thursday, March 12th, Miss Burnette was called home by the sudden death of her mother, and on the same day Mr. Patterson received a telegram announcing his father's decease.

WE would not forget the mention of the now many times renewed kindness of Mr. and Mrs. Newman in giving some of us the opportunity of meeting their friends at their home. Mrs. Newman is a very faithful friend, and her "At Home" is always very much enjoyed by all privileged to attend.

THE McMaster student has many friends. On the evening of Friday, Feb. 3th, Mr. and Mrs. C. J. Holman invited the graduating classes and all the post-graduates of the University to their beautiful home, 75 Lowther Ave. Needless to state, the invitation was generally accepted, and a delightful evening enjoyed. Nearly all the city pastors, our Faculty, and a large gathering of Baptist friends were present, who seemed as pleased to meet the students as the students were to meet them. These evenings are much appreciated, and the kindness of Mr. and Mrs. Holman and others who have helped to make the college life doubly happy will be remembered in the pleasantest way for a long time to come.

THROUGH some personal correspondence with one of our students, we have learned of the success attending the labors of our former fellow student, Rev. Ralph Trotter, B.Th., of Victoria, B. C. He has begun along the line of the institutional church in establishing a reading room and parlour, a second hand clothing bureau, a free medical attendance bureau, and also a floating library for sailors of 1,600

volumes in 60 cases, which are put on board the outgoing sealing vessels and exchanged on their return. Recently he has opened a crusade against saloons, gambling dens, etc., and has succeeded in rousing public sentiment to resist the encroachment of these moral pest houses by a rigid enforcement of British law. In this he has made many enemies who even threaten personal injury, but he has the moral support of all philanthropic organizations in the city. We believe our friend Ralph is fully competent to prosecute war along such lines. We wish him success.

A PROSPEROUS farmer on the banks of the romantic Nashwaak in New Brunswick, a respected magistrate, the chief man of the neighborhood during the active years of his life, a pronounced Liberal in politics, and a warm advocate of taxation for the support of schools, the main support of the Nashwaak Baptist church, a deacon from the age of 24 until his death in his 92nd year, a period of nearly three score years and ten—such in brief is the record of the life of Calvin Luther Goodspeed, who died at Nashwaak, N. B., on the 5th day of February, 1896. Deacon Goodspeed was the father of our Professor Goodspeed, with whom all the members of the University sympathize in this hour of his bereavement.

THE death of Dr. Goodspeed's father was followed soon by the death of a brother of another member of our Faculty. Edward J. Farmer died in Perth, where for many years he had carried on a mercantile business in partnership with his brother George, on the 5th day of March, at the age of 46. Never a vigorous man physically, he found his health so far impaired a year and a half ago that he went to Michigan, hoping that a change of climate might benefit him. From there he returned a few months ago to die. In 1874, the year of Prof. Farmer's baptism, he was baptized into the fellowship of the Perth church. He died in great peace. The Faculty and students give to Prof. Farmer their heartfelt sympathy.

THEOLOGICAL SOCIETY.—On the evening of Friday, Mar. 13th, the Theological Society held a most enjoyable meeting in the chapel. The announcement had been well bulletined, and as a consequence a large number of the students were on hand to gather information regarding "Evangelistic work." Rev. Wm. Patterson, of Cooke's Presbyterian Church, who is in the midst of special work in his own congregation, was the first speaker. The subject assigned him was "How to Conduct Evangelistic Services," but apologizing for not keeping to his text, he roamed at will, gleaning many a handful of wheat, and beating it out for his audience. Mr. Patterson defined a revival as having its basis in *life*, and not a special work among the unconverted; the work might extend to them, but first and foremost a revival had to do with Christian men and women. The necessity of revivals to the life of the church was then dealt with and enforced by many illustrations, but it was when the speaker spoke of the after-meeting that he was especially happy. This department of the work was declared to

be the key to the whole situation. Great care must be taken in the selection of workers; the enquirer must be skilfully questioned concerning his hope, for if he rest on feeling, on desire, on anything short of Christ Himself, the arch-enemy will use these very soul-exercises through which he has been passing to contribute to his final ruin. Dr. Goodspeed then spoke of "Sermons for Evangelistic Occasions." With great tenderness and power he opened up the subject. He warned the students not to attempt evangelistic services over a cold church, for should young Christian life be born in such an atmosphere, it would be dwarfed by the cold, and would not attain the beauty and the power which God intended it to possess. Get the church right, and you can only do this as you yourself are living in constant communion with Jesus Christ. Sermons for such occasions should be, to a great extent, born of the time. Leave yourselves open to the leading of the spirit, and it is wonderful how He will lead and empower when a man is really living with God. Preach the law of God; show its claims upon the souls of men, make God very real, not an abstract law, but a person; exhibit the exceeding sinfulness of sin, shut the sinner up without excuse; then in tenderness of soul herald the love of God manifested in Christ, and exhort the hearers to turn to Him. Dig deep foundations or you cannot expect to build sturdy Christian characters. After a brief season of prayer in which great nearness to the throne was experienced, the business of the Society was transacted. A very warm vote of thanks was tendered each of the speakers, and the meeting adjourned, the unanimous verdict being "It was t' a best yet."

THE latest meeting of the Tennysonian Society was one of exceptional interest. The chief feature of the programme was an instructive and forceful address on "Remedial Legislation," by Dr. Rand, of which we present a summary:

After a word of encouragement to the Literary Societies, which he characterized as the thirteenth chair of the University, the Doctor said that young men should study to have sound views on public questions, that free institutions can live only by the breath of a free and independent people, that a free Parliament is only possible where there is a free electorate, and that principle, not party, was the touchstone of worthy citizenship. The tyranny of opinion is especially powerful over young life, in colleges and elsewhere. Popularity is thought to be a worthy test of conduct, but if one's manhood is to be real and true it must be free, and one must be content to pay the price of freedom, whatever it costs. He then sketched the condition of public education in all the Provinces previous to the union of Upper and Lower Canada. Separate schools were then unknown to the law, save that the public schools of lower Canada were out and out Roman Catholic schools. To make it possible for Protestants in that Province to secure a common school education for their children, "dissentient schools" were established for them by the united parliament, but only at the cost of giving separate religious schools by law to Roman Catholics in Upper Canada,—whose schools, be it remembered, had always been just as accessible to Catholics as to Protestants. This was the entrance of the virus into our Canadian public school system. At the Quebec Conference in 1864 it was provided that what had been accorded to Protestants in Quebec and to Roman Catholics in Ontario, should be made permanent in the Canadian Constitution for those Provinces. That was the only educational provision in the Quebec scheme. When the delegates subsequently met at Westminster to draw up the British North American Act, great pressure was, *without the knowledge of the public of Canada*, brought to bear

by the Catholic Bishops, to make this provision apply in the Act to *all* the Provinces of Canada. This attempt, there is reason to believe, came very near succeeding in that form. It was successful to the extent of surreptitiously inserting the clause under which the Remedial Bill is now constitutionally before the House of Commons. New Brunswick was the first province to reconstruct its school system after confederation. As it was a non-sectarian system, the Roman Catholics claimed it to be unconstitutional—claimed it to be such under that surreptitious clause of the B. N. A. Act—and sought the interference of the Dominion Government and Parliament. The Government (1871-2-3) refused to interfere, but the Parliament entertained the question, and sought the interference of the Imperial authorities, by a majority of 35. This created great local trouble in N. B., but the N. B. Government and Parliament stood for their rights, and the courts and the Imperial authorities upheld them. Then followed P. E. Island. The action of the Roman Catholics was less violent in that Province, because the response at Ottawa—from previous experience—was not cordial. Then in 1875, an Act to amend and consolidate the Laws respecting the North-West was passed. Section eleven of that act provided for separate schools in any and all parts of Canada, from Manitoba to the Rockies, whenever any part or parts of the Territory should be organized. This was an extraordinary proceeding, clearly designed to take away by anticipation the freedom on this question of the Legislatures yet to be in one great wilderness. The Act seems to have passed the Commons very quietly, but was strenuously fought in the Senate by Hon. George Brown, where it passed by a majority of two. This is the legislation which is the source of the present trouble in Keewatin, and has entailed a legacy of strife for the future in all parts of the North-West. You all know the history of education legislation in Manitoba. It is a battle for free institutions against mediaeval institutions. We see by this review (1) the result of temporizing with false principles in state craft; (2) that the safety of Canadian institutions has not been insured by vigilance of either political party—that the vigilance of the people is our real hope; (3) that Canada is yet to be a great battle-ground on the relations of religion and the civil power, and that young men should reach clear convictions, and bear worthily their part in the struggle; and (4) that this is a pivotal hour in our history. The spirit which has unceasingly watched for aggression since 1840, and has seized strategically every opportunity to advance in Canada mediaeval institutions must be firmly and intelligently met. The conflict is impressible, and can have but one issue if we are true to our time. Believe me, the bottles of mediaevalism must burst when filled with the new wine of freedom—the life blood of a free people. If McMaster University has a mission—and I have always believed it had a special one—its hour has come. Our principles of religious and civil liberty should be sounded out by her sons from Cape Breton to Vancouver. We stand for these to the uttermost.

THE receipt of the following new books is acknowledged with thanks by the Librarian :

From the University : Bascom : Philosophy of English Literature ; Carus : The Religion of Science ; from Dr. T. E. Rand : N. Menschutkin : Analytical Chemistry ; from the University of Toronto : Examination Papers, 1895 ; from the Smithsonian Institution : Bulletins, Reports, and Proceedings of the U. S. National Museum ; from the U. S. A. Government : Report of the Commissioner of Education, Vol. II, 1892-93 ; from the Ontario Dept. of Education : Hodgins : Documentary History of Education in Upper Canada ; from E. C. Millard : What God hath Wrought ; The Same Lord.

MOULTON COLLEGE.

AT our prayer-meeting Tuesday evening, March 17th, we had the Rev. Mr. Bishop to lead. He spoke to us on the subject of prayer, Luke xi. The thoughts he left with us were very helpful and inspiring.

SEVERAL of the students of M. L. C. had the privilege of listening to Handel's famous oratorio, "The Messiah," on Monday, March 23rd. The soloists were all celebrated artists, Albani taking soprano. Her rendering of the solo, "I know that my Redeemer liveth," was especially effective.

DURING the past month we have had Chancellor Wallace, Dr. Rand, Rev. Mr. Bishop, of the Central Methodist Church; Rev. Mr. Weeks, of Walmer Road; Rev. Mr. Eaton, of Bloor Street, and Rev. Mr. Neil, of Westminster Church, to lead our chapel exercises, and we have been much benefited by their encouraging words.

THE students were all very much pleased when they learned that the vacation at Easter was to be longer by two days than heretofore. Some complaints were heard about the requirement that we should remain till the end of the day before the beginning of the vacation, and herein is verified the saying, "The more we have the more we want." However, our return will be very much brightened by the prospect of hearing in the near future the renowned pianist Paderewski.

MOULTON has been very kindly remembered by her friends during the past weeks. On the afternoon of February 28th, Mrs. Newman entertained the graduating classes of Moulton and McMaster, and although the weather was unfavorable, a goodly number of guests were present, and a very pleasant afternoon was passed. Mrs. Holman also gave an "At Home" for the graduating classes and a large number of friends, on March 13th. The students enjoyed these "At Homes," and appreciate the kind thought and interest which their friends show toward them.

WOODSTOCK COLLEGE.

THE members of the class of '96, having striven through weary years of preparation, are at last approaching the time when they are to reap, as the fruits of their labors, class honors and certificates of various kinds. But these confidently expected attainments are by no means the only source of gratification to the learned seniors. Social privileges and enjoyments come apace. Two very pleasant receptions have already been tendered the class by some of the "better halves" of the Faculty. The first of those, on March 6th, was given by Mrs. McKechnie and Mrs. McCrimmon in their commodious rooms in the

East building. Both ladies proved themselves to be model hostesses, and with games and various other modes of entertainment, the evening passed very happily, but all too quickly.

At the second reception, which was held at the home of the Principal, Mrs. Bates and Mrs. Smith were the entertainers. In the highest sense of the word, they showed themselves worthy of all that the name "entertainer" implies; for in a most charming manner, they succeeded in carrying out their purpose of giving their guests an enjoyable evening.

OPEN MEETING.—The concert given by the Literary Societies of the College, on the 28th of Feb., was a grand success. The entertainment was novel in its character, consisting of a programme of genuine excellence in a humorous sitting. It was announced as "Mr. and Mrs. Josiah Allen's reception to the College students." Mr. Cornwall, both in voice and manner, enacted the part of Samantha to perfection; and Mr. Elliott as Josiah, "proud he's a man," bore himself with a dignity becoming a person so celebrated as Mr. Allen. Mr. Brophay as Thomas Jefferson Allen, introduced the students to his Pa and Ma, and it is needless to say performed his part to the delight of all. After the reception ceremonies, the following programme was rendered, each number being informally introduced by some of the guests:

Orchestra	
Quartette	Messrs. Spidle, Bryant, W. Welch, and Bowyer.
Small Boy's Recitation	Mr. Gifford.
Chorus	Glee Club.
"The Oracle"	Messrs. Spidle and La Flair.
Duet "Excelsior"	Messrs. Bryant and W. Welch.
Orchestra	
Pygmalion and Galatea	Messrs. Priccy, W. Lailey, O. Lailey and Henderson.
Solo	Mr. W. Welch.
Oration	Mr. Grigg.
Harmony Quartette	Messrs. Brophay, La Flair, Browner, H. A. Smith.
College Quartette	Messrs. Bryant, Spidle, W. Welch, Bowyer.
Debate	Messrs. Coumans and Bowyer.
Chorus,	

Space will not allow us to enumerate those who deserve honorable mention, which indeed is merited by all the performers, but we cannot forbear to speak of the Quartette, the Glee Club under the leadership of Mr. Spidle, the Orchestra directed by Mr. Mayberry, the rendering of Pygmalion and Galatea, and Mr. Grigg's mock-heroic but thoughtful oration as especially deserving of commendation.

ANOTHER painful accident has occurred in the College. Mr. Wm. Bowyer, while exercising in the gymnasium, fell from one of the bars and broke his right arm. He is now in the Woodstock hospital, where he will have our tender sympathy and care.

GRANDE LIGNE.

We miss from our halls and classes the familiar face of A. Pelletier, who has been laid aside by a severe illness.

We have just received the sad news of the death of Albin Jousse, one of our school-mates of last year. Albin was a pleasant and popular Christian boy of fourteen years of age. He had been ill for some time and was quite prepared for the end. His parents have our sincere sympathy in their deep affliction.

OUR Ladies' Society of Intellectual Culture seems to have completely eclipsed the Boys' Literary Society, for while the latter has suspended its meetings for a while, the former has developed unexpected strength. A week or two ago they gave us an evening's programme devoted to the life and works of Charles Dickens. The selections were well executed and the meeting was thoroughly enjoyed. We hope the ladies will be generous and soon give us another evening with another standard author.

Now that the allotment of taxes on the Catholic farmers for the new R. C. church is about to be made, many of the parishoners are beginning to think seriously of sending in their resignations to the priest, so as to escape the taxes that will fall very heavily upon their property. We have reliable information that already eight farmers have sent in legal notice of their resignations, and that others are about to do so. Others again are trying to take legal measures to prevent the re-partition of taxes being made at all. Would that these persons might not only throw off the bondage of Rome, but that they might also come into the true liberty of the gospel!

TUESDAY, Feb. 18th, was a day to be remembered in the Grande Ligne Baptist church. The evening train of that day brought to us Mr. and Mrs. Mellick of Manitoba, and Mrs. Thos. Graham of Montreal. Of course Mr. Mellick was to speak to us on Manitoba missions. Using his large and splendid map, he portrayed for us the vastness, the wonderful growth, varied population, and the magnificent possibilities of that splendid country. He explained Manitoba's noble position on the School Question, and showed that the Gospel among the people is the only means of finally settling it. We were told of the number and character of the French Catholics of Manitoba, and how poorly they compared with their Protestant neighbors. The speaker hoped that another Madame Feller might be raised up to give this people the Gospel, and urged that Grande Ligne should reach out her hand to help the French of Manitoba as well as those of Nova Scotia. It is needless to say that every one who heard Mr. Mellick's address enjoyed it thoroughly. A collection of over thirteen dollars was taken. We believe we shall be more interested in Manitoba and the Baptist work there henceforth.