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RESPONSIBILITY IN VIEW OF PRESENT THEOLOGICAL DRIFT.

Heb. 2: 1, R. V., reads, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." Are we living in the "Drift" age? Is there a departure from the truth as it is in Jesus? Admitting the drift is serious, the Gulf Streams of revealed truth remain the *same*.

Some years ago drifts from the Saragossa Sea excited to jubilation certain New Yorkers. Said drifts were supposed to indicate a change in the course of the Gulf Stream nearer to the great city. Scientific surveys, however, demonstrated that that God-heated and God-guided river of warm water still flowed in its old channel, remaining indifferent to the winds which occasionally swept its surface water towards the Jersey coast. We have at present a surface drift, owing to certain "winds of doctrine," but deep sea soundings have demonstrated that the warm Gulf Stream of Living Truth, coming clear as crystal from the throne flows on in its fore-ordained channel. While, however, drifts from the Saragossa Sea of uncertainty are passing our shores, it may be (while alarming winds are blowing a gale) the part of wisdom to begin a fresh nautical survey, and correct, if need be, any errors that may have crept into our Gulf Stream chart. Even the United States cannot afford to lose another historic Kearsage on the rock Rancador. There is danger lest the best theological navigator may lose his reckon-

ing. If he does, from that moment the drift is begun, and the treacherous coral reef may be struck any hour.

B. Fay Mills tells us that long before he announced his change of views he had ceased to believe in the inspiration of the Bible—the atonement. He first lost his reckoning—then afterwards made shipwreck of faith. There are others like him. With so many winds of doctrine blowing, it is a crisis time in our relation to revealed truth. Theology as taught in our colleges, and as preached from many pulpits, marks a transition period in the history of religious thought. The air is full of rumours of change. A feeling of uncertainty prevails. Great professors, great preachers are becoming such bold swimmers as to venture out far out into deep waters, and are in danger of being swamped by treacherous under-currents. An era of theological revolution has already begun. "Revolutions," we are told "never turn back, but make at times very acute angles." Dr. Briggs, after losing his reckoning, wrote that nervous book entitled, "Whither." While his gymnastics in deep water were in process, an under-current carried him dripping into the Episcopal Church, whose door stood wide open to the unfortunate though over-bold swimmer. The question of the book was thus answered so far as its author was concerned. But *Mirabile dictu*, the current that landed Dr. Briggs into the Episcopal Church, swept by its reflux force Rev. Dr. DeCosta out of that fold, and now the question concerning him is "Whither?" Rome, with her hand on the knob of the door "Infallibility," persuasively says, "Hither." Other names, Canadian names, you can recall whom we fear have lost their reckoning, and are borne along as drift-wood.

All movements that mark epochs in religious thought are more than mentally exciting, they are challenges to church history, the history of doctrine, and especially to critical exegetical investigation. If the revolutionists are right, old U. E. Loyalists are all wrong. Hence, our responsibility to test what we believe to be truth from the words of the "Logos" Himself.

Our responsibility reaches as far as the discerning of "the spirits." Discerning between those who prophesy according to the proportion of faith, and those who speculate according to the proportion of doubt.

Dr. McLaren, of Manchester, says, "We must be made fast to something that IS FAST, if we are not to be swept like thistle down before the wind." The need of the hour is to discover the rock of truth on which Christ has built His Church. We must seek and cultivate a spirit of reverence and submission, for thus saith the Lord: God in these last days speaks to us *through His Son*. We must seek and cultivate a spirit of Holy Ghost illumination, joined to a scholarly exegesis of the divine oracles, no matter where such leads or what doxies or orthodoxies such may upset.

In questions of eschatology there remains no room for extra-Biblical or many philosophical opinions. No evolution of human consciousness which has not its tap-root in an inspired record ought to be permitted to sit in judgment on things which till revealed were absolutely beyond our thinking.

Victor Hugo says: "The true pilot is the man who navigates the beds of the ocean even more than its surface." Let us who claim to be pilots study ocean-bed navigation.

Permit a brief review of theological drift during the past 100 or more years: At the beginning of this century we find a reaction from the hyper-Calvinism of Jonathan Edwards, and a drift was observed in the line of universalism. This current gradually weakened and took a modified form under the name of restorationism. The dogma had a glimmer of the sublime and a touch of logic about it, but having only an inferential basis its declension was only a matter of time. It ignored what many are of the conviction is a revelation, viz., that the great ellipse within which spiritual forces operate on the human race as spoken to by Christ, has its force in time, not beyond time.

Later the drift changed its base-line towards "conditional immortality." This current was deepened perhaps by the famous Oxford tractarian movement, of which Pusey and Newman were such noted leaders. Higher criticism by this time had its sword whetted, and gave the movement impetuosity, which many took for momentum.

Next appeared on the waves, generated by this later movement, sailing splendidly on—main sail, top sail—all sheets to the wind, that newly designed and modernly equipped racing-

yacht, "New Theology," with a grand new theologian proudly grasping the helm, attracting the same kind of attention and waking the same class of enthusiasm among its friends and competitors as the "Shamrock" and the "Columbia" did outside of New York Harbour!

To the left of this modern ark, I see the ships Unitarian and Agnostic, with Scepticism as to divine quest at the helm. To the right the armed cruisers Sacerdotalism and Romanism, accompanied by a floating battery named "Infallibility." Thus we have an entire fleet of religious crafts, and we ask the question: How many of those have lost their reckoning, and how many never sailed by the pole star or the sun? Amidst such complexity of doctrine, the responsibility is upon us to find the seat of authority in religion. From whom can I receive the last word in matters concerning the spiritual life, this is the query of the hour!

You are aware there is a mighty struggle to keep supposed authority in the hands of the priest. Hence the secret of the wide-spread agitation at present convulsing the Church of England! May the struggle be regarded as "a mere coaxing back of the last chord of divine power?" Multitudes are getting weary of a religion of which they know scarcely more than as a mummy wrapped up in musty robes, malodorous rags of superstition! They are weary of a Christ of whom they know scarcely more than as a statue chiselled out of the cold marble by Sacerdotal sculptors. There can be no authority where there is no divine life. Nothing is authoritative to me but as Jesus Christ speaks truth to my spirit through His Holy Spirit. All authority is vested in Him who is the first, the last, the living One, and who has the keys. The sum of what has been said may be given thus: The present crisis places upon us:

(1) The responsibility of "a true focus." This means a proper adjustment of lenses, in order that the rays may meet on the true object of all revelation, the Lord Jesus Christ. No theology can be scriptural or beneficial or living which is not *Christo Centric*.

I have to view truth not as it is in psychology or conscience or in the Church Catholic, but as the truth is in Jesus, "the

Logos." He is before all things or, "in Him are hid all the treasures of wisdom and knowledge." The focus obtained, truth is seen in the great reflector, the Holy Spirit. All theological problems have their solution in Him.

(2) There is responsibility for a right perspective of the truth of revelation. Has God revealed a definite plan for the ages? A right perspective might reveal that many of the dogmas which we have taught as universal may be simply dispensations. Is not an eternally free Jehovah at liberty to deal with the human race according to a series of evolutions in His grace? We may have taken the wheel within the mighty wheel full of eyes, meant in God's plan for this dispensation only, as though it were the larger and ultimate circumference of His all living plan, and yet throughout the larger living wheel, Christ the Sun is illuminating and glorifying all cycles of time and all the æons of eternity!

The perspective of the great apostle reads thus: "Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ. That we may be no more children, tossed about by every wind of doctrine, by the sleight of men and in craftiness after the wiles of error, but speaking the truth (as it is in Jesus) in love, may grow up in all things unto Him who is the Head, Christ."

(3) The present crisis places upon us the responsibility of an exegetical revision of our respective creeds. The present crisis forces us back on God's Word as taught by His Son Jesus Christ. Loyalty to the truth as it is in Jesus must lead us to inquire: Whence our present complexion of doctrine? Whence the mould that has given it body and terminology to our faith? Is the mould Petrine, Pauline or Johannine? Or is it Augustinian or Lutheran? Should we not be prepared for a re-investigation, and, if need be, for a re-casting of our convictions of the truth as it is in Jesus. Let church history, criticism, exegesis aid us under the Holy Spirit to reach sound conclusions.

(4) The responsibility of seeking a mightier manifestation of the Divine Spirit as Christ's representative in the church. His presence alone can match the insinuating attraction of

spectacular and sacerdotal worship. The letter killeth, the spirit giveth life!

(5) The responsibility of becoming less Sectarian and more Catholic as evangelical denominations. In the South African campaign, Australian and Canadian regiments unite with the Imperial troops under Gen. Methuen, in the advance to the relief of Kimberley. In our greater campaign against the principalities and powers of darkness, what name we are known by as a division of Christ's army is a minor matter. The grand aim is the relief of the perishing, and the defence of the truth as it is in Christ Jesus.

Let us, therefore, resolve to preach Christ and Him crucified with more fervor and unction than at any time in our past. Let us abide hard by that immovable Rock—the vicarious sacrifice of the God-Man.

Thus only can our own souls be enlarged and our influence extend. Thus only can our ministers have power in sifting error, in deepening spiritual life, in checking the ravages, delusions and anti-Christian movements of the hour, and above all, in helping a return all along our military ranks towards the simplicity of Jesus. Therefore, let "Back to Christ" be the watchword of each Protestant pulpit in our land.

A. A. CAMERON.

Ottawa.

THE CHRYSALIS.

Wrapt in a mantle cold and gray,
Sweet Nature breathes an elixir,
Forth to the light and sunshine of day,
Bursts a perfect wingéd worshipper.

G. L. S.

THE GREATNESS OF ENGLAND.

The interest in the development of English history and in the growth of the English character lies in the fact that England has so far best solved the problem of just government. That she has in fact done so appears to be proved by the almost universal consent of nations. This consent is shown by the practical adoption of forms of government and methods of administration, first wrought out on English soils, by all nations which for the past century have taken their place in the line of human progress.

The problem presented by Roman history, is so far the simpler, because we can trace its historical development, until the work of human progress for which Rome toiled is taken up by other hands. The English character and English history present harder problems, because English history has not yet run its course. The future is still veiled from our view.

National character is a very complex product. Racial elements, the influence of external events, the growth of internal institutions, all combine in determining the final result. The aim of statesmen in ancient times was the establishment of order, the formation, therefore, of a strong central executive. Rome ultimately accomplished this, but in the process exhausted the forces of the State. But the lesson was not forgotten. The idea of a strong central power was the aim of all European nations during the middle ages. How to preserve that power, what is the source of it, how to limit it, on what does it ultimately depend for its continued existence and efficient working, are the questions which English history tries to answer. The final resultant of the diverse lines of struggle, political and social (the two factors are never wholly identical) is at any given epoch, the national character.

The growth and the security of the liberty of the individual, the possession by all of an equality of rights are the special contribution of the Teutonic people. The struggle of ideas here implied, the idea of power and the idea of liberty, has had a fair field and no favor in England alone of European countries. This is the distinct note of her nationality. Upon the

feebly united elements of Saxon power was imposed the strong Norman executive. From the Norman conquest the struggle for freedom begun. The Church was the first leader against feudal brutality. And it seems as though the preservation of liberty was owing to the Church. For although after the compromise on the Hildebrandic claims, the Church was generally to be found on the side of authority and absolutism, yet in the three great crises of 1215, 1297 and 1688, it found itself on the side of the national party. To accomplish its ends, the Church has by degrees found that its proper sphere of influence is, not to give sanction to despotism, but to influence conduct, to form character, to mould the conscience. From the hands of the Church, the leadership passed to the Baronage. Like the aristocracies of birth in the ancient city state, they form in the modern nation the connecting link between monarchy and democracy. In England the leaders in the struggle for the constitution and for the limitation of the royal power were the great feudal landowners. The Church through its possession of land and because its privileges were open to all, formed a connecting link between baronage and commonalty. And by what almost seemed a series of accidents class distinctions were prevented from developing into legally separate estates. This fact has contributed most materially to national growth, to the blending of the various elements of political moment into one national body. Class distinctions were a marked feature of mediæval life and gave to that life much of its picturesqueness. The baron, the knight of the shire, the yeoman, the tenant, the villein, the merchant, the trader, the artisan, were distinct figures in the picture. But of all the attempts made to perpetuate legally the distinctions of society, the personal summons by writ to the House of Lords is the only one that remains. The growth of the commons as the preponderating element in the constitution, and the final recognition of their claim to ultimate sovereignty, are perhaps traceable to three circumstances: the union in one house of the representatives of the counties and the representatives of the towns; the holding of the balance of power between the contending factions of the baronage; the gradual acceptance of the fundamental principle that what concerns all should be treated of by all.

The general utility of the commons, as a means of raising money, kept them in existence until, by 1399, they had claimed and exercised, but by no means secured, all the powers which we understand by the liberties of the nation. But the kings were always restive and had devised means by which laws could be evaded and money raised without applying to their faithful commons. At this juncture, too, the leadership of the nation passed away from the baronage. The power of the barons was destroyed by the War of the Roses. At the same time the force of the mediæval church was exhausted. The elements of a new national life were as yet in the germ. The only force left, around which the national consciousness could find a rallying point, was the power of the crown. Fortunately for the steady growth of the nation, the Tudor despots preserved the forms of liberty, and preferred to throw the form of legality over their arbitrary proceedings. But the union of temporal and spiritual supremacy in one hand was a critical moment: a moment which was prolonged by threatened danger from without. With the overthrow of Spanish power by the defeat of the Armada and the rise of Holland, England awoke as it were from a dreadful nightmare and found that her sleep, disturbed though it had been, had given her a giant's strength. The Stuarts atoned for the sins of the Tudors.

The leadership of the nation passed into the hands of the commons. The Reformation had made of England a new nation. The nobility, the natural leaders of the nation, from whose feeble grasp the sceptre was falling, was attached to the cause of Reform by the gift of church lands. Henceforth the struggle for political freedom was combined with that for religious freedom. Puritanism led the forces in the strife: was for a time victorious, and then failed—necessarily failed, just as the Hildebrandine theory had failed—as a political force. But henceforward Puritanism formed the basis of all that is best in the British character: a living influence moulding social and political life.

Justice and humanity are the marks of the modern democracy, at least of the Anglo-Saxon type. It has other more questionable marks, lest we should boast ourselves of perfection.

lest we should forget. Even jealous France speaks of Anglo-Saxon superiority and of British greatness. Is it then possible to give any answer as to the cause of that greatness? We can see the germs of freedom in the Saxon invaders planted in homesteads all over the land. We may in fancy trace their slow growth during the ages of Norman despotism and Plantagenet power. We can follow definitely the long struggle of five centuries, which gave to Englishmen a political character and a political training which are unique. We can watch the blending of the principles of the Reformation with the national character. We may mourn over the rash attempt made to stop the national development and lament the consequent rending in twain of the Anglo-Saxon people. We may boast that the blessings of freedom and justice have been conferred upon millions, who otherwise would never have enjoyed them. But who can find out the reasons for these things? The first English freeholders had no title deeds to their lands. The British Constitution is unwritten. The British character is the result of British history. British history is a long struggle for what is just and right. And the British people, like the Roman people, in this respect, believe that the struggle has been guided by the hand of Providence, and maintained by tenacity of purpose and an historic consciousness which refuses to break with the past.

WILLIAM DALE.

THE CLOSE OF DAY.

(Translated from the French of Thiophile Gautier)

The daylight fades : from heav'n's height
 Droops down a sluggish pallid haze,
 To dip its plaited garments white
 In unrippled evening water-ways.

Night presses on.—sad tranquil Night
 Who bears the mourning weeds of Day :
 And stars in golden vesture dight
 Surround her throne and homage pay.

Still as the flight of bird that loves
 To cleave the atmosphere, it seems
 I hear the plaints of cooing doves
 And cradled infants breathing dreams.

Heav'n speaks with earth, as long ago
 When on this sphere the prophets trod :
 Of all their mystic speech I know
 One word alone—that word is God.

W. SHERWOOD FOX.

THREE ENGLISH PREACHERS.

I.

A church in the south of England, being without a pastor appealed to a preacher of the same denomination in another town to recommend a suitable man. He immediately mentioned the name of a draper's assistant, who was a member of his own church and whom he had often urged to enter the ministry. The young man went, and so thoroughly pleased the congregation that they asked him to preach the next Sunday. Finally, they gave him a very urgent call to become their pastor. But he refused the offer. However, the church felt that he possessed unusual pulpit ability and was the man that they were looking for, and begged him to come to them. The young man realized

that this was a call from God and accepted their offer on condition that they allowed him to take an arts course at Oxford. In a short time after taking charge, the church was altogether too small to hold the crowds eagerly pressing to hear him. Then his own congregation united with that of another which met in a larger building not far away, and whose minister very generously offered to become assistant to his younger and abler brother. But even this arrangement proved unsatisfactory, for many found it impossible to get even standing room during the services. It has now been resolved to build a church large enough to accommodate the great number thronging the former place of worship. The new edifice is expected to cost over two hundred thousand dollars. The young preacher is the Rev. R. J. Campbell, B.A., of the Congregational Church at Brighton.

One who has heard Mr. Campbell at first, wonders what makes him so popular. It cannot be the charm of his voice, for it is decidedly lacking in strength. It cannot be because of an imposing presence, for the preacher is of so slender build as to almost hint at frailty. The face, however, is that of a student, clear-cut, with a large open forehead which is broad but not remarkably high. The secret of his success lies in the sermon. The strength found wanting in the body is there. It sparkles with epigram. In a sermon heard by the writer occurred these words: "We cannot miss God but we may not find Him." "The ultimate reality is personality," and, "God's will is not self-will but good-will." The text was 1 Thess. v. 17, "Pray without ceasing." The prayers offered by the Rev. Mr. Campbell were models of beautiful English, as well as examples of fervent utterance breathed in supplication to the Most High. Apt quotation was a notable feature of a sermon of which every sentence was in its right place and was composed of the right words.

The gestures of Mr. Campbell are few and consist chiefly in the movement of the right arm and the closing and opening of the hands. The eye flashes as some truth is forced from his lips in telling fashion. His gestures quicken and his voice gains strength as he warms in his subject which has been treated in a way to appeal, one would think, more to

the cultured than to those unread in literature and philosophy. Knowing the quality of his sermons, one is surprised that men who are classed as possessing but ordinary thinking power flock in such large numbers to hear this preacher. It recalls the dictum of the famous Robert Hall, that the people can appreciate a style beyond their use.

The Rev. R. J. Campbell has come to the front in a truly remarkable way. All are agreed that he is worthy of his place. With voice and pen he accomplishes a great work of the highest order of merit. The fear is 'est with such a busy life he may so injure his body, that his useful and brilliant career may be unduly terminated.

II.

The great Methodist denomination of England is divided into Primitive, Wesleyans and other bodies, each of which can claim some able preachers. Among the Wesleyans the Rev. Hugh Price Hughes, the editor of the *Methodist Times*, is perhaps, the leader. But scarcely less able is the Rev. C. H. Kelly, President-elect of the National Council of the Evangelical Free Churches. As a preacher he is the peer of any in his denomination and always addresses large audiences. Daniel O'Connell said that a speaker with a noble physique had won half the battle before he opened his lips. Less favored men have to win their victories step by step. The Rev. C. H. Kelly's dignified presence in pulpit or on platform gives him an immediate and attentive hearing. One look into his noble face gives the listener assurance that he will receive pleasure and profit from the coming address. In stature he is above the average and his habit of dress reminds of a clergyman rather than of a Methodist minister. His pleasant and powerful voice is heard to advantage in large assemblies.

It is when he is in the midst of his speech that the true charm of Mr. Kelly's oratorical power is felt. He communicates his own enthusiasm to the audience, and at times enthusiasm reaches the highest pitch. Rapidity of utterance and quick body movements are noticeable features in the delivery. Humor plays an important part. Time and again it breaks

forth. At the autumnal Baptist gathering at Leeds he referred to himself as one who had seen better days, because he had been the President of the Wesleyan Methodist Conference, and at the same time a man of the future, since he was President-elect of the National Council of the Evangelical Free Churches. But when occasion demands it, he can condemn wrong and injustice in vigorous style. His scathing arraignment of certain practices of the Established Church was repeatedly cheered by the great gathering. As the eloquent speaker referred to one special case where the Methodists, in order to send their children to day schools, had to promise not to allow them to go to Methodist Sunday schools, some cried "Shame!" "I say it is abominable," was the immediate retort. And the pronunciation of the word "abominable" was a study in expression.

From the days of Wesley and Whitfield until now the Methodists have had great leaders and able preachers. It is not too much to say that in the Rev. C. H. Kelly, the Methodists have a worthy successor of these world-famous men.

III.

The name of John Clifford is familiar on both sides of the Atlantic, and is a household word among English Nonconformists. The editor of the *British Weekly*, Dr. W. Robertson Nicoll, says that Dr. Clifford is coming to be recognized more and more as the leader of Nonconformity. The position is an important one and demands a man at once a statesman and orator. The *Westminster Gazette* has said, "The minister of Westbourne Park chapel (Dr. Clifford) is one of the ablest, most cultured and most liberal-minded of London preachers." On the platform he has, perhaps, no equal. There is a magnetism with the man that is amazing. He is a born orator. Every address, whether delivered before Young People's gatherings, or the electors of the Board of Schools of London, or great conventions, prove this. Of the art of sentence building he is perfect master, and sentences with Dr. Clifford are vehicles of earnest thought.

Even a hurried reading of his sermons or addresses will convince one that they are the product of a mind well stored with the best of literature. This is the result of much study.

With a growing church to attend to, Dr. Clifford took a severe course of study at London University; and with the well-earned degrees of M.A., LL.B., B.Sc., and F.G.S., besides the honorary one of Doctor of Divinity, he is the most titled preacher in the English Baptist ministry. He seems to be a debtor to the writers of every country and of every age. A good example of his style of composition is his address from the President's chair at the late autumnal meeting of the Baptist Union at Leeds.

On special occasions the minister of Westbourne Park chapel uses the manuscript. The address even when read is delivered with his usual energy. But he is heard to best advantage when speaking without any written material between him and his audience. At such times his whole body speaks, the most notable movement being the swinging of the right arm as he holds a slip of paper in his hand. This slip of paper contains a few notes, but it is seldom that he consults them.

It costs something to be a great preacher or pulpit leader, and the price paid is often plainly seen. Much study has made Dr. Clifford rather round-shouldered. And hard mental toil has left its mark upon his face. Still the ringing voice, the youthful energy of delivery, the stirring language and silent humor make one forget that the speaker has been pastor of a large London church for forty years. It is the earnest wish of Nonconformist England that he may be spared many years of active service. And the wish bids fair for fulfilment.

Scarborough, England.

H. P.

ADDRESS AT ALUMNI MEETING.

By Arts Graduate

I account it a peculiar honor and pleasure to be permitted to speak to-night as a representative of Class '99. Many and varied emotions press upon one who has reached the objective point of four years' striving, and who holds within his grasp the reward of earnest effort. Of these, not the most prominent is the feeling of elation—perchance more intense is the feeling of regret when one remembers that this occasion marks the

sundering of the spirit of good fellowship. The disrupting of that class cosmos—which has been ours during the past four years. Though the stress and the storm there has gradually grown up the feeling of a class integrity, very helpful and pleasant, and, it is not without a feeling of regret that one comes to the final scene.

The past four years have been years of growth. There has been a destructive as well as a constructive process. Ideals, like men, have come and gone. To some of us the whole contents of life have changed and the contour of the whole world has altered as a result of the educational process.

If I may be permitted to single out one particular result as the all-important end of the educational process and in respect to which end all courses of so-called liberal education must be adjudged, I should say it is the power of self-origination of thought. In other words, to so cultivate the thought activities that each thought object shall not only lay hold of the thinking subject, but shall in turn be emphatically and insistently laid hold upon, by that subject, and subordinated to a thought end. There is a good old Anglo-Saxon word which one often hears used as descriptive of a man, "He is a thinker." I take it that the notion in such expression is that he has that independent attitude towards thought that I have characterized as above, or, as I should now say, he is both active and retro-active in respect to thought. To convey my thought perchance more distinctly let me say the condition of mind to be regarded as the *supremacies* in education is the octupal; the living tentacles of the mind being extended to lay hold upon, embrace, subordinate, dissect and assimilate all thought objects. If I am not wrong in my conclusions this is the all-important desideratum. Valuable as is the formal discipline of mind; necessary as is culture; important as is the symmetrical co-ordination of our mental powers, the great thing is—independence, self-initiation, spontaneity and originality of thought. To this end all other considerations, valuable as they may be, are but means to an end. I base my argument upon the fact that only in this native and original activity of thought is the man-idea perfectly realized. That culture, discipline, information, etc., are simple and realizable

phases of the animal mind, but, that the man as such, differentiated from all other animated creation, can be realized only in respect to the freedom, self origination and originality of his thought.

There are, it seems to me, but two outcomes of the educational and thought process of a school of liberal learning, one is but a dull, phlegmatic, mental stagnation covered with the film of undigested thought, the other that tense, nervous, critical mind which takes all data and reduces it to solvent, to be held in solution, until, at the psychological moment, it crystallizes into a personally possessed truth. It is this latter outcome which is to my mind the *summum bonum* of the schools. So in this latter condition there are certain outcomes possible. It is true that the thinker may even come to the *ἀγνοω* standpoint. But that is not altogether undesirable in view of the fact that, in some respects, a provisional and tentative agnosticism is the most rational and intelligent attitude of the mind. That agnosticism may degenerate into scepticism or blank despair as to the solution of the nature of things is also possible, but not so probable in the case of the latter condition of mind as in the former which I indicated. A tense nervous attitude of mind is not the thing to be ultimately feared. What should be feared is the apathetic, uncritical mind. It is true that the former may be iconoclastic and may wreck many of our choicest thought possessions, but, it is well to recognize that truly critical thinking can only serve to embellish truth. Heterodoxy and orthodoxy are in the main provisional and tentative terms, and, in all too many instances are merely synonymous with a consent to or a dissent from our own little, particular *credo*. There is no heterodoxy to an honest mind possessed by impartial criticism, for, to such an one, the end—the objective point—is a view of the essential character of reality. Yet with such a mind the view, at a given point in the cognizing process, may not be in true perspective. Heterodoxy should apply rather to that uncritical method of thinking which makes no attempt to possess in itself and for itself the true view of the nature of reality. What is to be feared is not critical thought, but uncritical dogmatic assumption about things. These are the menace to our highest realities,

mental and spiritual. The critical attitude is the outcome of the same, rigorous spirit of natural science, and, perchance, no more valuable contribution has come to us from that school of thought than the assurance, that each effort, of the microscope of the biologist; of the scapple of the histologist; of the test tube of the chemist, or the spectroscope of the physicist does but reveal that truth gains in wonder, beauty, and utility the more searching the investigation.

"It comforteth my soul to know,
That though I perish truth is so,
That, how-soe'er I stray and range
Whate'er I do, thou dost not change:" etc.

It is my good fortune, Mr. Chancellor; and Gentlemen of the Faculty—our teachers and educators of the past four years—it is my good fortune, and I trust I shall be freed from the charge of egotism, to congratulate you upon the degree of success which has attended your effort. The highest possible tribute to the *Alma Mater* is the character and type of her graduates, and I believe, that when I say that the efforts of McMaster have been directed towards, not only the intellectual and ethical, but also the Christian self-realization of her graduates, I am paying the highest tribute to an institution whose highest ambitions are all incorporate in her noble and well-known motto.

D. BOVINGTON.

BRITISH COLUMBIA.

Every empire has its distinctive personality. Greece has been the Petronius amid the nations. Rome was the Gladiator triumphant in the arena. Britain is the Monopolist standing in the world market, as well as the honored Mistress of the seas.

As in an empire, so in a province. Each has a peculiar personality. British Columbia is the young man of Canada. He has sapped much vigorous blood from the older provinces, as well as much money from the mother country. On every side his eye is greeted by lofty snow-clad peaks and dashing mountain cataracts. Life's young vision is before him. The horizon of opportunities is broad and crimsoned with the morning sun.

He may drag from the ocean its wealth. He may compel the valleys to enrich his treasury. He may wrestle to victory with the forest giants, or he may gather the coveted gold from the mountain seams.

This possible choice induces vacillation. The restlessness of young life trembling to the verge of manhood possesses him. Going, ever going, he is never satisfied. He must have gipsy blood in his veins. Not content with the present, he is ever anxious for the morrow. Reasonable prosperity is too slow for his racing blood. He looks kindly upon venture and speculation. A possible ten thousand dollars hid beyond untold hardships is more alluring than a positive one thousand amidst ease and comfort. A trip around Alaska to Cape Nome, or over the glaciers to Klondike, ending in bankruptcy, is repeated again and again, when industry without danger or possible loss would have largely increased the value of his cheque signature.

His morals? Well, usually they are somewhat down at the heel. For a Canadian, he is exceedingly loose. He does not trouble himself very much about questions in casuistry. Nice moral distinctions are not in his line. He frequently makes an open boast that he is sowing his wild oats. Certainly, his mother would scarcely recognize her darling boy.

The atmosphere has done it? The Rocky Mountains were too steep and too cold for religious principles to pass over? No. I think the cause lies beyond the balmy atmosphere, beyond the rugged splendor of the majestic peaks. The secret lies at the threshold of the young man's home. The last words upon his lips when he kissed his mother and sisters good-bye, at the door of the old home which he so often yearns to enter again, were, "I'm going West to make my fortune."

Better had it been had he, like the prairie farmer, said, "I go to build a nest for love"; or, like the Pilgrim Father, sought "freedom to worship God." Then would his energies have been consolidated in better channels and his career would have been different. Instead of being the fast young man of the empire, carelessly tossing his dollars on gaming table and saloon bar, he, breathing the salt from the calm Pacific, surrounded by majestic beauty, wresting the treasures from the

mountain store-houses, might be an example of practical godliness and the sinew of religious enterprise.

Thus far the fever for gold is eating like a canker. Religious sentiment is sorely lacking. Yet the embers of religious thought are not wholly dead. The teachings by the mother's knee have been deeply engraved in the life. To-day they lie concealed amidst the worldly ideals and enterprise. Some day these buried seeds will blossom. Some day religious sentiment will flame from mountain to sea. Some day the activity and courage of youth will bow before Calvary's cross. Then will virtue and prosperity reign within our borders and the treasures of our hills will wing the Gospel to the dark abodes of heathen lands.

I. G. M.

THE LAST LEAF IN THE SPRING.

A leaf upon a twig,
The only one am I ;
Upon a very little twig
Alone, no other nigh.

And thus the winter through,
I stood the biting blast ;
I saw the downy snowflakes fall
And felt them as they passed.

When storms the fiercest swept
Along their angry path,
With quivering joy I shook the while,
A-laughing at their wrath.

Nor storms nor chilling ice
Could move me from my place ;
A vestige of the summer past,
The last one of my race.

But springtime is at hand
And voices call me low ;
The gentle call I can't withstand,
To them I soon shall go.

And yet I long to see
 The earth in verdure dressed,
 To feel again the welcome touch
 Of leaves around me pressed.

But vain is wish of mine,
 (And well the Maker knew
 The fond desires of men and leaves—
 The satisfied how few!)

I will not murmur more
 For I have had my day,
 And e'en the last leaf on the tree
 Must shortly pass away.

HENRY PROCTER.

THE HARVARD-YALE FOOT-BALL GAME.

In spite of what the President and faculty member of the Athletic Committee say on behalf of rowing, foot-ball is to-day the sport of sports at Harvard. The foot-ball season begins with the opening of College in September and terminates with the Yale game late in November. The season may be said to not only terminate but to culminate on this day, for Harvard men prefer Yale to any other rival. Although other important games are played, the foot-ball man regards them in the light of a preparation for *the* game.

Interest in the Yale game is not confined to the enthusiastic undergraduate alone. The whole University is interested, as is also fashionable Boston.

The most vital question during the week preceeding the game is how to procure two—always two—good seats on the Harvard side within the fifteen yard lines. This being accomplished, time is available for a discussion of the chances of the team, which is meanwhile holding secret practice. On the Wednesday before the game is the last open practice. This event is witnessed by practically the whole College. Led by the band the students line up by classes, march through the yard,

cheering every one from "Prexy" to "John the orange-man" and "Billy the postman," and proceed to Soldiers' Field, where the foot-ball ground is situated.

Friday afternoon and evening sees an influx of old grads and Yale men. The old grads appear just as enthusiastic as the undergrads. The Harvard Club of New York alone had six hundred seats reserved for it. The air is pervaded with a feeling of suppressed excitement. The majority of the men go over the river into Boston, where in all the hotels the one topic is the coming game. In the Music Hall a banquet is being given to last year's winning crew. Here also every one from the President down is enthusiastic.

Early on Saturday morning Cambridge is astir. Harvard Square—or in college parlance "the square," is filled with men and boys, selling badges, red chrysanthemums, flags and the "only official score card." "Pick your winning colors, sir," and "Choice seats for the game," are sounds which herald one the moment he appears on the square. It must be said that these fakirs are very impartial for they carry a complete stock of both blue and crimson. They often make very amusing mistakes, such as offering a crimson flag to a Yale man, a proceeding not satisfactory to either party.

As the morning advances the crowd thickens. The day is as nearly a holiday as it can be made without permission of the faculty. Very popular indeed is the instructor who gives a cut this morning. Saturday, it should be stated, is not an off day at Harvard. At half after eleven a rush is made for lunch. All the waiters at Memorial Hall have been given tickets for the game, so the dining-room is closed early. By this time the crowd on the square has become still more dense. Hansoms, four-wheelers and automobiles are discharging their fares. Breaks with jolly parties aboard arrive every minute. The electric cars are running in a perfect procession, every one loaded to its utmost capacity. The Cambridge police force has borrowed liberally from Boston and neighboring cities, in order that the crowds may be handled without difficulty. All carriages are shut out of those streets leading to Soldiers' Field. Every one alike has to walk the half-mile from Harvard Square.

The field itself is an interesting sight. The four sides of the gridiron are completely surrounded by grand stand. The effect is that of a huge amphitheatre. The seating capacity is nearly thirty-five thousand. On each end is a huge score-board to which every detail of the play is signalled from the field. On the south stand are the press representatives and the telegraph operators. During the pauses of the game the clicking of the instruments may be plainly heard.

It is interesting to be on the stand early to watch the arrivals. At first they come two by two, straggling in slowly, but as the hour approaches it is a steady flood of humanity one sees. The effect of the different costumes is interesting to watch. On the Harvard side the ladies wear red. On the Yale side blue predominates. The men appear in every possible costume, varying from frock coat and silk hat to knickerbockers and sweater. When every one has arrived the Harvard stand and part of the Yale stand is a mass of crimson, while Yale presents a solid mass of blue in the centre of its stand. Shortly before two o'clock the College band takes its position in one of the corners. The trainer's trunk and official water pails are in position. John, the orange-man, who is the Harvard mascot, his cart "the annex" and his donkey "Radeliffe," make the round of the field. Presently the substitutes put in an appearance followed closely by the teams themselves. Their advent is the occasion for cheer upon cheer. The Harvard stand gives "three long Harvards and three times three" for Yale. This is answered by the sharp staccato Yale cheer for Harvard. The teams in the meantime have had a little preliminary warming up but now the referee's whistle blows. Yale has the ball and Harvard the choice of ends.

It is unnecessary for me here to describe the details of the game. This has already been done with scientific accuracy in the daily papers. Every play is watched most intently. A gain is the signal not for renewed but for more vigorous applause. One very interesting period was when Harvard was "bucking Yale's centre." This play was successful all the way down the field, but when Harvard had the ball on Yale's one yard line, the blue arose to the occasion and not an inch further could the

crimson go. Harvard lost that touch-down in a struggle around the goal posts. Another anxious moment was when Harvard tried a goal from the field. This failed too.

At the end of the first half there is no score. Down on the side lines are two men following the game intently. One is Theodore Roosevelt of the class of '80, the other is Roger Wolcott of the class of '70. Said the Governor of New York to the Governor of Massachusetts, "Let's give them a cheer," and Harvard cheers its team, led by these two graduates.

Meanwhile the teams are having a rest. It is interesting to note, by the way, that not a man of either team was injured during the game—this for the opponents of college athletics. Again the referee's whistle blows and again the teams line up. This half consists of hard play, but not until the end is either goal in danger. Harvard realizes that something must be done. The play is in Yale's territory and Harvard is rushing. Only a moment is left. The crowd is cheering, the band is playing "Fair Harvard," and Harvard has the ball. It is in play, brought through the centre to the back. He catches it, makes a drop kick and misses. The referee's whistle blows, the score is 0-0, and the Harvard-Yale game of '99 is a matter of history.

W. P. C.

Cambridge, Mass.

LE LIEVRE MOUSSE.

Wha's dat le "lièvre moussé," you say? Wal, I tell you right off,
 Ma fren', but first mus' light ma pipe....an' hope you 'scuse ma cough.
 De "lièvre" is....lemme see, I tink you call dat....yes....de hare;
 Das little bête have long, long ear; in woods jomp everywhere.
 "Moussé"? I'm tell wha's dat it is bambye, ma fren'....you see!
 Da's be de point for end ma tale. Yas; Yas! lak bumble bee.
 De bumble bee she's mak' you sware an' jomp all roun' de place,
 But point ma story mak' you smile, I tink, all roun' you face.

When I'm small boy, chez nous, we live on farm by Yamachiche ;
 Ma fader bin good habitant ; not what we say riche, riche,
 But have plentee for live ; ma foi, I guess dat's principal,
 We've doan be want too moche, lak—wal, you know dat animal.

De neighbor's boy is bin ma chum : his nam's Toussaint Zéphir ;
 An you can't find it noder boys dat's have so moche plaisir.
 In summer tam' we've catch 'minnies' in brook, wid our straw
 hat ;

We've mak' us little charette for to harness on de cat ;

For run all roun' de fields we've catch de poor cows by de tail ;
 Den pass on fence lak circus-man ; (our tight-rope, dat's de rail)—
 But, ah, ma fren' ! de bes' our fun we have in sugar-tam ;
 Les sucres ! les sucres ! for Canayen, dere's nothing quite de
 sam'.

Ah, sugar-tam ! dat's when de sun is get him warm again,
 An' mak' us lak' for run it on de crusty white snow plain.
 Dere's "no place lak' de home," dat's sure ; but when it comes
 de spring,

We're glad get free, in airy woods for work, an' shout, an' sing.

It's den we get de big chaudron, de augur and de spouts,
 An' pass on trees for tap them an' for beat the "gathering"
 routes ;

It's den we allumer de fire inside de snug cabane,
 An' smoke, an' talk, an' boil de sap ; have more plaisir we can.

We lak' it tak' de gun wid us, for maybe we've see dere,
 Wal... crows... somtam, †Bateau, *"guibous," an' purty sure,
 de hare.

Da's one thing Toussaint doan forget. One morning on our way
 To sugar house, he hold his gun up, pat de lock an' say :—

"Ah, dis de papa of all guns ! wid him I'm never see
 De hare or fox dat's smart enough to get away from me."
 I'm smile an' doan say moche, me, but I'm tink it on ma
 mind,

For knock some brag out of Toussaint what good trick I can
 find.

So bye-an-bye we separate, go each to our cabane,
 Wid promise dat we meet again, so soon, so soon we can.
 Dat night I'm fix collet (wid some sweet birch-buds all aroun')
 For catch de hare! an' paure Toussaint, wid dat I'm "tak'
 him down."

When hare was catch I fetch him back to fader in cabane
 An' ax him for to stuff him quick wid moss so nice he can.
 (Ma fader's very smart for stuff) Wal, bambye when he's
 done,

I say: I guess I go now have Toussaint for try his gun.

It's doan' tak' me ver' long I tink for come on cabane door,
 An' listen quiet for noise inside; sure 'nough Toussaint he's
 snore.

So jus' on little butte not far I'm place ma little hare
 Right where de moon shine on him well; for sure he'll see
 him dere.

Den I'm go back, knock soft on door: "Toussaint! laisse-
 moi rentrer!

I'm come for slepe wid you!" Ha! den he's jomp up right
 away

An' let me in. So firs' we've talk long tam 'bout many ting.
 When purty quick I say: "Ecoute! I tink an owl he's sing!"

We listen, but hear nothing. Den Toussaint, he's spik it low:
 "Las' night de rabbits came and suck our strainer-cloth."

"Dat's so?

Maybe he's dere again." I'm say: "B'en oui, where is your
 gun?"

"Arrête un peu, mon cher Joseph." "Ta'nt all for you de fun!"

"You better grease your door, Toussaint, she's squeak too
 moche for hare."

"Dat's so, dat's so, Bateau; don't want at all for make him
 scare."

Wal, den, when he's finish his grease, I open slow de door....

"Look! look!wha's dat? ... Give me your gun....un
 lièvre....sure, sure!"

“Where?” “There! . . . give me your gun!” “B'en non! git 'way, I'm never miss!”

So den Toussaint he's aim an' shoot. An' me, wal, it's lak' dis,

I bus' myself right out an' laugh—I can't hold in no more. An' when Toussaint he's turn him roun', I'm rolling on de floor.

He ax me wha's de matter, if I'm start for have a fit, But Batiscan, I'm laugh so moche can't spik at all one bit. Anyway he's go for get his game, an' soon he's come pressé, An' hol' it up, an' look . . . an' say: “Wha's dat, un lièvre moussé?”

L. A. THERRIEN, in *Montreal Witness*.

† Used as by-word. · Hibous—Owl.

THE BOER-BRITISH WAR.

Seldom, if ever, in the history of the British people, has the war interest risen to the acute pitch which is to-day manifested both in the Home-land and in the Colonies. In the light of this fact, a brief historical sketch of the circumstances which led up to this present conflict in South Africa, will, I trust, be of interest to the readers of THE MONTHLY. Many are questioning what is the cause of this war, and again, is Great Britain justifiable in prosecuting the war at such a tremendous outlay of money and men? In the course of this article I hope to answer these questions.

The men who stand at the head of Great Britain's foreign relations are acquainted with the history of this perplexing problem, now seeking solution, in a way it is impossible for us to know it. Their voice upon this question, so difficult, so far-reaching in its consequences, is one that we do well to heed. We may rest assured that those who have made such questions a life study, and who have all the facts before them, have something to tell us, and their message is, that if Great Britain desires to maintain her position of paramountcy in South Africa, her traditions as a friend of justice, her national honor in response

to the defiant ultimatum of the Boers, that this present war which she is now waging was the only course of action open to her. Great Britain was not thirsting for war, but rather did all in her power to prevent war. She exhausted herself in the best diplomacy that could be brought to bear upon President Kruger, but all in vain.

Despite the harsh criticism that has been urged against Mr. Chamberlain, as the author of the war, the fact remains, that Great Britain, as a nation, is a unit on this question, and is enthusiastically in favor of her present attitude. Not only does this spirit of loyal support to her foreign policy in this regard pertain to the Home land, but also in the Colonies there has been demonstrated their entire sympathy with the action of the Imperial Parliament in entering upon the war that has already proved so sanguine.

While the franchise question was the immediate cause of the war, there were other mediate causes which operated largely to bring about the present issue. From the British point of view, the present conflict is an effort to check a long-determined effort on the part of the Boers to oust the British from South Africa.

The British have a right to South Africa, and have well earned the right to paramountcy in the South. In 1806 the Cape was taken by the British, and soon after was ceded to England by Holland, the former paying for it six million pounds sterling. After this English settlers began to come in, the English having full control of the country. Their government displeased the Dutch farmers, and an exodus of ten thousand of them followed. Out into the vast wilderness to the north of the Cape they went. The English, while sorry to see them go, did not follow them, but they still regarded them as British subjects and justly, inasmuch as they had taken no oath of allegiance to any other power. With part of the posterity of this famous exodus the British are now engaged in their fourth conflict. Two Boer republics came out of these conflicts, namely, the Free State and the Transvaal. In 1854 the Boers of the Free State were granted complete independence by the British, and have since retained it, inasmuch as they have demonstrated their ability to govern themselves with success and credit. Not so,

however, was it in the case of the Transvaal Boers. In 1877, the British as paramount power in South Africa, deemed it desirable in the interests of their Transvaal settlers, and of South Africa as a whole, to annex the Transvaal Republic to the British Empire. The Dutch Republic being unable to cope with their mightier foes on every side, was threatened with annihilation. The Republic was in a state of bankruptcy, and the government in a state of chaos. The English settlers who had gone into the Transvaal, and who were still British subjects, had their peace prosperity, and even their lives threatened with disaster, on account of the internal weakness of the Republic, and the external powers that threatened at any moment to pounce down upon it. These were some of the circumstances which led up to the annexation of the Transvaal Republic to the British Empire.

In 1880 the Boers rose in revolt, and under the London Convention of 1881, obtained self-government, subject to the suzerainty of Queen Victoria. In 1884 the articles of this Convention were remodeled. In these no specific continuance of the Queen's suzerainty is mentioned, but by article four, England maintains the right to regulate the foreign relations of the Republic. It is, moreover, contended by certain jurists, that the suzerainty expressly declared in the 1881 Convention was not abrogated by the 1884 treaty, by reason of the fact that the reference to the suzerainty occurs in the preamble of the 1881 instrument, and that by the 1884 treaty only the articles and not the preamble of the former treaty are affected. Be this as it may, the Boers of the Transvaal have maintained that the suzerainty no longer exists, while the British Government and its law officers have, with equal emphasis, declared that it still holds good.

Joseph S. Dunn, in the "Independent" for October, writes: "Distinct, however, from this point is the fact that by the 1884 Convention, numerous specific conditions are laid down for regulating the conduct of the Transvaal Government towards the British subjects and other aliens, in regard to internal affairs. While as regards the external aspect of England's relations towards the Republic, it never has been seriously denied by any responsible authority, that as paramount power in South

Africa, apart from the definitely defined suzerainty, England has the right under certain circumstances to supervise the general conduct of the Transvaal Government."

Great Britain's subjects in the Transvaal Republic were suffering, and suffering severely, from violations of the London Convention of 1884 by which they were solemnly promised "equal rights of property, trade and usages, unity and reconciliation," as the motto of the Emancipated State.

England's right to dictate regarding the internal and external workings of the Transvaal Republic makes plain the fact that the Transvaal is not an independent state. Its freedom of action is circumscribed both within and without. The exact word to describe the relation in which the two countries stand towards each other is hard to find; call it suzerainty, control, the right to veto, call it what you will, the fact remains that the Transvaal in some most important branches of its affairs is finally subject to Great Britain.

Sir Alfred Milner when in final conference with President Kruger at Bloemfontein, met to discuss the question on which they differed, on the basis of the London Convention. President Kruger proposed that certain points in dispute should be submitted to arbitration. Sir Alfred Milner was obliged to answer, that on any matter of real importance there could be no arbitration between a suzerain state and a dependency.

For the last twenty years the Boers have been secretly preparing for the war in which they are now engaged, their golden dream being to gain complete independence of the British. To this end they have been strengthening their forts, arming themselves with the best weapons, and filling their arsenals with all the requirements of a prolonged war. Thus, while the Boer talked peace he was secretly preparing for war. Quite different was England's attitude. Up to the last the hope was entertained that terms of a peaceful settlement could be arrived at, but in this she was disappointed, and when war was finally declared, she found herself in a poor position for the dreaded conflict, having not enough troops on the field for the ordinary requirements of the country.

The apologists of the Transvaal Government, endeavour to persuade the outside world, that the grievances of the Uitlander are only a manufactured excuse for England to retake the country. Such a statement of the case I believe to be perniciously false.

It cannot be too much emphasized that given good, honest government, not one word would have been heard on the part of the Uitlander in favor of Imperial intervention, neither would there have been any cry for the franchise, had the country been properly managed. It is only because the Boer government is wholly unfit to remain exclusively the ruling class, that in sheer desperation the Uitlanders are seeking the franchise, in order that thereby they may rid the administration of some of its glaring defects.

According to the franchise law, existing up to a week or so before the declaration of war, no Uitlander could hope to secure the franchise in the Transvaal except by the permission of two-thirds of the burgers in his ward, and the express sanction of the Executive Committee. Since the Imperial Government have given their attention to the franchise question, one purporting to confer the franchise on any one who has been seven years a resident in the State was passed. But to all intents and purposes it is the old law—the old wolf in sheep's clothing, so that actually only two per cent. of the British population could receive the right to vote.

Hence on the ground that her subjects were suffering wrongs which the Boers refused to right, because a solemn treaty was violated, the violation of which was persisted in, Great Britain entered upon the war. Again in the interests of the country in which she retained the position of paramountcy it became her in the name of justice to check the retrograde policy of the Boers. Their dogged determination "to stop the clock" (as some one has well put it), was affecting the whole of South Africa, and in its final analysis the progress of the whole world. "Were it not for the Boers," says one writer, "the rate of progress and development in South Africa would be unparalleled in the history of any other country." The reactionary policy of the Transvaal Government must therefore be removed, and in the name of justice, humanity and civilization, Great Britain has pledged herself to do it.

L. BROWN.

Editorial Notes.

THE MONTHLY has been very much gratified by the intensified interest and appreciation recently shown in its work. This has been especially marked of late among the students who seem to be realizing more fully than ever before that this paper is the organ of the student body, and is dependent upon them for sympathy and support. This was abundantly manifest at a recent meeting of the Literary and Scientific Society, when it was enthusiastically decided to set the subscription to students at the regular subscription rate, instead of at reduced rates as formerly. The opinions expressed by several members of the Society in regard to the quality and efficiency of the paper were heartily endorsed by Dr. Newman, who said that in his opinion it was almost equal in educational value to an additional CHAIR in the University. The numerous favorable comments found in recent issues of a number of our leading exchanges were referred to as testimony to the high and satisfactory character of the articles published. Every issue will, we feel sure, bear careful perusal, and we would enlist the efforts of all our friends among students and Alumni and elsewhere in bringing our paper to the attention of all thoughtful readers.

WE are confident that in making the above appeal we may depend upon the great majority of our graduates and undergraduates. There are, to be sure, always found in every college a small number of men who seem incapable of catching anything, even so infectious as a college spirit. For such we are sincerely sorry, inasmuch as theirs must be the greater loss. Since, however, such a spirit has never been lacking in McMaster University, except in sad and isolated cases, we feel that it may be safely drawn upon in aid of the College paper. Nevertheless, it is not expected that the *name* of our MONTHLY shall in any way atone for lack of merit. In our present issue are to be found articles equal to the best offered by any magazine in the country, and worthy of a place on any table. We are especially anxious that the magazine should be given a fair field in our Alumni constituency, and are assured that it will find there a sphere peculiarly its own, and create a demand which cannot be elsewhere supplied.

READERS of the MONTHLY will be interested to learn that Dr. Malcolm MacVicar, the first Chancellor of our University, after nearly ten

years of efficient service as Superintendent of the Educational Work of the American Baptist Home Mission Society, has accepted the Presidency of the Virginia Union University, of Richmond, Virginia. This is a new enterprise, and is projected, we suppose, in the interest of the higher education of the colored people. It is to form, we presume, the capstone of the numerous Home Mission colleges that have been planted throughout the South. A Theological Seminary for Baptist colored men has been established in Richmond for some time. This will probably constitute a part of the University over which Dr. MacVicar is to preside. Full information regarding this new enterprise is not at hand.

THE death of Dr. William Henry Green, of Princeton, the most eminent of the conservative Old Testament scholars of the present generation, will be deeply lamented by the large number of devout people in all evangelical denominations who have regarded him as a bulwark of strength against the inroads of the higher criticism. Dr. Howard Osgoode, his Baptist compeer, is retiring from his professorship in the Rochester Theological Seminary, and is thus removed from the ranks of conservative Old Testament teachers. Many years of efficient service, it is to be hoped, yet remain to him, and these years devoted to literary work on Biblical subjects may well be of more service to the cause of truth than they would be in the professor's chair. That he may long be spared will be the prayer of many friends and admirers.

IF one thing more than another warrants the existence of a distinctively Christian University, it is that its graduates show themselves ready and fitted for self-forgetting and efficient missionary work. To those of us who feel most keenly the responsibilities of the University, it is a cause of profound thankfulness that from the beginning of her career McMaster has had this seal of God in her work. The first graduating class in arts is already represented by H. C. Priest and H. E. Stillwell in India, and Leonard Therrien in Quebec, and now C. N. Mitchell becomes by appointment of our Foreign Mission Board, its representative in Bolivia. The class of 1894 thus stands as an assurance to the churches of the missionary spirit of the University, as a promise of the great part which successive graduating classes are to play in the evangelization of the world. Bro. Mitchell will join in

Bolivia A. B. Reekie and R. Routledge, both McMaster men, whose pioneer work is being so signally blessed.

At the same meeting of the Board, Andrew Imrie, another graduate of McMaster, was appointed a missionary to India. Both these brethren are well qualified for the great responsibilities which they undertake. Mr. Mitchell has added to his B.A. course the M.A. course in history, and Bro. Imrie, better still, has added the full B. Th. course, and will probably complete an M.A. course before he leaves for India. Both won a good name in college, as men of sense and zeal, and both have done such valuable service in the home field that the home boards are sorry to lose them. But surely it is all important that our very earnest and best equipped men should go to lay foundations and become leaders. We rejoice in these men, assure them of our confidence in them, and follow them to their fields with believing prayer.

ENCOURAGED by the prosperity of the country and urged by the loss of revenue because of decreasing income from interest and by the expansion of the educational work to be accomplished, several of our leading Baptist institutions in the United States are making strenuous efforts for an increase of endowment. Rochester Theological Seminary is aiming to celebrate its Jubilee next May by announcing an addition of \$300,000 to its resources. Mr. Rockefeller has agreed to give dollar for dollar up to this point. It is confidently expected that the \$150,000 necessary to secure a like amount from him will be forthcoming from the friends of the Seminary. Of this amount \$100,000 will be added to the permanent funds and the remaining \$200,000 will be used for the purchase of additional land and the erection of a new building. Newton, under its energetic and popular new President, Dr. Wood, is working successfully for a smaller sum, which is necessary for the efficient carrying on of the work. The Southern Baptist Theological Seminary, under its excellent new President, Dr. E. Y. Mullins, is attempting, first of all to raise a guarantee fund of \$5,000 a year for five years, to meet the annual deficit until an endowment can be secured to yield at least this amount in addition to the present income. The University of Chicago has almost completed the raising of the \$2,000,000 necessary to secure a like amount from Mr. Rockefeller, promised conditionally some time ago. \$4,000,000 added to the resources of the great University seems like an enormous sum, but it will all be needed at once to meet the rapidly increasing demands of

the work already in hand and to add such new departments as are clamoring for attention. McMaster's request for \$35,000 or \$40,000 seems very small in comparison with what other institutions are seeking, and yet our able and popular Chancellor feels obliged to devote many months to securing it. Every Baptist in Ontario and Quebec should esteem it a privilege to have a part in this work. Those that have little should give of their little. Those that have abundance should give abundantly. The amount needed should be all in sight before commencement, and the new building should be erected during the coming summer. It can easily be done if all who can help and ought to help *will help* according to their means.

Book Reviews.

THE SCARLET WOMAN.*

Joseph Hocking's hand is a strong one, and his work has the touch of mastery upon it. This book is practically an account of a duel, and a thrilling account it is. It is not often that two such men as Father Ritzoom and Norman Lancaster are pitted against each other. Of equal powers, and equally determined to win; skilled, tactful and confident, they fight their combat through to the end. The duel is not with sword or pistol, upon some lonely moor at daybreak; it is a contest of well-matched minds, prolonged through several years, and the contestants are representatives of two different religious systems—Roman Catholicism and Protestantism, are face to face; the spirit, purpose and methods of both are unmasked; and although Catholicism is made to suffer defeat, it is neither caricatured nor maligned.

It is not an uncommon fault of books of this kind to represent the priests and nuns as immoral, even grossly immoral. But this author, while he lifts the veil from before the lives of those who inhabit the religious houses of the church does not even hint that immorality lurks there. To most Protestant readers this will be pleasing, for they do not believe that many of the classes named are purient and corrupt.

The book shows you "the most perfect organization of power the world has ever seen" in actual operation. One sees the church to be

*A Romance. By Joseph Hocking. With full page illustrations by Sidney Cowell. Paper, 75 cents; cloth, \$1.25. Published by The Copp, Clark Company, Limited.

an organism with countless and far-reaching ramifications, controlled by those who embody the wisdom gained through many centuries of dealing with men. Individual life is merged into the life of the church, until independence in thought, purpose and action is no more, and every domain of life is in absolute submission to the will of the church. Rome's first and supreme demand is obedience always and in all things, and one can understand easily how that obedience is secured if her theory of the place and functions of the church is accepted. It is not Mediævalism, it is modern Jesuitism, *i.e.*, present day Catholicism, which teaches that there is one chance for salvation and one means, namely the church; that the church is above the reason of man and expresses the reason of the Almighty; and concludes, naturally enough, by saying that for all human purposes the church is God Almighty.

The men who accept such dogmas become dead men. And it is dead men—men out of whose nature all life has been stifled and stamped—that the church wants. Catholicism of to-day takes up the words of St. Francis of Assisi, "I want dead men and not living ones to be my disciples."

Apart from the religious interest "The Scarlet, Woman" is a very readable book. A young man engages to bring together two young friends over whose love there has come an eclipse. In the bitterness of their sorrow they have turned to the church and are preparing to take holy orders as priest and nun. In a most heroic way their mutual friend seeks to effect a reconciliation. Balked and beaten repeatedly, he battles against the church's secret lying methods until at last he finds himself the happy possessor of a young heart which, for years, has pined for such a love as convent bars and bolts make impossible. But what of the two friends? Its all in the book, and will be found a good lesson on the way in which human life may be perverted by misinterpretations of God's truth.

R. R. M.

THE OLD FAITH AND THE NEW PHILOSOPHY.*

We may agree with Principal Grant that this book is written in a spirit of fairness and reverence, and with the desire to render a real service in conceiving the doctrines of the Christian faith in the light of the results of the sciences.

*Lectures delivered before the Canadian Summer School for the Clergy, in Port Hope, Ont., July, 1899, by G. J. Low, D. D., Canon of Christ Church Cathedral, Ottawa, and Rector of Trinity Church, Billing's Bridge. With an introduction by Principal Grant of Queen's University. Toronto: William Briggs, 1900 pp 160.

The introductory chapter discusses the question, "Is the Old Faith compatible with the New Philosophy?" "The Old Faith is summed up in the words of the 'Nicene Creed,' neither less nor more. The New Philosophy is summed up in the word 'Evolution' and is expounded by Mr. Herbert Spencer and a host of scientific writers," (p. 23.) From this point of view are treated in the remaining chapters the following subjects: "The Doctrine of the Trinity," "The Holy Ghost," "The Person and Work of Christ," "The World's Great Sacrifice," "The Holy Catholic Church."

A detailed review of the arguments cannot be presented here. It is sufficient to say that we heartily commend the purpose of the book.

T.

Exegetical Notes.

It is a safe rule in interpretation to allow a word to have its normal use and meaning unless the context positively demands another. An interesting case in point, is furnished by the word *περιβάλλομαι* in the New Testament. Forms of the 2nd aor. mid. occur in Matt. vi. 29, 31; Luke 12: 27; Acts 12: 8; Rev. 3: 18 and Rev. 19: 8, and the fut. mid. in Rev. 3: 5.

In four of these, Thayer says that the form is used in the passive sense, viz., Matt. 6: 29, and its parallel Luke 12: 29, Rev. 3: 5, and 19: 8, Rev 3: 18, he puts under each head so that his view of that passage is uncertain. The authorized version gives the passive meaning in all these cases and adds also Matt. 6: 31; the revised parts company with the authorized only in Rev. 3: 18 and 19: 8. My own feeling is that there is no good reason for departing from the proper middle sense in a single passage; on the contrary, if the middle is retained, their beauty is distinctly enhanced. Take them in order. Matt. 6: 29, should be translated, "Not even Solomon in all his glory arrayed himself as one of these." Of course, accustomed as we are in Scripture and anthem to the other phraseology, this may shock us at first, but let it say what it wishes to say, and the passage gains greatly in force and expressiveness. The whole paragraph is an appeal to us to trust God to care for us as we do His will, rather than to worry about providing for ourselves. Among others, this illustration is adduced for our encouragement. And what does it amount to. Just this. The Master wishes to assure us that God can care for us better than we can for ourselves, and He points to the lily in its beauty as a sample of God's care and to Solomon as the outstanding illustration of the best a man can do for himself. If Solomon in all his glory, with his fabulous wealth, kingly authority, and unsurpassed wisdom and culture, could not clothe himself as beautifully as God clothes the lily, none of the rest of us need hope to do so. That states

a contrast that is only suggested, and to many may be entirely lost, in the common version.

In Matt. 6 : 31, both our versions retain the passive, but Thayer rightly favors the middle.

Though there is more precedent in classic Greek for treating the fut. mid. form as passive in meaning, yet I have no hesitation in abiding by the general principle even in Rev. 3 : 5. Then the verse will read "He that overcometh shall thus (*i.e.* in the very process of overcoming) array himself in white garments." What possible objection can be urged to this translation? Is it not truer to the real thought of the passage? The cause of the mis-translation here and in the other passages in this book, doubtless is that translators have been attributing to John, Paul's doctrine of imputed righteousness. Is it not after all a matter of works, of conduct, that is under consideration?

In Rev. 3 : 18, and 19 : 8, the Revised Version gives the middle. The former calls for no particular comment; the latter has the same thought substantially as 3 : 5; only it is made still more clear by the context. "It was given to her that she should array herself in fine linen bright and pure, for the fine linen is the righteous acts of the saints." The new version is an improvement on the old in both parts of the sentence. The word translated "righteousness" in the old version is not the common *δικαιοσύνη*, but *δικαίωμα*, the singular of which is found in Rom. 5 : 18 in the same sense as that here given by the Revised. Thus the correct translation of the latter part of the verse supports the natural meaning of the middle *περιβάλλεται*, in the former.

J. H. F.

College News.

OUR GRADUATES.

EDITOR : A. B. COHOB, B.A.

IN the necessity for the opening of this department of our College magazine, devoted to the doings of our graduates, we have an evidence of the fact that McMaster is growing old. Moreover, the final test of an institution such as McMaster, and by which she must stand or fall, is a test of time. It is not found in the magnificence of her equipment, nor in the manifest ability of her instructors, nor yet in the number of her students, but finally, in the character of the lives of her graduates. Though it is not our intention to make this department primarily an evidence of the success of McMaster University, yet we believe that, to a certain extent, it will be an answer to that query. Items of interest regarding graduates will be gladly received by the editor of this department.

REV. GEO. A. SIMMONS, '96, of Athens, was married on the 20th ult., to Miss Ida E. Weatherbe, of the city.

REV. JOSHUA ROBERTS, of Woodstock, has returned from his tour through the old land.

WE are glad to learn that the Rev. H. C. Speller, who has been seriously ill recently, is recovering.

S. R. TARR, '95, has resigned his position as Mathematical Master at Woodstock College, to accept a position on the Canada Life Insurance Company's staff.

W. W. CHARTERS, '98, has been appointed to the Principalship of the Central School, Hamilton.

MISS NEWMAN, '99, is meeting with success in her work at the Hollin's Female College, Hollins, Virginia.

REV. THOS. DOOLITTLE, '94 Theo., has resigned the pastorate of the Thurso Church.

REV. S. R. STEPHENS, '98, has resigned the pastorate of the Mt. Pleasant Church, Vancouver, B.C., and has gone to California.

REV. CHAS. A. MITCHELL, '94, and his wife left on the 15th inst. for Bolivia. On the evening of the 14th inst. we met in the College St. Church, to say good-bye and bid them God-speed. McMaster expects much of her men, and those who heard Charlie Mitchell on that farewell night, felt that in him she would not be disappointed.

THE Class of '94 leads yet. It is their characteristic to lead. In the old days they led in the class-room, and at the examination table, and their pace has never been outdone. They led in the forming of college tradition, for there was no college tradition, and it must needs be made. They led in graduating, for no class had graduated before them. Moreover, they are leading yet. For with "Harry" Priest and "Harry" Stillwell in India, and "Charlie" Mitchell in Bolivia, they will have more men at work in the foreign field than any other class that has ever graduated, either in Arts or Theology. All honor to '94.

AROUND THE HALL.

EDITORS { MISS McLAY, '00, A. C. WATSON, '01
 } C. C. SINCLAIR, '02.

AMONG the many ties binding Woodstock College and McMaster University not least is that of friendly competition in sports. In the fall we have the annual football match, but until this year hockey had not been essayed. In response to an invitation from Woodstock, McMaster

sent up her first team and in a hard fought game was victor by a good margin. The Woodstock boys were excellent stick-handlers, but owing to lack of practice could not withstand the repeated onslaughts of the heavier McMaster forwards. This match will probably become an annual event, and we hope next year to welcome, on our own ice, a hockey team representing Woodstock College.

HOCKEY.—Although McMaster this season has not a rink of her own the hockey team has made splendid arrangements with Varsity and secured good hours for practice, with the result that both the first and second teams are unusually strong. The first team has not yet suffered defeat, having played two games with Victoria and two with the Crystals. All four games were well contested and the victory was well-earned. The second team, always more unfortunate, has lost one game, but to counter balance, won a brilliant victory over the Boyd team on the 20th. Another game is expected with the same team and is looked forward to with great enthusiasm.

LITERARY SOCIETY.—The first regular meeting of the Lit. this term was held on the evening of Friday, January 26th. The programme consisted of a review of and selections from the "Sky Pilot," Ralph Connor's new book. Miss Dryden's review was appreciative of and sympathetic with the life and scenes of the book, and was much enjoyed by all. Mr. J. A. McDonald, Miss M. R. Wallace and Mr. D. Alexander read selections from the book, a few of which were, "The Baseball Match," "Bill's Financing," "The Opening of the Church" and "The Pilot's Death." A piano duet by Misses Gile and Bailey; a song by Miss Cohoon, and a flute solo by Mr. W. S. Fox were the musical features of the evening. The programme was brought to a close by singing the National Anthem.

THE second successful meeting of the Literary and Scientific Society was held on the evening of January 26th. After the business of the Society had been dealt with the programme was begun with a vocal solo by Mr. A. C. Newcombe. This number was very much enjoyed. The debate of the evening was then entered upon. The subject, "Resolved that State ownership and control of monopolies would be more beneficial to mankind than private ownership," was supported by A. C. Watson and A. E. Haydon, while F. J. Snelgrove and H. S. Arkell upheld the negative. The "Scientists" were there in force to encourage their representatives, and the affirmative speakers were well supported by their classical friends. All four addresses showed thought and careful preparation of the subject, and the decision of the judge, Dr. Newman, was awaited with eagerness. While the respective merits of logic and oratory were being weighed Miss Webster gave a vocal solo which was heartily encored. Dr. Newman then gave a brief address, awarding the palm of victory to the affirmative.

THE January meeting of the Fyfe Missionary Society was one of

peculiar interest. At the morning session Rev. C. N. Mitchell, B.A., who with his wife is shortly to join the workers in Bolivia, gave a very able address on the work in that country. The speaker gave a brief sketch of the history of Bolivia, presented the hopeful aspects of the present outlook, and spoke of the joy experienced by his wife and himself as they went to their new field of labor. Following this address was one by Rev. E. Bosworth on the Grande Ligne Mission, of which he is Field Secretary. The needs of the Romanists in Quebec, the obligation resting upon Baptists, and the importance of the Mission were all set forth in a most eloquent and forceful address. This being the day set apart for prayer for colleges, the afternoon session was specially given up to waiting upon God. Chancellor Wallace addressed the student body, taking for his theme "Sin," and dealing with it in a way that searched every heart. At the conclusion of this meeting, the different years assembled in separate rooms for class prayer meetings. All of these meetings were full of inspiration and rich in blessing, the Divine influence being felt in some of them to a marvellous degree. The day as a whole was one of refreshing from the presence of the Lord.

THE first meeting of the Ladies' Literary League for the winter term was held January 12th, at 4 p.m., in the chapel. There was a full attendance of the members of the League, and after the business of the Society was disposed of, Miss Cohoon opened the programme with a very pretty instrumental solo. Then followed a debate on a subject of great interest:—"Resolved that co-education is better than non-co-education." The speakers on the affirmative were Miss Emelyn Delmage, '01, and Miss Wallace, '03, and their arguments but strengthened the firm conviction that the members of the League already had. Miss Dryden, '00, and Miss Elliott, '03, upheld the advantages of non-co-education, and spoke bravely and well in spite of the fact that their hearts were not in the cause. The debate was decided by a vote of all the members of the Society, who endeavored to carry out Miss Dryden's injunction to be entirely impartial, even though they might be already prejudiced in favor of the affirmative. The decision was given in favor of the co-educationalists. Then followed an instrumental duet by Misses Gile and McLay, and a chorus, "Maria's Lambkin," by Misses Parlin, Gile, McLaurin, Cornell and McLay. The chorus was enthusiastically encored, and the gratified quartette proceeded to sing again for the delectation of the Society. Miss Clemens, '01, acted as critic and spoke very favorably of the programme, though she might well have criticized the rendition of the quartette's encore. The meeting was closed with a verse of "The Land of the Maple."

THE TENNISONIAN SOCIETY held a very profitable and pleasant meeting on the evening of February 2nd, the most important feature of which was an address on Greek poetry, by Professor Dale. The

testimony of two thousand years is that Greek poetry is the best poetry ever produced. A striking fact about it is that it was already perfect when it first appeared. This perfection is the more admirable when we remember the conditions of contemporaneous civilizations. Freedom was peculiar to the Greeks ; in Egypt we find a Sacerdotal tyranny ; in the East, a kingly despotism ; in Phoenicia, an all-prevading commercialism. The Greek spirit was eminently "natural," intellectually and morally fearless, yet reverent, "nothing in excess" was the secret of their excellence in every department of life. The Greek spirit was thus decidedly *sui generis*. The main qualities which make Greek poetry what it is, are briefly, simplicity of thought, plainness of language, nobility of manner, rapidity of action. Again Greek poetry has a very intimate bearing on modern times. The sources of Greek inspiration, religious and political freedom, disappeared with Rome, and not until Christianity came to set men free again could poetry revive. This regaining of freedom expressed itself in the Renaissance and the Reformation, in the former of which is again felt the influence of Greek poetry. Thus in the formation of the modern spirit, which is the result of these two great factors, plus the principle of political freedom, the gift of the Teutonic race, Greek poetry has played no small part.

MOULTON COLLEGE.

EDITORS { MISS EDITH OLIVER.
MISS EDITH MACGREGOR.

WHAT gives more pleasure than a genuine taffy-pull ? Those who were summoned to the "lower regions" the other evening, to enjoy a festival of this kind, would surely answer, "Nothing." The faculty gave us all a more pleasing and practical proof than usual of their sweetness, by setting before us a generous plate of "molten" taffy. The teachers must have been fully repaid for their trouble by the sight of fifty merry girls, eagerly pulling, and ravenously eating that which had been set before them. The bell broke like the funeral knell of our pleasure, and as punctuality is the motto of all Moultonites, we immediately went to our rooms.

"WHAT'S the matter with Moulton ?" "She's all right," and various other songs and cries might have been heard ringing through the clear and frosty air one night this month. Moulton girls never let a good thing slip, and when they noticed roads and their own purses propitious to a sleighing party they besieged the honourable members of the Faculty until permission was granted them. Oh ! what a sight it was when those forty fabulously fair females piled gracefully in three long sleighs and sped away, laughing and singing until their voices died away in the distance. If Mr. Tapscott had been there he would have ordered a photograph of them on the spot, cost what it might. Before

they returned, however, Moulton paid her compliments not only to those private houses most intimately connected with the College, but also to many other schools and universities including McMaster, where they were given quite a reception. McMaster students seem quite familiar with the Chatauqua salute, but some Moultonites have remarked on the enormity of the handkerchiefs in use on that particular night. But what is a sleigh-drive without an oyster supper? Moulton girls always think of these trifles, and do nothing by halves; an oyster supper they had, and did full justice to it. They retired in the best of spirits, vowing that a sleighing party should be held every few nights during the remaining winter months—but so far that is all it has amounted to.

THE fifth lecture of our course was given by Dr. Ten Broeke, of McMaster University, on February 9th, Mr. Robertson introducing the lecturer. His subject was "The play of animals." and the hour spent in listening to it passed altogether too quickly. We were glad to hear Dr. Ten Broeke express the opinion that youth was given as a time for recreation, and we have all quite made up our minds not, in any case, to neglect that part of our education.

WE are glad to report a very different condition of our rink from that given in the last number of *THE MONTHLY*; what was then a barren waste of frozen ground has now become a beautiful sheet of ice. The corridor windows furnish a fine view of the scene, and to those of a moralizing turn of mind the picture before them cannot fail to suggest the old and well-known illustration of life. Here may be seen those who, for the first time, are endeavoring to walk the slippery paths of pleasure and trying to support their uncertain steps leaning upon the top of a chair. But the beginners are not the only ones who help to bear out the illustration; for even those whom experience should have enlightened, are often entrapped in treacherous and uncertain holes which, though having on the surface the appearance of safety, have caused the downfall of many. But such is the perseverance of Moulton girls that they will not be baffled even by repeated falls; and we entertain great hopes of the Moulton rink becoming famous for the skill of its patronesses.

WOODSTOCK COLLEGE.

EDITORS { S. R. TARR, M.A.
 { FRANK BEDDOW.

L'ENVOI.—It is with feelings of regret that the Senior Editor of this page severs a pleasurable connection of over eight year's standing with the staff of *THE MCMMASTER UNIVERSITY MONTHLY*. With most sincere interest he hopes still to watch its progress in the years to come.

PRINCIPAL MCCRIMMON preached morning and evening on Sunday, February 11th, in Chalmer's Presbyterian Church, and was heard with marked pleasure by good audiences.

ON Friday night the 16th inst., the Toronto pastor, Rev. W. W. Weeks, lectured here. His visits to the College are very popular, and we heartily enjoyed his lecture on the subject, "A Fool or a Prophet."

THE war spirit has of course entered into us as into other Canadians, and it has borne the practical fruit of a substantial contribution to the "Red Cross Fund," given by the Student-body and Faculty.

THE College is fortunate in having secured Mr. A. M. Overholt, M. A., to act as Master in Mathematics and History, after the departure of Mr. Tarr to accept a position in the actuarial department of the Canada Life in Toronto. Mr. Overholt is assured of a hearty welcome to our school.

HOCKEY.—The College team looked forward with lively anticipation to the trial of skill with McMaster on Saturday, February 18th, on the Woodstock ice. Our boys were keen for victory and had been practicing accordingly ever since the match was announced. Whether winners or losers they were resolved to make the game a good one.

WOODSTOCK was less quiet than usual last week for it was the scene of the annual Y. M. C. A. Convention of Ontario and Quebec. The meetings were held morning, afternoon and evening, and drew to the town a host of visitors—ministers, delegates and others. Last Sunday was a notable day in the churches for some one of the Y. M. C. A. speakers occupied the pulpit in almost every church. A mass meeting was held in the afternoon in the Woodstock Opera House. Many of the College boys attended the meetings.

WE have lately had a visit from Rev. Mr. Bone, the genial and hearty Sailor's Missionary. How well he carries his weight of years, what a bright countenance he has, and always a cheery word of helpfulness! One of the boys asked him how old he was. "Oh, well," he said, in his droll style, "I am going along toward 100." Mr. Bone gave us a talk that was brimming full of Gospel truth, most simply told. At the close of the service a collection was taken to go towards his mission work among the sailors.

ON Thursday, January, 25th the annual day of prayer for colleges was observed by us and along with this was held the monthly Judson missionary meeting. School books were laid aside at 2.15 p.m., and all assembled in the chapel. The Principal held the chair. After some time spent in prayer especially for educational institutions and those identified with them, as instructors or students, an excellent address was read by Rev. David Hutchinson, of Brantford, upon the

"Founding of the Congo Mission." This paper included in its scope the labours of Livingstone and Stanley in their great work of African exploration. Mr Hutchinson enlivened the reading by occasionally breaking into personal reminiscences of some of the heroes of the mission. The Rev. Geo. Cross, M.A., of Aylmer, was to have delivered an address also, but at the last moment found himself unable to attend. Musical features were a duet by Messrs. Jones and H. Bingham and a chorus of students.

DURING the month a special evangelistic effort has been made at the First Baptist Church. Pastor McKay was helped in these meetings by Rev. Mr. Hutchinson, and while he stayed in Woodstock we were favored by him each morning at "chapel" with a five-minute address.

THE religious life of the school has not been neglected it will be seen. The general prayer-meeting, held in the chapel every Thursday night, has been well attended and has invariably been marked by a healthy spiritual tone. These meetings are led by one of the student body, and opportunity is given for testimony or short remarks. Besides these gatherings "Flat" prayer-meetings take place every Tuesday and Saturday evenings immediately after supper, breaking up at the sound of the study-hour bell. We have had several reports of conversions taking place recently, and hope for an ingathering in special meetings now being planned. On Saturday morning, directly after breakfast, Principal McCrimmon, we feel sure at considerable personal sacrifice, conducts a class in Bible study and theology. These classes are greatly appreciated by the boys, especially those looking ahead with thoughts of the ministry as their life-work. Discussion is allowed and indulged in. The lectures are in such form that each student is able to preserve full and valuable notes for future use.

ALTHOUGH the winter term is looked upon as usually a hard one for the "Philomat," we note with much satisfaction, its present prosperity under the able presidency of Mr. Bert Matthews. We are not confining ourselves to the "old-hands" but are trying to bring out new talent; at last meeting we had five-minute speeches upon noted characters, such as Savonarola, Burke, the Queen etc. The "Excelsior" has not fallen behind, and will join with the elder Society in the grand annual public entertainment to be given at the beginning of next month. A committee has arranged a fine programme, a wisely adjusted mixture of "meat" and mirth. All are hard at work in preparation for a great display. There will be a combined "edition extraordinary" of our Society journals—the *Maple Leaf* and *Oracle*. The chief item however is to be a "farce," which will give some of our number a chance to display themselves as actors. We hope for a large attendance of the public.

GRANDE LIGNE.

MR. GAWNE, of Montreal, an earnest worker among boys, made us a visit at the same time, and was able to remain with us over the Sunday. His pleasant manner with the boys and his genuine love for them, gained him an attentive audience when he spoke in the Saturday evening meeting and again on Sunday.

THE monthly temperance meeting was held on February 9th. The report showed that almost all the pupils had signed the total abstinence pledge, many of them for life. May it prove a help to them in time of temptation. The business was transacted and a very good programme followed. As it was the date of our principal's birthday anniversary a few appropriate remarks were made by the president, Mr. Arthur Lyster, and the hearty applause testified to the loving esteem felt by all for Principal Massé.

DURING the week beginning February 5th, very interesting special revival meetings were held in the Baptist church here. Rev. A. L. Therrien took charge of the services. Though the weather was not always the most propitious, the attendance was such as to comfortably fill the church almost every evening. The services were not noisy or exciting in any way, but the penetrating influence of the Holy Spirit was abundantly manifest. Quite a number of dormant Christians were awakened and a large number of others professed conversion. Most of these, of course, were students, but several members of the congregation also professed to have found Christ, while many others were evidently brought under conviction of sin. May the influence of these meetings not soon be lost.

THE monotony of school life was broken on February 2nd, by an entertainment in the church. Mr. Calhoun, of the Montreal Y. M. C. A., brought out a large number of magic lantern views. Many of them were views of Venice and other places that he had visited. Mr. Calhoun, in conversational style, told about his journey, and gave short descriptions of some of the more notable and interesting places, as the scenes appeared. The ladies of the church had prepared a bountiful supper, which was appreciated by all.

Could there be a greater joy
 To the average Grande Ligne boy,
 Than a table, covered o'er with cakes and pies?
 When all dainties are supplied him,
 With a "demoiselle" beside him,
 As he eats and talks and eats;
 O! how time flies!

The proceeds of the entertainment amounted to about \$40.00.

THE Montreal boys certainly intended to make a clean sweep

when they arrived at Feller Institute, on Jan. 27th, after a two days' storm, to play a hockey match with our boys. The rink was in a forlorn state, more than two-thirds of it being covered with thick snow banks. It took our boys two hours and a half to clear it, and they were therefore extremely fatigued before the match, which fact was clearly noticeable during the match. There were no bright plays made, the ice being too rough for the players to rush the puck. The whole match was a series of slugs and tumbles, save in a few instances. No scores were made during the first half, and the "Fellers" were determined that there would be none during the second half; but alas for them! After twelve minutes' play, Ayer scored a game for Montreal. It was quite evident that Montreal had the stronger team, and the longed-for victory that Montreal has tried to win for seven years, would certainly have been theirs had not one of their men lost his temper and tackled one of our men while the referee was following the puck. Their goal-keeper, seeing them scuffle, left his goal to succor his man. During that time Piron scored a game for G. L. just before the whistle blew. Thus Feller Institute was saved from defeat, and is still able to say that she never was defeated on her own rink. They were lined up thus:—

FELLER.		MONTREAL.	
Stott.....	Goal.....	McKergow	
Lyster.....	Point.....	Cole	
Cuthbertson.....	Cover Point.....	Ayer	
Péron (Capt.).....	} Forwards {	Higgs	
Robert.....		Buchanan	
McKay.....		Markgraff	
Hilop.....	Rover.....	Foreman	
Score, 1 to 1. Referee, F. Therrien; Umpires, E. S. Roy and S. Grafty;			
Time-keeper, A. Baker.			

Here and There.

J. R. COULTS, EDITOR.

It is a pleasure to commend the little poem translated from the French by Mr. Fox, which appears in this issue. In it is a suggestion to others in regard to a field which is far from being exploited.

A NEW feature of this month's issue and one which should appeal to a large class of MONTHLY readers, is the page entitled "Exegetical Notes," which is kindly furnished by Dr. Farmer. His name is all the recommendation the department requires.

WE congratulate Mr. G. L. Sprague on finding his article, "The Land of Burns," republished by the *Canada Educational Monthly*.

I built a beautiful castle,
 In a strange and wonderful land,
 And the glitter of gold and silver
 Was about on every hand ;
 I built it with bars of iron,
 But I built it upon the sand.

I built me a little cottage,
 In it never a bar nor lock ;
 I opened it up to the sunshine,
 To the mother-bird and her flock ;
 I built it with trust and longing,
 And I built it upon a rock.

The gold and silver and jewels,
 And the castle that towered above,
 All fell with a crash together,
 And great was the fall thereof.
 But the cottage remained forever,
 For the name of the rock was Love.

—Anon.

OF late, various exchanges have been reporting phenomenal dreams, alleged to have been the somnolent experiences of their business managers. Upon enquiry, we find that the slumbers of our own business manager, Mr. Robertson, have been haunted by visitations of a like kind, which compressed into verse would read somewhat as follows :

“ I had a dream the other night,
 When everything was still,
 I dreamed that each subscriber came
 Right up and paid his bill.”

It is quite gratifying to know that in the case of our own MONTHLY, at least, this night vision, has of late had many a counterpart in actual experience. Possibly the moral suasion being exercised by our business staff accounts in part for this healthy state of affairs.

RALLYING SONG.

Canada, Canada, offer your loveliest
 Spirits outflaming with patriot fire ;
 Brains that were winning fame,
 Hopes no reverse could lame ;
 Dream-fed and love-fed, and
 Strong to aspire.

Canada, Canada, cheer them to victory,
 Let your love follow them, patient and strong.
 Though your heart break for them,
 Eyes weep and wake for them,
 Trust them to God's care, and
 Speed them with song.

—Elizabeth Roberts McDonald.