



David P. Richman

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THEODORE H. RAND.

Thou long a poet at the lyric shrine
Mad'st not a prayer to any muse or power,
Letting the seasons go as but an hour,
Until the afternoon of life did shine.
Thy silent lips now move to verse divine,
And Minas adds a jewel to her dower
With every song of thine that like a flower
Unfolds with hue and fragrance pure and fine.
Fundy and Blomidon, and the dark Isle
Recumbent seem like servants at thy feet ;
And elemental forces but the birth
Of messengers at thy late singing-while,
To bear thy music to our hearts that greet
Thee as a singer just found on the earth.

J. F. HERBIN.

Wolfville, N. S.

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DAVID BUCHAN.

(3rd March 1807—17th October 1877.)

To a former generation of Canadian Baptists this name would mark a well-known figure: even yet it may recall the form of a tall, well-bodied, kindly-faced, noticeable man, who strove to do his duty and to stand by the truth, at all hazards according to his light. He took part in some stormy seasons of the past (religious and political) which had their work to do in order to bring in the serener atmosphere in which churches and people now live. The eye of his soul always turned to the Lord Christ, his Master as well as his Saviour, and Him he followed with constant heart through a long life. Hence came his usual aspect of cheerfulness giving (in Izaak Walton's phrase) "a silent testimony of a clear knowing soul and of a conscience at peace with itself."

Happy the child, born of godly parents, who from birth is surrounded with the gracious influences of a Christian home! Education begins in a mother's arms and by the mother's side, and as the body grows the character is rightly shaped in goodness and truth. This unpurchasable blessing was the lot of the good man of whom I write: not only his parents, but a long line of forbears on both sides were members of the great family of faith. His father was a Scottish Baptist who combined the week-day business of mercantile life with the Lord's day business of preaching. His mother, of the same religious body, was according to social measurements of somewhat higher grade than her husband: but, what they and their son David considered of greater importance, she was in her line of descent connected with the outstanding names of Ebenezer and Ralph Erskine. The pair were worthily mated and for seventeen years walked together in all the ordinances and commandments of the Lord. Then the husband and father was taken and the wife was left to a long widowhood of thirty years fruitful, however, in offices of affection and helpfulness to many who knew and loved her.

But of this James Buchan, the father, and Margaret Ewing, the mother, a little more must be noted as to their religious progress: for the impress of these early events told upon the life

and character of their son. The stagnation of Scottish ecclesiastical life was broken by the call for evangelical truth and spiritual freedom which came from the pulpit of Ebenezer Erskine in 1732. His claim that the rights of the people in choosing ministers should be respected, and his preaching of unconditional salvation through the hearty reception of Christ could not be silenced, and kindred spirits joined him until at length in 1740 the doors of the Establishment were closed upon them, and they formed the Secession Church, afterwards known as the United Presbyterian.

Of this Secession Church James Buchan and Margaret Ewing were, in their early religious life, members. Then came a new inflow of truth through the preaching of Grenville Ewing who first introduced Congregationalism or, as it was then called, Independency, into Scotland. In conjunction with the Haldanes and Ralph Wardlaw (a cousin of Miss Ewing) a Congregational church was formed in Glasgow and of this church, under Dr. Wardlaw's ministry, James Buchan and Margaret Ewing became members in 1806, and while in this communion they were united in marriage. The next progressive move they made was in consequence of lectures on "The Abrahamic Covenant," prepared in 1807 by Dr. Wardlaw, in order to confirm the faith of brethren who were being disturbed on the question of believer's baptism. As not infrequently happens in such cases the defence brought them face to face with the truth: they searched the Scriptures, and being satisfied that the baptism of the Bible meant immersion of those who believed in Christ, they resolutely moved on into that final form of faith to which they adhered through life.

In 1807 David Buchan was born in Glasgow. His father was a muslin manufacturer and merchant; soon after, in 1810, he was called to be one of the elders in a new Baptist church of about 130 members, formed that year by separation from the church he had first joined. The peculiarities of Scottish Baptists, some of which affected and still affect Canadian churches, were the plurality of elders (or pastors), weekly communion at the Lord's table, plenary power of the membership to regulate internal affairs and order, and methods of withdrawal other than by death, transfer or exclusion. In such a church atmosphere David Buchan was reared, and he must have imbibed at every

pore that love for biblical truth and for spiritual and political liberty which so strongly marked his character.

The first break in family life was in 1823; when he was 16, his father died "after long distress," the church record says. This alludes to some painful disease. Though he left little worldly gear he left the inheritance of a good name that was held in reverence by those who had met him.

There are but scanty materials as to the youth of David. He studied at Glasgow University before his father's death, but was then compelled to stop in his course and get to work at his choice of a calling as an apprentice of the law. This he pursued till he attained the status of "Writer to the Signet," which entitled him to practice Scottish law. Soon after his father's death he was baptized into the fellowship of his mother's church. Other certain dates there are, as of his marriage in 1831, and of his departure for Canada in 1834.

His wife, Jane Griffith, two years younger, was of Welsh extraction. Her parents were Calvinistic Methodists, but she had been convinced while at school at Chester by the diligent use of her Bible, that baptism was an act of obedience incumbent on Christian believers. Before meeting her future husband she had joined the Baptist church, so that their united lives were made stronger, better and brighter by intelligent concord in temporal and in spiritual things.

His leaving Scotland appears to be on this wise: the air was full of emigration schemes to America; numbers of young men and others, and of all classes and conditions were leaving Scotland to take up land and push their fortunes in Canada, and just then a disturbance arose in the friendly relations existing between him and some rich relations from whom he gained much professional business. These relations were West India merchants interested in the plantations and in the slave labour required to work them profitably. In 1833 W. Kimble, the Baptist Missionary to the West Indies, appeared and went through the old country making impassioned appeals for the abolition of slavery in the islands. A note of sympathy was struck in the breast of the young practitioner, and before long he was seen walking on the streets of Glasgow arm-in-arm with the Apostle of Emancipation. This called forth disapproval from the relatives, followed by a

decline in the business that he relied on. The upshot was that young Buchan became a determined opponent of slavery and resolved to cut loose from old world dependence and shift for himself somewhere in the spacious lands of Western Canada.

So with wife and young daughter he embarked for New York on 18th April, 1834, but that port was not reached till the 24th July, owing to the vessel having sprung a leak, which compelled a long delay at the Azores for caulking and repairs. At length, in March, 1835, a settlement was made by the purchase of a 250 acre farm on the Paris Plains, afterwards well known as "Brace-side." There the family lived till 1851, with a short break of one year at Toronto, and sons and daughters were born into the old homestead. It may be said that his family flourished rather than his farm, and *that* without disparagement to his agricultural diligence. He was in one sense a gentleman-farmer, but not in the sense that Johnson's Boswell uses the term: "an ordinary gentleman-farmer, says Boswell, will be satisfied with looking at his fields once or twice a day: an enthusiastical farmer will be constantly employed in them; will have his mind earnestly engaged; will talk perpetually of them." Mr. Buchan was an enthusiastical farmer, and yet he would talk of and engage his mind upon other things also—particularly on matters educational and religious. He was one of the pioneers of Western Canada, and through him and others of like mind the country has become filled with a Christian civilization and a free, healthy self-governed political life.

Though there was no Baptist church in the neighborhood till 1843, Mr. Buchan was getting qualified for the diaconate by ruling his own house well—as he always did, with perhaps a slight emphasis on the 'ruling.' Before this and till there was a Baptist church at Brantford, he and his wife joined the Congregational church at that town in care of the Rev. Adam Lillie, but transferred their membership to the first Baptist Church afterwards constituted there with Wm. Rees as pastor. This church his mother also joined when she came to his home from Scotland in 1837. Then in 1842-3 the meeting house in which the first Paris Baptist church organized was built by funds (\$700) contributed by Mrs. Buchan, sr. There assembled the members drafted from the Brantford church, five in all, David

Buchan, his mother, his wife and Mrs. Evans and Mrs. Chittenden—forming what Dr. Caldicott would have called, strictly, a "sister" church. Mr. Winterbotham was pastor of this and the Brantford church for the first two years. The church more than doubled in number the first year, but after that no additions were made by baptism till 1849, when the pastor, Cleghorn, baptized 29 candidates. It is needless in this place to follow the fortunes of the Paris church in which there were painful as well as pleasant scenes. One pleasing glimpse of church life, however, may be given as depicted in a letter of Mrs. James Buchan, dated 12th May, 1843: "Last Lord's day we had our first baptism at Paris, when four were buried with Christ by baptism in the Grand River. . . . The chapel is well attended and a more attentive congregation is not to be seen anywhere. . . . David leads the music with his flute. . . . They sing very well. . . . A good many Methodists attend. I believe there are four different kinds of them about Paris."

After his removal from Paris Mr. Buchan's interest in this church never flagged, and he gave substantial proof of it by defraying all the expense of a handsome brick building in 1864, which replaced the former wooden meeting-house. This has been again, since his death, replaced by another larger and more substantial on a more commodious site, so that in every sense the church has gone on from strength to strength.

In former days when Hamilton was the head of navigation and railways had not been heard of, Braeside used to be a sort of half-way stopping-place between West and East, open with frank hospitality to all migratory ministers and messengers of Baptist churches. One condition, however, was imposed—no consumption of tobacco was allowed within doors—there the pilgrim might not, must not, smoke. It is rumoured that a special exception existed as regards the venerable father Winterbotham—but that must have rested on his privilege as first pastor at Paris. One elder has left on record his experience in terms which may be reproduced but not imitated. "I met," he writes, "with that kind of reception which Burns has immortalized :

"When death's dark stream I ferry o'er
A time that surely shall come ;
In heaven itself I'll ask no more
Than just a Highland welcome."

[*Pioneer* : Aug. 9, 49.]

To pass from gay to grave, Mr. Buchan's connection with the beginnings of organized Baptist effort may be briefly noted. United action was suggested in 1842, and in June, 1843, a representative meeting was held near Paris and an Executive Committee appointed, of which Mr. Buchan was Secretary. As the outcome of this the first meeting of the "Canada Baptist Union" was held in Toronto in July, 1844. The last meeting of this body was held at Kingston in 1849. It was superseded by another association called "The Regular Baptist Union of Canada," which was first convened at St. Catharines in June, 1849, of which Mr. Buchan was chosen to be President. The distinctive character of the new body is marked by the term "Regular." At first, Montreal was regarded as the Baptist centre, where were located an Education Society and a Missionary Society, under the auspices of the English Baptists, who favoured open communion. But as Western Canada became peopled, and particularly when in 1849, after the ebullition of disloyalty at Montreal, Toronto was designated as the seat of Government, the religious centre shifted to that point and new organizations were framed and shaped so as to emphasize the close communion tenets of the Western Baptists. But this is too large a subject and present materials are not at hand for the writer to dwell upon the troublous period of controversial tension which divided the churches on matters now not much discussed. Mr. Buchan's attitude appears to have been midway between two sets of extremists: those who held on one side that only baptized members of churches holding close communion views should be admitted to the Lord's table in a Regular Baptist Church, and those on the other side who insisted that pedobaptists ought not to be excluded.

Good, unquestionably came out of these kindred organizations, for they gave body and voice to the protests of the Baptists against the abuses and grievances of those days which bade fair to place the incubus of an Established Church on Canadian soil. We find vigorous fulminations at all the yearly meetings against the Clergy Reserves and the ecclesiastical monopoly of University Education. In these pronouncements Mr. Buchan took a leading part, drafting many of the resolutions, and by his voice and advocacy enforcing the justice of the claims. This great popu-

lar movement triumphed—these abuses are now mere matters of history: the Clergy Reserves have been secularized and King's College as the University of Toronto is free and open to all on equal terms.

In the first convention over which Mr. Buchan presided as chief officer it is recorded that "he did so with dignity and ability."—(*Pioneer*, June 21, '49.) And at the last over which he would have presided, had not death intervened, he is spoken of as "one of the best, most thorough and painstaking Presidents the convention has had during twenty-six years."—(Oct. 17: 1877.) His conduct between these dates may be filled up on these lines.

The first newspaper organ of the Baptists was the "*Pioneer*," published at London, 1847: in 1849 Mr. Buchan was appointed editor, but in the same year became the proprietor, having accepted an offer to purchase the whole property and business of the newspaper, in view of its anticipated removal to Toronto. He gladly seized the opportunity to remove to the capital in order that his large family might be better educated than could possibly be managed at Paris. After a year's experience he found that the editor's easy-chair was a harder and more unprofitable occupation than following the plough: he forthwith wound up the concern at a considerable loss, and had to sell part of his farm to meet the unexpected demand. Just then an equally unexpected deliverance came, and a post was offered to him which his legal training and clerical aptitude peculiarly qualified him to fill. The Provincial Government in clearing up the affairs of King's College had found that the money had been wasted and mismanaged from the beginning, and a thorough overhauling and disentanglement had become imperative, as well as the institution of a new system of accounts on correct principles. This task was committed to Mr. Buchan as chairman of the Board of Endowment in 1851, and he was so obviously the right man in the right place that upon the reconstruction of King's College as the University of Toronto in 1853 he was appointed under the great seal as a government officer, entitled "Bursar of the University and Colleges at Toronto." This place he filled punctually and faithfully till his death.

He had a most reverent regard for the Bible, never using or

quoting it frivolously or unfitly. And he had a like regard for the public worship of God, which he manifested in one way by never being late in his attendance. This is a hereditary trait observed by his mother before him and his children after him, which may safely be commended for universal practice.

It goes without saying that he was never ashamed of his religion, yet it may illustrate his way of doing things to repeat an anecdote communicated by an eye-witness of the scene. When Lord Elgin, the Governor General, made a progress through the country he halted at Paris, and was taken to the fine house of Hiram Capron, where a sumptuous banquet was provided for his Excellency, to which all the notables of the country-side were invited. At the table there was no clergyman to give thanks, and after a short pause Mr. Buchan stood up and asked an appropriate blessing. He had drafted the address for the occasion, but it is not every one who would have undertaken to supply the lack of service, as chaplain.

He was a strenuous worker in Sunday Schools. His first religious act at Paris was to begin a Union School with plurality of superintendents, he as Baptist, another as Methodist taking charge on alternate Sundays. He was connected with biblical teaching of the young all his life at home or in the school. In Nov. 1849, the teachers and scholars of the Baptist Sunday School at Paris, when he resigned the superintendency, united in presenting him with Kitto's Encyclopedia, accompanied by a note recognizing their appreciation of his "continued and persevering exertions for the prosperity of the school." At the close of his superintendency in Yorkville, 12th Nov. '76, he issued a card for the scholars in which were printed passages of Scripture which he entitled "Last Words." These were Eccl. xii. 1; John iii. 16; II. Cor. viii. 9; Romans xii. 1. 2. "Last Words," says Jeremy Taylor, "are lasting words"; may these prove so not only to those who first read them, but to the youth who may read this paper.

Space fails to tell at length of his various Christian activities: one of the last was to promote the growth and extension of Baptist churches in this city, as fruits of which were College Street and Lewis Street churches, East of the Don. He was the foremost in the founding of the Yorkville Church now on

Bloor St., and spared not of his time and means to place that on a prosperous foundation. He was superintendent of the Sunday School from the beginning in 1870 till 1876, and he was one of the Deacons from the first in 1873 till the end of his life.

He was always according to his means a liberal and cheerful giver. It was his method to put aside a stated portion of his income, which was sacred for religious use. He also advocated the plan of systematic giving on the Lord's day by means of weekly offerings, the adoption of which by all the churches and the practice of it by all the members would simplify many of our financial problems. More might be said, but need not in order to commemorate this worthy man.

The great loss of his life was the death of Mrs. Buchan after a companionship of over 40 years. She upheld and cheered her husband all through life: brought up her family in ways of usefulness and uprightness: found opportunities of helping others and specially those in need from a sometimes scanty store. She submitted cheerfully to the loneliness, the monotony and the hardness of a pioneer farming-life, and when in course of time easier and brighter days came, her thought for others only took new shapes of service and benefaction. The most telling comment on her married life is written in the family-bible by her husband's hand in these words: "A happy union, lasting nearly 42 years, was terminated on the 1st May, 1873, by the death of my beloved wife, which took place in our own home Bloor St., Toronto. Her mortal remains lie in the family lot—over my mother. For her character see Prov. xxxi. 10—31."

His mother had died Jan. 7th, 1852, at fourscore years of age. She was a woman of high principles and practical good sense, developed by frequent intercourse with many religious leaders in Scotland. She delighted in bringing theology to the touchstone of the Scriptures. Everything in her life was judged by that standard, so that her whole character became disciplined into unaffected humility and unassuming goodness.

Happy in a godly mother, happy in a gracious wife, happy in his family a household of faith,—he was supremely happy in the closing scenes. Welcoming in the afternoon as President of the Missionary Convention the members on their arrival, he entertained some as his guests with genial hospitality. Then as

the party rose to go forth to the work of the evening his foot was stayed ere the threshold was reached by the touch of the unseen messenger. Through the quiet night he lay without speech and without pain till with the early dawn came the moment of departure and he passed through the veil.

Without the weakness of age, though full of years, with faculties perfect, surrounded by the family and friends he loved, with a well-rounded record of work done and yet ready for the next duty, thus ended his earthly pilgrimage suddenly, softly, sweetly in the everlasting rest that remains for the people of God.

J. A. BOYD.

THE BIBLE AND THE PEOPLE.

The occasion that brings us together is the commemoration of Founder's Day, which has been instituted in memory of the founder of this University. Those who knew Mr. McMaster will bear witness to the fact that it was his earnest desire to make this college reach the people and help them in their daily life. It was for this purpose that he gave liberally of his means. This aim of the founder is loyally accepted by those directing the work here, and so we reach one part of our theme for this evening. But beside the desire to touch the people there has also been cherished by those who direct the affairs of this University the determination to make the principles of the Bible rule in all the departments of thought here fostered, and to cause the vitality of the Bible to enter into the very life of the students who come here for training. This suggests the other part of our theme, which accordingly becomes—"The Bible and the People."

It is an important part of our task as those who have chosen as our sphere of service the duties connected with clear thought, to study with care and with enthusiasm the life of the people of Canada. To this, to be sure, there is no end, but a beginning at least ought to be made in this essential part of his equipment by every student of this college. It is for the serving of plain practical people that this University stands, and the study of his

own people has for every man who has been initiated a peculiar charm. We do not forget those distant peoples to whom our respected brethren have gone as missionaries, and we do not forget that it is an important part of our duty to serve them, but the limits of our subject will make it necessary to confine ourselves just now to the people of our own provinces.

And as for even the people of Ontario and Quebec there is time for the mention of only a few reasons why they need the Bible. To those we now invite your attention.

(a). *They need it to give interest to life.* The monotony of a treadmill was clearly never intended for men to whom God has given the delicate power of thought. That this is true is evident from the revenge that Nature takes upon those whose life has been reduced to a mere mechanical round of duty. In the grinding of the mill of life many men in both high and low circles have been so beaten down that they have lost all ambition and all interest. There are two dangers that threaten this class. They are either driven to the mechanical means of arousing temporary and artificial interest by the excessive use of intoxicating liquors, or else they plod along in dreary monotony until the reason has gone—their life has been starved.

To stem this tide the Bible offers the greatest facilities, for once men and women can secure a real interest in it, the dull monotony will be gone. The books bound in the Divine Library can become intensely fascinating. Some parts have the directness and power and simplicity of Homer, and afford the best of schools for the training of the imagination; some parts have all the genial breadth of Herodotus in the stories they have to tell; others have the exalted self-restraint of Thucydides, and his suppressed pathos in laying bare the causes of the nation's failure; still others have the tragic sombreness of Æschylus, or the dignified serenity of Sophocles in the midst of seeming disaster; and some again have the light grace of Horace in delineating the emotions and aspirations of the individual heart. All these qualities are found in the Bible, but the weaknesses of the Classic Literature are left out.

And the remarkable feature about it all is that the intense earnestness and reality of these Writings make the Book not the exclusive prize of scholars, but the heritage and solace of the

common people if they have a heart to worship God. This is but a small part of what the Bible can do for men, and it is but incidental to the giving of its more serious message. But it is worth mentioning it here, because men are too often frightened away from the most winsome book in the world because they do not know what is in it.

(b). The people need the Bible *to give them hope*. The question "Is life worth living?" is ever hovering as a gaunt spectre in the horizon of many men to-day, and to live seems for them little more than to be perpetually pouring water into a sieve. They are working with forces that seem ever driving them to the wall, until at last they have lost all ambition and almost all hope. The message of the Bible is what these need. It will enlarge their horizon and let them see that our life's centre of gravity does not lie where they had thought it to lie; it will let them see that God is in the field. It will shew them what a broad and blessed thing life may become, because it may be possible for them to say, "to me to live is Christ." It is this hope and this outlook that the people of Ontario and Quebec need to-day more than they need anything else. And it is the Bible alone that tells what this life is and where it may be found. It tells of the new birth, and of forgiveness of sins.

(c). The people need the Bible also to give to their lives *a tinge of divine idealism*. The shadow of the other world needs to fall on our ordinary homes to give them the charm that always comes to the man who has the anchor of his hope in another world. I once walked in the Trossachs with a Highland shepherd who was bringing his sheep in the spring back to his home in the North, and it was impossible to walk far with him without realizing that those quiet mountains through which we walked and in which he lived had entered into his heart with their dominating idealism. This could be seen in the reverent glances he cast upward and heard in the quiet tones of his voice. There are grander and more majestic mountains than even these, but they are not seen with the natural eye, and it would be the greatest blessing if every home in Ontario were situated where their shadows fall. It is this that will give richness to the life of our people; it is this that will give them a charm that nothing can resist. The sweetness and tenderness of the home where

the Bible is revered and studied and obeyed have no parallel anywhere. There is no fear for that country where the homes, as in the Cottar's Saturday Night, have fathers who are the high priests of the family, and where the divine idealism of God's Word is allowed to have its way in all the people.

(d). They need the Bible to *shepherd them* with great and holy conceptions. The people must be shepherded by something, and if true shepherds are not found, the hireling will creep in. The men of our country with all the unreasonableness and want of training that sometimes become apparent, are looking for leaders, and they will give a following to almost anything whose ideas are vigorously expressed, for they must think and they are willing to be led by those whose thinking is clearer and more masterful than their own.

The controlling influence of Bible ideas is what our people need more than anything else. These ideas are clear, comprehensive, strong, true and life-giving. It is ours to learn their clearness, to grasp their breadth, to feel their power, to know their truth, and to realize their power to give life, and having done this to proclaim them before the people and allow them to shepherd the life of men, lest it should be true of our day as it was of Milton's that "the hungry sheep look up and are not fed."

(e). The people need the Bible to *give light and guidance*. The thirst for knowledge of the other world is insatiable, and if men are not satisfied with Bible truth they will seek satisfaction in spiritualism or in some other source. The spread of spiritualism is instructive to us in this way—it teaches that if men are not fed with true spiritual food, their starved souls will cry out and will seek in artificial channels what God's Word was meant to give them. Men have an instinct that tells them of a surrounding spiritual world, and nothing has yet succeeded in permanently quenching it. It will not suffice to shew the absurdities of many of the practices of spiritualism, for there must also be the giving of something positive.

But, again, there are those who elect the Bible as the means of satisfying their soul-hunger, but in the absence of proper instruction they are not getting from it what they ought to have, but rather soured and contorted results. There is no greater

need to-day than that for broad, sweet, sane, rational, spiritual study of the word of God, and for this the people all over these Provinces are yearning, even if they are not fully aware what it is that they crave. They need and must have the light that comes from another world, and there is no source from which true light streams in its purity except the Bible.

(f). The people need the Bible *to give strength to life*. The great need of our country is men and women—strong men and strong women. We can do without more carpets and larger houses, and elaborate furniture, but we cannot do without real men and women. This is the crying need of the age. Our educational system is working nobly to produce intellectual strength, but it will fail of its best results if the work is not transfused with the power that comes from the principles of God's Word. A Christian life where God really rules is the greatest power that a country can have. From such a life there goes forth an influence that can never be produced by all the financial and military and legislative and educational institutions in the country. What we need in Ontario and Quebec, more than the growth of cities and the development of farms and mines and the increase of prosperity, is the strength of character that comes from the cultivation of the divine life. And men are made men indeed and their power is developed by the Gospel of Christ, which it is the purpose of the Scriptures to set forth. In our country, with its northern climate and somewhat sparse population, we can still take a place and a prominent place in the world's life, if we can succeed in training men and women who have the sturdy, hearty, and strong life which comes to the man who truly makes God's Word his guide, for no other school like this for training real men has ever been established in the world.

To be a messenger on such an errand is a great honour and an exalted privilege, and to fit oneself for this task it is worth while spending the largest amount of time and of energy, for how great is the result! In gaining fitness for this work you will have to spend long hours in what may seem like drudgery, the ultimate bearing of which you cannot see just now. Train your mind in accurate thinking. Study philosophy, study history, study science, for all these have an important bearing on

the great subject. But above all things do not shrink from Hebrew and Greek, for it is worth while toiling hard at these means that bring you to the Fountain Head, so that you may carry fresh water to the people. Mere superficiality in Bible study can never train a man to grapple with the hard task set by the strenuous life of our century. Do not mistake the exaltation that comes from the odour of fresh Russia leather and the possession of a new Bible, for knowledge of the Word of God. Do not fancy that the ability to take your Concordance and give a few Bible readings is all you need. The student of the Bible must train himself as the soldier does, by discipline that others may not know of, but the results of which they will undoubtedly feel. But above all we have to remember that no one can succeed here whose heart is not softened and enlightened by the Holy Spirit who has been promised to guide us into all the truth.

Others have their problem. Those who study here have theirs set in the task of bringing the Bible as a vital force to the homes of the people. That is our task whether we be doctors or lawyers, or merchants or farmers, or teachers or pastors. Those who have come here to receive a training owe it to the people of these Provinces to give them the benefit of it. The student for the ministry leaves the city on Saturday afternoon to lead the worship of the people the next day. He alights at a small station in the country. The express has stopped for but a moment and then it thunders on and leaves him on the quiet station platform. The brother who is to meet him brings up the horse that can now come in safety when the train is gone, and the young preacher is soon on the road. The white tablecloth and the inviting food in the farm house shew the preparation that has been made, and in the morning the student finds himself in the little village church, surrounded by many empty pews, and the stove-pipes, and by a few people. What is he there for? He is there to open the Word of God. He is there to enrich the life of the people by telling them of their Heavenly Father, and to bring the wanderers to see their need of salvation. This task might to an outsider seem uninviting, but there is no opportunity in life that is greater. In that hour the people expect the preacher to tell them about the Bible that will give

interest and hope and poetry and shepherding and light and strength to their lives. Where is the man who can do this as it ought to be done? No where. But we can all do our best and thus acquire more skill. Give them the pure Gospel that has cost you so much labour to understand, so that they will not be conscious of your labour or even of yourself. The pulpit is not a fanning-mill, as has been hinted by a well known writer, but a dining-table, and on that table you need not only a table cloth and plates and forks, but you need above all things to have something to eat, and you must keep yourself out of sight and let the congregation eat and grow strong. The people neither need nor desire to have the Higher Criticism preached to them; the people neither need nor desire to hear attacks upon the Higher Critics from men who are conspicuous only for their utter inability to understand what the problem of criticism is. But the people need and in many cases eagerly desire to hear the Eternal Gospel of the Son of God.

This College occupies a very responsible position. It ought to be a place to which men and women all over these two provinces shall look with longing as the harvesters of Galilee cast their eyes in the summer toward the cool snows of the majestic Hermon. And this is the case, not because of what this institution is in itself, but because men are here on the mountain communing with God and then descend to bless men. The duty of the students lies in an earnest and honest attempt to make this real. Keep away the worldly spirit, keep away the patronizing spirit, and ever regard the people of these provinces as your brethren no matter what their station in life may be. And regard yourselves also as those whose duty and whose privilege it is to serve their brethren. May God grant that McMaster University may ever be a vital connecting link between the power of the Bible and the life of the people.

J. L. GILMOUR.

Students' Quarter.

(Graduates and Undergraduates.)

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

EDITORS.

THE FOURTEENTH ANNUAL REPORT OF THE FYFE MISSIONARY SOCIETY.

We begin this, the Fourteenth Annual Report of the Fyfe Missionary Society, with an expression of gratitude to God for the rich blessings which he has bestowed upon us during the past year, and for the bright outlook of the future. Some changes have occurred in our staff of officers: Our honored President, Prof. J. H. Farmer, has resigned, and we cannot let this opportunity pass without a tribute to his noble and effectual efforts to make the society all that was best and most influential for good. Mr. W. W. McMaster, B.A., leaving for his pastorate, deserves, too, a word of praise for his painstaking and successful endeavours in performing the onerous duties of the secretaryship; we wish him God-speed in Tiverton.

Sorrow for the loss of our former President however, is compensated by the joy with which we welcome Dr. Goodspeed to the highest office in our society. He has always been its willing servant, and largely by his untiring zeal and timely advice has it been made so eminently successful. The great purposes which actuated its founders will not suffer in the hands of our new President, for just as our University has worthy ideals, and our McMASTER MONTHLY its right ideals, so our Missionary Society aims at the realization of certain ends which impel it onward in the course of service for God and man.

The question often comes to us, is its importance growing, shall I say even dawning upon the hearts of our people? For if interested in the education of young manhood and womanhood; if interested in McMaster University as cherishing the right methods of instruction for the entire man, body, soul and spirit; if interested in our helpful, elevating MONTHLY, why not in our Society, which gives of its life to all these objects, toning them with its own sweet influence of Jesus and his desires? You, who believe McMaster has a mission in this century, believe as well that our

Missionary Society is in more than one respect preparing the way for its realization. Christian men and women are wanted in all trades and professions. Christian lawyers, Christian merchants, are necessary. Our society as a prime factor in our University life, leaves its touch upon each, if there be any among the students influencing and leading them to think more of their duties heavenward; and too, as never before comes from over land and sea the call for missionaries willing to go forth to preach or teach the Gospel message, perchance in the face of great trials and difficulties. Dr. Theodore L. Cuyler said recently: "The two distinguishing features of this century are the marvellous progress of science and the not less wonderful achievements of missions." Shall not then our University become an ideal nineteenth century institution, a missionary University, to meet this great missionary movement? If anything has been wrought in the past, if anything shall be achieved in the future, it must be because our society shall have been largely instrumental in bringing this about.

We are a Christian Missionary Society. Our membership is composed of all Christian members of the University. As such we recognize the Lordship of Christ as of paramount importance; His will becomes our will, His word is "Go ye forth into all the world and preach the gospel to every creature." Is not this a noble and inspiring motto and one which should inflame every heart with undying zeal for its actualization? Listen while I quote from Daniel S. Gregory's "Crisis of Christianity." "The clock of destiny is striking twelve—and, alas, the world does not know it! As the hours have passed, the doors of the great chamber have been opened one by one. To-day they are all swung wide. Within is the jewel of earth's most precious opportunity. Go in and possess it at once, ere the doors close and it be too late."

The purpose of our society is Christian, and because Christian, missionary. The common cry of the modern labourer is "work! work!" He demands employment. The Master's cry is, "workers! workers! Whom shall I send?" Therefore, in the first place, we endeavor to interest our students concerning the great need of workers in the work of Christ, to alleviate the wants and woes of heathendom, of sinful man whether at home or abroad: in Rome-cursed Quebec, or in enslaved India; that

men and women uninformed perhaps by home, Sunday-school or church, may have the chance to enlist in the army, may at least know of the need before choosing their life vocation. Again, in our devotional meetings the enquirer is brought face to face with the necessity of preparation for the work through consecration and the sanctifying influence of the Holy Ghost. To further these ends we have our monthly Missionary Day, spent in devotional exercises and in listening to missionaries and lay brethren, in reports of labor done, work to be taken up, how it may be performed, etc. But lately our representatives to the Inter-Seminary Missionary Alliance, remarked concerning the surprise with which the fact was greeted of our suspending all lectures for one day every month for these exercises: "No wonder," said one, "McMaster shows such a deep interest in missions."

In the second place along with instruction and preparation comes the practical work undertaken and accomplished, both in the Home and Foreign mission fields, at the expense of time, money, and self-denial on the part of professors and students. When he had washed the disciples feet Jesus said, "For I have given you an example that ye also should do as I have done to you." Professors and students alike unite, humbly, prayerfully and enthusiastically, in taking up the work where the Master left off. To help on the foreign mission work we support one native worker in India. The home work is carried on by our members spending the five holiday months in active missionary endeavor throughout the country, while the same students during the winter perform the missionary duties in connection with different missions in and around the city. Now I desire to emphasize the fact that our theories as a society are put into practice. We are not dead but a living, growing organization. As Toronto Baptist College became McMaster University and our Arts department filled up, our membership has more than doubled. Why, we can refer to a time when we had but twenty odd members: now we number about one hundred and twenty-five. Once our society met for missionary prayer only on Tuesday evenings, now we have our monthly missionary day. Then they had such men as Drs. Castle and McVicar, now we have our large and efficient staff of professors, men equally consecrated and devoted to the Master. Surely we are at present better able

fully to realize our purpose of "fostering the missionary spirit, and the doing of missionary work at home and abroad." Our prospects for the future were never brighter: as regards funds too we are pleased to note the large student-body, for by the greatly increased number contributing our funds are consequently increased, and we are thereby enabled to extend our operations. Excepting the funds contributed on this occasion and at the time of our annual sermon, all our expenses are met by voluntary offerings on the part of members of the society. Our expenditures consist in the support of our Indian worker, together with the general expense needed to run our missions, such as house rent, oil, etc. Let us then be full of gratitude to God for our past development, and be as liberal as possible that the work may still progress.

You ask for evidences of past work: let us then for a moment withdraw the veil which hides the past. Gaze at heathen lands. Fourteen members of this society have been foreign missionaries. Twelve went out to India, viz: John E. Davis, Wm. Garside, John G. Brown, W. B. Boggs, George G. Brock, Jesse Chute, E. G. Smith, Messrs. Priest and Stilwell, with Mrs. Stilwell and Miss Kate McLaurin, comprise the number, among whom Mr. and Mrs. Stilwell, and Mr. Priest departed about a year ago. While Mr. H. F. Laflamme, whom we rejoice to have with us to-night, was, with Mr. Sears, the first of our missionaries to set out for India; and then Mr. Thomas Moody went to the Congo, and Mr. Earnest Grigg carried the gospel to Burmah. Truly we have a history which we survey with humility, as we "thank God and take courage." Think of it, an average of one Foreign Missionary a year since our society was organized. At home our missionaries have been throughout the land, preaching, calling, distributing literature, etc. Converts have been many—new causes have been established. Surely the people of Toronto should have our society to heart because at least the following of their churches may be attributed to student effort:—Tecumseh Street, Ossington Avenue, Toronto Junction and Kenilworth Avenue Baptist churches, while several missions are annually carried on in their midst. You will see that our work has met with success in the west, nor has it been less so during the last year. I will give a brief account of the work performed.

This summer some 74 students, who were members of the society last winter, labored on various fields. Of these 8 graduated and 7 remained out for a year, some 59 coming back this winter. They report an unusually successful summer's work. Special services were held in many places, resulting in many conversions. Besides making several thousand calls on their repective fields about 100 in number, they preached about 3,500 sermons, attended about 2,300 prayer meetings, taught about 1,550 Sunday school lessons. About 300 were baptized and there were 450 additions to the various churches. Other special features are as follows: two churches were organized, the one at Dunbar, the other at Mac's River. Several new causes were started; among others I might mention Pendleton, Burnbrae, Dunganon, Cascades, Skippereen. Some six churches have either totally or partially paid off their debts. Brush Ave. Mission and Georgetown churches with one or two others were repaired. Church buildings have been provided at Belle Ewart and Monck. Acton Baptist church has raised \$2,100 towards building purposes. These figures in the rough will but give you an idea of the seed sown and the work performed. Eternity alone will reveal its fruits. The voluntary work has been more than usually encouraging. The students have been earnest and willing to take up its work. At present we have under our care seven churches and missions, Amelia St., River St., First Ave., Royce Ave., Weston and Weston Road, and Edward St. At each of these places the leaders are encouraged and meeting with success. Souls have been saved and unkempt children have been attracted to the Sunday schools. River St. reported three weeks ago having induced 8 young men from off the street, to come and form a Sunday school class. This is but an example of the the good done, while it affords an excellent opportunity of training for Christians. Two young men spend occasional Sunday afternoons calling on the French Roman Catholics in the city, while others visit the needy districts distributing tracts and bringing cheer to the wants of the sorrowful. Five more men, every Sunday morning, teach and preach in the Central Prison. To the above must be mentioned the fact that one of our number, Mr. A. B. Reekie, spent last summer in South America, sizing up the Peruvian and Bolivian mission fields,

ascertaining the opportunities for work and self-support. He believes that after the first year or two, with some effort, the students may do a great deal towards their self-support. He distributed 300 tracts and 60 Gospels, and sold 9 Bibles and 13 Testaments. He is now working up our interest in this needy field.

The sphere of our work has thus gradually been extending including both North and South America, from Manitoba and the North-West to the Maritime Provinces, in both Ontario and Quebec. Still there is more to be done. It is said "at this very hour the masses of Asia and Africa and of the islands of the sea are almost as open to the Christian missionary as are the non-church-going multitudes in so-called Christian lands." God has opened the doors, and "to-day the world," according to a late appeal to Christians, "stands on the brink of its greatest crisis since the time of Christ." Will these millions be redeemed? Have we the means? Have we the strength? Are we willing to take the Gospel through these open doors? Not only far off countries but French Canada cries aloud to-day in its need for workers. Are we ready to say, as Isaiah: "Here am I, send me." Will we let souls perish without the Gospel? Our missionary society is endeavoring to do its part, will you help us? May we be able to say as did Henry Ward Beecher of himself, "I was made for action, the Lord drove me on, but I was ready, I have always been going at full speed."

Mention should be made of God's demand upon our all. In this connection special notice should be taken of the eloquent and soul-stirring sermon preached to us last winter in the Bloor Street Baptist Church, by the Rev. Dr. Gifford, of Buffalo. May his message "stewards of the manifold grace of God," ring in our ears, quickening our interest in his work, till we shall, as a student body, make our society, by our presence and labors therein, a source from which the noblest and best manhood of our denomination shall receive the requisite training, to serve God and man most acceptably, "till he come."

Signed on behalf of the Society,

CHAS. H. SCHUTT, '95,

Recording Secretary.

PROTECTED.

I stand beside the cross,
No other shelter needs my guilty soul
As the wild billows roll,
I stand beside the cross.

I hide beneath the blood,
It lulls the tumult in my beating breast,
And bids my spirit rest,
I hide beneath the blood.

I pause in silence deep
To see the languor in his pitying eyes,
To hear his echoing cries,
I pause in silence deep.

I wait beside the cross,
The strange sad meaning of his faltering groan—
His muffled dying mean—
I wait, beside the cross.

I stay beneath the blood,
The healing virtue of the woful scene
I wist will make me clean,
I stay beneath the blood.

O. G. LANGFORD.

THE IDEAL COLLEGE AND WHAT IT OUGHT TO DO FOR A YOUNG MAN.

The ideal is generally conceded to be a potent factor in the development of character. With the student this is peculiarly true. It is in fact the great central sun about which the lesser planets of our life revolve. We read of the ideal, think of the ideal, and to a large extent live in it. Its ministry is one of power, bidding us in the language of Robert Browning

"Look up not down,"

and in the struggle for purity and nobility of character in which no one has failed to

"Feel the fleshly screen,"

it yields a consolation unspeakably precious to a humanity that seems destined ever to struggle upward. In the light of this fact the ideal college and the consequent effects produced upon her students should be a fair inquiry and a natural theme for reflection. First let us consider the ideal college as to its environment. It is a generally acknowledged fact by those who have any large experience of life, that environment is a very potent factor in the development of character. As the habitat of a plant to a large extent determines its nature and its flora, so is it with the individual man or woman. This is pre-eminently so in the case of the student. Solitude is an absolute essential to student life. His environment must be such that no disturbing influences can come in to wrest away his attention. Russell Conwell, in a recent article, calls "concentration the essence of education," and judging from one standpoint he is right. Now, in order to develop the power of concentration, the student, in the early years of his course especially, must make solitude his constant companion. His educational seed sowing must take place in a study chamber where loneliness finds its continual abode.

Yet solitude, however necessary, is not the only factor that enters into the ideal college environment. It must be, besides being quiet and conducive to study, inviting. After the hard drudgery of the study the student must be introduced to a na-

ture about him that will make him cheerful and hopeful. The warbling brook, the pleasant fields, the over-arching trees, the cheering song of birds, the golden sunset, the bracing atmosphere, these not only rest the weary plodder but they speak words of divine ministry. For to live in communion with nature is to hear the voice of nature's God, in the warbling of the brook, in the song of the bird, to see Him reflected in the lily and the golden sunrise, and to catch his message in the whispering music of the trees. Thus to come in touch with Him, to stand in His presence and to hear His voice is always to be invited up to a higher plane of life, of thought, of action. Hence environment has a foremost place in our conception of the ideal college.

But the ideal college must have more than proper outward environment, it must be true also in its inner constitution. Now constitution is a large word, and I can treat but one topic under this division, namely, the Faculty. The college staff, generally speaking, is its best recommendation. It is a late hour in the history of our modern education to dwell upon the necessity of well-trained men and women to stand at the head of the different departments as well as those of exceptional ability to act as principals or presidents. For unless this is assured the college from a scholastic standpoint is bound to be a failure.

But I look at the teachers personally apart from their professional duties, as largely operative in the development of the students inner life. And this we must regard if we judge rightly, of vastly more importance than outward scholastic attainment.

The student, during his college course, is destined to be largely influenced by those under whose tuition he comes daily. Hence it is absolutely essential to the symmetrical development of the highest type of Christian character, that those who stand before the students as teachers should be men worthy of imitation, themselves examples of a high type of Christian character. Theirs is a sacred task, for they help to quarry and lay the foundation stones upon which the characters of the students are to be built. In the light of this fact the work of the teacher is supremely important and his calling among the highest. They who would perform their duty fully must go often into the secret place of the Most High and sit at the feet of the great Master,

the incarnation of ideal manhood, and the only ideal teacher, and from Him learn both how to live and how to teach.

But again, let us consider what shall be the purpose of the ideal college. No college rises to its dignity and privilege that stands merely for secular education, for the teaching of the bare facts of a stipulated curriculum. This work is certainly essential to the success of the college, but it is ours to enquire what more than this should be its aim? It should seek, as Herbert Spencer has well said, "to make man primarily a good animal." Not only to train his intellectual faculties but also fit him to take his place in society, to be an honor to himself, an honor to his Alma Mater and a blessing to humanity at large. He should leave the college not only mentally trained but cultured in the noblest sense.

With this impartial treatment of the first part of our subject, we shall turn to consider, in the second place, what this ideal college of which we have been speaking should do for a young man.

If it be a signal hour in the history of a young man when he enters the college halls, it is a far more signal hour when he leaves them. For whether he realizes it or not he is much the man he is ever to be. True, there are examples of marked revolution after a student's graduation, but we must declare them the exceptions, by no means the rule. If his three or four years at college have failed to inculcate in him a noble ideal, have failed to create a deep abiding love for the true, the beautiful, the good in life, if he leaves the halls of learning without his aspirations directed into channels of unselfish service, if he has failed to catch the spirit of the maxim given by the greatest teacher, "He that saveth his life shall lose it," either his Alma Mater has failed to do her duty by him or else he has not allowed himself to be influenced by her as he should, and whether he realizes it or not, normally speaking, he is destined to be a weak, poor, selfish man.

The ideal college should create in the young man a true life vision. It should seek to impress him with life's seriousness, to show him the responsibility of living. No one can go out into life and make a success of it until he has got burned into his soul the stern fact of its seriousness. There is danger however

of grave miscarriage in this direction, namely, of emphasizing the solemnity of life to the exclusion of its pleasures. This is a great mistake. Yet the truth that a young man needs to keep most prominently before him is this, that it is indeed a most serious thing to live. It is a wonderful thought for us to think that while there are many things in our lives which we regard as trivial and unimportant yet they have eternity bound up in them. And the future will reveal the fact that there is nothing simple in life—but all is infinitely complex, that our actions, our words, and even our thoughts stretch on over eternity and will there stand either for our weal or our woe. No one can live an isolated life. There are a thousand forces operating upon us, and we on the other hand are continually sending out influences that stretch on and on and on.

"Each deed thou hast done
Dies, revives, goes to work in the world."

But again the ideal college should give the student not only a serious but a large conception of life. For

"Whatever crazy sorrow saith,
No soul that breathes with human breath
Has ever truly longed for death;
'Tis life whereof our nerves are scant,
O Life! not death for which we pant,
More life and fuller what we want."

Only those who gain this large conception of life succeed. It is a sad fact that such a large percentage of men entertain only a bread and butter conception of life. The only problems that face them and to which serious thought is given are these: How am I to get enough to eat, to drink, to wear, to gain a livelihood? They never launch out into the deep of life's great possibilities and enjoy the bracing atmosphere of mid ocean. But sticking close to the shore they drag out a narrow miserable existence, content to be shiftless mariners on life's great sea, to drift on aimlessly with the current of circumstances, never to stem the tide! The college, if she does her duty by the young man, will point his bark out from the shore into the deep, will let his eye gaze upon the boundless waters of higher possibilities in service, and from such a vision he will learn of life's largeness. The recognition of the fact that before the youth lie these possibilities of success, is the first great step in their attainment. Life in the light of this vision will be different. He will now

go out into its hot folds determined "to wear out rather than rust out" and thus going he can not fail to be successful in the highest sense.

But again the ideal college should convince the student that even upon the day of his graduation from her halls he has by no means completed his education. His college course should teach him that the educational march upon which he has entered is an eternal one: that he must ever be a learner if he is to make the most of life and prove in the highest sense a blessing to humanity. In college he learns the alphabet by the aid of which he is able to move out into larger and more promising fields of intellectual culture. He can now unlock her treasures with his own golden key, and this is to be his highest joy and constant employment. In college the student gets the thirst for knowledge, in life he begins to slake it. The all important point during the college course is to inculcate a thirst for the right kind of knowledge, for upon this question of standard the whole destiny of the man will turn. For the student, in most instances, when he leaves college is to enter none other than the greatest of all schools, that of life, and there he will have to work over in the practical realm what he has learned in the theoretical.

To sum up and conclude, we have noticed the power of ideals, we have seen that the ideal college should have a proper environment, that those who constitute her faculty should be noble and inspiring, and that their purpose should be more than to give scholastic culture. This ideal college should create a true life vision, impressing the student with life's seriousness, with life's largeness, and convincing him of the fact that he must ever be a humble learner if he is to make his life and those about him most happy. Thus living and learning he finds the deeper he delves, the more precious the ore; the higher he climbs, the more enchanting the vision; the farther he sails, the fairer the breeze that wafts him to that immortal shore, where the darkly gropings of this earthly life fade away into the perfect vision of the heavenly.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids, nor stand, nor sit, but go!
Be our joys three parts pain,
Strive and hold cheap the strain.
Learn nor account the pang,
Dare never grudge the throe."

LEWELLYN BROWN, '96.

THE SNOW FALL.

Cold, cold,
Dreary mould,
All brown and bare.

Down, down,
A fairy gown
Through feathery air.

Snow, snow,
High and low
And everywhere.

J. F. VICHERT, '97.

MADAME TUSSAUD'S: LONDON.

Towards the close of the last century there lived in Switzerland a physician noted as a modeller in wax. He was invited by one of the Bourbons to take up his residence in Paris. Soon his ceroplastic studio became the rendezvous of royalty, aristocracy, and artists, who foresaw that modelling in wax was destined to become one of the fine arts. Among the number of devoted students was the physician's niece, Madame Tussaud, who in time became so proficient in her art that she was called upon to instruct royalty. To her, on his death, the physician left his collection—a collection not only of exquisite figures, but also of a number of curiosities that formed the nucleus of the later mammoth museum on Marylebone Road, London, where Madame Tussaud transported her "Cabinet de Cire," when the French Revolution was at its height.

The building, situated as aforesaid on Marylebone Road, is palatial in structure. The main floor is divided into four spacious halls, devoted to exhibiting wax figures of past and present celebrities, so lifelike that one would fain converse with them. Indeed many visitors have made bold to question the

burly constables stationed here and there among the groups, and only after waiting patiently for a reply did they discover to their chagrin that the men were of wax. Many hundreds of pounds sterling have been expended in dressing the figures in the costumes of their day. For this reason alone, were the representations of the features altogether at variance with the real (which is not the case), the student of history would spend a very profitable day at Madame Tussaud's.

All the models are arranged in groups. Each figure in a group is numbered, and opposite that number in the catalogue which one procures on entering, one ascertains who it is that attracts his attention, and also learns from the historical sketch appended the salient points in that person's life. Thus throughout the four halls of this portion of the exhibition are arranged kings and queens, statesmen and divines, soldiers and men of letters, philanthropists and reformers. The chief actors of English history are here before one. But the collection is not limited to English celebrities, for here and there you chance upon a noted European or American. Nor are only the famed of the past present. Let a person become noted in whatever vocation it may be, and soon he will be modelled and standing side by side with the heroes of antiquity. Every year many such figures are added, making the collection more interesting for the visitor and more historic for the student.

Adjoining the main hall are the Napoleon Rooms, where Napoleon and his celebrated marshals, Ney and Soult, are seen. Here too are members of the Buonaparte family. Several pictures and relics adorn the walls of the rooms; pictures of the great general, and various battles, and relics such as the famous military carriage used by Napoleon in his campaigns. Scattered around the rooms are numerous smaller relics, all of which are intensely interesting as throwing much light on the manners and costumes of the days before and after the French Revolution. Moreover, in every corner of the already overcrowded rooms, one will find a bust of some Buonaparte prince or princess, worked in marble by distinguished sculptors. One of these, the work of a Danish sculptor, must attract the attention of every visitor. It represents Napoleon as deified, his bust resting on a globe which is supported by the French Eagle. All that is lacking is

a shrine where it might repose and be the object of worshipping admirers.

Leaving this part of the building the visitor descends a winding staircase of stone into a dimly lighted chamber. It is the "Chamber of Horrors" that he has entered, and gazing upon him are the eyes of many of the worst criminals that the world has ever seen. They are there as they were in life. Some are on trial waiting sentence of death; others are in the act of taking life either as highway-men, like Burke, gagging their victims or like Palmer, insidiously luring their victims on to a gambler's death. To make the effect more horrible, Deeming is there with pick in hand digging up the concrete of his cellar that he might the more securely hide his victims. Instruments of torture and death are shown. The most noteworthy is the famous knife that decapitated some of the most celebrated as well as the most repulsive persons of the French Revolution. Near it is the head of Marie Antoinette, who was among the first to feel its keen edge. Surrounded with such scenes of death it is with a feeling of relief and security that the visitor makes his way into a more cheerful and, perhaps, more fascinating division of the exhibition.

When the saddened spectator has passed through the "Chamber of Horrors" he enters a large room devoted to the representations of scenes such as a company enjoying a game of cricket, a tiger-hunt, a number of golf players, and a yacht race. These are on a large scale and rivet the attention for a long time, especially if one is fond of yacht racing or cricket. Whether musical or not the orchestra claims a portion of our time by reason of the quaint lifelike figures of which it is composed. And it is with breathless expectancy that we gaze upon the hunt scene depicted, wondering if the hounds will eventually capture the hare so near them.

Passing from this room the visitor joins the surging throng of London life and mingles with real persons. But he has not spent the last few hours in vain. They have been to him of great educational value, and he becomes one of a living throng more deeply interested in the present and more thoroughly enamored of the personages of the past.

H. PROCTOR, '99.

Editorial Notes.

THE writer of the tender and highly appreciative sonnet addressed to Dr. Rand in this number is the author of "Marshlands," a volume of sweet and finished lyrics that was duly noticed in this department of THE MONTHLY a few years ago.

WE take pleasure in making reference to several honors that have lately been conferred upon Dr. Newman. He has been invited by the Alumni Association of the Rochester Theological Seminary to deliver the Alumni oration at the next Commencement, and by the Faculty of the Seminary to act as examiner at the public examinations. The professors of his Alma Mater, Mercer University, Macon, Georgia, have asked him to preach the missionary sermon at the next Commencement of that institution. Prof. Dr. Albert Hauck, of Leipzig, has entrusted to his care the important task of preparing articles on John Clarke, Roger Williams, and John Foster for the third edition of Herzog's great "Real-Encyklopædie für Protestantische Theologie und Kirche," now in course of publication. In addition to this the members of the Comenius Society (Comenius-Gesellschaft) of Germany have expressed their appreciation of his work and ability by electing him an honorary member (Diplom-Metglied) of their Society. We who know Dr. Newman are fully aware that these honors have been wisely bestowed, and that he is in every way worthy of them.

OUR readers will, we are sure, welcome the sketch of the life of the late David Buchan, which we publish this month. We were exceedingly fortunate in being able to obtain the consent of Chancellor Boyd to take time from his busy labors to write the article, for no one could have done it so appropriately or so well as he. It bears all the marks of being what it truly must have been, a labor of love, and is characterised by that aptness of word and phrase, and general lucidity of expression that distinguish the Chancellor's decisions in the courts of law no less than their well-known reasonableness and justice.

The story of David Buchan's life will be read with sympathetic interest by all Canadian Baptists, but particularly by those who had the honor of acquaintance with him, and the privilege of associating with him in Christian or other work. It will also be an inspiration to the younger generation of Canadian Baptists, who, perhaps, are only too fain to forget what they owe to the men and women of the past.

In thus recording the history of our pioneer Baptists, we believe THE MONTHLY is performing an invaluable service, not only to our own readers but also to those who in years to come will read the history of Canadian Baptists, the materials for which will be obtained, to no little extent, from the biographical sketches we publish from time to time. We have to thank Chancellor Boyd for his very valuable contribution to our columns and to Baptist history.

In THE MONTHLY of April last, Dr. Rand gave an extended sketch of Rev. Thomas Trotter as a student, minister, professor, and man,—especially referring to his co-operative sympathy and service with him in the movement to establish McMaster University. Few, if any, have had a more intimate knowledge of Mr. Trotter. We make no doubt in saying that all who have had life-fellowship with him, recognized the truth and justice of Dr. Rand's sketch. It is with the sincerest congratulations, therefore, to Acadia University, that we record Mr. Trotter's acceptance of the very responsible position of the Presidency of that institution, tendered to him in November last, and unanimously urged upon him by the Board of Governors early the present month. For nearly sixty years the Baptists of the Maritime Provinces have carried on their educational work at Acadia, and the distinguished names of Crawley, Cramp, and Sawyer precede that of Mr. Trotter in the Presidency. It is understood that Mr. Trotter's appointment carries with it a public effort to raise \$75,000 additional funds for Acadia and the schools affiliated with it on its campus. Mr. Trotter enters on his new duties in August next. In thus submitting himself to the will of his brethren we can well believe that he is sacrificing, in a large degree, his preference for the active duties of the pulpit and pastorate; but the service is interwoven with the highest welfare of the churches at large.

We extend to Mr. Trotter the cordial sympathies of his former fellow-workers in the educational field, and assure him of the interest and affectionate remembrance of McMaster University.

The retiring President, Rev. A. W. Sawyer, D.D., LL.D., is in his thirtieth year of presidential service. The condition of his health led him, in June last, to ask release from administrative duties. He is, however, to continue as professor in Philosophy,—a chair which he is reported to have filled with distinguished ability.

Book Reviews.

"FOUR BIBLE STUDIES."*

In a small book recently published, new names are suggested for certain of the parables. If the interpretation of the author is correct, the parable of the Midnight Petitioner should be called *Shamelessness*; that of the Unjust Judge, *Revenge*; and that of the Unjust Steward, *Fidelity*. Convinced that the current interpretation of those parables, and of James v: 16-18, is imperfect, and an occasion of exegetical and doctrinal difficulties, he offers his book as a contribution to a sounder exegesis. His method of treating the parable of the Midnight Petitioner, Luke xi: 1-10, is typical of his treatment of the other passages. The three characters named in this parable are the traveller who has arrived inopportunistly; the host whose larder is empty, and the neighbour who, though displeased at the midnight disturbance outside his door, leaves his bed to give loaves to the embarrassed host. The second of these represents the man who prays, and the third represents God who responds to prayer. In the ordinary interpretation of the parable, the midnight petitioner is represented as making a reasonable request, and his neighbor as ungracious and crabbed because he does not leap from his bed as soon as he hears his friend calling at the door. With this interpretation the author takes issue, since in the application it makes the one who represents praying man faultless, and the one who represents God faulty, requiring therefore that, in drawing the lesson from it, the contrast, and not the likeness, shall be shown between God and the man who in the illustration represents Him. The author argues that there is neither excuse nor occasion for this. By an appeal to Oriental customs he shows that the request for loaves at midnight was unreasonable; that the host in making such a request was endeavoring ostentatiously to show a hospitality for which there was no call; that the neighbour whose rest was so inconsiderately and noisily interrupted would have been fully justified in refusing to grant the request, and that, to prevent his clamorous friend from making more trouble for him than rising to hand out the loaves would occasion, he hastily rose and sent him away supplied with bread. In the King James and Revised Versions it is stated that the neighbour granted this request because of the "importunity" of the petitioner. The word

*Four Bible Studies, Shamelessness, Revenge, Prayer, Fidelity. By John H. Osborne. New York: A. C. Armstrong & Son.

rendered *importunity* is *αυαδσία*, the proper meaning of which is *shamelessness*. Mr. Osborne argues that to translate this word *importunity* is to miss the point of the parable. Instead of teaching that *αυαδσία* represents spiritual excellence, the parable teaches that it suggests spiritual imperfection; and yet this is no bar to success in prayer. Indeed, "spiritual shamelessness," the asking of unreasonable things at unreasonable times, is directly encouraged by the Word of God. God makes allowances for the frailties and follies of men; He teaches them to offer large prayers in strong language (vide verse 4); they need not fear that He will be unresponsive even when their petitions are unreasonable; let them "ask," "seek," "knock," that is let them *pray, pray, pray*. "Our application is," says the author, "that, in spite of any extravagance or impropriety in our prayers, God does hear and answer them; He loves us for the motives that prompt to shamelessness in asking for any good thing, but He does not love us for mere importunity, and He has assured us that He will certainly answer our prayers. Our Lord has given us encouragement in this by the unlimited terms in which all the petitions of His model prayer are conceived." The author writes reverently and makes a plausible argument, which is worth reading even by those who hold still to the current interpretation.

O. C. S. W.

"MABEL GRAY AND OTHER POEMS."

This is a prettily-bound volume of verse by a Canadian writer. Mr. Lyman C. Smith is principal of the Oshawa High and Public Schools, and is one of those hard-working men who in the schools of our land are toiling quietly, but none the less successfully, to lead out the minds of our Canadian boys and girls into the delightful paths of literature and science. It is pleasant to think that, amid the incessant and sometimes wearisome duties of his position, Mr. Smith has been able not only to retain his appreciation of poetry, but also to find opportunity to cultivate his own poetic gift. It would be well indeed if to more of our teachers poetry were such a real and living thing as it apparently is to Mr. Smith. The poems contained in the present volume are of course not great poems, a fact that the writer would doubtless be the first to admit; but some of them are very good indeed and make

"Mabel Gray and Other Poems." Lyman C. Smith. Toronto: William Briggs.

pleasant reading. Throughout the whole volume there runs a strain of cheerfulness that is pleasing to note, particularly when one remembers the despairing note of so much modern verse. Though there is an entire lack of didacticism there is in the poems an ethical quality that proves the writer to have wholesome views of life. His poetic faculty exhibits itself in fancy rather than in imagination, but it is most apparent in the many striking images of sensuous beauty that are to be found on almost every page. To our mind the poem entitled "A Day with Homer" is perhaps the most interesting of all. In it the writer gives a series of vivid pictures of a day of the Trojan war; he seems to have caught the spirit of Homer and to have given it fitting expression. We should like to quote some passages from the volume, but have not space in which to do so. Those who care to read them should go to the book itself.

Here and There.

A. M. OVERHOLT, EDITOR.

THE February number of *Massey's Magazine* contains an excellent article by William Houston, M.A.; on Toronto University. Those who claim Toronto University as their *alma mater*, and wish to refresh their memories regarding the history of that educational institution, cannot do better than read the article that Mr. Houston has given us. The photo engravings that are inserted are worthy of mention, showing, as they do, the University building to the very best advantage.

MANY of our excellent exchanges—strange to say some of the most literary college papers—have belittled themselves recently by printing parodies on some of the standard poems, poems which every lover of poetry prizes. This is a form of literary plagiarism that has become far too prominent of late. Time and time again have the famous soliloquy from Hamlet and Tennyson's *Crossing the Bar*, been forced to do service in this humiliating fashion.

THE literary death-roll of 1896 contains no greater name than Mrs. Stowe's. H. C. Bunner was the other notable American loss. Coventry Patmore and William Morris, Du Maurier and Thomas Hughes, Mathilde Blind and Lady Burton died in England. France lost Paul Verlaine, Arsène Houssaye, and Edmond de Goncourt, besides Jules Simon, Léon Say, and M. Challemeil Lacour. Two eminent historians passed away in Germany, Curtius and Von Treitschke.—*New York Post*.

THE following is one of the many good poems that appear in *Varsity* from time to time:—

THE MOURNING OF THE MARINERS.

ODYSSEY XII, vv. 14, 15.

The sea-wave smites down at the tall crags' base,
 Dashing far skyward flakes of snowy foam,
 Far out from shore the heaving billows race,
 Nor ever cease the ocean's path to roam;
 Wild is the wind, dim in the earth's great dome
 The darkened sun, for that athwart his light
 A mantle of malignant mist is thrown,
 Hiding his welcome orb from mortal sight,
 Too soon, alas! descend the shades of densest night.

O, comrade, brother toiler, where the wave
 Of hoary sea is surging evermore,
 Where there is sound of strife, where waters rave
 Against this battered peak of island shore,
 With bitter tears, with saddened hearts and sore
 We lay thee down to rest; out on the main
 The sea-gull sings thy requiem, the roar
 Of rushing waters adds a hoarse refrain,—
 But where is solace found for souls enslaved in pain?

W. H. ALEXANDER, '99.

WE welcome *The Notre Dame Scholastic* as one of our new exchanges. Its literary standard is indeed a high one, as is evinced by the excellent contributed articles and college verse that it presents. Especially instructive and interesting are the articles entitled, "In Fancy's Realm," and "Our Debt to Early Writers." I append two selections of their college verse.

DEATH AND LIFE.

Rose-red the curling waves begin to glow
 Afire with sunset flames. Far in the west
 And lulled upon the ocean's heaving breast,
 And gently soothed by murmurs sweet and low
 Of crooning waves that ever come and go,
 As 'twere by earth and sea and sky caressed,
 The crimson sun hath sunk to peaceful rest
 Beyond the water's ceaseless ebb and flow.

And as I viewed the scene with bated breath,
 I seemed to see the passing of a life.
 Life was the sun that sank into the sea
 Of endless time. The sunset we call death.
 And death is but surcease of human strife—
 A link that joins life to eternity.

A. M. J.

SUNRISE.

Westward steal the lingering shadows
 And the night is done ;
 Eastward turns the black earth whirling
 To the morning sun.

Thin grey lights along the mountain
 Quickly growing bold,
 Cast upon the sea at daybreak
 Quivering bars of gold.

Swift Apollo with his quiver
 And his golden bow
 Sends a flood of silvered arrows
 Onward through the glow.

Then a lay of hope and gladness
 From the songster thrills,
 Greeting in his noisy welcome
 Sunrise on the hills.

It has been remarked, apropos of Coventry Patmore's death, that "the great poets at the beginning of the century died young ; at the end they live to full age." What the writer had in mind was doubtless Patmore dying at 73 and Morris at 62, to say nothing of Tennyson at 82 and Browning at 77, contrasted with Shelley's 30, Keats' 26, and Byron's 36. But why omit Southey's 69 or Wordsworth's 70?—*New York Post.*

THE *Christian World* expresses the opinion that "the recent history of the Yale lectureship is a remarkable illustration of the extent to which America looks to Great Britain for light and leading. To fill this post, four divines of the English and Scottish Free Churches, to wit, Drs. Dale, Stalker, Horton, and now Dr. Watson, have in a brief interval of years crossed the Atlantic."—*Id.*

W. J. Thorold, '95, has returned from London, England, and is now in New York City on the staff of "Town Topics." He is devoting all his spare time to writing stories and plays. It is likely that a romantic and spectacular drama of his will receive metropolitan production next season.

College News.

L. BROWN, B.A. MISS E. WHITESIDE, '98.

W. B. TIGHE, '99.

EDITORS.

THE UNIVERSITY.

THOSE who attended the Concert given by Mendelsohn Choir in the Massey Hall, on the 22nd ult., are all of one opinion that it was the best of the season.

WE regret that Mr. John McLachlan, '98, on account of the serious illness of his mother, has been compelled to give up his course for this year.

CHANCELLOR WALLACE gave a very interesting address at the last meeting of the Tennysonian Society on Amiel, a Swiss professor and writer which was much appreciated.

THE small rink at the rear of the College, kindly prepared by our steward, has been the scene of many pleasant games of hockey and has afforded recreation to many lovers of that royal game.

AT a meeting of the resident graduates of McMaster, called recently for the purpose of choosing a graduate to stand as a candidate for office at the approaching elections of the Senate, Mr. W. S. McAlpine, B.A., was the unanimous choice.

A NUMBER of our students of late have suddenly got very "swell." Some of these have gone down in this respect and are again seen about the halls and class rooms associating with their former classmates, while others are passing through various stages of that unpleasant disease known as "mumps."

THE students of McMaster heartily congratulate Prof. Trotter on his accession to the Presidency of Acadia University. As professor of Homiletics in this institution he proved himself not only an inspiration to those under his tuition in the class-room, but was highly esteemed and loved by professors and students alike. His deep interest in the Fyfe Missionary Society, and his general activity in all Christian work with which the University was associated have left behind him a noble testimony of faith and zeal. Acadia University is to be congratulated for her wise choice. We are confident that Prof. Trotter, who did such excellent work here in McMaster, will do Acadia noble service.

Mr. A. Imrie, B.A., was appointed by the student body to represent us at the annual *conversazione* to be given by the undergraduates of Queen's College, on the evening of the 12th inst. Mr. I. G. Matthews, '97, also received appointment as our representative in reply to an invitation from Western University for the same evening.

THE students of McMaster are interested in Grande Ligne Institute for more reasons than one. Her noble history, her graduates who have distinguished themselves in our class-rooms, the grand work she is doing in Quebec commend and endear her to us. Rev. M. B. Parent, pastor of the Grande Ligne Baptist Church, spent a few days in the city since our last issue. We were pleased to have him with us in the dining room, in our prayer meeting and monthly Fyfe Missionary Day.

THE fact that Chancellor Wallace, on account of the sickness of his little daughter, is unable to attend his classes, is a matter of deep regret on the part of the students. We miss him very much in chapel, about the halls, and in the class room, and we entertain a hope that he in turn misses us. We have come to know Chancellor Wallace not only as an able teacher, but as a true friend, and shall hail with delight his return.

THE French table in our dining hall, under the able direction of H. B. Tapscott, is in every sense a success. They eat heartily—talk well and laugh much. Proficiency in conversation is thus gained with the organization of a special class for this purpose. These gentlemen had the honor of entertaining Mr. Parent while our guest in the dining room. He seemed quite at home with the boys.

A VERY interesting game of hockey between Knox College and McMaster was played on Knox's hockey rink on the afternoon of the 9th inst. The following players represented McMaster: goal, L. Brown; point, P. Baker; cover point, G. Murdoch; centre, R. Simpson; wings, Captain J. Schutt, W. Teakles, — Rossier. The game from first to last was fast, and good playing was done by both teams. The score when time was called stood 6 to 1 in favor of McMaster.

THE Theological Society held a very interesting meeting on Friday evening the 5th inst., President A. J. Darroch, B.A., in the chair. The programme was of a very stimulating character. Mr. G. S. Webb, delivered a powerful oration on "The Power of the Pulpit," which was much enjoyed. Messrs. Roy and Chapman entertained the audience with a sacred cornet duet entitled "Too Late." Following this Messrs. W. S. McAlpine, B.A., and A. J. Darroch, B.A., presented sermon plans which were criticized and eulogized as well.

ENRaptured senior looking out upon the newly fallen snow—
"My but isn't that beautiful, it looks as if the whole earth was washed and hung out to dry!"

THE annual elections of the Inter-Collegiate Football League took place in the Varsity Gymnasium some time ago. Mr. McLay, who has served as President since the origination of the League, was again enthusiastically elected by acclamation. Chancellor Wallace, who has taken such a deep interest in the League since his connection with the University, was honored by being unanimously chosen as Honorary President.

THE Ladies Literary League of McMaster University held their open meeting on Friday evening in the University Chapel Room. The entertainment was of a high character, and was listened to with interest by a large and appreciative audience. The first number was an instrumental duet by Misses Cohoon and McLay. The President, Miss Burnette, '97, gave an address of welcome after which Miss Carrie Cornell recited "The Famine" from Longfellow's *Hiawatha*. This was followed by another instrumental by Miss Cutler. Miss M. Bailey, '98, gave in her usual excellent style selections from Oliver Wendell Holmes. Miss Carrie Scott delighted the audience with a vocal solo entitled "The Dream Angel." The chief feature of the evening was a debate, Resolved, "That Shylock does not get justice in the Merchant of Venice." The affirmative was presented by Mrs. J. T. Marshall, '97, and Miss E. M. Botterill. The negative was upheld by Miss M. D. Eby, '97, and Miss J. E. Dryden, '00. All the speakers made spirited speeches, and the arguments presented on each side were put in splendid style. This was followed by a vocal solo by Miss Racie Boehmer. Miss Boehmer is a favorite with McMaster audiences, and on this occasion her excellent rendition won for her an enthusiastic recall. The debate was then summed up by Miss Dicklow, Ph.M., Principal of Moulton College. In a few well-chosen words Miss Dicklow reviewed the various arguments, and decided in favor of the negative. The ladies of McMaster are to be congratulated on the excellent programme which they presented. It was certainly one of the very best ever given in our University.

THE regular monthly meeting of the Fyfe Missionary Society was held in the College Chapel, on Thursday, January the 28th. The morning session was opened by a short devotional meeting, led by President Goodspeed, after which came a short business session, during which encouraging reports were received from the leaders of the different missions under the control of the Society. The chief feature of this session was the address by Rev. Mr. Parent, pastor of the church at Grande Ligne, Quebec. He gave an address on certain Romish doctrines, using the arguments which would be used by the priests. After this the students raised objections to these arguments, and asked Mr. Parent questions along the line of the address. In this way we got a better idea of the kind of work which our missionaries are doing in Quebec, and came into closer sympathy with them. Mr. Parent afterwards had a talk with those students who contemplate French work. The devotional exercises of the afternoon were led by Chancellor Wallace. As this was also the day of prayer for colleges the meeting partook of that character. Reports were given of the work done and the spiritual life in other colleges; Varsity, by Mr. McLay, Victo-

ria, by Prof. Willmot, besides Queen's, Acadia, Woodstock, and Moulton. Thus was closed one of the best days which the Fyfe has had during the present year.

CLASS '98 Theology has made many innovations in the traditions of our college life. In Arts the precedent has been established that all classes on entering the University shall organize. It was left to '98 Theology to introduce this feature into their department. The benefits accruing from such organizations are recognized by all who are in any way associated with them. It affords to each member of the class an opportunity to become more intimately acquainted with his class-mates, and likewise to develop the sociable spirit. This is not by any means complete without an annual class rally. The subject was discussed by '98 at an early date in the first session, and preparations were pending for a festive evening which was to occur sometime during the second session. When the opportune time had arrived the distress of India and Armenia pressed their claims upon us, and we considered whether or not we might practice some self-denial in order to bring relief to our suffering brethren in the East. Several suggestions were offered, but the one which gained most favor was that which accepted the kindness of the Toronto Junction friends, who placed at our disposal their beautiful church home. A programme was accordingly drawn up by the Executive Committee, which met with the approval of the class.

PART I.

1. SELECTION University Orchestra.
2. PRAYER Mr. D. Brown.
3. ADDRESS OF WELCOME Pastor J. R. Webb.
4. SOLO Mr. W. S. McAlpine, '95.
5. RECITATION Miss Gertrude Trotter.
6. SELECTION University Orchestra.
7. RECITATION Mr. F. E. Brophrey, '00.

PART II.

8. DUET Messrs. W. S. McAlpine, '95, and J. J. Ross, '98.
9. ORATION Mr. L. Brown, '96.
10. RECITATION Miss Gertrude Trotter.
11. DUET Messrs. W. S. McAlpine and J. J. Ross.
12. RECITATION Mr. C. E. Scott, '96.
13. SELECTION University Orchestra.

During the progress of the programme a collection was taken which amounted to the sum of \$15.50, to be forwarded to Rev. H. F. Laflamme, missionary to the Telugus. After the audience had withdrawn and the chairs cleared to one side, a short informal reception was held, of which the refreshments, served by the ladies of the church, formed a prominent feature. After a unanimous vote of thanks and good cheer had been tendered to the members of Toronto Junction Church, the company returned to the city feeling that the evening had been an enjoyable one to all.

PROFESSOR IN HISTORY—"Servius Tullus was meditating certain reforms in Rome, but was unable to carry them out owing to the fact that he was murdered before he died,"—(applause)—"or rather he was murdered before he abdicated." (Continued applause).

A GENERAL spirit of expectancy and suspense has been noticeable around the Hall for some time past; in fact ever since it was definitely known that the annual debate with Victoria was in course of preparation. Twice had McMaster's champions come off victorious, and the question was, would we this year be able to keep up the record. Two men were chosen who would, we felt certain, bring honor to the name of our University, and acquit themselves as McMaster men have ever done, whether they were victorious or not. At last the suspense is relieved, and although it did not result as we had hoped, yet our champions did everything that was expected of them, and more, and McMaster has every reason to be proud of their debating ability.

On Friday evening, Feb. 18th, our students marched over in a body and took their places in the centre of the Victoria chapel. We missed the genial countenance of our Chancellor who was, we are sorry to say, detained owing to sickness in his family. However his place was ably filled by Dr. Newman, who replied on behalf of the University to Dr. Bain's address of welcome. A short programme was rendered very acceptably to the audience: Miss Picket's piano solo being particularly well received.

The subject of the debate was: Resolved,—That higher education should be supported by public funds. The affirmative was supported by Victoria, while our champions upheld the negative. The debate was opened by Mr. D. Norman, B.A., the leader of the affirmative. His main arguments were, that taxation for education is, like all taxation, for the public weal, and since higher education is a benefit to the people at large it should be provided by the state. It was argued that the state should not provide that which was not a direct benefit to all the people. This would rule out almost everything that was clearly the duty of the state. There could be no state at all if this view were carried out. He also said that whether religious denominations provided higher education or not, the duty of the state remained.

Mr. R. Routledge, B.A., in opening the debate for the negative, said that the question was as between higher education by the state, or independence. If the state must provide that which is of indirect benefit to all, it must subsidize every legitimate line of business. The duty of education of a child lies primarily with the parent. But since they were incapable of carrying this out the state in self-defence must step in. This was a thing which was of benefit to all the people. Higher education only directly benefited part of the people and the higher it was the further it was removed from the people. Everything should be left in the hands of the people which they could carry out, and they had shown themselves capable of conducting higher education. State control also closed up private beneficence.

Mr. G. J. Blewett, '97, of Victoria, said in part, that some activities are of so much benefit that the state must step in and provide them. State control of higher education was necessary, because, elementary education requires University education; because of the influence of higher education on the general intellectual, political and commercial life of the people. The Universities of Germany are state Universities, and they had changed the science and shaped the commerce of the world.

Mr. M. C. McLean, '98, who spoke for the negative argued that the state cannot engage in matters of education without infringing on the conscience of some of the people; the government has not the freedom to carry out a system of higher education particularly along such lines as ethics, philosophy and history; education by the state tends to a rigid uniformity which destroys the individuality of the pupil and discourages originality in the teacher.

Mr. J. S. Willison, managing editor of the 'Globe,' acted as chairman, and judge of debate. In opening the meeting he said that he felt the delicacy of his position, which was going to impair his standing with one-half of the audience. In these times of social unrest it was very necessary that there should be wise, prudent, progressive, well-equipped leadership. For this leadership we have a right to look to the Universities of our land. In rising to give his decision he said that what he feared had happened. He had hoped that one side would be so much in advance of the other that he would have no difficulty in deciding. But such was not the case; but he felt compelled, after weighing all the arguments, to give the debate to the affirmative by a majority of eight points out of one hundred and twenty.

We hope that our defeat this year may only be a temporary reverse, and that next year McMaster will be able to obtain her former standing again.

MOULTON COLLEGE.

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

WE are glad to state that Miss Angus, who was obliged to leave for a few weeks on account of ill health, is sufficiently restored to be able to resume her work again.

WE have had the pleasure of seeing several of our former students lately. Miss Lilla Kirk is at present visiting Miss Smart, Miss D. McKay, and Miss Stewart, of Rochester, have made brief stays with us, and Miss Mabel Jones paid us a flying call the other day.

THE Day of Prayer for Colleges was observed at Moulton by the suspension of recitations and attendance at exercises suitable to the occasion. At 10.30 class prayer-meetings were conducted by the students, all the resident, and quite a number of the non-resident pupils being present. At 11 o'clock all gathered in the chapel for the principal service of the day, which was conducted by the Rev. Dr. Welton. After the usual opening exercises, he gave a very beautiful and appropriate address from the words, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." In the afternoon, at 2 o'clock, the final service of the day—a service of prayer and song was conducted by Miss Dicklow. As we separated, after joining in several of our favorite hymns, I think all felt that the day had been spiritually helpful, and that its influence would stay with us for many days to come.

ALTHOUGH it was a matter of regret that owing to ill-health Dr. Rand was not able to deliver his lecture as we had hoped, on the 12th instant, all were pleased to learn that Mr. Cohoe had kindly consented to occupy the evening, and talk to us on "Sound." He gave many interesting facts and figures on music, in its relation to science, and illustrated the points in a very full and striking way, by means of a variety of apparatus, which he had had brought over and set up for the occasion. Everyone enjoyed the lecture very much, and many pleasant things were said concerning the trouble the lecturer had taken to give us a pleasant and profitable evening.

THE much-talked of, and, of necessity, long-deferred sleigh-ride, took place one evening towards the last of January. The roads were in good condition, and everybody who could manage it, was out, like ourselves. Our four horses took us around the city at a lively pace, while our tongues kept good time with them. One of the pleasant features of a sleighing party is that the members are permitted, and even expected to give audible proofs of their enjoyment. We did not forget this, and enjoyed all the drive very much. On our return, we repaired to the dining-room, where oysters and other good things awaited us.

AMONG the pleasures of the past month have been the concerts by the Male Chorus Club, and the Mendelsohn Choir. Both were very much enjoyed. The latter was attended by fully one-half of the pupils, and much enthusiasm was manifested over Mr. Vogt's magnificent success in conducting the chorus numbers, and also over the individual artists whom he had secured to assist in the programme. After such occasions as these, it is not unfrequently remarked, "There, this is one of the advantages of having a boarding school in the city! If it was in a small place, we would never hear anything like that."

STUDENT reading "The Princess,"—

"The two old kings,

Began to wag their baldness up and down."

Teacher—"What figure of speech do you find in the word "baldness?"

Student—"Synecdoche."

Teacher—"How do you make that out?"

Student—"Why, it is a w(hole) instead of a part."

WOODSTOCK COLLEGE.

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

ENGLISH Class Professor—"Mr. M. how do you spell "solemn?"
Mr. M.—"S-o-l-e-m-n, if I'm not in a hurry."

HOCKEY has received a good deal of attention here this winter. The juniors have been playing all the matches up to this time, but the seniors expect to play a match ere long with the London Collegiate team. It is to be played on the college rink, and no doubt will be an interesting game. The juniors have played three matches, winning two. In the last game, the one in which they were defeated, they had to play against men greatly superior in size and weight; this accounts for the result, as our team played a comparatively better game. We experienced the pleasure this winter, of going to the rink down town and yelling ourselves hoarse in admiration of our victorious team as they scored against the opposing side. It is encouraging to witness this spirit of interest for hockey in the school, for wherever there is life it must be manifested, and where a good and hearty interest is shown in any manly sport, it indicates the presence of a good and lively spirit in the school.

LA GRIPPE has paid its annual visit to the college smiting alike young and old, and leaving coughs and colds as souvenirs of its visit. Several of the boys were compelled to go home to be cured. Some have come back completely recovered, while others are not yet well enough to return to continue their studies. We have hopes however, that all will soon be gathered round the festive board again, their faces ruddy with health, ready for fresh attacks on "Chinaman" and "Speckled Jim."

ALTHOUGH Closing Day, and matriculation examinations seem a long distance ahead, yet even at this early period their influence is felt, and the Fourth Year are ransacking their brains to find subjects for their graduating essays. Of course every one has long ago determined that his essay will be a wonderful production. Its well-rounded and polished sentences, the beauty of its rhythm, and the lofty character of its sentiment, are to surpass those of all previous essays. He imagines himself standing upon the platform confronting a sea of faces, his breast heaving with pride and exultation as he reads to the entranced audience the prize essay. But alas! these fair castles of the air very quickly vanish when assailed by the puzzling question of what subject should be chosen. Some of the aspirants to fame incline toward philosophical subjects, some intend to enrich the world by bold explorations of the mysterious by-ways of science, while others of lighter vein are awaiting an inspiration that will enable them to let loose upon some pleasing subject the torrent of poetry which at times breaks beyond their control, and finds vent in the soul-inspiring odes so appreciated by the admirers of that famous paper—The Oracle. Thus it is probable that the graduation essays will treat of many interesting subjects, and the contest for first place will no doubt be a keen one.

GRANDE LIGNE.

E. NORMAN, B.A., EDITOR.

THE religious interest in the school and vicinity has been steadily spreading and deepening. During the second week in February a short series of special meetings was held, presided over by Rev. W. H. Bullock, of Maskinongé. The work was very quiet and unpretentious, but none the less effective. The presence of the Holy Spirit was clearly manifested. Many careless ones were aroused and much good was done. No less than twenty-seven students, besides several people from the neighborhood, showed that they were anxious for their soul's salvation. Many of these have now taken Jesus as their Saviour and Lord, and we hope that many others will follow.

WHILE our pastor, Rev. M. B. Parent, was absent in Toronto, the pulpit of our church was occupied in turn by our missionaries, Rev. Theo. Lafleur and L. A. Therrien, B.A. We are much indebted to both of them for very instructive and helpful sermons.

ON January 14th we had our second regular monthly lecture, given by Rev. W. T. Graham, of Grace Baptist Church, Montreal. Bro. Graham's subject, "How shall we escape if we neglect so great salvation," was very forcibly dealt with, and no doubt made a deep impression upon the minds of the students. It is always a delight to us to have the visits of our Montreal English pastors. To some extent they have to fight against the same difficulties that we encounter, so that their advice and experience is beneficial to us. We hope it may soon be our pleasure to have another lecture from Brother Graham.

ON January 26th our missionaries who were within easy reaching distance of Grande Ligne, assembled at Feller Institute to discuss plans and propositions for the future. Quite a number of propositions were made which, if adopted, will exercise an important influence upon our work. It was decided to enter at once upon special evangelistic services on a number of the fields, beginning with Grande Ligne. For some fields an exchange of missionaries was advised, and several other minor items of business were attended to.

OUR pastor evidently had no easy task to perform during his Toronto visit. Since returning home he has most of the time been confined to his house with a severe attack of La Grippe. This overtook him on his way from Toronto, and kept him confined for a couple of days in Montreal. However, he is now able to take his work again. He reports having had a pleasant and profitable trip to our Baptist Capital.