



Theodore H. Rand.

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Like the first living leaf of some shed tree
Which draws unto its heart the risen sun ;
Or first struck chord of harmonies to be,
Whose dulcet steps come stealing one by one ;
Or fount, that bursts through some decaying root,
From whence has passed sweet blossom and sharp thorn ;
Alights, love guided, thy divinest foot,
Hope, on the mountains beautiful of morn !
Though drops the leaf, though stills the chord ; though all
The rippling waters of the days flow by ;
Though life's sharp thorns should show 'twixt flowers that fall;
Thou art not, Angel ! of the forms which die.
Though twelve shrunk moons fall dead upon the land.
Thou, heavenly footed Messenger ! shalt stand.

—ELEANORA L. FERVEY.

Theodore Harding Rand, D. C. L.

Nothing is more interesting in Acadia's history than the succession of *types* that has passed her portals. At one period the theological mind seems to predominate. At another science and philosophy are in the ascendancy. At another appears renaissance of more practical and political thought. Dr. Theodore Harding Rand belongs to the classic age and type. He finds his place among a group of graduates who almost without exception are famed for a certain classic flavor and finish which differentiates them from their co-temporaries and successors. One of the chief weaknesses of new-world life is its recency. Times of transition and transplanting are always marked by an amorphousness and thinness of personal and national character. All this Dr. Rand, with his usual good judgment, avoided, by electing to be born of New England puritan ancestry in the lovely Cornwallis Country—for over a century the home of his fathers.

Born also at a time when the Baptist people of the Maritimes were thrilling with a new consciousness of life and power it was natural that he should find his way to Acadia, at once the highest incarnation and most pregnant seed ground of the Baptist revival. Nor is it surprising that for similar reasons he should be identified with the introduction of that splendid system of public school education which has made his native Province so justly famous in the educational world.

In the limited space allowed me I must refrain from further mention of his many Academic honors and the long list of high positions to which he has been called by his brethern, and address myself to a brief survey of the four great periods into which his life naturally falls after his graduation from Acadia in 1860.

In 1864 Dr. Rand assisted in framing the Free School Act of Nova Scotia and was called from his chair of classics in the Normal School at Truro to become Superintendent of Education for the Province. His record during those trying years needs no comment. Enough for me to point out that less than a generation after the Baptists were scornfully refused a charter for their little college a young graduate of that college is called to become the directing agent of the government in the organization of the public education of the whole people. Verily history hath her retributions, but seldom do they come so swiftly and with such blessing to all.

After study and travel abroad in 1870, Dr. Rand was called to assist the New Brunswick Government in drafting a Free School Act, upon the passing of which he was tendered and accepted the position of Chief Superintendent to carry it into effect. His service in this province up to 1883 when he was called to a professorship of history and education in Acadia, comprises the second period of his public life.—These were years of stern experience. The problem was delicate and difficult beyond measure. But the hour had found the man and in spite of the bitterest private and political antagonisms; in spite of public prejudice and apathy, Dr. Rand was able to accomplish his herculean task to the growing satisfaction of all who believe in public culture and who love liberty.

We now come to the third period of Dr. Rand's career which comprises the ten years from 1885 when he became Professor of Didactics and Apologetics in Toronto Baptist College to 1895 when, broken in health and weary after long battle, he resigned the Chancellorship of McMaster University.—It must be borne in mind that while Ontario is greater than Nova Scotia it is younger—and problems settled long ago with the people by the sea are here being fought out daily. When Dr. Rand came to Ontario the Baptist denomination was face to face with its destiny. That is to say having settled their missionary policy in accordance with historic Baptist principles, our people were grappling with the problem of education. Coming from without, and therefore coming without bias or prejudice, trained in all educational methods; with a keen and statesmanlike instinct for

the real care of a situation, Dr. Rand found himself in a short time the leader in the work of Baptist higher education. The question of Academic and theological training had been settled. It remained only to go on to the University. This was a task most delicate and hard. The government under the influence of state university ideals, was either hostile or languidly indifferent. Baptists were divided in opinion.—Dr. Rand knew what he wanted to do. He knew what in his opinion the denomination ought to do.—At the cost of vast labor—holding back no sacrifice of time and means and health, seeing his friends leaving him on all sides—he held to his course with that disregard of discomforts and pertinacity of purpose which have helped so mightily to make him great.—The most clear visioned of the leaders, including Senator McMaster were with him heart and soul—and to-day the denomination is practically unanimous as to the wisdom of the larger ideal and policy.—If Dr. Rand was one of the chief forces in giving to two provinces a splendid system of free public schools—he has had also the high honor of leading a great denomination into full and practical acceptance of the belief that a Christian University is the *sine qua non* of a truly liberal and complete culture, without which no body of Christian believers can discharge their whole duty to their country and the world.

While the fourth and last period of Dr. Rand's public life has been comparatively short, yet I consider it by no means the least important in its effect upon the country. Released from the distracting cares of administration, health greatly improved, the smoke of battle cleared away he finds himself for the first time free to indulge in the luxury of literary creation. Brooding amidst the changing beauties of the Fundy Country, the thoughts and experiences of a singularly rich and fruitful life, he has already given us one volume of poems and I dare to hope that this is but a prophecy of things to come.—In this latter and more congenial period of his work Dr. Rand is entering directly, thro his writings, into the very heart and depths of the national life.—Canadians are essentially a religious race.—While Roberts sings sweetly of nature in company with Campbell, Lampman and Jean Blewett; while Bliss Carman interprets the more sentimental side of our experience, I believe that Dr. Rand more fully and completely expresses the real Canadian life in its essence than any other of our poets.—It is the greatest of all great achievements to utter for a people their deep inarticulate thoughts of God and destiny and nature which have long struggled for expression in vain. To this high task has Dr. Rand been called in the afternoon of his life. May it be many years before the light of a setting sun shall shine straight in his eyes.

(REV) CHARLES A. EATON, '90

A Christian dwells, like Uriel in the sun.

—YOUNG.

The Use of Prepositions.

The idiom of our language requires that appropriate prepositions be used after certain words and phrases. Facility in the use of such prepositions is the price of labor and pains. But the price must be paid by all who aspire to sound scholarship and wish to become custodians of the force and purity of our language. Indeed a true student of the language ought to deem the corruption of his noble mother tongue a disgrace : in fact it ought to be his constant endeavor not only to keep it pure but even to adorn it.

Let us consider the uses of *with* and *by*. In the use of these prepositions it is not easy to lay down fixed rules. Two however may be given. If both agent and instrument are expressed, *by* follows the agent and *with* the instrument as : Goliath was killed *by* David *with* a stone ; The peddler was shot *by* a boy *with* a gun : The stone was raised *by* the man *with* a lever. If only the instrument is expressed *by* follows the passive of intransitive verbs as ; St. John was destroyed *by* fire in 1877 : The criminal was bound *with* a rope *by* the executioners : Socrates died *by* poison ; he dies *by* violence ; He was killed *with* poison : he burns the city *with* fire : he slew him *with* a sword.

"The proper destruction in the use of these prepositions." Says Blair, "is elegantly marked by a passage in Dr. Robertson's History of Scotland."

"When one of the old Scottish Kings was making an inquiry into the tenure by which his nobles held their lands, they started up, and drawing their swords : "By these" said they "we acquired our lands, and with these we will defend them." By these we acquired our lands" signifies the more remote means of acquisition by force and martial deeds and "with these we will defend them" signifies the immediate direct instrument which they would employ in their defence."—Blair.

With regard to these words usage is often arbitrary an unsettled : as, to reduce a town *by* famine : to burn stubble *with* fire : he gained his purpose *by* cramming : he shocked us *by* a recital of his woes.

By may be applied to any object which is viewed as partaking of action and agency : The metal is corroded *by* the acid ; Skill is gained *by* practise : Communication *with* a person *by* letter.

Examples from Macaulay's History : "Even his martial ardour had been tamed *by* misery." He could not protect him from contumely *with* his sword." Persecuted, then *with* the same treachery : "edified *by* his account." "The houses were surrounded only *by* a wall." "Bent down *by* years and crippled *by* gout." "Was shattered *by* the English cannon."

Let us note the use of other prepositions. Antipathy *to* a thing or *against* (not *for*) a thing : accord *with* ; when neuter, *to*, when tran-

sative : adapted *to* a thing *for* a purpose : aggravated *at* a thing; *by* a person : acquise *in* a thing . grounded in truth : *on* a rock ; indulged *with* (when not habitual) as ; he indulged himself *with* a glass of toddy : indulged *in* (when habitual) pleasure ; loaded *with* ; murmur *at* or *against* ; analogy *to*, *at*, *between* : irritated *against* a person : taste *of*, (for taste of a thing means actual enjoyment) taste *for* (capacity for enjoyment) ; twitted *by* a person : *for* a fault ; smitten *with* or *by* : inveigle *into* : incompetent *to* or *for* : infringe *on* or *upon* : founded *upon* or *on* (as on a rock) founded *in* truth (when there is rest in a thing) : redolent *of* (seldom *with*) ; conformity *to*, *with*, *between* ; concur *with* a person *in* a thing ; denuded *of* ; tax *with*, *for* ; ruffled *at* ; play *at* a game : *on* an instrument, *with* a person ; responsible *to* a person, *for* a thing ; guarantee *for* : inveigle *against* : maimed *in* limbs, *for* life, *by* accident : request *of* a man *for* a thing : abnoxious *to* : occupied *by* persons : *with* things, *in* business ; to reconcile *to*, *with* (with different meanings) ; odious *to* : martyr *for* a cause *to* a disease : recur *to* . relapse *into* : implicate *in* or *by* ; imitation *into* ; grasp *at* ; different *from* (not *to*) : degraded *from* ; gallant *in* deeds ; exasperated *at* or *against* : disappointed *of* (as of a fortune) disappointed *in* (as in a purchase), conversant *with* ; thirst *for* or *after* ; compare *with* ; compare *to* (with different meanings) contemporary *with* : dissent *from* : glad *at* or *of* : weary *of* or *in* : (as weary *of* life, weary *in* well doing) : agree *with* (a person), agree *to* (a proposal) : judicious *in* ; graduated *at*, matriculated *into*, immersed *into* : dependent *on* ; independent *of*.

The misuse of prepositions by speakers and writers may now be noticed. No one would say one *between* a thousand, for, one *among* a thousand : and yet men write ; I have no choice *between* studies. An author of repute writes : She resolved *between* every mouthful etc. It is correct to say : The differences *among* those boys were satisfactorily settled. It is also correct to say : a reconciliation was effected *between* master and workmen.

In is frequently used instead of *into*. *In* according to its origin indicates presence or situation within limits ; *into* indicates motion or direction towards the inside of ; whether literally or figuratively. You must first get *into* the circle before you can move in it. In spite of this people say ; The boy fell *in* the vat. The man put his hands *in* his pockets. The banker put money *in* the safe ; he jumped *in* a cab. *Into* is sometimes used for *in*. *Into* follows verbs of motion, *in*, verbs of rest. *Of* is a much abused preposition. In the phrase "We beseech *of* thee," the preposition is not only redundant but weakens the force of the verb, "one wave following *after* another." The correction of this is to omit the preposition. "There is no use *of* trying to pacify him." "Use *in* not *of*." "He has the advantage *of* many of his class." "Over should be used not *of*." It is incorrect to say, "What can he want *of* these things ! " It is correct to say what can he want *of* these men." The first sentence means ; what can he want *with* these things : The meaning of the

second is, What service does he require *of* these men. "Few give him credit *of* being abstemious." *For* should be used. Angry *at* or *for* (of a thing) angry *with* (of a person): annoyance *to* (his enemies); annoyed *at* or *with*; It is not correct to say: he recoils *against* atheism. It should be *from* atheism. After a strain a gun is said too recoil. You can say alien *to* or alien *from*. You cannot say however estranged *to*, but *from*. We find written, "two friends corresponded *to* each other" when intercourse by letters was meant. "Genius is inherent *to* the man" cannot be defended, use *in*. Obligatory *on* should never be obligatory *with*. "His treatment *to* his brother was reprehensible." It should stand treatment *of* his brother. We say characteristic *of* and characterized *by*. To *keep*, *abstain*, *refrain from* doing this, is correct. "I can't keep *from* admiring her." is correct. When we mean a lack of passive power we say *incapable of*; when we mean a lack of active power we say *unable to*, as we write compare *to* and compare with according to the meaning. There may be doubt whether comparable *to* or *with* is to be used. Comparable *to* seems to be obtaining. Knoltes in his History of the Turks writes; "a man comparable *with* any of the captains of that age. The best usage is in contradistinction *to* rather than *from*. Both *of* and *with* are used after enamoured. *With* however should perhaps be restricted to persons; *of* to such expressions as "enamoured of his own doings." After amerce, *in*, *of*, *for* or *with* may be used. Shakespeare says! For I'll amerce *with* so strong a fine etc. In Deut. 22: 19 it reads, "And they shall amerce him in a hundred shekels of silver. Milton in Paradise Lost says;

"Millions of spirits for his fault amerced
of Heaven. and from eternal splendors flung."

Byron in Cain says "Come thou shalt be amerced *for* sins unknown."

But I must not enlarge. To treat exhaustively the use of and abuse of prepositions would require a volume. My purpose in writing this is to call the attention of students to a few things which though apparently trivial really lie at the foundation of sound scholarship. Let us all be united in keeping as Spencer says, "our well of English undefiled."

VON CLURE

W. R. V. Jones.

What is so shrill as silent tears?

—Herbert

It has been said—it ought always to be said—that a better and more honorable offering is made to the master in ministry to the poor, in extending the knowledge of His name, in the practice of the virtues by which that name is hallowed, than in material presents to His temple.

—Ruskin

The Twin Flower.

When a child I saw thee
 In the wooded dells,
 Saw thy beryl bells
 Swinging, swinging to the notes of morning thrush ;
 Wonder, wonder filled me,
 As the night that hovers
 In thy fir-tree covers
 Answered, answered quick with hyaline ablush.

Dreamed and dreamed I often
 Of the beryl bells
 In the wooded dells
 Swaying, swaying to the echo of thy name ;
 Felt life's hardness soften
 In the light elysian
 Of the youthful vision—
 Woodsy darkness all ablush for very shame.

Ah, to-day I saw thee
 In the wooded dells,
 Saw the beryl bells
 Glowing, glowing to the thrush's even-song,
 Sung from fir-spire sweetly ;
 And I wonder, wonder
 That from thee asunder
 Yearful, yearful life has holden me so long.

Dawn and sunset flower
 By the firs and fells
 In the wooded dells
 Twining, twinning by the glow of vested flame
 Lights of mor : and even hour,
Know the Night that hovers
'Neath the daisy covers,
Rose of Sharon ever blushes with its fame !

Break in heavenly rhyming,
 Fairy beryl bells
 In the wooded dells,
 Blush the woodlands with the tinct of fame divine !—
 O the radiant chiming,
 Throb and thrill of Beauty,
 Love and Life and Duty,
 Through the Rose-lit chambers of this soul of mine !

THEODORE H. RAND.

[We are extremely grateful to Dr. T. H. Rand for the contribution of *The Twin Flower*. This exquisite poem has not heretofore

appeared in print in complete form. This song of nature was conceived and written amid the natural beauties of Dr. Rand's native province, while the poet was regaling in the charms of Summer at Partridge Island, N. S. Our readers, we are sure, will greatly appreciate the poem which is so symmetrical and so suggestive of response to the inspirations of nature and of art.—*Ed. ATHENÆUM.*]

History as a School of Statesmanship.

In order to show that history is the school in which the statesman receives his training, we have to ask—I What is the problem that presents itself to the statesman? II How far does history help to solve this problem?

In answer to our first question we may say that the greatest problem confronting the politician is that of making law. On the face of it this may not seem a very difficult problem. However when we stop and consider that "making law" is not simply the formulating of a measure in Parliament and placing it on the statute book without regard to already existing laws, but is rather in some sense expressing in statute the teachings of the natural, mechanical, mental and moral laws, we see at once how arduous is the task of the statesman.

An act is passed in Parliament stating that all children at the age of twelve must be able to understand and explain the "Binomial Theorem." The execution of this law would be possible only in some instance perhaps, but this fact would defeat the purpose for which the law was framed. Here we see the law of nature saying that to comply with this measure would overtax the mental power of the child and possibly cause the physical wreck of many a youth.

Then we see that law must regard the already existing laws, if not, all is chaos. A law is not a law unless it corresponds with the thinking of people. It is not a law unless it expresses the moral law. Now we see that the work of the statesman is not so much to create law, because back of every statesman lies a long period of growth and development. Therefore his work as a wise and farseeing statesman is to modify and shape already existing habits and customs into rule and law; to make additions and improvements: and to anticipate growing tastes and tendencies.

This is the problem the statesman has to solve. Then how far will history help him to solve this problem? What is history? One has said that it is the biographies of states. It does seem that the aim of history not to give pleasure or confer fame, but rather to throw light on the course of human affairs. We may say further that the true office of history is to represent the events themselves together with the counsels and to leave the operations and conclusions thereupon to the liberty and faculty of every man's judgment. This being

true, then the statesman by retrospection and a keen observation of the present would be enabled to more readily solve the religious political problems of his day.

A study of history would save a man from useless experiments. His knowledge of history would enable him to see that one law alone, separate and distinct from all others would be impracticable. It is only as law harmonizes with already existing laws that it can be executed with satisfaction. History shows that a child at the age of twelve could not master the "Binomial Theorem" because in history one is able to trace the development of the human mind.

A study of history would show the difference between theory and practice. Theoretically a man could draft a policy for a government, which when adopted would prove impracticable. There are many instances in history of theories advanced by statesmen which when practised have failed. These stand out as admonitions to all aspiring statesmen. With this knowledge before him the politician would aim at being practical and therefore more successful.

The study of history would show him the elements of human nature which the statesman must take into account in legislating. In a brief portion of the past would be recorded facts religious, commercial, physiological, industrial, literary, artistic, political and military. The statesman working for the progress of his nation would collect the facts and operate upon them according to the most approved modern methods; analyze and classify them; exhibit their relations and independence, seize the general ideas which underlie them and then deduce the laws which complete and prove them.

Evolution, Progress, Development is the universal law. Everywhere there is expansion and concentration: advance from the homogeneous to heterogeneous, from the less to the more determined by a gradual unfolding of latent forces: while on the other hand, there is a differentiation from simplicity to complexity as the multiplicity of parts becomes co-ordinated and subordinated in order, to the preservation and expansion of the whole. Then one of the most definite conquests of the mind of modern statesman is the establishment of the unity of all natural forces and operations. History teaches then from the collected experiences of our race that man lives under the law of progress and that he strives after perfection.

The study of history would show the importance of personal elements in politics. From a study of history we see that a successful politician must regard truth and right, be an advocate of sound principles and have an unfeigned love for his country. The statesmen of former generations came to be believed by force of truth telling. Looking around the universe we see an absolute standard of right and wrong ruling. This applies to every department of human life, to every sphere of human activity, to the aggregation of men which we call a nation, as the individual persons constituting that aggregate. Truth and right are the very breath of life to nations and individuals.

The facts of moral responsibility are not outside the sphere of politics. What is the universal principle of obligation? Surely it is to follow that which our conscience discerns to be right.

The statesman should ever keep his principles before party. In looking at the past we see that very often politicians have sacrificed principle for power. The politician should remember that justice should rule alike in the actions of individual man, and in the aggregate of individual men which constitute the nation. The public conscience should dominate customs, legislation and diplomacy just as the personal conscience should dominate the thoughts, words and works of every man. There is only one law ruling throughout the universe absolute, eternal unchangeable. In obedience to it alone is liberty. The correct interpretation of that principle by the statesman is the guarantee of liberty to the people, and the correct insight into history is almost indispensable to this interpreting power.

H. B. SLOAT, '99

The Relation of the Holy Spirit to the Peculiar Problems of College Life.

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(Digest of an address delivered by Rev. J. H. MacDonald before the Intercollegiate Conference, Nov. 26, 1897.)

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The importance of this subject is readily recognized. Solve this problem and you have the key to the solution of all the problems involved in the Christian life of our colleges. Every department of life has problems peculiar to itself; every community of Christians has them; and the college community is no exception to the rule. But where peculiar problems abound grace does much more abound.

The first requisite to the application of the Spirit to the problems of college life is *a knowledge of the Holy Spirit*. Jesus said of the persecutions to come to his disciples, "These things will they do unto you because they have not known the Father nor me." And there can be no possible doubt that many of our mistakes are due to an imperfect knowledge of the Holy Spirit, the revealer of Christ. Every student of science knows that if he would utilize a force he must first know it. During the past twenty-five years men have been studying electricity more than ever before; and because they have found out the laws by which it works, it is now largely used in the mechanical arts. There is no more electricity in the world to-day than thousands of years ago. During the past ages it flashed in the sky as if to give our forefathers a broad hint to use it for the illumination of their homes and cities, but they knew neither its nature nor its laws, and hence the application of this marvellous force to scientific and industrial pursuits remained for the men of the present generation. So with the Holy Spirit, if we would apply His power, the greatest of all

the forces of the universe, to the peculiar problems confronting us in life we must know Him and His law. The person and indwelling of the Holy Spirit to the Christian worker should be clearly apprehended. It is true he is like the wind which blows where it lists. We cannot command Him nor bring Him at will, but knowing His ways we can place ourselves in the line of His operations, be clothed with His power, and so apply Him to the various conditions which may confront us.

One of these peculiar conditions is that of *the nature of every day work*. Perhaps the greatest and most subtle temptation which comes to the student is to regard his college days as simply preparatory to his real life's work, and hence on the part of many there is a chafing for a larger sphere. A true conception of our relation to the Holy Spirit dispels this delusion. By making our lives sacred with His indwelling, everything we touch becomes sacred. Studying becomes a service as well pleasing as preaching. This is beautifully illustrated in the life of our Lord. For eighteen years we hear nothing of him. But from the subsequent remarks of his neighbors at Nazareth we learn that he was during that time serving as a carpenter's apprentice and afterwards plying his trade, making ploughs and yokes. At the expiration of these silent years we see him come to the Jordan to enter upon his public ministry, and we hear a voice from the cloud saying, "This is my beloved Son in whom I am well pleased." To what did these words of commendation refer? Certainly not to his ministry in Galilee and Judea, nor to his experiences in Gethsemane and on the cross, for these were not yet accomplished. But this testimony throws a ray of light on those years of preparation. If God was well pleased with him, no shoddy work ever came from his hands and never an unholy influence from his life. These years of honest, faithful toil gave tone to all his after work and made the cross the power it is to-day. A student who was invariably unprepared with his work at class, excused himself on the ground that he spent his evenings in evangelistic work. One day a professor dryly remarked, "I can see through that excuse and I think God can see just as far as I can." In the new library, Boston, there is a painting of the Holy Grail which never fails to attract attention. According to the legends, the Grail was the cup of which our Lord partook of the last supper. It was brought to England but disappeared, and it became the favourite enterprise of knights to go in search of it, believing this to be a service well pleasing to Christ. James Russel Lowell tells of a young knight, Sir Launfal, who was determined to find the lost treasure. The night before he was to set out he dreamed. It was a beautiful spring morning, the birds were singing their sweetest and the sun shining its brightest. As he rode away from the castle gate a leper stretched forth a hand and begged an alms. The young knight turned from the loathesome sight and contemptuously tossing the beggar a coin, rode out into the world in quest of the Holy Grail. The scene is changed. It is winter and the knight sees himself re-

turning from the unsuccessful quest an old man. He finds no admittance to the castle for another has succeeded to the earldom, and the porter roughly orders him away. "The old knight turns from the inhospitable door and muses on happier days and sunnier climes. "For Christ's sake I beg an alms!" He starts from his reverie to find the leper once more by his side. The knight has nothing to give him save a crust of bread which he gladly shares, and looking up a strange light fills the place.

"The leper no longer crouched by his side,
But stood before him glorified.
And the voice that was calmer than silence said :
'Lo it is I, be not afraid ;
In many climes and without avail,
Thou hast spent thy life for the Golden Grail,
Behold it is here.' "

The vision faded. Sir Launfal awoke and announced that the Grail was found in his castle. Henceforth his helping hand went out to the needy at his own door. Let no one engaged in preparatory work think that he must go far afield to engage in acceptable service. The Holy Spirit places the Christian student into such relation with everything he touches that class-room, campus, and chapel furnish a sphere of service as truly acceptable as the mission fields of Africa or China.

The Spirit bears an important relation to *the understanding of spiritual truth*. Just at this point the college student stands at a place of peculiar danger. He has felt the intellectual awakening. He is no longer tied to professorial apron strings. He walks with stately step over new fields of investigation, submitting everything to his logic and applying the laws of scientific research on every hand. At this stage one is apt to take up the Bible to understand its spiritual mysteries according to the same principles he applies to the interpretation of Homer or Shakspeare. We may study the Bible as literature but it is more than literature. It is the Father's letter to his children. The author of that letter is the Holy Spirit. And hence above the endowments of nature and the attainments of culture, we need most of all the spirit of the author. This is what the apostle asserts when he says, 'Eye hath not seen nor ear heard nor hath it entered into the heart of man the things which God has prepared for them that love him ; but God hath revealed it unto us by his Spirit.' Intellectualism can never force the lock of the palace of truth. This is the place where many thinking men are shipwrecked. It is the dangerous channel between the harbor and the open sea, where the pilot is required.

"I have a life in Christ to live,
And ere I live it must I wait
Till learning can clear answer give,
Of this and that book's date ?

I have a life in Christ to live,
 I have a death in Christ to die ;
 And must I wait till science give
 All doubts a full reply ?

No ; rather while the sea of doubt
 Is raging wildly round about,
 Questioning of life and death and sin,
 Let me but creep within
 Thy fold, O Christ, and at thy feet
 Take but the lowest seat,
 And hear thy gentle voice repeat
 In loving accents, low and sweet :
 'Come unto me and rest ;'
 Believe me and be blest."

Again, the relation of the Spirit to *aggressive Christian work* is one of the utmost importance. The position in which the Spirit places us with respect to Christ is not one of imitation, it is that of oneness. The relationship is not even that of the mother to the child, it is the relation of the vine to the branches. The life of the branch is the gift of the vine ; the vine nourishes it from within. Because the vine lives the branch lives. This is the relation of our life to that of Christ. So the Christian life is not a life of imitation, it is a life of indwelling and partnership. Apply this conception to Christian work. You believe God is leading you to certain duties. You shrink from them for you feel your inability. But you are not laboring apart from Christ ; it is a matter of partnership. F. B. Meyer illustrates it in this way. He says : "In London when the Sunday services of the church are over we have a magic lantern service for people whose clothes are too shabby to come in with the more respectable audiences. I prepare my sermon and give a copy of it to my secretary who operates from the gallery. I begin to preach, and when I say, 'God so loved the world' he flashes on the screen a picture of the world with the word 'Love' printed on a scroll. When I speak of the Saviour's dying love, I know by the hush that comes over the congregation that they are looking at a picture of Doré's Crucified Christ." How do the picture and sermon come to agree so thoroughly ? The preacher and his secretary were acting in partnership, and they had agreed before as to their plan of action. Thus the man whom the Spirit fills acts in harmony with Him. A marvellous opportunity of work presents itself before college students. There is never a time when one comes in closer contact with his fellows. This is especially true of the smaller colleges. You plead your weakness. But that is something in which you may glory when you remember your partnership. You bear your witness. Humanly speaking it may be weak, but the Spirit makes His impression and your companions are blessed.

In a short address one can but touch the border of this great subject. But let us have a clear conception of the person and office of

the Holy Spirit. Then trust Him to make sacred our every day work, to lead us into the acquisition of spiritual truth, and to make us effectual workers together with Him. On the need of more of the Holy Spirit we all agree. Or better stated, the Spirit needs more of us. But let us not selfishly seek the fruit of the Spirit without the root, the happiness without the holiness, nor the power without the purity. God at the beginning breathed into the dust-formed man the breath of life and he became a living soul. Into the dust of human attainment do we require the quickening breath of the same Spirit in order to live the life more abundant.

Maritime Intercollegiate Y. M. C. A. Convention.

At Acadia was organized in 1890 the Maritime College Y. M. C. A. conference.

This year, for the second time since, the convention was held during Thanksgiving, at Acadia.

The following delegates from the other colleges were present. From the Univ. of New Brunswick, H. G. McNaughton, S. L. Day, T. M. Baldwin, W. H. Clawson, W. C. Kierstead; from Dalhousie, H. R. Read, W. A. Ross, J. G. Colquhoun, W. C. Messenger, W. McQueen, F. Vance, G. E. Forbes, A. J. H. Anderson, J. A. Ferguson, J. A. Morrison Kennedy, C. W. Myers; from Mt. Allison, B. J. Porter, H. C. Clegg, T. J. Young, L. M. Curren; also D. A. Davy, secretary of the national committee, and F. G. Marshall, secretary of the Maritime committee.

The opening service took place in College Hall on Thursday evening Nov. 26. Addresses of welcome were given by Mr. I. A. Corbett president of Acadia Y. M. C. A. and by Dr. Trotter president of the University. Greetings of the International committee were given by Mr. Davy, and Mr. Marshall spoke the good-will of the Maritime committee. Messrs. Porter of Mount Allison, McNaughton of U. N. B. and Read of Dalhousie then responded in behalf of their respective colleges. All the speakers were very earnest, and their prayerful attitude argued well for the success of the convention.

On Friday morning the meeting was opened by devotional service; after which Mr. Corbett was appointed president of the convention, W. C. Kierstead secretary and all necessary committees were formed, and the meeting proceeded to the discussion of the papers. The first paper "Importance of Intercollegiate fellowship" was read by S. J. Young of Mt. Allison. He emphasized the fact in Y. M. C. A. work, as in all else, harmony and fellowship are necessary to successful work. The Y. M. C. A. gives an impetus to mission work, to the volunteer movement and to Bible study.

Mr. Davy's address on "Points to be emphasized in the mission department" was instructive and interesting. He gave five points,

1st. definite prayer for missions; 2nd. copies of the "Volunteer" should be distributed; 3rd. missionary meetings—Wm. Mott says the requirements of a good missionary are time, brains, pains and prayer; 4th. mission classes; 5th. delegates should be sent to the Missionary Convention at Cleveland, Ohio, Jan. 25-29, 1898.

Mr. Davy was followed by several others who spoke briefly but earnestly on the subject. In the afternoon Mr. McNaughton of U. N. B. presented a paper on personal work. He said that if men will not come to Christ it is the Christian's duty to take Christ to them. The Christian is about the only Bible many men read, and it is therefore very important that Christians should be thoroughly converted in order to do proper personal work. This paper being of vital interest to college men, was followed by considerable discussion and all who spoke evinced an earnest desire to be active in personal work. Fraser, G. Marshall laid the claims of the association before the convention, and by his earnest words created a deeper interest in the work of the association in the provinces.

The evening session was in College Hall, and was open to the public, as were all the evening meetings. Dr. Trotter gave an analysis of the Book of Acts, which was very helpful to all who take an interest in Bible Study. He was followed by Rev. J. H. McDonald of Amherst, who gave an address on "The relation of the Holy Spirit to the Settlement of the Peculiar Problems of College Life. His words could not but benefit all who heard them.

As his address appears in this issue, no extended comment here is necessary.

Saturday morning after the usual devotional service, Mr. Sedgewick read a paper on "The importance of Bible Study to the Life of Association." He said that Bible Study was the private point of Y. M. C. A. life. The purposes of Bible Study:—1st. to get a grasp of the subject; 2nd. to promote spiritual growth; 3rd. to get best possible equipment for Christian work; 4th. to win men through Bible Study to Jesus Christ.

Mr. Ross gave a paper "How to study the Bible." The one great key he said was a personal knowledge of Jesus Christ. Mr. Gordon in his paper "The Christian in Athletics" showed the necessity of a christian being sound physically as well as mentally.

Prof. E. W. Sawyer said in his paper "Temptation as related to the Christian life" that temptation means testing. Without the battle, no victory; without the victory no sense of strength. Our strength is made perfect in knowing our weakness. Selfishness is the essence of temptation.

The delegates had Saturday afternoon off and many of them took the opportunity to visit the Seminary and have a look around town.

The evening meeting was well attended all returning to their work refreshed. Dr. Sawyer gave an analysis of the Book of Jonah. He showed that there was a distinct missionary thread running through the whole book. It is the great missionary book of the New

Testament. The grand truth shown is that God hates sin, but that he loves the sinner. God hates sin everywhere but God is merciful toward all men. The lesson of Jonah is the lesson for us all. Dr. Sawyer was followed by Rev. G. J. Bond of Halifax who gave an inspiring address on the subject—"Is life worth living."

The Sunday services began with the regular students' prayer meeting led by D. A. Davy. After this meeting the Conventional sermon was preached in the Baptist Church by Dr. E. M. Kierstead from, John 8, 18; "A Message and a Mission." The sermon was one of Dr. Kierstead's best efforts, he was filled with his subject and spoke with an earnestness and eloquence that held his hearers enraptured.

In the afternoon a testimony meeting was held in College Hall led by Mr. Marshall. A large number were present and the testimonies indicated that the speakers had received a blessing from the conference, and had grown more determined to do the Master's work.

The Farewell Service Sunday evening was very impressive. Mr. Davy spoke on "The crowning work of Y. M. C. A." Miss Blanche Burgess gave a short but most interesting and helpful address in behalf of the Y. M. C. A. A few words in farewell were then given by each of the delegates and by Pres. Corbett, Mr. Ross and Mr. Newcomb of Acadia. The meeting closed by all the delegates joining hands forming a circle around the church and singing, "Blest be the tie that binds."

The conference meets next year at the Univ. of New Brunswick, and we trust that another feast may be had there, as was enjoyed at Acadia this year.



A Poet!—He hath put his heart to school,
Nor dares to move unpropped upon the staff
Which Art hath lodged within his hand—must laugh
By precept only, and shed tears by rule.
Thy Art be Nature; the live current quaff
And let the groveller sip his stagnant pool,
In fear that else, when Critics grave and cool
Have killed him, Scorn should write his epitaph.
How doth the Meadow-flower its bloom unfold?
Because the lovely little flower is free
Down to its root, and, in that freedom, bold;
And so the grandeur of the Forest-tree
Comes not by casting in a formal mould
But from its *own* divine vitality.

—Wordsworth.

THE ACADIA ATHENÆUM.

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STUDENTS ARE REQUESTED TO PATRONISE OUR ADVERTISERS.

JANUARY.

The Sanctum.

New Year's Greetings.

Another year! another year!
Has borne its records to the skies.
Another year! Another year,
Untried, unproved, before us lies.
We hail with smiles its dawning ray—
How shall we meet its final day?

It is with mingled feelings that we enter upon another year's work. Feelings of failure and of partial success, nobler desires and higher aspirations fill each mind as the old year passes and the new begins its arduous mission. And even if these desires for higher things never materialize in open action yet their mission is not altogether unsuccessful. The thoughts themselves will never die. So around each opening month as it comes is thrown this halo of sentiment.

The irresistible movement of Time is brought each year more fully home to us. To the student this is especially true, to no one is its ceaseless progression more apparent, and to no one should come with greater impressiveness the feeling of dissatisfaction with the past. So little done, and so much time spent in its accomplishment.

And yet the bright side of the "New Year's" advent is the one to which we all naturally look. The failures of the "Old" are past and with them as "stepping stones" the New Year is to furnish a fresh opportunity for another struggle to rise "to higher things." The very newness of the year is in itself a source of joy. "Old things are passed away." The sorrows and difficulties of the "Old" are gone

and with light hearts we enter upon the "New." May it be to each one such a pleasant time that its close will be as auspicious as the advent, a veritable Happy New Year.

Y. M. C. A. Convention.

Eight years ago, the first Maritime Intercollegiate Young Men's Christian Association met and was organized for work, at Acadia. Twice since then we have been honored and helped by having it meet with us. This year delegates from Dalhousie, Mt. Allison and the University of New Brunswick, together with our own students, and men intimately connected with Y. M. C. A. work, held one of the most successful conventions in the history of this organization.

Too much praise cannot be given to Mr. D. A. Davy, B. A., (Hamilton), a Secretary of the International Committee, for his share in making the meetings a success. His frank and open manner, his straight-forward, earnest and brief addresses won the hearts of all. We were happy in having him among us and the Committee is to be congratulated upon their representative.

Conventions such as this one are of almost incalculable benefit to all the delegates and through them to the different colleges. Not only is there a quickening of Christian spirit, not of an excitable nature, but calm and thoughtful and fraught with power, but there is established by such meetings an intercollegiate friendship which nothing else will so acceptably stimulate.

The advantage of such a feeling is at once manifest, the selfish idea that one's own institution is the central figure around which all things revolve, an idea which unhappily is only too prevalent, is quickly dissipated by such a connection as may be found in an Intercollegiate Y. M. C. A., and a broader, more liberal and higher conception takes its place. As the acquaintance of men of greater intellectual or physical strength makes our own resources appear feeble, so does acquaintance with men of higher spiritual life tend to make us humble.

The intercollegiate convention has filled a long felt want and its success will grow with increasing years.

Modern College Education.

For a number of months the "*Cosmopolitan*" has contained articles on "Modern College Education." The subject, which is one of vital importance to every student and educated man, has been dealt with by men, who are specialists in this work.

There seems to be considerable diversity of opinion among these writers upon the question as to whether the college really educates or not.

Probably the severest arraignment which the college has received in all the articles is in the one written by Grant Allen. This gentleman, although an "Oxford graduate in classical honors," severely

criticises the use of placing Greek and Latin in the curriculum. They are simply relics which were necessary for the education of the youth during the twelfth century, but absolutely useless now. Instead of Greek and Latin he would not have the student study the Modern Languages but the sciences, history and human arts.

Not only does the writer criticise the curriculum but he also doubts the advisability of having the colleges at all, advocating instead that the money which would be expended at college be used in defraying the expenses of a two years trip to Europe from which he claims more benefit would be derived.

The article is somewhat startling, yet thoughtful persons cannot but admit that there is some strength to his arguments, although to us some of his schemes seem almost impracticable.

U. B. Seminary Debt.

We understand that another effort is being made to wipe off the indebtedness of the Union Baptist Seminary.

It proved a good feeder to Acadia, and as we now rejoice in the prospect of prosperity for ourselves, we cannot but regret the misfortune which through adverse circumstances came to the Seminary. Every Baptist in New Brunswick and all others who have the cause of Baptist education at heart, should manfully put their shoulders to the burden and lift it.

Intercollegiate Debating.

Acadia's position in reference to Intercollegiate debating is too well known to need any remarks here. Twice during the last three years we have met Kings, but last year circumstances were such that the two colleges were unable to meet.

Just as we go to press the ATHENÆUM has received an invitation to debate with Dalhousie in Halifax at some convenient season. Here is the chance for our ambitious debaters.

New Cover

During its history the ACADIA ATHENÆUM has made several changes in its dress, seeking for one which will commend itself to the majority of its constituents and become permanent. This time we think that we have succeeded.

The design for the cover which "is simple and unpretentious and not without a considerable artistic element" is the production of Mr. A. R. Cobb, an undergraduate of the college.

The purpose of the cuts on the inner page is to give to Acadia's friends an artistic reminder of the Institutions on the Hill.

We gratefully thank those who have so kindly congratulated us upon our improved appearance.

P. W. G.

The Month

The Senior Class were entertained by Dr. and Mrs. Kierstead on the evening of Thursday December 2nd at their home on Acadia St. The hosts surpassed themselves in providing pleasure for their guests who all report an exceedingly enjoyable evening.

On the evening of Friday Dec. 3rd the young ladies of Acadia Seminary gave a recital which both financially and artistically was the most successful in the history of the institution. Alumnae Hall was filled to the doors by an enthusiastic audience and members were turned away on account of lack of accommodation. We would suggest that in the future the more spacious College Hall be used for these entertainments. The programme was carefully prepared and splendidly rendered showing careful training and much talent in the performers. The piano music consisting of a duet by Misses Trites and Dobson, and solos by Miss Stuart, Miss Dobson and Miss Heales, was exquisitely rendered. The recitations by Miss Lina Burgess displayed great elocutionary gifts. Her first selection "A Sisterly Scheme" was humorously rendered and her passionate rendition of the pathos of Tennyson's "Rizpah" captivated her audience. The recitation from the "Lotus Eaters" by Miss Kinney, illustrated by tableaux by Misses Hamm, Schurman and Calhoun was extremely graceful and received an enthusiastic encore. The scene from "Romeo and Juliet" was well executed. Miss Estabrook making a charming Juliet and Miss Jones portraying the droll figure of the nurse to perfection. The Statue Scene from the "Winter's Tale" by Misses Kinney, Burgess, Emmerson, Trites, Bates and Shaw received a well deserved encore. Miss Kinney's as "Hermian" and Miss Emmerson's "Pauline" deserve special mention. Miss Emmerson's recitation "The Gypsy Flower Girl" was finely rendered, and loudly applauded. Miss Emmerson's reading at recitals last year have made her extremely popular and her selections are always eagerly anticipated. The last but by no means the least feature on the programme was what was advertised as "Scarf Fantastics." This title by no means expresses the graceful beauty and the "charms of women paces and waving hands" that won the rapturous applause of the audience. Nine young ladies, Misses Christie, Crandall, Estabrooks, Fales, Hamm, Kinney, Robbins, Schurman and Trites in Grecian robes and fluttering scarfs wave in and out, through intricate and graceful figures to the accompaniment of music and were only permitted to retire after repeated recalls. The whole affair was an unqualified success and reflects great credit upon Miss Hall, the elocution teacher, to whose efforts the success was largely due.

A large number attended the open session of the Athenæum Society in the College Chapel on Saturday evening Dec. 4th. The programme provided was very interesting, the debate being especially well contested and marked by good speeches. After welcoming the

guests the President Dukeshire called upon the college quartet for the first number. Their contribution was very enjoyable. Then came the debate. The subject was "Resolved that the Governor General and the commandant of the Canadians forces should be appointed by Canadians." Messrs J. A. McLeod, Simpson and Roland upheld the affirmative side of the question and were opposed by Messrs Corbett, Farris, Poole and Barss. The speeches on both sides were interesting and to the point and showed evidence of careful study of the subject. By a vote of the society the question was decided in favor of the respondents. Messrs Cobb and Hutchison then gave a guitar and banjo duet which received an enthusiastic and well deserved encore. Mr. Pidgeons synopsis was clearly written and provoked great mirth and applause. Dr. Higgins and Dr. Jones for the visitors congratulated the society and expressed themselves as exceedingly well pleased with the programme. It is to be hoped that the Mock Parliament will be able to hold a like open session during the coming term.

The annual Rhetorical Exhibition of the Junior Class was held in College Hall on Tuesday evening Dec. 14. The Hall was tastefully decorated with flowers and the class flags. The '99 flag which was displayed for the first time was very pretty in design and execution. The Programme contained twenty-six essays of which eight were delivered. Following is the programme :—

Processional March.

Prayer.

ORATIONS.

| | |
|--------------------------------------|--------------------------------------|
| Growth of the British Navy, | Philip W. Bill, Wolfville, N. S. |
| Crete and the Cretans, | George L. Bishop, Greenwich, N. S. |
| Imagination as related to Eloquence, | Irard Hardy, Lockeport, N. S. |
| King Lear, | George W. Elliot, New Ross, N. S. |
| Henry George, | Howard H. Roach, Clarence, N. S. |
| Samson Agonistes, | Charles F. Crandall, Wolfville N. S. |

MUSIC.

| | |
|-------------------------------------|--|
| Martin Luther, | Sydney P. Dumaresq, Halifax, N. S. |
| Solution of the Indian Problem, | E. Raymond Freeman, Milton N. S. |
| Science as a means of Culture, | Zella Clark, Bay View, P. E. I. |
| Faust, | Jacob W. Keirstead, Cole's Island, N. B. |
| Alexandria, | Aubrey B. Webster, Coldbrook, N. S. |
| Bunyan and Milton as creative mind, | John O. Vince, Sussex, England |
| A Well read Man, | Harry S. Baker, Brooklyn, N. Y. |

MUSIC

| | |
|---------------------------------------|--|
| History as a School of Statesmanship, | H. B. Sloat, Tracy's Mills, N. B. |
| Silent Forces | Frank M. Pidgeon, Saint John, N. B. |
| Rabbi Ben Ezra, | Edna C. Cook, Canso, N. S. |
| Does Belief come through excitement? | G. C. Durkee Beaver River, N. S. |
| Alaska and Klondyde, | Jeremiah S. Clarke, Bay View, P. E. I. |
| The Poet as a Liberator, | Perry J. Stackhouse, Saint John, N. B. |

MUSIC

The Development of the House of Commons,

A. H. M. Hay, Woodstock, N. B.,

Can Mental Power be transmitted ?

Sanford F. Doleman, Lockeport, N. S.

Men that have made the Victorian Era memorable,

J. Wallace DeB. Farris, White Cove, N. B.

Education of the Affections, . . . Frank L. Cann, Yarmouth N. S.

Thomas Arnold, . . . Ernest C. Harper, Sackville N. B.

Schools of Geometry among the Greeks,

Avard L. Dodge, Melvern Square, N. S.

Canada's Programme, . . . Edwin Simpson Belmont, P. E. I.

NATIONAL ANTHEM.

The speakers of the evening were Miss Clarke and Messrs Hardy, Crandall, Vince, Pidgeon, Stackhouse and Simpson. The essays were well written, and interesting and displayed much thought. The musical programme consisted of a violin solo by Mrs. B. W. Wallace whose popularity as an artist renders mention of her selection unnecessary, and vocal solos by Mr. D. Pidgeon of St. John whose fine baritone voice added greatly to the pleasure of the evening. The Junior class are to be heartily congratulated on the success of their exhibition which enhanced their already brilliant reputation. After the close the class were entertained regally by Prof. and Mrs. Haley at their home.

De Alumnis.

In view of the fact that Rev. W. V. Higgins, '86, has recently returned to his work on the Baptist Mission field in India, accompanied by Miss Mabel E. Archibald '95, who goes as a recruit, it will interest our readers to notice some other Acadia graduates who are engaged in missionary work in this quarter of the globe :—

Rev. W. B. Boggs, '65—D. D. '95 is in Secunderabad; Rev. R. Sanford, '69, Vizianagram; Rev. I. C. Archibald, '80, Chicacole; Rev. L. D. Morse, '88, Bimlipatan; Rev. W. E. Boggs, '87, Satanapilli; Rev. H. Y. Corey, '91, Parla Kimeddy; Rev. R. E. Gullison, '95, Vizianagram. Rev. E. W. Kelly, '76 and Rev. H. E. Morrow, '71 are Burmah.

Rev. H. H. Hall '86, M. A. '97, has been obliged to rest during the summer as the result of the severe strain of eight years continued service in the North West, mainly at Portage la Prairie, where a flourishing church has been organized. Mr. Hall will spend the winter pursuing selected studies in Chicago University.

C. E. Seaman, '92, is at Harvard taking the work required for the degree Ph. D.

In compliance with the unanimous desire of his church, Rev. Alfred Chipman, '55 has recently entered upon the sixth year of his pastorate at North Springfield, Ver.

N. J. Lockhart, '95 is teaching at Hantsport, N. S.

S. K. Smith, '87 is engaged in the practice of medicine in Port Huron. Dr. Smith has always been a warm friend of THE ATHENÆUM. It is a pleasure to note that he has an influential and lucrative position in a city of more than 20,000 inhabitants.

Lockport, N. S. is the scene of the labors of Rev. Douglas B. Hemmeon, '91, as pastor of the Methodist church of that place.

Miss Adell G. Jackson, '90, is now engaged in her fifth year's work as instructor in Mathematics and Science in Acadia Seminary, a position which she has filled in a way which shows her to be a faithful, earnest worker, and an efficient, painstaking teacher.

The many friends of Rev. R. Osgood Morse, '91, are glad to welcome him back to his native province. His recent pastorate of the Baptist church at Lyons, N. Y. was attended by marked success, and it is expected that he will be abundantly blessed in his work with the church at Guysboro, N. S.

D. P. McMillan, '95, is working on the Ph. D. course at the University of Chicago. He has been appointed Fellow in Philosophy for '97-'98.

After a pastorate of four years with the Baptist church, at North River, P. F. Island, Rev. Mockett C. Higgins, '09 has resigned this charge and is at present visiting at his old home, Wolfville.

H. H. Wickwire, '88 as M. P. P. for King's Co., N. S., has entered upon what promises to be a brilliant political career,

Rev. E. E. Daly, '91 has accepted a call to the pastorate of the Sackville Baptist church. He was highly esteemed in St. John and will be followed by the prayers and sympathies of his friends as he enters upon the work in the new field.

Personals.

Prof. E. E. Faville, M. S. A., is, this year, connected with the Kansas State Agricultural and Horticultural Institution. Not only did Prof Faville become decidedly popular with the Acadia students during his three years' residence among them, but he has also become well-known in the Maritime Provinces through his energetic and untiring efforts in furthering the interests of the Horticultural School at Wolfville. The ATHENÆUM found in him a warm friend and generous patron, and this opportunity is taken of expressing best wishes for abundant success in his new work.

Rev. J. B. Champion who took the College course through the Sophomore year with the class of '96 has accepted a call to the pastor-

ate of the churches at Gibson and Marysville, York Co., N. B., a pleasantly situated and promising field of labor.

E. H. Cameron, formerly of '98, has a good position as teacher in the public school at Springhill, in which he is doing excellent work.

During the Christmas vacation Rev. H. S. Baker, '99 supplied in a very acceptable manner, the pulpit of the Leinster St. Baptist church, St. John, in compliance with the unanimous request of the members.

An important event occurred in the social world on Dec. 31st '97, in the marriage of Dr. P. C. Woodworth of Kentville, to Miss Carrie O'Key, director of Piano in Acadia Seminary. The ATHENÆUM joins a host of friends in wishing the newly-married couple life-long happiness.

Book Notice.

Reminiscences of Thirty Years' Labor in the South is the title of a very interesting work giving a clear and graphic account of the rise and progress of Richmond Theological Seminary. The book is from the pen of the President of the Institution, Rev. Chas. H. Corey, D. D. The author has the thanks of the ATHENÆUM for the presentation to the Sanctum of a volume.

Exchanges.

The *Presbyterian College Journal* is good from cover to cover. A scholarly contribution on the "Parousia" from the pen of Rev. D. J. Fraser, M. A., B. D., who is well known to Acadia men, adorns the opening pages. All of Mr. Fraser's articles are characterized by depth and lucidity of thought.

"Brother, whatever be thy part
In this world's shifting pageantry
Forget not, whosoever thou art,
The Lord hath need of thee.

The exchange column of the *Niagara Index* is well taken care of. "The Song of the Sons of Rest" is also good.

"Football relations between McGill and Harvard," in the *McGill Fortnightly* is interesting to all lovers of the game. The *Fortnightly* contains beside a large amount of local matter, general matters of more than ordinary merit.

The *University Monthly* is as usual full of short contributions both of prose and poetry, some of which are of considerable merit.

“Sing a song of Winter :
 North-winds bitter chill,
 Home and ruddy firelight,
 Kindness and goodwill,
 Hemlock in the Churches,
 Daytime soon withdrawn :
 Sing a song of Winter,—
 Ah, but Winter's gone !”

Exchanges received this month are *P. College Journal*, *University Monthly*, *Owl*, *Niagara Index*, *McMaster Monthly*, *Varsity*, *McGill Fortnightly* and *Manitoba College Journal*.



College Notes.

The Athenæum Society meets every Saturday evening at 7 o'clock. Every man in College should be a member of the Society and should attend every session in the spirit of hearty co-operation. The officers for the ensuing term are :—

Pres.—L. A. Fenwick, '98.

Vice Pres.—J. W. deB. Farris, '99.

Treas.—J. A. Huntley, '00.

Cor. Sec'y—A. H. Chipman, '00

Rec. Sec'y—A. L. Bishop, '01.

On page 27 of last issue, the names of the quarter-backs Gordon and Duval, were omitted from the mention of our football team and on the following page, the score of the Dalhousie—Mt. Allison game was given 3—0 instead of 5—0. The omission and mistake occurred through failure of the proof sheet to reach our Sanctum for correction. Both are very much regretted.

The *Reading Room* when properly conducted and used is a valuable aid to a helpful daily discipline. Occasionally, however, there is some one who appears to find satisfaction in the injury or destruction of the property of others. This becomes intensely annoying to anyone who has the least degree of appreciation of appropriateness or right conduct, and often proves severely embarrassing. It should be distinctly understood that the *Room* is for the use of only those who respect the purposes for which it is furnished and maintained.

The following tabular statement relative to the Collegiate Y. M. C. A. work in the Maritime Provinces was compiled by Sec'y D. A. Davy of the International Committee and presented before the Inter-collegiate Conference held with us Nov. 25-28 :—

| | University of New Brunswick. | Mt. Allison. | Dalhousie. | Acadia. | Totals for 1897-98 | 1896-97. | Gain of '97-'98, over '96-'97 | Loss of 1897-'98 over 1896-'97 |
|----------------------------------|---------------------------------|--------------|------------|---------|--------------------|----------|----------------------------------|-----------------------------------|
| Men in Institution | 50 | 95 | 300 | 176 | 621 | 672 | | 51 |
| No. of Christians | 25 | 47 | 100 | 118 | 290 | 257 | 33 | |
| No. Non Christians | 25 | 48 | 200 | 58 | 331 | 415 | | 84 |
| No. in Y. M. C. A. | 40 | 53 | 94 | 95 | 282 | 257 | 25 | |
| No. new Students | 12 | 25 | 90 | 52 | 179 | | | |
| No. active members | | | | | | | | |
| Y. M. C. C. | 25 | 41 | 84 | 84 | 234 | 195 | 39 | |
| No. as. members | 15 | 12 | 10 | 11 | 48 | 62 | | 14 |
| No. Conversions | | 13 | | 23 | 36 | 8 | 28 | |
| No. in Bible Classes | 12 | 35 | 50 | 80 | 177 | 45 | 32 | |
| Is Bible in course ? | No | Yes | No | Yes | 2 | 2 | | |
| No. volunteers | | | 5 | 18 | 23 | 15 | 8 | |
| Amount to missions | | | | \$150 | \$150 | \$150 | | |
| Amt. to Prov. work | \$5 | \$10 | \$10 | \$10 | \$35 | \$15 | \$20 | |
| Amt. to Col. work | \$5 | \$5 | \$15 | \$10 | \$35 | \$30 | \$5 | |
| No. looking to Min. | 3 | 19 | 50 | 51 | 123 | 115 | 8 | |
| No. looking to Sec'yship | | | | | 1 | 0 | 1 | |
| No. del. to Northfield | 1 | 0 | 1 | 1 | 7 | 2 | 5 | |
| Was fall campaign conducted ? | Yes | Yes | Yes | Yes | 4 | 3 | 1 | |

It was impossible to give an account of the Y. M. C. A. Conference in last issue as our copy was sent to the printer before the close of the conference. This issue has a full report. It is a pleasure to present a digest of the admirable address of Rev. J. H. MacDonald, '91.

In the list of Society officers in last issue "Mission Band" should have read "Volunteer Band." The inadvertence was the fault of the copy. Perhaps, however, the mistake was no misnomer. The Volunteer Band has a *mission* and is doing grand work towards its fulfilment.

The Sunday morning meetings both of the Y. W. and the Y. M. C. A. are proving intensely interesting and deeply spiritual. The 7 o'clock service on Wednesday evenings is thoroughly helpful in every way. Every student should make it a point to attend.

Classes for the devotional study of the life of Christ are now well organized and are open to the men of the Institution. The hour of meeting is 2 o'clock Sunday afternoon. The Academy classes assemble in the chapel and the college classes in the Y. M. C. A. room in Chipman Hall. The B. S. Com. invites all the men of the Acad. and College to join in pursuing these interesting lessons.

Echoes.

How about the "Geak Vurbs" and the "Cotten seeds?"

Fair Sem: "But don't you think that some of the Cads are very nice?"

B—r (Last December) "Yes, I'm a Freshman wat'er you?"

There is some talk of D—s taking to himself a better half before long. No doubt this explains his presence in the kitchen!

The following is an extract from the "Yukon Nuggets" of recent date: "On the evening of Dec. 10th the old Klondyke Hotel was the scene of more than usual activity. Two placer miners (placers of Minard's goods upon the roof) who had made their pile (of grub to disappear) during the three years of their stay in these diggings, had resolved to break up camp and move to other *climbs*, and so an auction sale was started, with Davy Rattletop as auctioneer. Our friend Davy who is from New Brunswick, is no tenderfoot, and we may safely say that if any flies abode in Klondyke they would not have time to roost on him. The auction was a marked (mostly with a spike) success. Everyone in camp was there, from the senior *Duke* down to the little bread-spoiler (B-k-r), one of the latest arrivals on the field, who doesn't care for gold, but has staked a claim in rich brass-bearing territory, which has already yielded large returns. Intense excitement prevailed throughout the whole sale, relieved now and again by fits of weeping when the owners saw some beloved relic fall under the relentless hammer.

Lost, strayed, or stolen between twelve and two o'clock, one evening in December, a small stick surmounted by a round ball of candy. The owner does not value it for its intrinsic worth, but because of tender associations offers a large reward for its return to Senior C.

On the evening before the closing for holidays the Freshmen had a gay old time in College Hall. The ties formed by three long months of college life were about to be broken for a while, and so a grand farewell was held. The following programme was admirably carried out:

1. Grand promenade. Chopsticks march, Museum skeleton drum-major.
2. A Game of "Hide and seek" in which the Juniors and some of the Faculty took part.
3. Candy Contest—Who can take the biggest bite of *lasses* candy. Prize cake of Tutti Frutti—awarded to T—r.
4. Game of Blind man's Buff.
5. Music???
6. Game of puss in the corner.
7. Recitation, Old Mother Hubbard.

- 8 Oration—Jack the giant-killer.
9. Tableau—The Old Woman who lived in a shoe.
10. Singing by all, "Home Sweet Home."



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