



A. Burtch

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DEACON ARCHIBALD BURTCH.

In this age of newspaper enterprise, few men of prominence among their fellows escape the efforts of the irrepressible interviewer—whose object is to “write them up,” either for the immediate use of his paper, or to pigeon-hole the manuscript till the subject’s decease, when it will be published and sent broadcast over the land. Those who have been passed over by the discriminating interviewer, may, and many do, write their own autobiography, and, for the modest sum of twenty-five dollars, preserve the shadow of their person, and a short statement of their own merits, in the pages of one of the many popular “pictorial encyclopedias” of this printers’ age.

In either of the methods mentioned, it becomes an easy task for biographers of an imaginative turn of mind to elal-orate an extremely interesting biography. But at the end of the last century, when the subject of this sketch was a youthful emigrant to the wilderness of Upper Canada, interviewers were unknown, and newspaper facilities for recording the passing events of this new country did not exist. Schools were not yet established, and he who wished to be conversant with the “three R’s”—reading, ’riting and ’rithmetic—had to teach himself on wet days and Sundays; or, which was the commoner practice, by the light of a log fire in the evenings, often with no other

text-book than a copy of the Bible; with a shingle, or the inner side of a piece of bark for a slate and copy book, and a charred stick for a pencil.

That Archibald Burtch was one of the ambitious youths of his day who aspired to "book-learning" under such circumstances as we have described, is evident from the fact, that he subsequently occupied nearly all the public offices in the gift of the people, many of which required a good degree of education. Very little documentary evidence is available, and all the contemporaries of his early youth are dead, except his second wife, "Grandma Burtch"—whose name, for over sixty years, has been a household word in nearly every home in this district, and in every other land where the teachers and early students of the Canadian Literary Institute have gone and carried kindly remembrances of her Christian zeal and abundant hospitality, to themselves and all others who came within her motherly influence. She still lives at the great age of ninety-two, and is well cared for by her step-son—the present "Deacon Burtch"; but the feeble state of both her body and mind precludes the possibility of her now giving interesting events with which her mind was stored three or four years ago. "Grandma Burtch" has passed away since the above was written.

We learn from the Bible record that Archibald Burtch first saw the light at Cooperstown, New York State, May 13th, 1786; his father's name being Zechariah, who himself was the son of a U. E. Loyalist.

In the year 1792, the first Governor-General, Simcoe, issued an invitation to U. E. Loyalists, and others who preferred to reside under the British flag, to come to Upper Canada and possess the land. Among those who responded was a friend of Governor Simcoe's, a Mr. Watson, and his cousin, Thomas Horner, a man of considerable means. They selected the township of Blenheim, which the Governor granted verbally, but the promise was never carried out by his successors. They returned to York State; but Mr. Horner returned to Canada in 1793, and settled on what he named Horner's Creek, near what is now the Governor's Road, at the south edge of Blenheim, and there erected the first saw mill—carting all the materials therefor from his native state. This was the first white settlement west

of Brantford, except a small one where Chatham now stands, and it is supposed that Mr. Horner was the cause of the Burtch family following in the year 1799.

We are informed that the family remained some time at the small settlement on the Grand River, where Brantford now stands, and where they provided themselves with a yoke of oxen and a home-made sled, wherewith to convey themselves and their goods to their destination. At the Horner settlement they again halted a short time and, probably, laid in a stock of provisions, before undertaking the last stage of twelve miles. This proved to be their most tedious and perilous journey, on account of the many miry swamps, and the thick timber which had to be chopped before they could proceed. Frequently the oxen had to be unyoked and driven through singly, then yoked up and hitched to the sled on the other side of the swamp, by means of a connection of long poles tied together and reaching across the whole swamp. Thus it took three days to reach the brow of the hill overlooking the valley westward, where the town of Woodstock now stands. Here, on lot No. 18, in the first concession of East Oxford—at that time called "Oxford on the Thames," and embracing what now constitutes three townships—they 'squatted,' claiming the 200 acres under the rights of first settlers. Young Archibald, a youth of thirteen, assisted his family to erect a log shanty for a residence and a shed for the oxen.

The reader, like the writer, can only fill in from imagination the hardships, privations, and fears that this single family must have endured in the heart of this great wilderness; exposed to wild beasts, Indians, and a short supply of food. No roads, no bridges over the rivers, no mills to grind their corn when grown, and no place within reach to purchase supplies for food and clothing, even if they had money. True, in the winter, when the swamps were frozen, they could go to Hamilton or Toronto, but it was little better there, even if in existence at all.

The first assessment roll of which we have knowledge was in 1812, and from it we learn that there were then 60 persons assessed, and, among them, "Zechariah Burtch, lot 18, concession 1—200 acres, 30 cleared—1 horse, 2 oxen, 4 cows." "Archibald Burtch, north half lot No. 19—100 acres, 6 cleared, 1 horse, 1 cow." He subsequently purchased the south half,

whereon stands Woodstock College, and of which thirty-six acres are now owned and occupied by the college.

In the year 1812, Mr. Burtch married the daughter of Peter Teeple, J.P., who, during his residence here, married between 400 and 500 persons under the then existing laws, which authorised magistrates to marry persons, if not within 18 miles of the residence of an Anglican clergyman. A story is told in Shens-ton's Gazetteer that a couple applied to Squire Horner to be married, who, on figuring out the distance to the nearest clergyman's, found it to be only $15\frac{1}{2}$ miles. The bridegroom suggested that they walk $2\frac{1}{2}$ miles in an opposite direction; this the squire agreed to, and there, standing on a fallen tree, made them one.

The issue of the marriage with Susan Teeple—Mr. Burtch's first wife—was two daughters and three sons; born in his own home on lot number 18, near where the present homestead stands. Belinda married the Rev. W. H. Landon, but died in 1837. Henrietta married John Blow, and, also, died in 1837. William married, but both he and his wife died many years before the father. Reuben Hamilton married twice, and both wives are dead. Henry Teeple Burtch married Mary Galloway, in 1843; and both live near Woodstock College.

On the 5th of June, 1824, Mrs. Archibald Burtch died, and on the 28th of October of the same year he married Jane Blow, who, at the age of 92, now lives with her step-son, "Deacon Burtch," in the old homestead, as before stated. "Grandma" proved not only a faithful wife and mother to his motherless children, but a "mother in Israel" in the truest sense, and one whose energy, zeal and hospitality were co-ordinate with her husband's in every good work and Christian enterprise. So great was their hospitality that their house became the stopping place of all new settlers and travellers, on what had become a public road through the Province—the Governor's road—and it became a serious drain on the resources of the household. To remedy this latter feature, they were induced to open a tavern and general boarding-house; and this is said to have been the first and only hotel in the settlement for some years thereafter.

In those days whiskey was the general beverage, and the price being but twelve to fifteen cents per gallon, few people refrained from using it, and no one questioned the propriety of

so doing, as it had not then produced the evil results which it gradually manifested later. Mr. Burtch, however, abandoned its sale; and from the strong stand he took in church discipline—especially in the use of this article—we may presume that he dropped it from conscientious convictions. They continued, however, to keep a boarding-house; for, during the erection of the old St. Paul's brick church in 1833, they boarded fourteen of the workmen, besides others.

I have been informed by those who remember him well that in his prime, no man in the settlement could accomplish more work than he, and that at all gatherings he was champion in the many athletic feats of the time.

As the country became more settled, municipal institutions were introduced. In 1839 the large and, at that time, handsome, Woodstock Court-house was erected, (only recently demolished to make room for the present graceful structure). The courts for the "District of Brock" were held there. The first County Council was held in the court-house the 8th of February, 1842. Archibald Burtch represented East Oxford as councillor, and continued three years in succession. We find that as early as 1811 and 1812, he occupied for two years in succession, the position of Town Clerk, Assessor and Collector, for "Oxford on the Thames," and it is possible even earlier; for a minute has been found in an old township book dated in 1800, that "a town meeting was held," but no particulars are given as to the work done. I have not learned whether he occupied the position of Village Councillor or School Trustee in Woodstock, after its incorporation, but believe it quite probable. In 1851 he was appointed a Justice of the Peace, but was seldom called upon to act in that capacity: either in performing the marriage ceremony or in the matter of justice, as there were other magistrates more ambitious for prominence in that respect.

Mr. Burtch was a life-long reformer, and specially attached to the Hon. Francis Hincks, who made Mr. Burtch's house his home during his many campaigns in the County of Oxford. He was also a progressive and public-spirited citizen, giving of his means and labors abundantly to every commendable enterprise. To the G. W. R. Company he gave ten acres of land running across his whole farm. To the old Woodstock and Lake Erie

Railway Co. he gave a right of way, from south to north, nearly a mile long, besides part of the station grounds.

The matter of higher education, in connection with the Canadian Literary Institute, is where his sterling qualities were so fully developed and manifested. Knowing the value of an education, from the lack of opportunities in his own experience, he was a persistent advocate of bonusing the school named; and it was largely through his influence that the sum of \$16,000 was pledged towards the erection of suitable buildings here; besides giving the site of six acres, then valued at \$4,000, he also headed the subscription list with \$1,000, besides frequent subscriptions thereafter. The subscriptions for this object were taken in the flush times, caused by the Crimean war, but the collecting was done largely "after the war," when the reaction had come, and, as a consequence, a large shrinkage and serious loss.

The contract for the building was let to Messrs. Scofield & Bent, for the sum of \$20,000, and the payments were made from the subscriptions; but, when they began to fail, the Building Committee gave their personal notes to the contractors, who discounted them at the branch of the Montreal Bank here. At length the bank refused to renew the paper, and sued the committee and contractors for over \$1,400. At this time the floating debt amounted to about \$3,000, and, to protect the committee and save the Institution from collapse, Deacon Burtch mortgaged his lands and homestead for the sum required to save the property from entire ruin. The money was obtained from a farmer, and, it is said, the ruinous interest of twenty per cent. per annum paid.

In a later period in its history, the Executive Committee gave their personal notes for \$10,000 at one time, but no one had to mortgage his home to furnish security, nor did the interest often exceed the rate of six per cent. per annum.

Mr. Burtch was the treasurer of the building fund till the election of the permanent Board of Trustees on the 18th March, 1857, and no one can enumerate the sacrifices he made to meet the emergencies of the hard times referred to, or mention all his labors of love on behalf of this, to him, beloved institution. The lack of space at my disposal overrides the desire to attempt it on this occasion. At the meeting above referred to he was the

first one nominated as trustee, which office he held till his death, and once at least he was President.

We come now to the most important and the best beloved of all his labors: those in his connection with the people of God in church life. In the year 1817 the population of the whole county (which also included at that time West Nissouri, Oakland and Burford) was only 530, with but 78 dwellings, such as they were. The only church was a strict communion Baptist church in West Oxford, under the charge of Elder Mabee. This was a long distance from where Woodstock now stands, but it is known that some of the settlers attended service there. In the year 1822, on the 22nd of April, Elder Thomas Tallman of New York State visited the settlement; and, after preaching to the people, was requested to organise a church—the name given being the “First Free Communion Church of Oxford.” There were nineteen organic members, from families of old settlers whose names are quite familiar yet, but none of the name of Burtch. In the month of October, the same year, another church was organised at Horner’s Creek; and, on the 13th day of the same month, a council was called to ordain James Harris and Darius Cross to the work of the ministry—both having united with the First Church. In 1823 the Springford church was organised, and others later on.

We learn from the church record that, on the 28th day of August, 1824, Archibald Burtch was among the number baptised and added to the church; and that in the following December he was appointed deacon. It is evident, from the minutes of the church, that he at once entered fully into the spirit and labors of the church; for we find his name on almost every committee, council, and delegation; and almost all meetings held quarterly and some annual conferences were held in his barn, when the log school-house was too small for the number assembled; and such was his hospitality that he kept open house for all God’s people who came—invited or not.

In 1826 he was appointed church clerk. In every case of discipline—and they were frequent in the early history of the church—he always took a firm stand for personal purity, and consistent walk and conversation in every day life. I am informed by an aged brother of the Woodstock church who lived,

as a hired man, with Deacon Burtch for the first three years of his residence in Canada, about the time of the rebellion, that never did he know a more upright and Godly-living man. While fond of listening to or telling a good story, he never would allow any man to tell an obscene story or use an oath without rebuke. No matter how many boarders or hired people he had around him, or how busy the season, he never failed to assemble them all at the morning and evening worship conducted by himself. In all his dealings with his fellow man, he was the soul of honor. Such is the testimony of those who still remember him.

His seat at all meetings of the church was occupied, rain or shine, week-days or Sundays. For forty years the covenant meetings of the church were held monthly, on a week-day, and however rough the weather or busy the season, Deacon Burtch was present, and his prayer exhortation, which was given in a sort of singing intonation peculiar to old men of his day, was indeed music to our ears. For forty-one years he filled the office of deacon well, and was ever a true and faithful friend to his pastor—in fact he was a “pillar of the church.” He was ever anxious to preserve the purity of the church in the doctrines “once delivered to the saints,” and was always found on the side of those who contended for the restriction of the communion to baptized believers; and, when the question was finally settled in 1842, he seconded the resolution moved by deacon Blake: “That the communion be restricted to baptized believers.”

As before stated, he was instinctively a reformer; hence in the matter of Church and State and all its attendant evils, he took strong grounds, believing that no man's conscience should be trammelled by any man-made creed; nor should he be taxed to uphold one church above another, and that too whose manner of worship might be distasteful to him.

The First Baptist Church worshipped in the old log school-house on Deacon Burtch's farm—where it was organized—till 1836, when a nice frame edifice was erected on a lot on Chapel Street, given by Deacon Burtch, and was opened by a week's meetings conducted by the then pastor, Rev. W. H. Landon.

In the year 1855, a handsome brick building was erected where the present one now stands on Beale St. Deacon Burtch was active in labors and money in its erection; and well we re-

member the earnest though pleased expression of his features as he moved, sprightly as a young man, up the long aisles, distributing the bread and wine, or taking up the collection.

In June, 1857, he was one of the delegates to the association, held at Harris Street Church, when the Woodstock Church was unanimously admitted into the Association of Churches.

Mr. Burtch never seemed weary of working in a good cause. As late as January, 1864, the faithful old Deacon took an active part in all Church and Institute work.

I cannot better close this brief and imperfect sketch than by quoting a paragraph taken from the published history of the First Church—of which he was so long an honored member :

“ January 5th, 1866 : Dear old Deacon Burtch has passed over to the ‘ Great Majority ’ and ‘ the place that has known him so long shall know him no more for ever. ’ It may be truly said : ‘ This day a prince has fallen in Israel. ’ From the day of his ‘ new birth, ’ and entrance into the church—August 28th, 1824—to the day of his death (nearly 42 years) never had a church a more faithful member, or a more zealous and watchful deacon—always at his post, always liberal in support, and hospitable to all—strangers as well as friends. The latch-string of his door was always out to every weary traveller or benighted footsore pilgrim in the wilderness. The Canadian Literary Institute, as well as the church, owes its continued existence largely to his self-sacrificing love ; for when the former was in the deep waters of financial distress, he mortgaged his own house to rescue it from bankruptcy. What more need be said ? An interesting volume might be written in commemoration of the life of this faithful servant of the Lord and friend of humanity ; but this is not the time or place to do more than record these facts. His memory is enshrined in our hearts, and his ‘ works do follow him. ’ ”

R. W. SAWTELL.

THE EPISTLE TO THE GALATIANS OR PAULINISM
POLEMICALLY STATED.

The term "Paulinism" is one which has obtained much favour in Germany and France and the British Isles, as a convenient word to denote the type of doctrine for the establishing and proclaiming of which the great apostle gave all the strength he had from the time of his conversion to the day of his death. There are objections to its use, the most serious of which is that it might tend to foster the idea that Paul alone was the author of this doctrine, or that he had a special monopoly of it. An impression such as this would be very unfortunate, as it would lead ultimately to the extreme "Tendency-Theory" of the Tübingen school—a theory, the fallacy of which, in its fully developed form, is more and more being recognized. But if we guard ourselves against this error, the term has obvious advantages to recommend it, for it shoots through a system of doctrine all the romance which is added to it by the devotion of a man possessed of great heroism and sincerity combined with remarkable mental balance.

The key to this system is the conception of *sin* and *grace* which the ardent Jewish scholar gained in his intense struggles after righteousness—for that was his consuming passion. These new conceptions, which came to him with his spiritual experience on the way to Damascus, became the starting point for an entire reconstruction of his system of theological thought; for he now proceeded with wonderful care to apply to all spheres of his mental life the new principles of thought which he had faith to believe were able to bear all the strain that could be put upon them. He spent many years in quiet meditation testing and trying his new system under the Holy Spirit's influence until he had mastered not only its general principles but also its details. His own sad experiences with law in the past, would make him all the more clear in his view of grace, so that when the time arrived for him to step out as a public champion of this type of Christian Theology, he was a soldier that needed not to be ashamed. Step by step he was drawn onward until he became the most conspicuous figure in the early churches. His preach-

ing in his missionary journeys left no doubt as to what he believed, and it soon brought upon him the storm of opposition which was sure to arise from those who hated his preaching because it seemed so disrespectful to Moses and the Mosaic system. These men (to whom the name "Judaizers" is generally given) held that it was necessary to go through the door of Jewish ceremonial in order to be eligible for the blessings of the gospel. This, in their view, was the only position that gave due prominence at once to Moses and to Christ. They regarded Paul as their personal enemy. It was they who precipitated the action which led to the Jerusalem Council, (Acts xv.); and with fiery missionary zeal they busied themselves with the churches where Paul had preached, in the hope of uprooting the doctrines of grace which he had planted there. Amongst the Galatian churches—where the apostle had already laboured—they even succeeded in inducing many, if not the majority of the members, to accept a theological position which the eagle eye of Paul saw was in its last analysis inevitably that of justification by works. This brought matters to an acute stage, and in the epistle to the Galatians we see the defence which Paul makes of his own teaching. We may, indeed, call *Galatians*, "The polemical statement of Paulinism," and it has all the advantages of a spirited debate in the presence of actual opponents where every word is directed to the winning over of those who are addressed.

It has usually been thought that these Galatian churches were in the north, but Prof. Ramsay has recently* with a great deal of persistence and acumen sought to prove that the churches intended are those in the south of Galatia which Paul visited in the first and second missionary journeys related in the Acts. For our present purpose, however, the precise destination of the letter is not so important as the argument and doctrines of the letter itself. Nor is it of chief importance for us to enquire in what town Paul himself was when he wrote.

When the first preachers of the gospel undertook to press the supreme claims of Christ upon the life and thought of men, they did not find the minds of their hearers unoccupied, for there

*"The church in the Roman Empire before A.D. 170," pp. 102 fol.; "St. Paul the Traveller and the Roman Citizen," pp. 178 fol., and articles in "The Expositor," 1894, and 1895.

were claimants that were clamouring for supremacy jealous of the story and the doctrines which the Christians proclaimed. Amongst these the most formidable at first was the orthodox Judaism of the times. For towards the Mosaic Law the Gospel preachers had to take some position, since this was a living issue to which they were certain, sooner or later, to be driven. Dr. Harnack* has in the following propositions stated the four possible ways in which the Old Testament and the Gospel could be brought into relation :

“ 1. The Gospel has value for the people of Israel; and for the Gentiles only on condition that they individually unite themselves with the people of Israel. The careful observance of the law is also necessary, and is the condition under which the Messiah's salvation is imparted.

“ 2. The Gospel has value for Jews and Gentiles; the former are, upon profession of faith in Christ, under obligation as formerly, to observe the law, the latter are not: but for this very reason they cannot upon earth unite with the Jews in church fellowship.

“ 3. The Gospel has value for Jews and Gentiles; and no one, whether Jew or Gentile, is any longer under obligation to keep the law. For the law is set aside (or rather fulfilled) and salvation, (secured in the death of Christ upon the cross) is appropriated by faith. The law, in its literal sense, is of divine origin, but it was from the beginning intended only for a definite period of history.

“ 4. The Gospel has value for Jews and Gentiles. No one is bound to keep the ceremonial law and to offer sacrifices, because these commands themselves are only the outward shells for the moral and spiritual commands which the Gospel has brought to completion in a fully developed form.”

It was the third of these positions which Paul felt to be the true one, and for the defence of which he set himself; and nowhere do we find his position more clearly and concisely defined than in the Galatians.

The theme and the spirit of the epistle cannot be better indicated than in Paul's own words—“ As many as desire to make

*“*Dogmengeschichte*”,—Band i, SS 79, 80.

a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature."—(vi: 12-15).

After the inscription in which the assertion of the writer's standing as an apostle divinely appointed, is, contrary to his usual custom, emphatically made, Paul hastens to express his surprise and pain that the people who had treated himself and his message with such unusual heartiness, should so soon have changed their whole theological position in order to adopt a different gospel. For the teaching they now accepted was not "another gospel," but "a different gospel," as far removed in kind from what Paul had taught as a rock is different from an eagle. Since these two doctrines cannot both be true, if the apostle can prove that his came from God he will have succeeded in establishing his case. This he proceeds to do, taking for his thesis the following statement—"For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."—(i: 11, 12). By the providential events that had guided his steps he had been kept away from the other leaders amongst the early churches, so that whatever he knew of the gospel had come to him directly from the Lord. Indeed so far was he from being dependent upon the others, that he was able on one occasion to take issue, and that publicly, with so influential a man as Peter, at a time when the essential error of the position taken by him at Antioch was so hard to detect that even Barnabas was carried away by the arguments used. Events had proved that, although he stood alone, he was right.

Nor is the Old Testament against the doctrine of justification by faith. It was by faith that Abraham was justified, the opinions of the Judaizers to the contrary notwithstanding. And the covenant of God with Abraham was not one of law but of

promise. This covenant, since it has priority in time, could not be disannulled by the Mosaic system, which was not introduced till four hundred and thirty years afterwards. We must, then, seek some other explanation of the function of the law than that it was God's ultimate intention to save men by it. The only satisfactory account that we can find of it is that it was to do for us what the slaves in charge of school-boys did for them, who when they had conducted the boys safely to school had done their duty. For the law's function was simply to lead us to Christ. To go back to the law is, then, to go to school to the slave who escorts to school, instead of going to school to the teacher, and this is to lose ground. Nor is the error of the Judaizers any less evident from the fact that it leaves little position for Christ. "I do not make void the grace of God, for if righteousness is through the law, then Christ died for nought." (ii: 21). Further, justification by faith, contrary to the opinions of those who do not know its practical working, makes us sons of God, and heirs to His glory, and elevates conduct in a way that nothing else can, and on this side also it is unimpeachable.

Of these three courts of appeal—the relation to the Jewish law; the place left for Christ; and the effect upon human conduct—the first is the most difficult in which to win a favourable verdict. For there seems to be no answer to the argument, "If righteousness is through the law, then Christ died for nought," provided one takes the search after righteousness as seriously as Paul did—for to him the presentation of a mere example of righteousness would only leave one as helpless as before, and would make the death of Christ a waste of divine force that would be quite incomprehensible. And as for the effect upon the standing and character of the believer, the proof was not very difficult, since it could be made clear by applying the test to those who were around them.

The most difficult line of proof to lead was that from the Old Testament. Here the courage, skill, and Scripture knowledge of the apostle are most conspicuous. For in the construction of his system of doctrine he had no more difficult adjustment to make than that in which his task was to give due place to Christ, and at the same time pay no disrespect to the Mosaic law which all Jews—himself included—believed to have come by

divine appointment. The use made of the covenant with Abraham and its basis shews remarkable dialectic skill and the argument must have carried great weight with a candid seeker after truth. For to one who accepted Paul's premises there could be no escape from his conclusion that he had Abraham with him and not against him. From this position, captured so unexpectedly, he proceeds to storm the chief citadel of his opponents—their doctrine of salvation by the Mosaic law, a position which was powerfully entrenched in Jewish patriotism. Reminding the reader that the covenant of God with Abraham (which was not one of law but of promise) cannot be superseded by the law, the apostle carries his position with one brilliant rush—"For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise." "Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." (iii: 18, 21, 22).

This makes it clear at one stroke that, whatever the law does, it does not bring righteousness. It remains, then, only to show what purpose the law served—for he agreed with his opponents that it had some purpose to serve. For this side of the question he has also an answer. He assumes that it is quite orthodox to recognise a development in the plans of God with man, and he boldly asserts that the law had served its purpose in preparing the way for Christ, or, as it is put in another epistle, that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath, at the end of these days, spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds."—(Heb. i: 1, 2). When therefore the Christ has come, the Mosaic system can be allowed to drop away, not indeed as men eject a traitor and deceiver, but as they treat in love and respect an old and faithful servant who has done his work well, but whose occupation is now gone. In selecting an illustration to make this clear, the apostle falls back upon the wealth of knowledge of life brought to him by his keenly observant eye. He remembers how certain slaves in wealthy families were employed, not

to teach the children, but to escort them in safety to school. And here he rests his case—"The law was our boy-leader to lead us to Christ." It is impossible not to believe that in a mind of such instinctive reverence as that of Paul there would remain a deep-seated affection for the "customs of his fathers." But this affection would lead him only to see to the respectful and honorable burial of a horse that had fallen dead after having brought its rider safely to his destination over a rough and stormy road. And so Abraham's real heirs are his spiritual descendants—"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."—(iii : 29).

There is much in the epistle that still invites attention—the standing and character brought by the new life; the further statement of the place of the cross, and other matters; but that would lead us too far afield for our present purpose. Here we have had to content ourselves with a statement of the general drift of the Epistle.

In his method Paul combines keen logic, with either stern severity or earnest entreaty according as the case demands the one or the other; and all through the Epistle there breathes the spirit of one who is swayed by human feelings and is conscious of human weaknesses; of a man who knows what heart-breaking there is in the dreary path of error, and what joy there is in the way of truth with Christ to walk beside him. He is conscious that as the servant of Christ it is his duty to please, not men, but God, and in the light of this responsibility he writes all he has to write. He was capable, as we know from the *Acts*, of making concessions for the sake of peace, when no principle was violated by it; but in this Epistle he makes it quite clear that when truth was in danger he could make no compromise. He could never believe that error was truth for any man who only believed that it was truth. This widely spread philosophy of error found no sympathy in his heart. And above all, the Epistle proves itself to be the utterance of a man who was not only a theologian but a Christian, who knew not only how to "contend earnestly for the faith which was once for all delivered unto the saints," (Jude 3); but also to "live by the faith of the Son of God."

The Epistle is strong, because the writer knew what it was

to thrill with the spiritual electricity that came from Christ; because living and thinking and working were for him dominated by one principle; because a power higher than himself was now the source of his being; and because his own personal religious experience could be described in these exalted words—"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."—(ii: 20).

J. L. GILMOUR.

Students' Quarter.

THE SCHOLAR'S MATE.

Felix Gifford should have been studying hard. It was impossible, however, in his present frame of mind to concentrate his attention upon higher mathematics. He ran his fingers nervously through his thick, waving hair; he irritably wheeled around on his chair into several different positions, all to no avail. Two "A's," two "D's," two "E's," an "L" and an "I" seemed to chase one another in mad pursuit across the paper; he could make neither head nor tail of the page before him. He flung the book on the table, arose and walked the room.

Finally he decided to try his luck in preparing the morning's German lecture. Perhaps Adelaide would rest content with monopolizing the pages of higher mathematics without attempting to dispute Margaret's prerogative as heroine of Goethe's Faust. If not, Mephistopheles must be called into action.

Felix ran his eye along his book-shelf. "Faust—let's see—Faust." And this time to-morrow he would be playing chess with the sweetest, most bewitching—fortunately, or unfortunately, the speedy discovery of the book of which he was in search checked his wandering thoughts. It was not Adelaide with whom he had to deal at present, but Margaret. Let him remember it!

Before settling down to work, Felix, having a faint suspicion of headache, went to his washstand, and dampening a towel tied it around his forehead. A handkerchief, no doubt, would have served the purpose a trifle better, but to-night he was not responsible for his actions. A moment or two after this performance he was apparently deeply engrossed in the translation before him. Five minutes later and he was staring vacantly into space.

"Could he checkmate her?" All his hopes were staked on a game of chess. "If you win," Adelaide had said when he had urged his suit, and she had set the evening for the game, "I will be your queen." "And," she had added mischievously, "it won't matter, you know, if you allow me to take your queen." Certainly an original way of putting off her lover, but a terribly trifling incident on which to base the whole course of a lifetime.

How Felix would have smiled and have been reassured had he known that Adelaide, dear Adelaide, was at that moment pulling cruelly at the golden heart of a Marguerite, flinging the petals to the ground, metamorphosing it in fact into Fortune's Wheel:—

- "Er liebt mich," (He loves me)
 "Von Herzen," (From his heart)
 "Mit Schmerzen," (Painfully)
 "Über alle Massen," (Above all things)
 "Zum Razen," (To madness)
 "Kann's gar nicht lassen," (Because he cannot help it)
 "Klein wenig," (A little)
 "Fast gar nicht," (Hardly at all).

She had a pretty German accent, and presented a quaint little figure standing there under the chandelier all alone. Her grey eyes grew larger and more intense as she neared the last fainting petal:

- "Fast gar nicht,"
 "Er liebt mich,"
 "Von Herzen,"
 "Mit Schmerzen."

Painfully! How painfully at that moment she could not realize.

For the second time Felix flung down his book; then

quickly went out into the night. The sky mocked him in the shape of a huge chess-board where King Sun had already been checkmated in his bright career by Queen Moon. What hope was there for him? Of what use were the stars or minor pieces after the game was done?

When Felix at last found himself really seated at the board opposite Adelaide in all her characteristic beauty, he felt himself checkmated before the game began by those wonderful speaking eyes. He made the ordinary opening move, however, of the King's pawn.

Adelaide followed suit with a mental "Er liebt mich," making use of the chessmen in something the same manner as she had of the petals of the Marguerite.

Black played again—King's bishop to Queen's bishop's fourth.

White, happening to have no original ideas at the moment, simply did the same on her side, with, of course, the exception of "Von Herzen," under her breath.

The black Queen, perceiving that her road to glory lay by way of King's bishop's third, immediately took advantage of it.

"Mit Schmerzen!" What was the matter with white? Instead of moving her King's bishop's knight to King's bishop's third, or bishop's pawn a square ahead, thus keeping black's Queen at bay, out jumped the Queen's officious young knight to Queen's bishop's third. A simple mistake for a little maid in love to be sure. She had touched the wrong knight, but as Felix brought up his Queen with a trembling hand, Adelaide did not realize that she was checkmated—and that, by the scholar's mate—until he leaned over and kissed her. Then it was that Adelaide thought, "Gewiss, 'Über alle Massen.'"

DIE KÖNIGIN.

SILENT MUSIC.

" *All thy works praise thee.*"

" Not a flower

But shows some touch in freckle, streak or stain
Of his unrivall'd pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and includes
In grains as countless as the seaside sands
The forms with which he sprinkles all the earth."

All nature sings a song of praise :

" There's music in the brooklet
As it swiftly glides along,
I love to stand on its pebbly shore
And list to its passing song.

There's music in the rushing wind,
As it shakes the forest trees,
There's music in the milder tones
Of the soft and gentle breeze.

There's music in the thunder,
As it rolls along the sky,
It is the grand, the deep-toned bass
Of nature's harmony.

There's music in the insect's hum
As it sports the sunny bower,
And spreads its gauzy wings and sips
The nectar from the flower.

When evening over hill and vale
Her deepening shadow flings ;
The nightingale in clear, soft tones
A treble solo sings.

And when the morn expands the flowers
And the leaves with dew are wet,
The thrush and blackbird then unite
And warble their duet.

The little songsters of the wood
To swell the choir attend,
And in one grand harmonious song
Their tuneful voices blend.

The wide world is the orchestra
Of nature's music hall,
The azure sky its lofty dome
And the atmosphere its wall.

Here the music nature gives,
Her notes so wild and free,
To me are sweeter, dearer far
Than all earth's minstrelsy."

Earth's minstrelsy is stiff, precise, accurate, measured, labored. There is a glorious freedom, a delicious unexpectedness, a divine spirituality about the music of nature. The rippling tremolo of the wavelets on the evening lake lapping the smooth sand, the soft swell of the summer breeze as it sifts through the fibrous birch and plays around the mountain glen, the dulcet notes of the feathered choir, the low cremona of the sighing pines, these all sing to God. True, some of this music we have never heard. The swaying of the mighty rock is too measured, the vibrations of the maiden-hair that nestles at its base are too rapid to make music that mortals can hear, but He made them, and He tuned for each of them an invisible lyre. He hears their music and to Him its harmony is exquisite, perfect. Bye-and-bye, when the microphone shall have lent its aid to our dull sense, we shall glory in music which has been included for centuries among the secrets of nature, but there will always be depths which the great Creator has reserved for His own joy. "All thy works praise thee." I alone would not be silent. But I cannot sing with the birds, my voice is dissonant. The soul vibrations are so much swifter than those of the voice that they are inconsonant, and silence is better music than sound. I feel a shrill delight too high for the dull sense of hearing to gratify, a sense of sound too deep for human interpretation; the range of soul music is too great for expression, so in silence rapt and sacred I murmur below a whisper:

"Sing, my soul, sing hallelujah,
Raise a song to God above!"

Doth my soul make music which Thou canst hear, but
which is all silence to me?

O. G. LANGFORD, '95.

MATHEMATICS AS A FACTOR IN LIBERAL
EDUCATION.*

As modern education advances there seems to be a tendency in men to narrow down to some one branch of learning, and to pursue it as a life-long task. The reason is plain: if any man wishes to be an authority on any one subject, he must give that course of study his almost undivided attention, the more so since new material is necessarily accumulating in any branch of learning.

What I have affirmed applies more properly no doubt to higher or post-graduate work, but however it may apply, we must admit that there is a striking tendency along this line in our Canadian undergraduate schools, as a glance at any of their curricula will show.

Let us then consider some of the reasons why a liberal education should be acquired along with a special branch of work,—say mathematics—in an undergraduate course.

We may first consider what Tyndall has to say on the subject: "The circle of human nature is not complete without the arc of feeling and emotion. And here the dead languages, which are sure to be beaten by science in a purely intellectual fight, have an irresistible charm. They supplement the work of mathematics by exalting and refining the æsthetic faculty and must be cherished by all who desire to see human culture complete."

If a man would be truly cultured, all his faculties must receive their appropriate share of training. In order that a man may understand better the time in which he is placed it seems important that he should know what has taken place in past decades—hence the necessity of history. If a man would appreciate the beautiful around him, the æsthetic side of his nature must be cultivated, hence the necessity of a thorough knowledge of his own language and literature, and of the fine arts. If a man would know what is going on in the world he must study the great political issues and economical questions of his nation. However useful then and however valuable the science of mathematics becomes to its students, we are not therefore to study it to the exclusion of other subjects of equal importance.

*Read before the Mathematical Society of McMaster University.

People who do not care for attainment in mathematics are very apt to consider it one of the most narrowing of studies, and my first purpose herein is to show that the study of mathematics in itself is a subject well fitted to give a liberal education in a large degree. I shall deal with my subject from three stand-points: the utilitarian, the æsthetic, and the purely poetical aspects of mathematics.

The science of mathematics is based on the fact that one theorem depends for its proof on a more elementary theorem, and this in turn on a still more elementary theorem, until we are really driven back to the foundation principles, the axioms of the subject. Hence, since these elementary theorems may be applied in so many different forms, the powers of the reasoning faculties are strengthened.

Early in a study of mathematics, moreover, and in mathematics more than in any other branch of learning, the habit of concentration—a habit so necessary in all work—is formed. Bacon has said: "If a man's mind be wandering, let him study geometry." Once the chain of reasoning is lost, a fresh beginning must be made if an adequate conception be desired. In such a manner, almost unconsciously, the habit of concentration is formed. No science is so systematic in its methods of procedure. He who studies mathematics becomes systematic in *all* his work, and this means the occupying of time and energy to the best advantage.

A man may be successful in business without a knowledge of the classics, but he must know something about mathematics, —arithmetic at least. Thus we see how closely our science is connected with the great business world around us. It is the keen eye of the mathematician in the business man that must watch the shifting conditions of the banks, clearing houses and insurance companies; his calculating brain must devise the answering plans and events of his commercial career. But the real uses of mathematics lie in its application to the sciences of mechanics, optics, heat, acoustics, astronomy, electricity, chemistry, geology, architecture, painting, music, navigation, etc. Here surely is a liberal education in the application of mathematics to these several branches of learning. The last fifty years of mathematical research in connection with electricity alone have

accomplished more for humanity than three centuries of philosophical thought. In concluding this part of my subject, let me quote from a prominent writer: "Applied to engineering it has enabled men to bridge rivers and tunnel mountains; under the head of electricity it has enabled him to flash his words from the far land and girdle the earth with a spell; and under the head of that sublime subject astronomy, its power is so great that the astronomers by observation and calculation write out the history of a star with perfect accuracy for a million years."

Let us pass to the æsthetic element in mathematics. Beauty in all architecture lies for the most part in its symmetry, and is not this symmetry an outgrowth of the mathematical genius of the architect?

The subject of conic sections should be especially interesting to its readers, since the curves with which it is concerned are the paths that the sun and the planets describe in their march through space. Certainly, by studying conics we are finding out the great laws of the universe which God Himself set in motion at a word.

In painting, the laws of perspective must be thoroughly understood. In music the theory of sound has a mathematical basis. "A Division of the Scale," and "An Introduction to Harmony," were two of Euclid's famous books. Gœthe considered that the beautiful was nothing more than a manifestation of the great laws of nature. Then, when we consider mathematics in its definite relation to the fine arts, and the eternal, fixed and immutable laws of nature,

"Beauty chased he everywhere."

But can there be poetry in a science often regarded as the most prosaic? People are ever ready to admit that mathematics cures mind-wandering, that it is a great auxiliary to science, but they consider the mathematician as a "cold logical engine," devoid of any imagination whatever. In brief, they fail to see that mathematics contains poetry.

Poetry is not fine phrases nor polished diction, but the feeling within us of truth and beauty. Euclid writing his "Elements," and Newton his "Principia," heard far more noble harmonies than many a petty word-juggler of to-day. Let the

student then, as he studies his geometry and calculus, observe their essential truth and beauty, and let him bring it down to his every-day life, and to the minds and comprehension of his fellow-men.

The discovery of the laws of gravitation, the discovery of the Asteroids and of Neptune, make the imagination stagger, and fix a mighty gulf between man and his God. The great mathematicians have wonderful imaginations. This fact has proved itself a significant and striking episode in the marvellous discoveries recorded by the historians of mathematics.

Mathematics, we conclude, is useful; there is beauty in its study; there is poetry in its laws. It is, therefore, of great and lasting service as a factor in liberal education.

ARTHUR M. OVERHOLT, '97.

F A M E .

Fame: what a lofty word that is! What a large place it has held and holds to-day in the history of humanity! Who is there that has not felt its impulse? It plays a unique part in the life of every man, society and nation. The rudest cannibal inhabiting the islands of the sea finds it in his breast, and the wisest philosopher who treads the halls of learning, with all his refinement and culture, discovers too a something in his heart which calls forth the best effort of his life. Fame's content in these two instances is doubtless greatly different, but in the inner nature of the desires of both, there is much that is common between them.

Almost any man, of whatever creed or condition in life, has an ideal—a goal which he is ever striving to attain. There are few really shiftless mariners on life's great sea—few men who are content aimlessly to drift with the current of circumstances; most men, on the contrary, endeavor to stem the tide, and trimming their sail, direct their bark to some desired haven.

The fixing of an ideal in life seems to be a universal tendency. It stands out as one of the essential marks of humanity. As Robert Browning sings, we should

" Rejoice we are allied
 To that which doth provide
 And not partake, effect and not receive !
 A spark disturbs our clod ;
 Nearer we hold of God
 Who gives, than of his tribes that take, I must believe."

The character of the ideal cherished, the object after which the whole man strives, the centre about which his life revolves, is doubtless not precisely the same in any two instances. But the desire to obtain is there nevertheless and the effort put forth, however feeble. We are firmly convinced that there can be nothing more helpful in the upbuilding of strong character, than the cherishing of a noble purpose. Ralph Waldo Emerson's pen gave to the world more than a mere rhetorical flourish when he advised young men :

" Hitch your wagon to a star."

Here, indeed, he enunciated the first essential element to success. Most men who fail in life, fail not from the lack of energy, nor yet from the lack of ability, but rather because they have chosen a wrong ideal. They build on the shifting sand foundation of some earthly selfish hope instead of on the solid granite rock of established truth, unselfish purpose, and the desire for the general welfare of mankind. Then, in an hour of storm, their fine superstructure goes down with a crash, and they come off from the great battlefield of life worsted in the fray. Desiring to save their lives by selfish misery they lost them, and found themselves paupers in the extreme.

Hence we see plainly that it should be the aim of every wise father, the burning purpose of every truly devoted mother, the first duty of every true teacher, both to place before the aspiring youth a truly noble ideal and to aid in its resolute attainment.

Strange to say, this prime duty, this most grave responsibility, this standard by which every man's life shall finally be judged, receives but scant attention in the home, in the classroom, and in the public life. How many a zealous father and devoted mother allow the son and the daughter to step out from home into the awful responsibilities of life with no such strong advice and counsel ? How many teachers both in public schools

and colleges, who meet the youth in his ideal-making time, who come into contact with him when the purposes of his life are just being formed, whose influence on his future destiny is incalculable,—how many allow the student to pass out from under their tuition into the “hot fords of life” without a single hour’s conversation concerning their first necessary purpose? For do not all desire to set before the young aspiring student a true ideal to follow after in life? And thus they fail to discharge their first duty before their Creator God, and their brother man. When a man launches out into the high seas of commercial and public life, he has little time for ideal-making then. He is pressed by his business and seldom seriously reflects. Besides, he is much the man he is ever to be. There are, indeed, instances of marked revolutions in men’s later lives, but we must declare these the exceptions. How many men, when the sun of their life is all but set, and the evening shadows have already begun to gather about them, feeling now that they must soon set sail on eternity’s ocean, wake up to the fact that they have been following a false leader, cherishing a worthless purpose, worshipping a dumb idol, and bartering their soul for naught? We can never tell of the unspeakable pain of men and women who go out into the eternal blackness of darkness and wake up too late to the sad and awful fact that they spent their whole lives unavailingly, that they chose the wrong master, that they cherished a false purpose

Fame is but the choosing of an ideal and the effort to reach it. John Milton, in his immortal elegy, sings concerning it:

“Fame is the spur that the dear spirit doth raise
 (That last infirmity of noble minds)
 To scorn delights and live laborious days.”

Many illustrious men, both of the past and present, men of mighty deeds and mighty words, stand bound together by that one strong word “fame!” In its pursuit has been invested the best which muscle, brain and life could offer in all ages and in all climes. The undying works of the great groups of poets tell a marvellous story of self-denial, of diligent mental discipline, and often of painful and lonely experience.

The progress of the race, as a whole, is always slow. Of the individual it must likewise be gradual. Self-denial, solitude and

loneliness are the necessary antecedents of any high standard of excellence in any sphere. Only through the attainment of the highest excellence can come true and enduring fame. Few men, as Lord Byron, "awake and find themselves famous." The history of their slow attainment to that high position is full of much that tells of hard toil and dogged perseverance. The history of the world's greatest warriors, of those "who climb to eminence over men's graves," is a record of efforts almost superhuman, of discipline strict and tedious, and of privation and suffering hardly thinkable. Yet these must be endured before he is entitled to have his name linked with the "Immortals." And how often from the life blood of his heart, whose every throb bespoke his patriotic loyalty, has the flower of immortal fame sprung forth never to die!

"There's many a crown for who can reach.
Ten lines a statesman's life in each!
The flag stuck on a heap of bones,
A soldier's doing! what atones?
They scratch his name on the Abbey stones."

The greatest thinkers and students of the ages, whose works and discoveries have proved an inestimable heritage to mankind, did their seed-sowing in a study-chamber where solitude and loneliness found their continual abode; but the reaping brought them fame.

To us now, after this discussion, the question naturally suggests itself.—Is fame a worthy end? The solution of this problem does not occur to every seeker after worldly applause. Many rush on in their consuming desire for fame and fail to pave with the truest motives and the most just deeds that road which leads to her high citadel. Fired by their ambition, they trample down forever the hopes of many an aspiring fellow mortal, and heedlessly, with no true purpose dominating their lives, seek only self-gratification. Such a course of conduct as this we must surely denounce in unsparing terms. But again we ask,—is the desire for fame, in the inner and truer nature, good, just and noble? Does it tend to increase the true, the beautiful, the good in society and in the world about us? We answer that it may play a very helpful part in the life of every man, society, and nation. It is true that he who pursues after fame as the goal in

itself can never be virtuous and noble in the highest sense of virtue and nobility. Fame that comes unconscious born is best. The good and lasting name, "of greater value than much riches," is the sweetest and best heritage of man. With such to crown our lives we never can be poor.

L. BROWN, '96.

EDITORIAL NOTES.

No other name could more fittingly be associated with that of the late Dr. Fyfe in the story of the founding and subsequent success of the Canadian Literary Institute of Woodstock, than that of the grand old deacon, the record of whose long Christian life and ardent devotion to the work of ministerial education in its early and critical days is placed in attractive and permanent form in this month's issue. Bro. Sawtell, so long associated with Deacon Burtch on the Executive Committee and in general church work, is probably the only writer who could so well recall these events of former days which have contributed so largely to the gratifying condition of our educational work of to-day. We are greatly indebted to Mr. Sawtell for the time and care he has given to the preparation of this paper, which will help to keep alive and sacred the memory of another of God's honored servants to whom Woodstock Church and College owe so much. Since the biography of Deacon Burtch was put in type, his aged widow, "Grandma Burtch," so touchingly referred to by Mr. Sawtell, has been called away to join the ranks of those who have gone before. She died at the residence of her son, Deacon R. H. Burtch, of Woodstock, on Friday, 7th inst., at the great age of 91. May her good deeds through many long years, and especially her kindness to the students of Woodstock College never be forgotten by any of them who knew her!

ABOUT 45 years ago, there was living in the village of Norval, Peel Co., a remarkable old Highland Scotchman, named Hugh Black, one of the best land surveyors of his day, a clever mathematician, a profound Gaelic scholar, a man of great intellectual activity and of wide general information. Many stories are still current among the old settlers of Halton, Peel and Wellington, of the old surveyor's sturdy liberalism, his ready and incisive repartees, his ingenious and curious etymologies, and of his remarkable memory of the exact location of any

corner post he had ever planted or used in his measurements far and wide. In a recent afternoon's conversation with his daughter, whom the writer has known for many years, as well as other members of the family, he learned that to this rare old Highlandman's mental vision, coming events frequently seemed to cast their shadows before, and that time and again, when many miles away from the scene of the occurrence, he had remarkably distinct intimations of the fact that death or a serious accident had happened to some member of his family or to one of his intimate friends. On one occasion he suddenly dropped his work sometime before tea, and started to walk a long distance to his home, giving as the reason for his strange conduct that one of his boys was dead. When he reached Norval late in the night, he found that one of his boys had been drowned about 4 o'clock in the afternoon. On another occasion at Norval, he had spent the whole of the evening in the solution of a number of intricate mathematical problems proposed in a certain American paper he was receiving. About half past eleven, having solved the last one, he turned his chair towards the fireplace, and sat for some moments gazing upon the burning coals. Suddenly he started up, and calling to his wife, asked whether she had certain articles of clothing clean and ironed, adding that old G. (a surveyor in Mulmer) was dead, and he would have to go up there. On her asking when old G. died and how he knew, he replied that it was just now, and that he had told him so himself. Miss Black remembers distinctly being awake at that moment, and hearing this remarkable conversation. On being asked whether she was not startled by hearing her father talk in this way, she replied that they were too much accustomed to hearing him say curious things to be at all surprised. The following day, a messenger came from Mulmer with a request for Mr. Black to go up to that Township and finish a piece of surveying that Mr. G. had tried to work out from Hugh Black's notes of a former survey. The old man had been obliged by bodily weakness to give it up, and had died the night before at 11.30 p.m. Almost his last words were a request that Mr. Black should be sent for to finish the job himself. It appears, therefore, from the narrative of our informant that, at the very moment of its occurrence many miles up the country, Mr. Black became as fully aware of the death of his old brother craftsman as if he had been verbally informed of the fact. How are such communications to be accounted for?

ONE of the latest additions to the Library is "The Bampton Lectures for 1893," or "Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration," by Dr. Sanday of Oxford.

Dr. Sanday accepts the main premises of the Higher Criticism—the untrustworthy character of Jewish tradition as to the authorship of the O. T. books and the composite character of many of these — with the particular conclusions that a considerable element in the Pentateuch is not earlier than the captivity, and that Deuteronomy first saw the light not long before 621 B.C. Yet he thinks that the O. T. loses none of its value. “On the contrary,” he maintains, (to quote his own words), “stumbling-blocks have been removed; a far more vivid and real apprehension of the O. T. both as history and religion has been obtained; and the old conviction that we have in it a revelation from God to man is not only unimpaired but placed upon firmer foundations.” In the first two chapters we are shown the historical position of the Canon in the early Christian centuries, and the conception of inspiration which then obtained. That conception, in so far as the New Testament is concerned, is that the scriptures are inspired by the Holy Spirit and bear the authority of Christ, and this inspiration is even “verbal” and extends to the facts as well as doctrines; whilst the O. T. has a perfection which implies, at least in the case of Philo, an inspiration which might be called “verbal.” The next five chapters sketch consecutively the process by which that conception was reached. These chapters reveal a wealth of learning and form exceedingly interesting reading. The difficulties of the problem are brought out into clear relief, and one cannot but be impressed with the fact that the world of scholarship has very little exact knowledge of the actual composition of the books and their formation into a Canon. It is these difficulties and this ignorance apparently which constrain Dr. Sanday to accept a lower view of inspiration than most of us hold. His view he regards as one drawn inductively from the facts. And in the closing chapter he compares this ‘inductive’ with the common ‘traditional’ view, maintaining that the former is quite as real and quite as fundamental as the latter. This is the most interesting chapter in the book, and in the course of it the author deals with the real *crux* of the view he has adopted, i. e., the bearing on it of Christ’s references to the Old Testament. We recognize the candor and moderation of Dr. Sanday’s discussion here; and yet we could not accept his position without feeling that some violence was being done to our conception of our Lord. When all allowance is made for the doctrine of the *κένωσις*, still we must believe that *whatever Jesus positively taught is true*. Even granting that there were some things He did not know, yet surely as a peerless Teacher He would deal not in His ignorance but in His knowledge. “We speak that we do know, and testify that we have seen” is

His own emphatic declaration. To us there is less difficulty in accepting the plenary inspiration of the Old Testament on the authority of Jesus than in accepting the 'inductive' view of Dr. Sanday in the face of Jesus' testimony. And we are the more content with the traditional view—the view of those who were nearest the sources of evidence—as we see how, from time to time, confident assertions of the critics are being disproved by archæological research.

F.

HERE AND THERE.

O. G. LANGFORD, EDITOR.

King's College Record, an excellent journal otherwise, devotes only an inch or two to exchanges. A recent number contained a warm tribute to Oliver Wendell Holmes from the pen of C. G. D. Roberts. We have space for only two stanzas :—

“ But, Humour's mild aristocrat,
He wandered through these busy days,
Half wondering what the world was at,
And shrewdly smoothing it with praise.

And now he lives but in his page,
Where wit and wisdom are comprised,—
The gentlest breeding of the age
Most graciously epitomized.”

A pretty girl,
A College man,
A Summer eve
You understand.

A sad farewell
The Summer past,
He to his books,
She home at last.

Same pretty girl
His photo near ;
A perfumed note,
A tiny tear.

Same College man,
Same perfumed note,
A hurried glance
At what she wrote.

A careless laugh,
A passing jest,
The note in shreds,—
You know the rest.

—MABEL CORNELIA DAGGETT, '96. In the *Sibyl*.

THE war scare has passed, but it has left its impress upon the thinking world in both hemispheres. The dignity and honor of the British nation has been fully sustained. "Common sense will settle it" said the greatest of living statesmen, and it has settled it. But it has left an influence which will not pass away in an hour. The expressions of loyalty from all parts of the British dominions must have been most gratifying to the mother land.

Many little verses, perhaps ephemeral in their character but containing the true ring of national pride, have appeared in the current literature. These, if gathered together, would tell the real sentiment of the people better than many of the inflamed and retaliatory editorials that have appeared. The following, clipped from *The Week*, are well worth preserving:—

CANADA TO ENGLAND.

—1896—

If England's golden noon to-day should wane,
Though England's summer drew into a close,
We crown her mistress of the world again,
And twine our maple leaves around her rose!

Canadian hill and long Canadian plain
Shall deck her autumn wreaths with younger flowers,
And by her side we norland sons remain,
Remembering her liberty means ours.

For their old homes can English hearts forget?
O island home, across Canadian snows,
And cleaving seas, we crown thee mistress yet:
Our maple leaf shall redden to your rose!

Oxford, 1896.

ARTHUR J. STRINGER.

Whispering woods and sorrowing sea,
And wind that ruffles her bending wheat,
Are full of the voices of destiny,
Which over and over repeat:

"Canada! white-browed queen of the north,
Whose aurora crowneth thy snow-bright hair,
From the pole-star's burning thou goest forth
To the lakes that thy commerce bear.

"Thy left hand holdeth the twisted clue
Of a hundred strands, that under the sea
Bindeth the old world fast to the new,
Thy mother England to thee.

"Thy right hand beckons the swift-winged ships
Out of the ocean where sinks the sun,
Cooling at even his burning lips
Where the western currents run.

"Who are thy children? The careful Scot,
The ready Irish, the Briton strong,
And the French of a France which was and is not,—
All these to thy house belong.

“ Like a Damask blade, where the twisted steel
 Makes the mottled scimitar tough and true,
 The blended strains in thy face reveal
 A power possessed of few.

“ Their’s thou art ever, and they of thee ·
 So shall ye together be strong and great ;
 For thou art the daughter of destiny,
 The child of a favouring fate.”

JOHN EDMUND BARSS.

Of a more permanent value is the poem of Rudyard Kipling in the London *Times*, now well known on both sides of the Atlantic. Having been reviewed in many of our literary periodicals, and believing that the poem is its own best commendation, we present it to our readers in full, without criticism :—

THE NATIVE BORN.

We’ve drunk to the Queen. God bless her !
 We’ve drunk to our mothers’ land,
 We’ve drunk to our English brother
 (But he does not understand) :
 We’ve drunk to the wide creation.
 And the Cross swings low to the dawn—
 Last toast, and of obligation—
 A health to the Native-born !

They change their skies above them
 But not their hearts that roam !
 We learned from our wistful mothers
 To call old England “ home.”
 We read of the English skylark,
 Of the spring in the English lanes,
 But we screamed with the painted lories
 As we rode on the dusty plains !

They passed with their old-world legends—
 Their tales of wrong and dearth—
 Our fathers held by purchase
 But we by the right of birth :
 Our heart’s where they rocked our cradle.
 Our love where we spent our toil,
 And our faith and our hope and our honour
 We pledge to our native soil !

I charge you charge your glasses—
 I charge you drink with me
 To the men of the Four New Peoples,
 And the Islands of the Sea—
 To the last least lump of coral
 That none may stand outside.
 And our own good pride shall teach us
 To praise our comrade’s pride.

To the hush of the breathless morning
 On the thin, tin crackling roofs,
 To the haze of the burned back-ranges
 And the drum of the shoeless hoofs—
 To the risk of a death by drowning,
 To the risk of a death by drouth—
 To the men of a million acres,
 To the Sons of the Golden South.

To the Sons of the Golden South (Stand up !)
 And the life we live and know
 Let a fellow sing o' the little things he cares about
 If a fellow fights for the little things he cares about
 With the weight of a single blow !

To the smoke of a hundred coasters,
 To the sheep on a thousand hills,
 To the sun that never blisters,
 To the rain that never chills—
 To the land of the waiting springtime,
 To our five-meal meat-fed men,
 To the tall, deep-bosomed women,
 And the children nine and ten !

And the children nine and ten (Stand up !)
 And the life we live and know.
 Let a fellow sing o' the little things he cares about
 If a fellow fights for the little things he cares about
 With the weight of a two-fold blow !

To the far-flung fenceless prairie,
 Where the quick-cloud shadows trail,
 To our neighbors' barn—in the oiling
 And the line of the new-cut rail,
 To the plough in her league-long furrow,
 With the grey lake gulls behind,
 To the weight of a half-year's winter
 And the warm wet western wind !

To the home of floods and thunder,
 To her pale, dry, healing blue—
 To the lift of great Cape combers,
 And the smell of the baked Karoo,
 To the growl of the sluicing stamhead
 To the reef and the water-gold,
 To the last and the largest Empire,
 To the map that is half unrolled !

To our dear dark foster mothers,
 To the heathen songs they sung—
 To the heathen speech we babbled,
 Ere we came to the white man's tongue,
 To the cool of our deep verandahs—
 To the blaze of our jewelled main,
 To the night, to the palms in the moonlight,
 And the fire-fly in the cane !

To the hearth of our people's people—
 To her well ploughed, windy sea,
 To the hush of our drea.' high-altars
 Where the Abbey ma. : We,
 To the grist of the slow-guard ages.
 To the gain that is yours and mine
 To the Bank of the Open Credit,
 To the Power-House of the Line !

We've drunk to the Queen—God bless her !—
 We've drunk to our mother's land ;
 We've drunk to our English brother
 (And we hope he'll understand).
 We've drunk as much as we're able

And the Cross swings low to the dawn :
 Last toast—and your foot on the table—
 A health to the Native-born !

A health to the Native-born (Stand up !)
 We're six white men arow,
 All bound to sing o' the little things we care about,
 All bound to fight for the little things we care about,
 With the weight of a six-fold blow !

By the might of our cable tow (Take hands !)
 From the Orkneys to the Horn,
 All round the world (and a little loop to pull it by)
 All round the world (and a little strap to buckle it)
 A health to the Native-born !

RUDYARD KIPLING in the *Times*.

YALE College offers a new course this fall. It is a unique one. It is a course in modern novels ! One novel a week will be undertaken and mastered. It is needless to say that already the class numbers 250 ; and that, too, in spite of the fact that only Seniors and Juniors are admitted. Dr. W. S. Phelps is the instructor. His aim, it is set forth, is to train young men to read novels as mental food, and not as time-killers.

THERE is a peculiar little periodical comes to our sanctum called *Præco Latinus*. This paper, published at Philadelphia, is said to be the only one in the United States of its kind. It is what might be called a kicker and vigorously does it protest against the method pursued in the teaching of Latin in most of our colleges. It claims that Latin is *not* a dead language but that it has been almost *murdered* by the present method of teaching. It advocates *spoken* Latin claiming that no person ought to profess to know a language he cannot *speak*. Whatever may be the cause it is plain that the four to six years usually spent upon Latin in our colleges gives but poor results. It would be no more than fair that professors of Latin should examine this journal and see if it contains any truth.—*The Athenæum*.

ACCORDING to the statistics in the New York World Almanac there are 243 college men in the present Congress, the Senate having 48 and the house of representatives 195. The following is a summary of the colleges represented and the number of men from each :—

University of Virginia, 15 ; Harvard, 14 . University of Michigan, 13 ; Yale, 10 ; Princeton, 7 ; Dartmouth, 7 ; Centre (Ky), 5 ; Western Reserve, 4 ; Washington and Lee, 4 ; Columbia, 4 ; Iowa State, 4 ; Hamilton, 4 ; Amherst, 3 ; Kentucky University, 3 ; University of Georgia, 3 ; Cumberland, 3 ; Georgetown, 3 ; Union, 3 ; Mercer, 3 ; Virginia Military Institute, 3 ; De Peauw, 3 ; Jefferson, 3.

Nineteen other colleges have two each, and eighty-eight more have one representative each.—*U. of M. Daily*.

King's College Record has a short review of a recent book : Balfour's "Foundation of Belief." A taste is not enough of such a book

as this. It is good, wholesome, and well seasoned ; but it requires to be taken slowly and well masticated. Truly, there are giants amongst the leaders of English politics. In *Richelieu* the wonder is expressed that

"So great a statesman should
Be so sublime a poet" ;

but our modern Cato Major, the G. O. M., is equally an authority in statesmanship, theology and Homer, and is employing his latter days upon an edition of Butler's *Analogy*. And here is his comparatively youthful opponent, now First Lord of the Treasury, and leader of the House of Commons, giving evidence that something more serious than golf employs his leisure moments, by the production of a theologico-philosophical treatise, which in the opinion of some critics is the strongest apologetic work which has appeared since the aforementioned Butler's *Analogy*. Its importance is shown from the attention which it has received from such men as Huxley, Spencer, Dr. Martineau and Dr. Fairbairn.

Some have complained that its results are merely negative, and therefore that its tendency is to general skepticism. It is negative and destructive in the sense of showing the unsoundness of the assumptions of "Naturalism," (under which general term is comprehended the various anti-Christian systems which teach that there is nothing knowable outside the range of natural science) ; but the object of the book is only to remove objections, hence the modest sub-title, "Notes Introductory to the study of Theology." It is a beautifully written book, though very closely reasoned. There are some cleverly chosen illustrations. Here is one : "As chalk consists of little else but the remains of dead animalculæ, so the history of thought consists of little else but an accumulation of abandoned explanations." (New York : Longmans & Co., \$2.00.)

ALTHOUGH the *Brunonian* is one of our best exchanges, we doubt if it is much improved by the cartoons that have lately been introduced. The paper and typography are of the best. The verse has not been as good as last year but the following is worthy of quotation :

THE MANGER BED.

Again, above the hills of Bethlehem,
The round, white, winter moon climbs up the sky,
In its cold light, asleep the lambkins lie
Close huddled, and the dull swain watches them
With heavy eyes. He sees not by the hem
Of wood and wold the road run windingly
To north, nor does he see the passer-by
Slow journeying onward to Jerusalem.

Past midnight, and the shepherd slumbers deep,
No seraph voices in his simple dream
Open his eyes to gaze on heaven. No train
Of comet leads, where sages kneel and weep
And God smiles up from baby eyes. No gleam
Lights the lone cave, the stalls, the broken wain.

No ! in the souls of men the Christ is born,
 Now while the stars look down with earnest eyes,
 And night is list'ning for the breath of morn.
 Within the human heart the God-child lies.

The world awakes. The angels sing again
 And clearer, "Peace on Earth, Good will to Men."

—P. SEVERANCE JOHNSON.

LISTEN TO DE CHIPMUNK.

I heerd de chipmunk talkin' to de peacock t' other day
 About his bright tail feathas, an' his highfalutin' way ;
 De peacock wuz a struttin' an' a floppin' of 'is wing,
 An' de chipmunk tumbled flip-flops when de peacock tried ta' sing.

" Yi ! yi ! mistah Peacock, what dat howlin', got a fit ?
 Doan you know, yo' poah ole fellah, you kaint sing a littl' bit ?
 Bettah strut an' show yo' feathers, you makes a pooty show,
 Be satisfied with what de Lawd gibes on dey irth down heah below.

" You'se proud an' mouty stuck up in yo' feathas bright an' fine,
 But you show your common raisin' in you singin' ebry time.
 So you bettah keep yo' mouth shut, an' de world will nebber know
 But you wuz made to look at—yas only made fo' show.

" Den de chipmunk growled an' capered, turned a flip-flop on de groun',
 And de peacock heerd a sermon dat had a splendid soun',
 De sermon ob de chipmunk could be took by some I know
 Ob de people in de world heah dat wuz only made fo' show."

—WILLIAM EMMET WELCH, in the *Southern Collegian*

EDWARD A. BOK, writing of football in the *Ladies' Journal*, characterized it as a brutal sport. This has called forth a whole volley of replies in our exchanges, vigorous and telling. Advocates of the old game defend it in strong language. Prof. Richmond of Yale says that in 30 years he has not known of a football player of that college sustaining any serious injury. Another professor from the West says the game has not been detrimental to scholarships but rather a benefit, an aid to discipline and of general physical advantage.

In *The Varsity*, Miss E. M. Graham, in writing very sensibly upon popular music, advocates encouragingly a better class of music in parlor and opera as well as in the church and Sunday school. Miss Helliwell's poem in the same number is worthy of warm commendation. Another number has a good critical article on Duncan C. Scott, one of our young contemporary Canadian poets, by Frank B. Proctor. It is appreciative, judicious, and evinces good discrimination.

THE universities of Wales present many curious features to the American college men, says the *Yale News*. Conducted as they are, on an entirely different system from the colleges of this country, they afford many opportunities of noting the different methods used to obtain essentially the same ends. The three universities of Bangor, Aberystroth and Cardiff are the chief centres of education in Wales. These are situated in North Wales, Central Wales and South Wales in the

order named. There is no dormitory life in any of them, and the students live in registered boarding houses, in which they must be by ten o'clock each night. In June last, the first examination preparatory to a degree was held. Before then the universities did not grant degrees. Now, however, a student may take the degree of B. A., after at least three years study and passing satisfactorily in three examinations.

Co-education has been adopted, but the rules are so strict that representatives of opposite sexes cannot even speak to each other in recitations. The recitations are carried on in English, although Welsh is the language of the students. The dialects differ in different localities, the purest Welsh being found in the north.

THE *Trinity University Review* has an article on "borrowing," particularly applicable to students in the residence:—

"For the resident man the term borrowing has completely lost its meaning; in fact, in residence we have returned to the state described in the early chapters of the Acts; in short, we are unconscious communists. The motto engraved in invisible letters over each door reads, 'All mine is thine, take it when you will.' For instance, you lay in a stock of note paper, not for yourself but for your corridor; the same corridor has a common ink bottle, a common mucilage pot, a common match-box, common cups and saucers, a common kettle, common eatables and drinkables, tobacco, clothes, and what not; truly a veritable nest of Communists—an ideal state of Socialism! Generally speaking, our borrowing is reciprocal in its character, i. e., we seldom return the article itself, but expect the lender sooner or later to borrow an equivalent. Good faith and good nature flow beneath all, and to abuse one's privileges in this respect is to be promptly frowned upon, and earns for the offender a 'spungy' name and reputation."

This hardly represents an ideal state of things. Every man has a personality, which includes his possessions, that every man is bound to respect. Do McMaster men need the suggestion here contained?

THE following clipped from *The Ariel* of Minnesota tells its own story. We may be glad that a more conservative view prevails of the value of degrees in Canada than in the United States:

The small college has become a nuisance. Mushroom "universities" spring up in a night, entice one or two hundred students inside their walls on some pretext, fill the various chairs with half a dozen superannuated ministers and set about raising a howl over "educating the youth." At commencement time they confer degrees with a hilarious liberality. A B.A. is stuck on every half educated youngster who has been in the vicinity long enough to acquire a legal residence; numerous merchants and pork packers whose generosity has made the "college" possible are adorned with LL.D., and if some professor's salary is in arrears he is staved off with a Ph.D. or D.D. and as a result degrees have been so cheapened in America that they are rarely used by their possessors. The small college has become a positive injury to education. Young people who have enjoyed small facilities

for independent investigation or of coming in touch with the latest discoveries, and with men of the most advanced ideas, go out into life with the impression that they are educated. This is no fanciful picture. It is what is going on in half a dozen schools in every state in the West. If these denominations would sell out their present plants and put the money into dormitories near the University, they would attain the object for which their present institutions are maintained at a far less expenditure, their young people would receive a better education than they can now obtain, and the taxpaying parent would receive a return from their own expenditure. In addition, the dormitories would be a great conservative moral force in the life of the University. The stand they might take on a popular question would affect the entire student body, and if they should become the social centers for the men and women of the various church affiliations they would fill a great need. It is to be hoped that some such thing may be done in the University of Minnesota during the next ten years.

THE *Yale Alumni Weekly* says the following of the Olympic games: Prof. William M. Sloane, of Princeton, the American representative on the International Committee in charge of the Olympic games, to be held at Athens next spring, reports such great interest in this country that it bids fair that a team from the different athletic clubs and colleges will be sent to compete in the different events. Some very prominent men have been appointed to the honorary committee from the United States. Among those who have promised to serve are President Cleveland, who will act as chairman; Joseph H. Choate; Provost C. C. Harrison of the University of Pennsylvania, Albert Shaw, editor of the *Review of Reviews*; S. B. G. Laste, editor of the *Ephemeris*; and the following college presidents: Dwight, Eliot, Gilman, Low and Patton. It is expected that the large colleges will be represented in most of the events. The games will continue for ten days and on the entire programme there is nothing that would be new to American college men. According to Prof. Sloane the large athletic clubs are seriously considering the invitations received from the Hellenic committee. Nearly every event is limited to amateurs. These games next spring are designed to be the first of a series of such meetings; consequently the success of this attempt would mean a great deal to international athletics of the future. The next meeting will be held at Paris on the occasion of the World's Exposition in 1900, and the third meeting, according to the present plans, in New York in 1904. An executive committee for America is being chosen by Prof. Sloane.

THERE is a Persian proverb, with a quaint Oriental ceremonialness about it, which says that mankind is of four classes: First, he who knows not, and knows not he knows not: he is a fool, shun him! Second, he who knows not, and knows he knows not: he is ignorant, teach him! Third, he who knows, and knows not he knows: he is asleep, awake him! Fourth, he who knows, and knows he knows: he is wise, follow him!

COLLEGE NEWS.

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

THE UNIVERSITY.

A wise senior's sage remark : "Half the lies you hear ain't true."

THIRD year English specialist looking into Spenser's "Faerie Queene" :—"The man who wrote this was a mighty bad speller."

JUDGING by his recent pranks, the German Emperor, we beg to opine, is anything but a remedial Bill.

EXCITED candidate in the recent elections for Literary and Scientific Society, laying down his platform : "McMaster expects every man to do her duty."

SEVERAL visitors have honored us with their presence at chapel recently. Among those have been Rev. C. A. Eaton of Bloor St. Church, Evangelist Palmer and returned missionary La Flamme.

THE graduates were invited by the Faculty of Moulton College to attend the At Home given by them on Friday the 14th inst. The afternoon was a perfect success, all who were present enjoying themselves very much.

A would-be-polite young sophomore recently went out to tea. Observing that one of the ladies present bore a strong resemblance to his hostess, he hastened to forestall introduction by bowing sweetly and murmuring : "Mrs. C.'s sister, I prefer." Who knows what he meant to say?

Dr. F. L. Anderson, pastor of the second Baptist Church, Rochester, and son of Dr. Gelusha Anderson, Chicago University, led our devotional exercises Feb. 7. At the close of the service, in a brief address, he said that the world wants honest men ; men honest in the shop ; honest in the study ; honest in the class ; honest with themselves. His words touched life in its practical aspect and were much appreciated by all.

AN enthusiastic meeting of the Tennysonian Society was held on Friday evening, Jan. 17th, for the purpose of electing officers for the ensuing term, the ballot resulted as follows : President, A. W. Vining, '98 ; Vice-Pres., C. L. Brown, '99 ; Sec.-Treas., J. P. Schutt, '98 ; Councillors H. A. Ben Olicl, '98 ; J. A. Ferguson, '98 ; Editors of the Argosy, W. B. H. Teakles, '98, and H. W. Newman, '99.

The Rev. Geo. C. Lorimer, D.D., the famous pastor of the Tremont Temple Baptist Church, Boston, Massachusetts, has accepted the invitation extended to him in behalf of the University to preach the Baccalaureate sermon in May. Not only the members of the graduating classes, but also all friends of the University are to be congratulated that it has been possible to secure the services of a preacher of such eminence for this occasion.

THE Philosophical club of McMaster University was organized Jan. 9th. A large number have from the beginning manifested an interest in its purpose. One of the chief objects of the society is to make clear what some of the problems of philosophy are. It is desired that the students consider this organization as their own, then, it will prove the means of making the study of philosophy, not only less burdensome, but more attractive and beneficial. Meetings are held every other Thursday evening from seven to eight o'clock. The papers already presented, together with the discussions following, have been excellent. All success to the Philosophical Club!

A meeting of the Ladies' Literary League was held January the 20th in Moulton Chapel. The morning was devoted to Hawthorne. Mrs. Holman gave a most interesting talk on Hawthorne, his life, personal character, family and business relations, and his works. His writings were taken up and interpreted with such a sympathetic appreciation of the author's thought and comprehension of his genius that new light was thrown on many passages, obscure to the ordinary reader. The talk was supplemented by readings from Mrs. Hawthorne's letters by Miss Cohoon, '99, and a selection from *The Scarlet Letter* by Miss Eby, '97. Instrumentals were given by Miss Woolverton, '97 and Miss Whiteside, '98.

ON January 10th a meeting was held in the chapel for the nominations to office in the Literary and Scientific society for the spring term. Throughout the following week excitement ran high, culminating when the elections took place, resulting in the following ballot:—Pres., Mr. J. J. McNeill, '96; 1st Vice Pres., Mr. P. G. Mode, '97; 2nd Vice Pres., Miss M. E. Woolverton, '97; Sec.-Treas., Mr. A. M. Overholt, '97; Cor.-Sec., Mr. J. F. Vichert, '97. Councillors, Miss M. E. Burnette, '97, Miss N. Cohoon, '99, Mr. Welch, '99. Editors of "Student": Mr. I. G. Matthews, '97; assistant editors, Miss M. E. Dryden, '96, Mr. J. C. Sycamore, '96.

THE Theological Society of McMaster University recently elected the following officers for the ensuing term:—Pres., B. W. Merrill, B.A.; Vice-Pres., M. C. McLean; Sec.-Treas., C. J. Cameron, B. A. Members of the executive, J. J. Reeve, B. A., and W. S. McAlpine, B. A. With this new staff of officers the society has taken on a fresh lease of life and the executive committee is determined to make this one of the most aggressive and important societies in connection with the University. Subjects connected with Homiletics, Pastoral Theology and all

the different phases of pastoral life will be brought forward for discussion by the members of the society, and addresses will be delivered by distinguished speakers from the different city churches. Two very successful meetings have already been held which augur well for the future.

THE NATURAL SCIENCE CLUB:—An even more than usually interesting programme was presented at the February meeting of the Natural Science Club. Mr. A. G. Campbell, '97, in his summary of current scientific news drew attention to the recent investigations of underground temperatures, made by Prof. Agassiz, showing an increase of 1° of temperature for every 22" feet descent. The result of late studies of vegetable physiology and of malaria were also noted. Of most interest, in Mr. J. Schutt's resume of inorganic news, was the announcement of the discovery by Prof. Roetgen of Vienna, of a method of photographing through ordinarily opaque substances. Prof. Willmott made additional comments on several of these items. Mr. W. S. McAlpine, B. A. read a collection of articles on visible music, on the effects of various musical sounds on animals as proved experimentally, and on the phenomena of musical visions. Mr. H. H. Newman, '96, gave an instructive talk on Coleoptera, illustrated by specimens of his own collection. He discussed their characteristics, habits and habitats, and the best methods of securing and preserving the various species.

ON the afternoon of Monday, Feb. 10th, the Faculty and students of our University had the pleasure of listening to an address from Dr. J. M. Stifler, Professor of New Testament Exegesis in Crozier Theological Seminary. The Professor chose as the subject of his address: "You can't eat your cake and have it." During the course of what the Dr. was pleased to term "a few whimsical remarks," he called attention to the fact that if young men and young women expect to reap any reward in the future of this life they must toil and labor in the present. At the conclusion of his address Chancellor Wallace, in a few words, thanked Dr. Stifler for his visit and expressed the hope that this would not be the last time that McMaster University would have the privilege of welcoming him within her walls.

FRIDAY, January 24th, was a day looked forward to by *certain* McMaster men with feelings somewhat:—"I wish it were over, but I'm not afraid of them." That day is now looked back upon by *all* McMaster men with feelings such as "we are glad it is over and over as it is." But why all these feelings? Because that was the night of the inter-collegiate debate with Victoria. It is a well known fact, the knowledge of which is derived from experience, that a snow storm on such an occasion is a good omen. So it proved this year. The snow storm came and with it victory for the second year to McMaster. Through our limited accommodation we are indebted to our Victoria friends for the use of their commodious chapel. The programme was, we think, a credit to McMaster. The orchestra was present, rendering several selections in its usual pleasing style. Mr. W. S. McAlpine,

B. A., sang "Castles in the Air," in such a manner that he had to respond to an encore. Miss Hart, a well known friend of our college, entertained us with a recitation. Miss R. Boehmer from the Moulton college delighted us with her songs. After another recitation by Mr. Vichert, '97, the Glee Club sang a "Sailors Chorus." Then came the battle. The question was: Resolved that "Municipal ownership and working of monopolistic services is practicable for the city of Toronto and would be in the interests of said city." Victoria had the affirmative. It was held by Messrs. W. H. Graham, '96, and J. W. Baird, '97. The negative side was argued by Messrs. W. W. McMaster, B. A. and E. J. Stobo '96 Th. After both sides had concluded the Hon. R. Harcourt M. A., in a very happy and pleasing style summed up the debate, declaring amid applause the victory in favor of old McMaster.

CHANCELLOR Wallace presided at the afternoon meeting on the Day of Prayer for Colleges. All present knew that on the evening before in the prayer meetings of the Baptist churches of the city, and during the week in many churches and homes in various parts of Ontario and Quebec, prayer was offered on behalf of the University. This gave to the meeting a peculiar tenderness and solemnity. Many prayed, for the different departments of the University, Feller Institute and Samulcotta Seminary being remembered in earnest supplications. The fact that within a few days a number of the students of Moulton College had been converted was reported, and occasioned thanksgiving. Former students of the University, Woodstock College and Moulton College, who are now engaged in Foreign Missionary service, were named, and the blessing of God was asked upon them and their work. Letters were read from parents of students, graduates and others closely related in sympathy to the University, and their expressions of goodwill and appreciation of the work being done in the Hall were cheering and helpful. A telegram sent by the Rev. Thomas Trotter, B. A., from Wolfville, Nova Scotia, was greeted with hearty applause. The Rev. J. P. McEwen, on being called upon, responded in a brief address of sympathetic, earnest counsel. The meeting, from beginning to end, was one of gracious fellowship and spiritual uplifting.

FRIENDS of McMaster will be glad to learn that the interest in the meetings of the Fyfe Missionary Society continues unabated. In spite of the temptation, which the suspension of lectures for a whole day affords, to snatch a few free hours to oneself, the attendance at each and all of the meetings of the society has been very gratifying. The December meeting was full of interest. Mr. Churchill read a paper giving an excellent digest of the Missionary news of the world during the current year. Following this was an address by Mr. McAlpine on "The Holy Spirit's Presence and Power in the Lives of Believers," which was well calculated to open up the subject for the discussion which followed. During the progress of the meeting the Chancellor introduced a native of India, who after some years spent in study was about to return to India as an evangelist. In the course of his remarks he gave it as his conviction that no great progress could be made by missionaries in

India till the higher classes had been won for Christ. On Dec 12th, the annual public meeting of the Society was held in the Beverley St. Church, President Faimer occupying the chair. After the reading of the Secretary's Annual Report, addresses were given by Rev. Chas. Eaton and Superintendent McEwen. Mr. Eaton's words were stirring and full of enthusiasm. Mr. McEwen's address was very timely. He pointed out the great need for care and caution in receiving candidates for baptism; and deplored the tendency of the times to make large additions to church membership regardless of spiritual qualification. Our last Missionary day was spent in reviewing the christian activity and spiritual life in American colleges. To this end Mr. E. J. Stobo had prepared a very exhaustive report which he read before the Society. The report showed that Canadian colleges compared favorably with those in the States, nor could one help feeling that of all Canadian colleges, we had reason to rejoice that in regard to the spirituality of professors and students alike McMaster University stood second to none. DR. O. P. Gifford, of Delaware Ave. Baptist Church, Buffalo, will preach our annual sermon on April 12th.

THE Librarian acknowledges with thanks the receipt of the following new books for the library:—

From the Mathematical Society:—Joseph Edwards: *Elementary Treatise on the Differential Calculus*; from Harvard University: *Catalogue for 1895-96*; from Mr. Frank Sanderson, M.A.: *Mortality Experience of Canada Life Assurance Co., 1847-1893*; and *Life Assurance in Canada*. From the American Government: *Report of the Commissioner of Education, 1892-93*.

The following additions have been made by the University:—

W. Sanday: *Inspiration*; McMaster University Examination Papers, 1891-95; Henry Sweet: *A New English Grammar*; *An Anglo-Saxon Reader*; J. H. Muirhead: *The Elements of Ethics*; Edward Hall: *Volcanoes, Past and Present*; George G. Findlay: *The Epistles of Paul the Apostle*; J. B. Mozley: *Eight Lectures on Miracles*; R. G. Moulton: *Shakespeare as a Dramatic Artist*; Edward Caird: *The Evolution of Religion*, 2 vols.; George A. Smith: *The Book of Isaiah*, 2 vols.; Cunningham Geikie: *New Testament Hours (the Gospels)*; A. W. Verrall: *The 'Agamemnon' of Æschylus*; W. Y. Sellar: *The Roman Poets of the Republic*; *the Roman Poets of the Augustan Age (Virgil)*; *Horace and the Elegiac Poets*; Stopford A. Brooke: *The History of Early English Literature*; Edward Dowden: *Shakespeare, a Critical Study of his Mind and Art*; J. J. Lias: *Principles of Biblical Criticism*; F. J. A. Hart: *Prolegomena to Romans and Ephesians*; W. St. Chr'd. Boscawen: *The Bible and the Monuments*; Christoph Sigwart's *Logic*, trans. by Helen Dendy, 2 vols.; A. W. Pollard: *Chaucer*; T. R. Lounsbury: *Studies in Chaucer*, 3 vols.; S. Leathes: *The Law in the Prophets*; J. B. Lightfoot: *Notes on Epistles of St. Paul*; Muir and Morley: *Watts' Dictionary of Chemistry*; J. A. Symonds: *Studies of the Greek Poets*, 2 vols.; Willibald Beyschlag: *New Testament Theology*, 2 vols.; Ernst Von Meyer: *A History of Chemistry*.

MOULTON COLLEGE.

We have been greatly disappointed in the progress our rink has made this winter, although as partial compensation for its non-appearance we had a very pleasant afternoon's skating at one of our city rinks.

Miss Buchan entertained a number of her friends at an Afternoon Tea on Saturday, January 25th. Several of the students attended and spent a very pleasant afternoon, meeting a number of the young people of Bloor Street Church.

The musically inclined members of our school enjoyed hearing two excellent concerts lately, the Mendelssohn Choir and the Albani Concert. We had been looking forward to these entertainments for some time and our expectations were fully realized.

On the Day of Prayer for Colleges we had the privilege of hearing two excellent addresses. Mr. Weeks of Walmer Road led our morning meeting and Mr. Eaton of Bloor St. Church the evening. At the Chapel service Miss Dicklow read us a very kind message from our former principal Miss Fitch, showing us that she still remembers us and has the interests of the College at heart.

On Friday evening, Feb. 21st, a very interesting meeting of the Mission Circle was held. Miss Rogers, who returned from the foreign field last June, spoke to us on the manners and customs of the people of India, and gave very clear and impressive pictures of real life in that country, as she herself has seen it. At this same meeting a very interesting letter from Mrs. Stillwell was read, giving some of her first impressions of India.

The young ladies of M. L. C. all enjoyed the break in the general routine of every day life in the form of the At Home given by the Faculty on Friday, Feb. 14th. The spacious parlors were thrown open to a large number of guests. D'Alesandro's orchestra played at the rear of the main hall, and mingled their music pleasantly with the busy hum in the reception room. The decorations, which were much admired, were due to the efforts of Miss Hart and Mrs. Dignam.

One of the brightest and most pleasant evenings that we have spent this year, was on Saturday, Jan. 25th, when the boarders were given a sleighing party by Mr. Wright and his daughter Miss Josephine. The sleigh started at seven and for two hours we enjoyed the drive in the clear air, while we had ample opportunity to appreciate to the fullest extent the wonderful beauty of the frost work on the trees, which appeared in the electric light to sparkle with millions of diamonds. After this delightful drive, we returned to Mr. Wright's residence where we were entertained in the kindest manner by Mrs. Wright. This evening will long be remembered by our students as one of the pleasant events in their life at Moulton.

WOODSTOCK COLLEGE.

A SLIGHT VARIATION.

In the spring a young man's fancy lightly turns to thoughts of exams ;
Then beneath his midnight taper, he crams and crams and crams and crams.

(with apologies to Lord Tennyson)—B.

WE are sorry to announce the death of the only brother of our fellow student Mr. J. Atkins. We sincerely sympathize with him in his bereavement, and trust that what now seems so hard to bear, may in the end prove to be for the best.

THE same sympathy is extended to Mr. Hurlburt, who a few days ago lost his father. But a year ago his mother died, which casts a deeper shade over this last bereavement.

ONE of the teachers was enrolling a new boy. "Of what denomination are you?" said the man with the pen. "Well, our folks 'tends meetin' in the smoky hollow school house, three miles an' a half down the Cordroy road."

REV. Mr. Bone made his annual visit to the College on Feb. 13th. His intimate knowledge of men enables him to do a work that few others could perform, and renders his addresses exceedingly interesting. Mr. Bone has a style peculiar to himself but one highly appreciated by the College boys.

PROF. M. S. Clark's lecture on the celebrated French Novelist, Daudet, was both entertaining and edifying. Although most of us were unacquainted with the subject of the lecture we enjoyed this introduction and felt a desire for a better acquaintance with "the Dickens of France."

LA GRIPPE.—The students have had their yearly visitation of "La Grippe," and judging from the prevalence of coughs and colds, and the number of trays sent up to sick rooms its visit was not without effect. However, all have succeeded in weathering the gale, and the fourth year students are back at Latin prose again with their wonted vigor.

THE following officers were elected this month by the Philomathic Society. President, Mr. W. F. Spidell; Vice President, Mr. F. E. Brophy; Secretary, Mr. L. C. Stone; Curator, Mr. F. J. Wellwood; Marshal, Mr. J. P. McLennan; Critic, Mr. A. L. McCrimmon, M.A.

ON Thursday, Feb. 6th, a missionary meeting was held in the chapel room. Addresses were delivered on Foreign Missionary Work by Revs. A. P. McDiarmid and La Flamme. The result was a noticeable strengthening of the missionary vitality at the College.

A deep spiritual feeling characterized the gatherings at the College on the day of prayer. Rev. Joshua Roberts of Woodstock gave an address in the forenoon on "The need of a day of prayer for Colleges." In the afternoon Rev. Mr. Hutchinson of Brantford spoke, taking as his subject: "The Holy Spirit." Both addresses were good, and we believe had a permanent effect. Mr. John M. Whyte was also present and by his sweet songs cheered the hearts of the listeners. After tea, the regular College prayer meeting was held, which proved, indeed, to be one of special blessing and consecration.

WE have a good rink here, thanks to the faculty. Some of the ladies' men in the College, for we have a *few* of this genius here, are in a state of discontent at the absence of the fair sex from our rink. They have called a meeting, and have appointed a committee to wait on the Faculty for permission to invite the ladies to our rink. The committee are:—Messrs. LaKais, Phipps and Whittaker. It is said that Mr. McNeill, representing the Faculty, is in *heartly* support of the movement.

OUR hockey-team has more than sustained its reputation this season, and has, up to the present, borne the palm of victory over all opposing teams. The last match, a very interesting one, was with a London team which visited the College on Feb. 1st. Owing to soft weather, the match could not be played on our open-air rink, but took place in the town rink. The game was in every respect a friendly one, and was enjoyed by all the spectators, the score being 3 to 1 in favor of the college. The only accident was a cut from the puck received by one of the visitors.

CHANCELLOR O. C. S. WALLACE visited the College on Feb. 3rd. The students met in the chapel room in the afternoon, for the purpose of listening to the genial head of the University. The address of this gentleman held the attention of even the youngest boys. This we ascribe to the Chancellor's easy and sympathetic manner. There was one remark particularly, a student's axiom, which all that heard it are sure to remember. Never take for granted that you know anything, always prove to yourself that you really do know it. The Chancellor urged upon the students thoroughness in their work.