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## Editorial.

THE KNOX COLLEGE MONTHLY has now completed the second year of its existence, and its success may be said to be fairly established. It cannot be asserted that the editors have proved an exception to the general rule and made a fortune out of their venture, yet the year closes with a small balance on the right side. THE MONTHLY was not started as a financial undertaking, and its success cannot be measured by a monetary standard. That it has been appreciated by many readers, numbers of kind letters of congratulation testify; that it has proved beneficial to the students, is evident from the stimulus given to original essays, many of which have appeared in its

columns. We hope that from year to year students will avail themselves largely of the opportunity which THE MONTHLY affords of expressing their ideas and perfecting themselves in the art of composition.

In concluding our labours for the year we would express our sincere thanks to all who have assisted us in our work, whether by word of encouragement or in some more tangible form.

It is the intention of the Metaphysical and Literary Society to continue the publication of THE MONTHLY, and a strong staff have been appointed for next year, so that we can promise all our patrons a journal that will be increasingly interesting.

## Contributed and Selected Articles.

### A STUDY OF LONGFELLOW.

BY WM. L. H. ROWAND, B.A.

Two years ago Mr. H. W. Longfellow died. With his death passed away our most distinguished American poet. Yet he is not dead, for through his poetry we are to-day conscious of his gracious presence and his sweet humanity. We feel his warm heart beating in sympathy with a wayward world.

Previous to Longfellow's appearance there had been no very great man of letters in America. The country was new, opportunities for speculation were many, business was active; but since then there has been a great advance. Men like Longfellow and Emerson have arisen and stamped their individuality upon the country and increased its taste for literature.

Longfellow was a man whom circumstances combined to make a great literary man—and who will say that circumstances do not play an important part in the formation of every great man. He was derived from Puritan stock: hence his pure morality; he received a gentle breeding: hence his refined benevolent disposition; he received an excellent education, and spent the greater part of his life as a professor: hence his literary taste and wide knowledge.

He was not a man who felt strong passions—he pursued an even way through life. His nature was gentle, and the world's handling of him was gentle.

Davidson thus sums up the perfection of his character: "A man in

intellect and courage, yet without conceit or bravado; a woman in sensibility, yet without shrinking or weakness; a saint in purity of life and devotion of heart, yet without asceticism or religiosity; a knight errant in hatred of wrong and contempt of baseness, yet without self-righteousness or cynicism; a poet in thought and feeling, yet without jealousy or affectation; a scholar in tastes and habits, yet without aloofness or bookishness; a dutiful son, a loving husband, a judicious father, a trusty friend, a useful citizen, and an enthusiastic patriot—he united in his strong transparent humanity almost every virtue under heaven."

And the character of the man is that of the poet. We would not expect from such a man strong, impassioned utterance like that of a Whittier, we would rather expect him to be like the gentle Chibiabos, whom he describes as

"The best of all musicians,  
The sweetest of all singers."

The purity of his writings is in accordance with the purity of his nature. The artistic finish of his poetry, the excellence of his translations, the perfection of his sonnets, bespeak his perfect self-control. Many of his minor poems, and these are the ones which have chiefly earned him his fame, as "A Psalm of Life," "Footsteps of Angels," "The Reaper and the Flowers," show his nobleness of purpose and his matchless sympathy. When speaking of the flowers among the bearded grain, the children among

the aged whom death must take away,  
he says of Death that

"He gazed at the flowers with tearful eyes,  
He kissed their drooping leaves;  
It was for the Lord of Paradise,  
He bound them in his sheaves."

What could be more loving and more delicate! What sympathy with the wounded human heart! No wonder his poems were read with delight by all classes and especially by the lower. When Longfellow was in England he visited the Queen, and on taking his leave she said, "We shall not forget you. Why, all my servants read your poetry." And why? Because his poems reached their hearts, smoothed away their cares, and poured ointment on their wounded spirits.

When we compare Longfellow's poetry with that of other poets, we find that he stands somewhat by himself. He does not breathe the philosophic spirit of a Wordsworth or a Tennyson; he does not rise to the grandeur of Milton; he does not feel the passion of Byron; he has none of the creative genius of Shakespeare; but he has, what these have not in the same degree, a sympathy with humanity that amounts almost to an inspiration. He loves the aged, he loves the youth, he loves the little child. What could be more beautiful than the representation of his capture by the children in the library!—

"A sudden rush from the stairway,  
A sudden raid from the hall!  
By three doors left unguarded,  
They enter my castle wall!

"They climb up into my turret  
O'er the arms and back of my chair;  
If I try to escape they surround me;  
They seem to be everywhere.

"They almost devour me with kisses,  
Their arms about me entwine,  
Till I think of the Bishop of Bingen  
In his Mouse Tower on the Rhine!

\* \* \* \*

"I have you fast in my fortress,  
And will not let you depart,  
But put you down into the dungeon  
In the round tower of my heart."

Such a description of love, with the absence of all jarring elements which are so common in this world, warms many a cold heart, brings tears of joy to many eyes. Longfellow loved children and we love him for it. You see the same love in his description of the little curly-headed playful idol that is always into mischief:

"A little angel unaware,  
With face as round as is the moon;  
A royal guest with flaxen hair,  
Who, throned upon his lofty chair,  
Drums on the table with his spoon,  
Then drops it careless on the floor,  
To grasp at things unseen before."

It is this matchless sympathy of Longfellow which finds its way to the hearts of the people and makes him loved of all.

But when we pass to the characteristics which mark high-class poetry—spontaneity, intellect and imagination—we find he comes far short, and we are compelled to assign him a lower level than we accord to Byron or Wordsworth.

As to spontaneity he does not convey the idea in his writings that he had some great theme on which he must write, but rather the idea that he wished to write on something, and the themes were selected for that purpose. Longfellow searched literature and searched America for subjects on which to write. His friends suggested subjects to him, and ever ready to oblige them, he would write whether the theme were important or not. The story of *Evangeline* he got from Hawthorne, who received it indirectly from a French Canadian. He never was in Acadia, never knew the afflicted Acadians, but with the eye of an artist recognized the theme to be a fit one for his purpose. "*Evangeline*," we think, is Longfellow's best poem. Yet it is without strength of plot; but

is a series of pictures in the life of an Acadian maiden. It is a beautiful idyl. Here, as in his other poems, not the spontaneity of Longfellow, not some impelling purpose, not his intellect, but his imagination, art and love give this poem a high place in literature. The peculiar individuality of the man—for Longfellow was indeed a subjective poet—is stamped upon the poem, and it is his sympathy we feel as we read; we look on the cruel world as it is refracted through his individuality, and we admire with him "the affection that hopes and endures and is patient," "the beauty and strength of woman's devotion." If Longfellow's motive power had been stronger, if he had felt himself stirred by a mighty impulse to write on some theme, he would have dwelt more in the natural and sublime, and descended less to the fanciful.

Longfellow had excellent imagination. His description of the Acadian Settlement is excellent, although he never saw the place. "Hiawatha" was written without a personal acquaintance with Indian customs; yet it is very true, vivid, and life-like. His imagery is excellent. Whenever a thought came into his mind it called up some scene in nature. One critic says:—"Imagination was the ruling power of his mind. His thoughts were twin-born: the thought itself and its figurative semblance in the outer world. Thus through the quiet still waters of his soul each image floated double, swan and shadow." Here is an example, with also a tinge of genial humour: The old professor "loved solitude and silence and candle light and the deep midnight. 'For,' said he, 'if the morning hours are the wings of the day, I only fold them about me to sleep more sweetly, knowing that, at its other extremity, the day, like the fowls of the air, has an epicurean morsel—a parson's nose; and on this

oily midnight my spirit revels and is glad.'" The beautiful imagery which shines in Longfellow's verse, lends it a fascinating charm. It, however, partakes of Longfellow's nature. It seldom rises, and it sometimes falls. It sometimes rises to the sublime, and it sometimes descends to the fanciful. All Longfellow's writings are brilliant with imagery. He speaks of the music-book with its

"Rough-hewn, angular notes, like stones in  
the walls of a churchyard,  
Darkened and over-hung by the running vine  
of the verses."

He tells us that

"Many a daylight dawned and darkened,  
Many a night shook off the daylight  
As the pine shakes off the snowflakes  
From the midnight of its branches."

Again—

"To his ear there came a murmur  
As of waves upon a sea shore,  
As of far-off tumbling waters,  
As of winds among the pine trees."

Here is another example, in which Longfellow rises above his usual level. He sees in vision the afflicted tribes of Indians driven westward:

"Then a darker, drearier vision  
Passed before me, vague and cloud-like.  
I beheld our nations scattered,  
All forgetful of my counsels,  
Weakened, warring with each other;  
Saw the remnants of our people  
Sweeping westward, wild and woeful,  
Like the cloud-rack of a tempest,  
Like the withered leaves of autumn!"

To digress a little, this element of imagery is a very important one in all composition. It is very valuable in the hands of a preacher or public orator. Many sermons are bald, gloomy and theological. Accepting the dictum of Matthew Arnold that there is in every person an innate craving after the beautiful and orderly, it is no wonder that there is a growing feeling of restlessness with this bald mode of presenting truth.

Talmage says he thinks in metaphor; and this metaphorical style adds greatly to the charm of his preaching, although we think his metaphors a little flashy. Dr. Wm. Taylor has great power of illustration; but his illustrations, although very excellent, appear often a little laboured. Spurgeon has made illustration a study, and speaks as much in the concrete as it is possible. Beecher has a perfect mastery of illustration; the illustration seems to grow out of the thought which it illumines. Longfellow was a preacher who knew well how to clothe the truth and make it acceptable. The great eagerness with which his poems were read is an evidence of this.

Longfellow had a fine ear for the sounds of nature. He knew, as well as the musician, that "ideal world, whose language is not speech but song."

"Around him evermore the throng  
Of elves and sprites their dances whirled;  
The Strömkarl sang, the cataract hurled  
Its headlong waters from the height;  
And mingled in the wild delight  
The scream of sea-birds in their flight,  
The rumour of the forest trees,  
The plunge of the implacable seas,  
The tumult of the wind at night."

And although he played not on an instrument "in Cremona's workshop made," he played with the instrument of language so sweetly that he has charmed many a soul, and stolen away the cares from many a heart. Many happy hours have been whiled away listening to the cadences of his verse.

The politician, fretted with the intrigues of politics, hails with glee a respite from his labours in some quiet country seat, where nothing but the soft sounds of nature come into his ears—the ripple of water, the rustling of leaves, the hum of the bees, the chatter of the birds. How he delights in the tranquil evening, symbol

of peace, when the rosy sun sinks in the west, and the sounds of nature die away, and the dusky night settles over the scene, and the stars come out one by one, and the whippoorwill utters his lonely cry! He is alone in the presence of nature. He feels a thrill of awe and yet of joy. Longfellow has no interpretations of nature to make to you, he has no new view; but he brings you into the presence of nature and lets you feel its elevating influence. He takes you among "the murmuring pines and hemlocks;" he lets you see Mount Blomidon, and the mountains where "the sea-fogs pitched their tents and mists from the mighty Atlantic." He takes you to the

"Wondrous beautiful prairies,  
Billowy rays of grass ever rolling in shadow  
and sunshine,  
Bright with luxuriant clusters of roses and  
purple amorphas.  
Over them wander the buffalo herds, and the  
elk and the roebuck;  
Over them wander the wolves, and herds of  
riderless horses;  
Fires that blast and blight, and winds that  
are weary with travel;  
Over them wander the scattered tribes of  
Ishmael's children,  
Staining the desert with blood; and above  
their terrible war trails  
Circles and sails aloft, on pinions majestic,  
the vulture,  
Like the implacable soul of a chieftain  
slaughtered in battle,  
By invisible stairs ascending and scaling the  
heavens.  
Here and there rise smokes from the camps  
of these savage marauders;  
Here and there rise groves from the margins  
of swift-running rivers;  
And the grim, taciturn bear, the anchorite  
monk of the desert,  
Climbs down their dark ravines to dig for  
roots by the brook-side;  
And over all is the sky, the clear and crys-  
talline heaven,  
Like the protecting hand of God inverted  
above them."

He lets you see the great mysterious world, the things which God has created. You see the boundless prairies and the clear crystal waters;

you feel the soft sunshine and the fanning of the breeze ; you hear the susurrus of the pine trees and the sobbing of the waters. These are allowed to speak to you in their own language and tell their own story. In the heart of big cities, amid the turmoil of life, the weary merchant, the distracted politician, the worried preacher may take up Longfellow's poetry and feel the ineffable influence of nature, breathe its pure air and drink from it cool draughts of refreshing water.

Longfellow has indeed bequeathed to us a rich legacy. As we read the poetry we rise to the genius of the man who wrote. The mists which blind our eyes are swept away, and we see the mysteries of life as he saw them ; we look through his telescope and see the world as he saw it. Poets are indeed kind. They take the whole world into their companionship and tell them the burdens of their hearts. We thank Longfellow for his love and trust, and for his sweet conversations.

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### ARE SCHOLARSHIPS BENEFICIAL ?

AN article has already appeared in THE MONTHLY regarding scholarships ; and while agreeing for the most part with the position therein set forth, it may not be out of place to press the subject still further. It is in many respects a difficult question to deal with. To some, such sacred memories cluster around scholarships that it would almost be considered sacrilege even to attempt to call in question their usefulness in a college. But the time has come when all existing institutions must pass through the fiery ordeal of destructive criticism. The institutions of the past have been submitted one by one ; and while some have withstood the test, and come forth greatly improved, others have succumbed and passed into history. Even the doctrines and institutions of our holy religion have one by one been subjected to the trial. It need not, therefore, be a matter of surprise if the system of granting scholarships, or even their very existence in an educational institution, be called in question, or at least subjected to a severe criticism.

No doubt those who founded these scholarships had a laudable

purpose in view. Among the existing order of things, they beheld a lot of students toiling assiduously in endeavouring to climb the hill of academic fame and distinction. Many of them had mental capacities capable of grappling with the most difficult questions of the day ; but on account of pecuniary difficulties they were not able to compete with their more fortunate neighbours, who had all necessary means at their disposal, and on this account, perhaps, received a better preparatory training, which, in the struggle for academic honors, is of the greatest consequence. Such being the case, some philanthropically-minded persons thought that by establishing a system of scholarships, this uneven struggle would be greatly ameliorated.

Again, in the student world they saw some who were pursuing their course apparently without any definite aim. They were working, but not from any real love for their work. It was only when the dark shadows of an examination began to gather round them, and its grim forms to rise like phantoms in the not very distant future, that they began to exert themselves (we will not say

study; such a high idea is altogether out of the question). The friends of education saw that such a state of affairs was not conducive to true scholarship; and it was thought that if a system of scholarships were introduced there would be a strong inducement to more energetic study. Now, so far as we are aware, these are the only two objects to be gained in granting scholarships, viz., to help needy students, and to stimulate activity in study.

Such being the state of affairs, and such the ends for which scholarships were given, the question arises, does the granting of scholarships secure these ends? We do not wish to make any lengthened remarks in endeavouring to answer this question, but rather suggest a few thoughts on the subject. And we may also remark that since scholarships are given, we have no fault to find with the mode of their distribution. The present mode (having regard to our own college) is perhaps the best, to make the distribution as extensive as possible, and meet the ends for which they were given as far as possible.

But to return to the question, do scholarships secure their intended ends? We think that it is unquestionable they do not. And not only do they fail to secure their intended ends, but we believe that they are the means of doing a great amount of injury to the cause of true education and proper mental training.

It is a well-known fact that those who stand most in need of help do not generally obtain scholarships. Why it is so, we are not here prepared to say. But observation leads to this conclusion. Those who had the benefit of a good preparatory training are certainly in a better position to obtain scholarships than those who have to work their way through difficulties, and often discouragements; and for valid reasons were not able

to give themselves that preliminary training, which is necessary to brilliant success in subsequent study. There have been some exceptions to this rule, as to all others; but in looking over the past, we are driven to the conclusion that, practically, the giving of scholarships does not afford the intended assistance to students requiring help.

Again, as regards stimulating to deeper study and securing a proper mental training, their failure is still more marked. We do not say the scholarships are wholly responsible for the systematic cramming so prevalent in our colleges; but we have no hesitation in saying that they do nothing to remedy the evil; and in some instances at least, they rather encourage it. The student well knows that on the present mode of examination he requires only to get up the notes given in the class-room in order to obtain a scholarship. He does not need to investigate very seriously any of the great questions of Theology. But surely there is a far higher ideal of study than the mere committing of notes, valuable though they be. In Systematic Theology alone what vast fields are opened up for us; and surely, as true students, we should interest ourselves in investigating some of them, at least, more fully than our professor can possibly do in the class-room. Considering the extent of the field, it is wonderful how our professor takes us over it so minutely, and gives such a comprehensive view as he does. The same may be said of Apologetics. Our professor in that department cannot possibly do more than just open the door of each department and bid us look in. Now scholarships do nothing to encourage this fuller investigation; for to obtain one it is necessary to confine our attention only to the class-room notes. If, therefore, a student uses the library

freely for a fuller investigation of the work assigned him, it is evident that it is not the scholarship at the end of the session which induces him to do so, but his own love of study, which is the only worthy influence. While in college we ought to lay as broad and solid a foundation as possible: and indeed the Church expects us to do so, if we should judge from the number of text-books specified in the calendar. We maintain, therefore, that scholarships rather discourage true mental development, and so far prevent the student from acquiring that breadth of mental culture which is essential to success in after life.

We may now carry the matter a step further. Scholarships are not beneficial or desirable, inasmuch as they give a wrong impression to the community at large. The student who receives a scholarship is not necessarily the best. If he is a rapid penman, and possesses an active memory, his success is certain, although he may not possess in any large measure the higher qualities of a good thinker. Of course those who understand the working of these things are not much impressed; but the great mass of the people do judge a man by the stand he has taken in his examinations.

There is also a great deal of unfairness about this scholarship business. For example, the general proficiency is given to the student who receives the highest number of marks. But it is quite possible that the one who receives the next highest number may not receive a scholarship at all. Also in the field, the scholarship man has a decided advantage. How often have earnest and successful workers seen others pulled over their heads while conscious of their own superiority! and for no other reason than this, that the one received a scholarship, and the other did not. There is a manifest unfairness in this way of dealing with students, which is largely owing to the scholarship business.

But we argue further, that the system of granting scholarships is in its very nature destructive of a true spirit of loyalty to the cause of Christianity. It will not be questioned that the highest aim of a student on entering a Theological College to prepare himself for the ministry, should be the promotion of Christ's cause in the world. If he realizes in any measure his responsibility and duty in this matter; if he have the glory of humanity at heart, and the glory of Christ in view; what higher inducement, we ask, does he need to prompt him to study, and study so as to prepare himself as efficiently as possible for his great life work? The bringing in of a scholarship here is only to attract attention from this higher object, and fix it upon a lower; and encourage a method of getting up work which is not at all beneficial. It may be said that the scholarship should not cause him to lose sight of this higher motive. Very true, and probably in the majority of cases it does not. But if he has this higher end in view, of what use are the scholarships? Is not the avowed object of granting them to incite to more diligent study? But here is an infinitely higher object; and surely it will have more influence with every thoughtful and earnest-minded student, than all the scholarships which could possibly be given. Thus, on the whole, we believe that scholarships are not a real benefit to a college. Their use is more apparent than real. No true student requires a scholarship to stimulate him to study and prepare himself as efficiently as possible for the great work to which he is called. It may be asked here, what will we do with these scholarships? Shall we return them to the friends who gave them, and tell them that we have no need for them? Certainly not. The friends who gave them had the real good of the college at heart; and if they



should see that the good of the college, and consequently of the Church, could be better promoted by spending their money in some other way, we have not the least doubt but that they would cheerfully acquiesce in it. There is at least one course open, and which, *if at all feasible*, would do a great deal more for the thorough equipment of our college than the giving of scholarships. The value of the scholarships and prizes annually given is about \$1,600. Now this sum, along with what the Church already pays, would support a chair in Homiletics, which concerns our life work more than perhaps any of the other courses taught. It is painfully amusing to hear members of the graduating classes, just about to leave college and engage in the active work of the ministry, saying: we have a good supply of systematic Theology; have received a fair insight into the principles of interpretation; have been brought face to face with the leading questions of Apologetics; but we don't know how to preach. And need anyone wonder at that? Three months is a remarkably short period to obtain a proper knowledge of the principles of Homiletics, much less a practical drill in the art of sermonizing. We think, therefore, that for

the reasons given the granting of scholarships is not beneficial to the college; and that, instead of encouraging, they rather tend to discourage proper mental culture. Indeed, it is not very flattering to us as a body of students to think that after we have received a good substantial training in Arts, or in the college literary department, we need such things as scholarships to incite us to study. Nor is it very flattering to think that the Church, or individual members of the Church, consider us of such a cast of mind that we require a bait at the end of the line to tempt us to take hold. Were it not for the good and honest motives which prompted the donors, we should regard scholarships as a standing insult.

Our position then is, that a student who has entered upon the study of Theology from proper motives; who realizes, in some measure at least, the sacredness of his calling and the responsibility of the minister; who has the well-being of mankind and the glory of Christ in view, does not need any further stimulus; and that the money now spent in scholarships would be more profitably spent in some way, which would fit us better for the work of the ministry.

AEQUITAS.

## A PRIMEVAL FOREST.

BY R. C. TIBB, B.A.

This is the forest primeval. The murmuring  
pines and the hemlocks  
Bearded with moss, and in garments green,  
indistinct in the twilight,  
Stand like Druids of old, with voices sad  
and prophetic,  
Stand like harpers hoar with beards that  
rest on their bosoms.

Many hundreds of centuries before  
this "forest primeval" so graphically  
described by Longfellow, was in ex-  
istence the same

"deep-voiced neighbouring ocean  
Spake, and in accents disconsolate answered  
the wail of a forest"

which was, however, far different in its  
nature from that which now waves  
over the hills of Acadia. Around  
this same basin of Miras where the  
events narrated in "Evangeline"  
took place, there grew in what is  
known as the carboniferous period  
of our earth's history a forest, which in

beauty and variety, if not indeed in grandeur, far exceeded the forests of our own day. This forest becomes doubly interesting to us when we recognize in it indeed the primeval forest, the first in that noble line which has come down to us, whose modern representatives may perhaps be seen to best advantage in our own land.

Away back in the history of our earth there seems to have been a time when what is now our fair Dominion was a vast restless ocean. Where now we are charmed with a pleasing variety of hill and dale, of rocky upland and wide-sweeping prairie, there were then only huge billows, rolling ever onward, unrestrained by rocky shore or by icebound coast.

At a later period in the history, there are indications of a mighty convulsion of nature. Over how long a period it extended we cannot say, but its effect is plainly visible, for, as a final result, there was upheaved from the bed of the ocean that chain of mountains which crosses a great part of Canada from east to west. Here, then, was the basis of a continent in the appearance of this huge mass of the oldest and in many cases the hardest rock above the waters of the ocean. Down the sides of these mountains and through their numerous gorges, the torrents rushed in their newly formed channels. In their course these torrents became filled with sediment. As soon as they reached the quieter waters of the ocean this sank to the bottom. In this way there were formed first vast shallows around the river's mouth, and then low, marshy plains. As the mass of sediment accumulated, these plains became more extensive, till the torrents, to which originally they owed their formation, were no longer merely mountain torrents, but had become large rivers, whose waters rolled slowly onward towards the sea, through these low marshy plains.

Upon these plains vegetation at once sprang up, and here grew the luxuriant forests to which, as the first of which we have authentic record, we have applied the term of The Primeval Forests.

There are indications of the growth of trees of great size before the period we have chosen, but in the carboniferous period these forests seem to have attained their greatest magnificence. Nature, too, as if desirous of preserving a record of her most brilliant achievements in past ages, has given us perhaps a more perfect record of the appearance of this period than of any other. We shall choose a few brief extracts from this record, sufficient only to bring before us in outline the general appearance of this first great forest.

The climate was a very equable one. There seem to have been long periods of uninterrupted growth during which vegetation flourished to an extent which is beyond our powers of imagination. In our own land growth gradually ceases on the approach of winter. In this way are caused the dark rings which mark a year's growth in all our forest trees. But in the trees of the Carboniferous forests there are no such rings of growth, and hence we infer a climate of very little variation—an endless summer season.

The temperature of the period has been a matter of conjecture. It seems now to be the generally received opinion that it was not tropical in its nature, but perhaps not exceeding in heat the climate of Florida or the more southern states. Had it been a tropical climate it is difficult to explain the character of the records which have been so fully preserved for us. And the plants, which are so characteristic of that age, have now many representatives far into the temperate zones.

The atmosphere was heavily charged with moisture. The picture drawn

by some writers, of the period under consideration, represents the earth as being constantly overhung by dense heavy vapours, through which the rays of the sun struggled faintly. The earth was thus constantly enveloped in a dim twilight, broken only by the darkness of night. This perhaps is fanciful, but we may at least infer from the character of the vegetation the presence of an exceedingly humid atmosphere, little disturbed by violent storms, and frequently discharging itself in heavy rain upon the earth. In the Province of Nova Scotia these heavy rain-drops falling upon the soft, almost submerged, sandstone made impressions which are still to be seen when these rocks are laid bare.

In such a climate as this is, we naturally expect to find abundance of ferns and all kindred plants. But we are scarcely prepared for the magnitude and variety of those we see around us in this forest. The soft yielding soil is covered with them, literally crammed with them. So thick is the growth that progress through it would be almost impossible, and so bewildering is the variety that any attempt at classification and distinction would be a work of considerable difficulty. We can estimate perhaps by a comparison with those of our own day. In the continent of Europe there are at present 60 well defined species of ferns, but in this forest there are no less than 250 well-defined species. Amidst the perplexing variety, however, we are able to recognize some which are evidently near relatives of those in our own woods. The beautiful Maiden-Hair of our woods is here represented by one of immensesize, while the Lycopodium found clinging to our rocks or hillsides, has here a relative which would be a formidable rival to any of our largest species. The rare and beautiful Dicksonia, too, is represented

though not by so large a brother as the others. But these are as nothing amid the tangled mass struggling up towards the light, though they are interesting to us as old acquaintances.

From our position on the outskirts, for it would be impossible to enter, we can note only the most important trees in the dark, dense forest before us. And here among the trees we find the fern largely represented. Not only are these plants abundant among the mass of vegetation at our feet, but among the trees of the forest they play no inconspicuous part. Their stems rise before us often to a height of thirty or forty feet, bearing at the top a broad canopy of fronds or leaves. Some of these fronds are of enormous size, measuring four feet across, and from ten to twelve feet in length. They present a very pretty appearance, as they droop gracefully on every side from the summit of the tall slender stem. This stem also is seen to be marked very regularly by oval scars throughout its whole length. These are the scars left by the leaves as these fell from time to time from the stem and helped to increase the black mass of vegetable matter which covers the soil. The beautiful foliage of these tree ferns, somewhat beneath the foliage of the other trees, is not the least pleasing feature of this early forest.

But they are by no means the most numerous class of these forest trees. That place must be assigned to the huge trees whose tall straight stems rise around us often to a height of sixty or seventy feet. For the greater part of that distance they are perfectly free from branches and leaves, as indeed are most of the trees we see around us. But in this giant of the primeval forest, we see no resemblance to any of our modern trees. It belongs especially to this age.

It is known as the Seal Tree, from the seal like markings upon its trunk.

These also are the scars left by the fallen leaf-stalk. But we should recognize this stem at once. Not only is it very regularly marked by these leafscars, but it is beautifully fluted from bottom to top. It looks like a tall slender Grecian pillar supporting the dense covering of foliage as it rises up before us and around us. These are not only the most abundant but are also the largest trees of this forest. Many of their stems are four, some even five feet in diameter. We are not surprised, therefore, to find their roots extending for a great distance in the loose black soil. Sometimes they stretch out fourteen and sixteen feet on every hand. But we cannot help noticing how regularly these huge roots are branched: they first divide into two, then into four, then eight, and so on, with perfect regularity. These are perhaps the most durable of the trees of this time. In one of the central counties in England there may still be seen a small plot of ground of less than a quarter of an acre, on which seventy-three of the stumps of the Seal Tree may be seen, an indication at once of their durability and of their abundance.

But we turn to another tree scarcely less abundant, in whose gigantic proportions we seem to recognize some resemblance to a despised plant of our own day. It is the Calamite or Reed Tree, and as we look at it we are at once reminded of the despised Equisum or Horsetail, so common around our ponds and marshes.

The same hollow-jointed stems, with nodes and internodes, the same furrowed exterior, are here as in our own plant. But here the likeness seems to stop, for while our modern plant rarely exceeds a height of two feet with a thickness of an eighth of an inch, the specimen before us is a tree 30 feet in height and fully 2 feet in diameter. Like all the trees we have noticed, this one is deeply marked

with leaf-scars, but these are in circles around certain points of the stem.

The name of the reed tree seems well given, for it is seen to have a stem of little strength, consisting of a hard outer cylinder of woody tissue enclosing a large inner cylinder of soft tissue or pith.

But we turn from it to another. This is perhaps the most beautiful tree of this early forest.

Its stem rises tall, straight and unbranched, and is beautifully marked throughout with small diamond-shaped scars. These are so thick that they completely cover the stem, as they are seen to stretch in the form of a spiral round and round the tree, like a beautiful chain from bottom to top.

Their leaves appear familiar, yet we are inclined to smile when we compare the little shrub of our day they bring to our remembrance, with the noble tree before us, whose canopy of long needle-like leaves is at least 50 feet above our heads.

Yet, smile as we may, a closer examination proves that our first impression was a correct one, for the nearest relative of this beautiful tree now living, is the little Club-Moss, a plant which even in tropical climates now never exceeds 3 feet in height, and with us is found creeping along the ground.

Yet with all its natural beauty, with its wealth of magnificent ferns and mosses in the guise of trees, with its sculptured tree trunks rising in the dim religious twilight, like tall Ionic columns supporting the dark canopy of gracefully drooping foliage, with all this there is still a felt want in this gorgeous forest before us. We wander through one of our own forests, and if the eye is less charmed with its quiet beauty than it would be with the luxuriance of the primeval forest, yet the ear is everywhere delighted with the joyous song of the

birds, with the brisk chatter of the squirrel and the business-like chirrup of the little chipmunk, and with the myriad sounds of busy insect life, with which we are surrounded.

But in this beautiful primeval forest there is not a sound. All is still as the grave, and in the half light of the heavy oppressive atmosphere, the tall slender trunks bearing up the dense canopy of leaves, look weird and gloomy. A sense of loneliness comes over even the imaginary observer, when he reflects that through all these forests, extending for thousands of miles, there roams not a single animal, nor do they ever echo to the song of the bird, rarely, if ever to the hum of the insect. Birds were there unknown, insects almost unknown, while such land animals as were then in existence, were found always by the sides of the large rivers or near the ocean.

So much we extract from the records which in her own immense note-book Nature has kept for us. Naturally we wish to know more of these records. How have they been preserved during these long ages of changes, and where are they to be found?

We find them in many places over the earth's surface, but perhaps as perfectly kept in Nova Scotia as in any other country.

Around this basin of Minas, overshadowed by Longfellow's "Forest Primeval" are the records of many of the ferns we have been discussing. Farther to the north, across the mountains, is to be seen the famous "South Joggins" Section. Here the record book reaches a thickness of more than 14,000 feet and is more than 7 miles in length. In it there are to be counted 166 distinct leaves or layers; 90 of these are gray or reddish in color, being formed of shale or sand-stone, the remaining 76 are formed of coal.

Upon the gray pages, the record is most clearly written, upon the black the characters can for the most part be distinguished only with the aid of the microscope. Through the red pages there often rise the upright trunks of the Seal Tree, whose roots are fast in the shale below. Here, too, we often meet with the erect Reed Tree, whose soft central pith has been replaced by sand, while the hard outer shell remained and has become a thin coating of shining coal, enclosing a solid cylinder of hard sand-stone.

Other trees have fallen and are crushed flat, pressed to a mere fraction of an inch, yet still retaining the markings we noticed upon the stems. The markings were especially upon the bark, and as this part is always best preserved we can often tell at a glance what the tree was which now lies before us in coal.

But though the records are clearer in either of the others than in the black layers or leaves, yet these interest us most, for in them we have the remains of those luxuriant forests of Fern, Seal, and Reed trees which were a short time ago the objects of our admiration.

How have these layers of coal been found? what is the process by which they have been interleaved as we see them here?

Upon this point there is a difference of opinion. Some suppose these layers have been deposited at the bottom of vast inland seas or lakes. The ranges of mountains upheaved from the bed of the ocean enclosed vast inland seas. Into these large rivers, constantly fed by the heavy rains of the period, emptied their waters. At certain periods of indefinite length these rivers and their tributaries were unusually high, overflowing their accustomed channels and sweeping away in their course large portions of the forests upon their banks. This debris, being thoroughly soaked with

water, when it reached the quieter waters of the lake sank at once to the bottom. Thus a layer of vegetable matter more or less thick was formed, which on the cessation of the flood was soon covered over with the ordinary sand and sediment brought down by the rivers in their quieter periods.

But this fails to account for the upright trees which we have noticed, which are evidently standing where they grew.

Another theory somewhat similar is, that immense rafts of timber were formed high up the rivers and were carried by them down to the sea, and there deposited and covered with sand and sediment, as in the former instance. But this is open to the same objection, and moreover would scarcely be sufficient to explain the immense extension of these coal deposits.

While each of these may have contributed to the formation of these dark layers yet a third explanation of these coal-beds now meets with most general support.

These forests grew upon vast marshes, extending for hundreds of miles along the course and around the mouth of the river. Vegetation was then rapid in growth, and as rapid in decay. The continuous decay of the smaller vegetation thickly covering the ground, together with the falling leaves and branches of the trees, constantly added to the black mass of vegetable matter covering the soil, which in a short time increased to a considerable thickness.

Such accumulation, we may mention in passing, is now going on in the Great Dismal Swamp in Virginia, where the black vegetable matter has reached many feet in thickness. Were the circumstances of climate and location favourable we might expect a formation of coal there also.

At long intervals the periods of luxuriant growth we have noticed,

seem to have been interrupted and there are indications that the waters of the sea again asserted their dominion over these plains.

This is explained by supposing a period of subsidence, during which these gradually sank below the level of the ocean. Thus the layer of vegetable matter, together with the forests then growing, were submerged, and gradually covered with sand and sediment by the waters of the sea. If we suppose this sinking of the land was gradual we can readily account for the presence of the erect trees in the overlying sandstone, for even now when a river has overflowed its banks we frequently see reeds and marsh plants half buried in sand and mud and yet growing. These trees moreover would not have the river current to contend with, so were even more favourably situated. The great pressure of water and overlying sediment, together with the exclusion of all atmospheric agency, completed the change of this dark vegetable mass into the various grades of coal.

So we account for two of the 166 leaves of this immense record book. The remaining ones are very similar in their formation.

Should this sinking at any stage be arrested, these vast plains would again soon form and be speedily covered with as rank a vegetation as before, then would succeed a period of accumulation of vegetable matter, augmented doubtless by debris brought down from the mountain forests.

A second period of cessation of growth or a period of depression occurring, two more leaves would be added to the record.

Glancing back once more through the long ages at the dark lonely forest we have left, and looking at it with the keen business eye of our century, we see that, though very beautiful in outward appearance, for practical purposes, even for fuel, it

would be almost useless. And yet it is exceedingly interesting to reflect that after having been subjected to the course of preparation we have indicated, and hidden away for centuries for us, we are to day cheered by the heat of this same primeval forest;

and when in the evening we place a lump of coal in the grate our thoughts go back not simply to the dark mines from which it was taken, but farther, to the dark forest of beautiful trees, the Seal, the Reed, the Scale or the Fern trees from which it was formed.

## EXERCISE AND TRAINING.

BY JOHN FERGUSON, B.A., M.B., L.R.C.P.

It is not my intention to go into a lengthy discourse on the whole question of physical education; but rather to point out a few things that are of real moment to the young man while he is a student.

All sound-minded persons admit the value of exercise. Without this, in some form or other, life would be almost a blank. Our health would fail; and with this failure, our capacity for useful work of every kind would suffer very materially. The child delights in movements. It is hardly ever still while awake. At one time it is tossing its head from side to side; at another it is holding its foot in both hands with such firmness as if its very existence depended upon the action.

These actions of the child, however, have no fixed purpose. They simply exercise the body, but they are not training the muscles to perform any definite set of actions. By and by the element of training enters more and more largely into the various movements of the body, as the age of the child increases, until finally it forms the important part of many of the actions which fill in the circle of the day.

In mature years exercise should not be of that random kind met with in childhood; but should be calculated to accomplish a definite purpose, and persevered in until that purpose

is attained. If the arms are weak and imperfectly developed, the exercise should be of such a character as would best increase their growth and strength; while, if the chest be small and contracted, the chosen movements ought to cause its expansion.

The term exercise is applied physiologically to the functional activity evoked in any organ or part of the body by an appropriate stimulus. Popularly, however, by exercise is understood the movements of the body which are effected by the contraction of the voluntary muscles. Through these movements there is a secondary and not less important effect on circulation, secretion, and the nervous system. Here we see that the true object of exercise is to stimulate some organ or part of the body into healthy physiological action; and when it is pushed beyond this, so as to produce well-marked fatigue, disease, and not health, is likely to be the result, and especially if this fatigue be often repeated and maintained over a lengthened period of time.

Much attention has recently been paid to what may be called fatigue diseases. Work results in fatigue, and fatigue is a regular and constantly recurring symptom experienced by us all. As our whole life is made up of a series of vibrations—periods of tension alternating with periods of

relaxation—therefore periods of functional activity alternate with periods of repose, during which the waste caused by the exercise of function is repaired. Fatigue occurs directly we attempt to alter the rhythm of our vital vibrations by prolonging the periods of tension at the expense of the periods of relaxation. Fatigue may be local or general, acute or chronic.

Such are the teachings of Prof. George Vivian Poore, a most distinguished physician of University College, London. Let us now hear what Charles H. Ralfe, another of Britain's most practical physicians, has to say. Acute forms of local or general fatigue are usually recovered from without leaving traces of injurious effects behind them. When, however, this fatigue is frequently induced, it is a common cause of many of those chronic maladies which can only be recovered from by great care and a protracted period of repose. It must never be forgotten that fatigue, in all its forms, is preceded by impaired nutrition, and this impairment of nutrition must be recovered from before functional activity can be restored to its pristine vigor. Persons should be careful to avoid fatiguing themselves, for one day of over-strain has to be followed by several days of either rest or inefficient work.

To these pointed opinions we may add those of Prof. Parkes, of the Army Medical School at Netley. He cautions, in very strong language, against undue violence in sports. If a young man engages in a match game whose muscles are not well developed by a process of thorough training, those immediately connected with the function of respiration begin speedily to fail, and breathlessness comes on. When the respiratory muscles fatigue during severe exertion, the blood, as a consequence, stagnates in the lungs, and the right side of the

heart becomes gorged and distended with blood. This leads of course to an imperfect oxygenation of the blood, which is loaded with waste matter, produced by the violent efforts that are being made. In this way the system is fed on impure blood, as a direct result of undue exertion. Nor must the fact be forgotten that where the severe exercise is undertaken after a period of rest, the same blocking of the systemic arteries takes place that has just been pointed out as taking place in the lungs. So when violent exercise is engaged in, without proper training, instead of a beneficial result accruing, evils follow, some of which are speedily fatal, while others cause permanent disability.

It is not in the sport itself, however, that the great evil lies; but in the erratic manner in which young men engage in it. Caution is all the more needed, as there is a strong tendency to rush from a sedentary mode of life to one of active or violent exertion. It is a common thing to hear of some one who has been engaged in quiet literary work for months, starting off for a mountain tour, or playing a match game. Is it any wonder that after such sports we hear it said that instead of strength there is weakness, instead of vigour exhaustion; that the appetite is gone, the nights are sleepless, the limbs ache, and the spirits are jaded?

From a careful perusal of the writings of Roberts and Street, two very practical surgeons, who have studied school hygiene very fully, we gather that the extension of violent athletic sports into our schools and colleges is greatly to be regretted. It is not only the evil caused by the struggle of the day, but the strain of preparation carried on for weeks before hand. Again, far too many of these matches are played by the same persons, whereby the mischief is made doubly telling.



Benjamin Ward Richardson, one of London's most eminent physicians, in a work of his on "Preventive Medicine," speaks in the strongest possible language against such practices as a young man studying hard all day and then going out to drill till midnight, or throwing aside his books on Saturday at noon, after a close week's study, to play a keen game of football, without a previous training of the body to the point necessary to endure such sudden demands. In his long and varied experience he has seen more young men lose their health from engaging foolishly in these sports, than from the diligent and faithful discharge of their regular avocations. He is right.

While these injudicious forms of sport have been condemned, too strong terms cannot be used to uphold all useful forms of healthy exercise. The effect of well-chosen exercise is very beneficial. In the first place, it increases the breathing, and the amount of air taken into the lungs, and the blood is thus very much better purified. In the second place, the force and frequency of the heart's action are increased. In this way a greater amount of blood is sent to all the organs of the body. Here it is seen that regular exercise, used as a training, purifies the blood, and causes it to circulate more freely through all parts. It is not until this course has been followed for considerable time that any form of match game should be undertaken. Now, although after a proper period of training a severe game or athletic contest may be ventured upon, yet to the student these are neither necessary nor desirable. He cannot afford to give too much of his time to the mere cultivation of physique, and when he succeeds in getting himself into good physical condition his great care ought to be to remain so. But the very tendency of

violent and prolonged exertion is to undo all the good that may have come from his former careful attention to his physical condition previous to the day of exhibition. This is very much like building up that one may pull down.

*The Lancet*, the leading medical journal for Britain, and the *New York Medical Record*, the leading medical organ of America, have recently spoken with no uncertain voice on the evils of violent sports among students. The latter journal, after commenting on the address of President Elliott, of Harvard, in which football is forbidden among the students until it is modified, says:—"It is a perversion of the true end of manly sports to make them intrinsically difficult and within the reach of but a vigorous few. In most games of football, the *person*, and not the ball, is made the point of attack, and the rules are therefore radically defective, looked upon from the point of view which we, as conservers of health, must take." Now listen to *The Lancet*: "Insurance companies are cancelling the policies, refusing to renew or take fresh risks, on those who play at football, as it is now played. One of the most painful features of the game is the fact that so many of the injuries sustained in playing matches, when not immediately fatal, often incapacitate the player for life, and render him a burden on his relatives. We confess we can see nothing manly in incurring this risk."

The question in all its aspects is not by any means exhausted; but I must not trespass too far upon the space of the KNOX COLLEGE MONTHLY, and simply hope that the facts just given may assist every one in coming to a definite conclusion whether he should, or should not, play severe match games while he is a student with a high aim in life before him, as I trust every young man has.

## College Notes.

THE annual meeting of the *Metaphysical and Literary Society* was held on the 7th ult., when the prizes were awarded, and the officers for the next season elected.

*Prizemen*.—Public Speaking, 1st prize G. E. Freeman; 2nd J. S. Mackay, M.A. Essay Writing, 1st J. C. Smith, B.A.; 2nd J. A. Jaffary, B.A. Secular Reading, 1st A. Manson; 2nd W. S. McTavish; Sacred Reading, 1st A. Hamilton; 2nd H. C. Howard.

*Officers*.—President, J. C. Smith, B.A.; 1st Vice-President, R. McNair; 2nd Vice-President, A. Blair, B.A.; Critic, John Mackay, B.A.; Recording Secretary, J. L. Campbell, B.A.; Corresponding Secretary, R. C. Tibb, B.A.; Treasurer, J. Hamilton, B.A.; Secretary of Committees, S. S. Craig; Curator, A. Patterson; Councilors, J. B. McLaren, D. McKenzie, G. A. Francis.

*Editors of The Monthly*.—J. C. Smith, B.A., W. L. H. Rowand, B.A., A. Blair, B.A., J. L. Campbell, B.A., J. A. Jaffary, B.A., R. Haddow, B.A.; Business Manager, John Mackay, B.A.; Assistant Business Manager and Treasurer, J. McGillivray.

The different reports proved the society to be in a very flourishing condition. The meeting closed with a spicy valedictory from the retiring 1st Vice-President.

The senate has re-appointed Mr. J. C. Smith, B.A., Tutor in Latin, and appointed Mr. Wm. Farquharson, B.A., Tutor in Greek.

### CLOSING EXERCISES.

The purely academical closing of the College took place on Wednesday afternoon, when a large number of

ministers were present besides Principal Sheraton of Wycliffe College, and President Castle of McMaster Hall, and President Wilson of University College. Principal Caven presided, who, after referring in a happy strain to the success of the College during the last session, and to its future prospects, announced the results of the examinations.

Diplomas were handed to the following gentlemen: John Campbell, G. E. Freeman, A. Hamilton, W. S. McTavish, J. S. Mackay, M.A., T. Nixon, A. Urquhart.

### SCHOLARSHIPS AND PRIZES.

*First Year*.—Bayne Scholarship, \$50, on entering Theology, Wm. Farquharson, B.A.; James McLaren Scholarship, \$60, General Proficiency, Wm. Farquharson, B.A.; Alexander Scholarship (I.), \$50, Systematic Theology, John McKay, B.A.; Goldie Scholarship, \$50, Exegetics, S. S. Craig and A. McD. Haig, B.A.; Gillies Scholarship (I.), \$40, Church History, A. U. Campbell, B.A.; Dunbar Scholarship, \$50, Apologetics, J. L. Campbell, B.A., and R. Haddow, B.A.; Gillies Scholarship (II.), \$40, Biblical Criticism, J. L. Campbell, B.A., and R. C. Tibb, B.A.; Hamilton Scholarship, \$40, best average, R. Haddow, B.A., and A. H. Drumm.

*Second Year*.—J. A. Cameron Scholarship, \$60, General Proficiency, J. M. Gardiner; Knox Church, Toronto, Scholarship (I.), \$60, Systematic Theology, J. C. Smith, B.A.; Knox Church, Toronto, Scholarship (II.), \$60, Exegetics, W. A. Duncan, M.A.; Heron Scholarship, \$40, Church History, W. L. H. Rowand, B.A.; Alexander Scholarship (II.), \$50, best

average, H. C. Howard; Loghrin Scholarship, \$50, Apologetics, A. Blair, B.A.

*Third Year.*—Bonar-Burns Scholarship, \$80, General Proficiency, J. S. MacKay, M.A.; Fisher Scholarship (I.), \$60, Systematic Theology, J. Campbell; Fisher Scholarship (II.), \$60, Exegetics, G. E. Freeman; Torrance Scholarship, \$50, best average, A. Hamilton; Boyd Scholarship, \$40, Biblical History, Thomas Nixon.

*Second and Third Year Combined.*—Central Church, Hamilton, Scholarship, \$60, Church Government, W. S. McTavish; Cheyne Scholarship, \$40, Pastoral Theology, W. M. Fleming; Smith Scholarship, \$50, Essay on the Love of God, John Campbell; Brydon Prize, \$30, special examination, Calvinism, J. Campbell.

*First, Second, and Third Year Combined.*—Clarke Prize (I.), Lange's Commentary, New Testament, Greek, A. Hamilton; Clarke Prize (II.), Lange's Commentary, Old Testament, Hebrew, J. S. MacKay, M.A.; Gaelic Scholarship, \$40, Duncan McColl.

The Prince of Wales' Prize, \$60, is held this year as last by J. A. Jaffary, B.A.

#### FIRST IN DIFFERENT CLASSES.

The following stood first in the classes of the several years:—

*First Year.*—Systematic Theology, John McKay, B.A.; Exegetics, W. Farquharson, B.A.; Apologetics, W. Farquharson, B.A.; Church History, A. U. Campbell; Biblical Criticism, W. Farquharson; Biblical History, W. Farquharson, B.A., and R. C. Tibb, B.A.

*Second Year.*—Systematic Theology, J. M. Gardiner; Exegetics, W. A. Duncan, M.A.; Apologetics, J. M. Gardiner, and W. A. Duncan, M.A.; Church History, J. M. Gardiner; Church Government, J. M. Gardiner; Pastoral Theology, J. M. Gardiner.

*Third Year.*—Systematic Theology, John Campbell; Exegetics, John S. MacKay, M.A.; Church Government, John S. MacKay, M.A.; Pastoral Theology, John S. MacKay, M.A., and W. S. McTavish; Biblical History, John S. MacKay, M.A.

Literary Department, General Proficiency, D. A. McLean.

The degree of Bachelor in Divinity was conferred on Revds. John Gibson, M.A., and W. G. Wallace, M.A.; both of whom took a high percentage in our exceptionally severe examination.

In the evening the public exercises connected with the closing were held in St. James Square Presbyterian Church. There was a large attendance including nearly all the ministers of the Presbyterian Churches in the City, and a number from a distance. The Glee Club under the leadership of Mr. Collins, sang several selections. The graduating class sat immediately in front of the platform.

After devotional exercises, Dr. Caven addressed the graduating class: He said that they had arrived at a very important portion of their career. Some had finished their college labours, while others had yet much more to accomplish. It was a critical time, both in their personal history and in their spiritual history. It was natural that they should look both backwards and forwards, over their past career and future prospects. The friendships which they had formed while at college, and the progress they had made, would always be invaluable to them. He wished to address a few simple words to them on their future prospects. He had said that they might naturally look backwards, but they would also forwards. As young men they doubtless had great hopes for their future. If their life was to have any pleasure Christian work should be their joy. It was of the utmost importance that

there should be a new consecration of themselves there. He would impress upon them the necessity of a firm belief in the personality of Jesus Christ. Their preaching should be simply Jesus Christ and Him crucified. The whole Christian religion was centred in the person of the Redeemer, and if they neglected to preach Him properly they neglected their whole duty. There was no preaching worth anything except the preaching of Christ. Their sermons might possess a great deal of information, they might be brilliant from a literary point of view, they might be strictly in accordance with the principles of morality, but if they failed to have Christ in them they were worth nothing. The greatest work that a man could undertake was the Christian ministry. What work was there to be compared to it? He did not overlook the fact that all work was God's, that human society was His, but he believed that the preaching of Christ was far above any other kind of labour. They would therefore feel that there was no position in life that could allure them away from the ministry. When they left College they would still have to continue studying; if they did not, their ministry would be a failure. If they did not study after they were ordained all the advantages gained while they were in College would be lost. He believed that they should study sciences as well as theology. They had a perfect right to do so, but they should make all their studies centre round the Bible. Man was made for eternity, and his knowledge should not be narrow. Science lost all its dignity except when accepted in connection with the Scriptures and the revelations of God. He hoped that their studies would be successful, that their Christian work would not be in vain, and that when their labour was finished and they were called away

they would bring many sheaves with them to the glory of their Father in Heaven.

Mr. W. S. McTavish then read a valedictory. After alluding to the mingled feelings of the graduating class, Mr. McTavish went on to say:—But while the graduating class have great reason to be anxious in regard to their own welfare, yet no member of it would be so "concentrated all in self" as to be unmindful of those who must, if spared, experience for some time yet, the vicissitudes of College Life, for have we not all found that one of the best means of strengthening ourselves for any conflict is to endeavour to encourage others?

The writer of the "Schonberg Cotta Family" truly says:—

"Is thy cruse of comfort failing? rise and share it with another  
And through all the years of famine it shall serve thee and thy brother."

Is thy heart a living power? self entwined,  
its strength sinks low.

It can only live in loving, and by serving,  
love will grow.

Acting upon this principle, therefore, the graduating class through a representative, embrace this opportunity of saying a few words regarding *College Culture in its relation to the practical work of life*.

One great aim in a college training should be to make us fit for the great duties which devolve upon the Christian ministry, but some one has said that "many a young man is so excessively cultivated, as to be good for nothing but to be kept in a show case as a specimen of what the most approved system of education can do."

It is true that the course of study outlined for us by our senate, is calculated to make us very useful and successful in our work.

Yet, there is, after all, danger of entering into those studies with such an object in view that much of

their practical value may be lost to the student, because, for the sake of winning a bursary in that department, he may commit to memory a whole body of Systematic Theology, and yet be ignorant of how to turn that knowledge to practical account. Again, a student may lay up in the storehouse of his memory many facts given under the head of Apologetics, and yet, if a sceptic were to state an objection to natural or revealed religion in a manner differing from the usual mode of stating it, the student would be totally at sea, not because there was anything defective in the manner in which the subject had been taught, but because he had been too indolent to examine the subject for himself, and view it in its various aspects. The same may be said of Exegetics.

Emerson in speaking upon British culture says, "England is filled with a great select crowd of thorough-bred Grecians who point the pens and prune the orations of its orators and writers, but who, unless of impulsive nature, are indisposed from writing, or speaking by the fulness of their minds, and the severity of their tastes."

Such, however, is not the kind of culture we should aim at, and such is not what our senate aim at giving us, yet, it is possible for us to so abuse the course which they have prescribed, that we may graduate from college, and still be practically unprepared for the great and responsible duties devolving upon us. If it be true that books cannot teach the use of books, it is equally certain that knowledge alone cannot teach us to apply knowledge.

What we should aim at during our college course should be to cultivate those habits which will not only enable us to criticise, and compare the views of others, but which will also enable us to think deeply and logically, and to express our own opinions clearly and intelligently. We should also

aim at securing that culture which will qualify us for being effective speakers in the pulpit, and on the platform, and, withal, we should cultivate that deep and earnest piety which will fit us, however unworthy in ourselves, for being Heaven's ambassadors.

How then may we cultivate those faculties which shall qualify us for the practical work of our vocation?

I. In the first place how should the intellect be trained:

(a) Not by *extensive*, but by *careful* reading.

The student must give his whole attention to whatever he reads. Having learned something of the author's character, ability, and circumstances, he must endeavor for the time being, to forget his own personal identity, and to place himself in the author's position, and thus master his thoughts, and sentiments. To illustrate: Dante on one occasion went to see a procession, and, while he waited for its appearance, he entered a book-stall, and soon was so absorbed in his author that he was quite oblivious as to the flight of time, and did not stir till he had finished the book, and by this time the procession had passed by him. This is an example of absorption in a work.

True, our friend may raise his eyebrows in astonishment, when in answer to his inquiry, we tell him we have not read a certain work; but we must be content to bear such searching looks, for we will find ourselves advantaged by reading, in this careful manner, a few of the standard authors, rather than by getting a mere smattering of the ideas of the many authors whose books are clamouring for our attention. The man who has read and mastered Hodge's "Systematic Theology" has a much more thorough knowledge of the body of divinity than the one who has read in a cursory manner the writings of Dick, Edwards, Turretin, Watson, Thornwell, and

many others whose names might be mentioned.

We admit that there are times when the mind grows weary, and it refuses to endure such a continuous strain; we admit that there are many articles in newspapers and magazines which ought to be read, and, as we have a multiplicity of duties to attend to, we cannot read these articles at all unless we read them hastily. Then, by all means let us relieve the mind, and let us gather information by reading papers, and reading them hurriedly too, if need be, but let us also bear in mind, that if we wish to develop and strengthen the intellect, and increase our stock of information, we must study in the manner indicated.

(b) Again in order to be successful we must not only *read* carefully but we must *think* and *meditate* carefully. We live in an age of unusual activity. We here the shriek of the steam-whistle, the thundering of the locomotive, the buzz of machinery, and the clanking of the printing press. Books are multiplying rapidly. Scores of them are completed every day—some trashy, some excellent, and worthy of a perusal. But there are times when we must turn aside from all these, and give ourselves up to silent thought, and meditation. Were a man to devote all his time to reading and none to meditation he would soon become

“A bookful block-head ignorantly read,  
With loads of learned lumber in his head.”

II. But besides training the *intellect* for practical work we must not forget the *faculty of speech*. The subject of Elocution is worthy of much attention. Were there no other advantage gained than the physical, such as the strengthening of the lungs the expansion of the chest, the ease, and dignity of delivery, the subject would be worthy of careful study. But more is acquired. Much intellectual and even moral progress is made,

and the minister is thus enabled to serve up the golden apples of divine truth in baskets of silver. It is unfortunate that it should be otherwise—unfortunate that Andrew Fuller should be compelled to say of young preachers, “Oh the holiness of their living and the painfulness of their preaching”—unfortunate that men possessing otherwise exceptional qualifications, should be comparative failures on account of neglecting this important study.

We are glad to know that our senate are taking such an active interest in the Elocutionary training of students; still we deplore the fact that the limited means at their disposal prevent them from doing more in that direction. The course of lectures given in this department, is by all means too limited; besides, it gives no opportunity for individual instruction, and practice; but this is unavoidable owing to the present financial condition of the College. We trust, however, that this evil may soon be remedied, but meanwhile, every advantage should be taken of opportunities for elocutionary training which are afforded by the various societies among the students. The work of the Literary Society, when heartily entered upon, gives abundant scope for the exercises of reading, writing, and speaking. But it is much to be regretted that when some gentlemen find their names upon the programme for a certain meeting, they so frequently repair to the secretary, and request that some other names be substituted. Students would reap very much benefit, if from the very commencement of their course, they discharged whatever duties were assigned them, and even offered to speak when volunteers were required. What though the criticisms be severe, they are generally just. What though the critic holds the mirror up to nature, let us look into it, and see

ourselves as others see us, and, thus, we may be enabled to overcome that awkwardness, and angularity which too frequently characterize our actions, and which too often mar the delivery of what would otherwise be a pleasing and profitable address.

III. The third great matter that deserves to be aimed at is the cultivation of the heart—the moral nature. If we are to be ensamples to the flock in purity, and piety, we must endeavor to live in the enjoyment of the highest Christian perfection. The associations at college may be made conducive to the enjoyment of the highest and grandest experience. But have we not sometimes found, that even when pursuing the noblest and purest theological studies, we were often content with a mere secular knowledge of the matter in hand? Do we not often fail to realize the sublimity and grandeur of a passage under consideration? Have we not sometimes found that our hearts did not burn within us, even when there was revealed to us the beauty of some statement which before seemed dark and perplexing? The fault, undoubtedly, was our own, for there is no reason why the heart, as well as the intellect, should not be enriched, and strengthened by the studies which we prosecute. Indeed our studies may be made conducive to the increasing of our faith: the strengthening of our hopes: the purifying of our hearts: the quickening of our zeal: the intensifying of our love—in short, to the elevation of our whole spiritual nature. Ignorance is not the mother of devotion.

We trust the few hints thrown out may not be taken unkindly by our fellow-students, indeed we know they shall not; and as long as we live and labour let us remember that

“We live in deeds, not years, in thoughts,  
not breaths,  
In feelings, not in figures on the dial.

We should count time by heart-throbs,  
He lives most who thinks most, feels the  
noblest, acts the best.”

Mr. John McKay B.A. in behalf of the students replied to the valedictory: he expressed thanks for the kind words contained in the address, emphasized the advice which was so well given, regretted that they had to part and wished them Godspeed in their lifework.

Dr. Laing next delivered the following address:

My subject I trust will be found at once suited to the students who are immediately concerned, and possessed of interest for the general religious public. I purpose to say some things regarding the duty of maintaining the law of God, a chief duty, as I regard it, in the present day.

Man is a moral being, possessed of reason and the power of choice, who can choose an end, and plan and put forth effort to attain it. Bearing in this respect the image of his Maker, this perilous power constitutes man moral, and involves responsibility for what he is and does.

Man finds himself the subject of laws; laws physical, mental, moral and spiritual, which he has power to use or abuse. The proper use of physical laws leads to knowledge, and gives power by which the resources of nature may be used for man's advantage and comfort. The abuse of these laws leads to disaster and misery. The proper use of mental laws leads to the discovery of truth, the abuse of them to error and delusion. The proper use of moral laws leads to virtue, and ensures life and happiness, the abuse of them ensures the ruin of the individual and of society. Further, as moral law is superior to all other laws, and controls man in his conduct under them, ignorance of moral law, and the breach of it, is above all things fraught with calamity and misery.

How then can we know this moral law which is so necessary, nay indispensable to man's highest good? Who will show us the good? Who tell us the end for which he was made or the means by which that end is to be attained? The answer to these questions we shall not find in nature, notwithstanding her manifold beauty, and the indications which she affords of wisdom, power, and goodness. What light, reason and conscience can throw on the problem we may learn from the warring opinions and conflicting philosophies which have darkened the past and perplex the present time, from the story of of woe that has been written in blood on pages stained with tears of anguish. Human speculation will give no answer, for like the sages of old who wearied themselves in the pursuit of the *summum bonum* at last we shall confess that light must come from above, or we must remain forever in ignorance regarding these things.

But our Creator is a God of love, and in love he made known to man His law as a standard of right and a guide for conduct. So far as man in innocence could have, or needed, a law he received it. It was written in his heart, part of his nature. But in addition God gave him a revelation of his will. When God made the woman and brought her to the man, awakening love, and laying in that love the foundation of the family, He made provision for the exercise in all time of love to our fellow-men. When He gave man work to do, by which he might secure the fruits of honest labour, He laid the foundation of property and required regard for the possessions of other men. When He claimed one day in seven as a day of Holy rest unto God, He required love to God and its manifestation in worship. Then He added the test of obedience by for-

bidding the fruit of one tree and the sanction to His law in the dread penalty, then not understood in its awful severity: in the day thou eatest thereof, dying thou shall die. Thus at first was God's law made known to man.

I must not dwell on the sad story of disobedience, sin and death; of violence, murder, lust, oppression, followed by the vengeance of God in flood and fire from Heaven; nor will I more than refer to the wretched state of the race groaning in bondage, groping in darkness, and wallowing in pollution, because they had lost the knowledge of God and of His law.

Again the God of love interposed and called Abraham that all nations might be blessed in him. The covenant then made was based on law: "Walk thou before Me and be thou perfect, I know Abraham that he will command his children and they shall keep the way of the Lord to do justice and judgment," etc. Such were the terms of the covenant. And when his descendants became a great nation, God took them into the wilderness and formed them for His peculiar people by giving them a law. From Sinai's top amid terrors and darkness, and loud sound of the trumpet, God spake the Ten Words. These are but an expansion of the original law requiring the love and worship of God, maintaining the family institution and social purity, enjoining respect to property and truth and love between man and man. Further, that those Ten Commandments might be safe, they were enshrined and protected within laws ceremonial and civil until the promised end of blessing should come.

In due time He came, Immanuel, God with us. And as He sat amid multitudes on the lowly mount of blessing he gave afresh God's law of love. But mark well, there was no repeal of the law that went before.



"I came not to destroy the law," he said, "but to fulfil it, for till Heaven and Earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law was not annulled, but expanded and a deeper, more spiritual application of it was made. There was no abatement of the claim "Be ye perfect as your Father in heaven is perfect"! no relaxing of the penalty, for from the lips of divine love fell warnings of Gehenna, of destruction, of a day of judgment, of everlasting punishment, of outer darkness and wailing and gnashing of teeth. Personally, Imanuel fulfilled the law by obeying it; nay, He paid its dread penalty, satisfied the just claims of a broken law and thus maintained its authority and integrity. His apostles also in establishing Christianity expressly declared that the law was not made void by faith; that love is the fulfilling of the law; that we are not without law to God but under law to Christ, and that the new law of love was but the commandment men had from the beginning.

For the answer to our question then we turn, not to nature or reason; not to human experience or law; not to public opinion or usage, but to the law and to the testimony; if they speak not according to that it is because there is no light in them.

Let us now ask what is the relation of mankind to God's moral law at the present time? A large portion, it may be nine-tenths of the race, are in ignorance. An appalling fact that is a trumpet call to Christian missions. We however belong to the minority that has the word of God. We shall however restrict our enquiry to the Protestant communities and ask, Has the law of God among them that prominence which is necessary in order to its being a blessing? Three hundred years of untrammelled thought and free inquiry have wrought wonders.

Science has laid deep its foundations for the magnificent triumphs of the future. The mechanical arts have made the resources of nature available for man's comfort, have changed the face of the world and enriched the nations. Education has become general, and refinement, and even a measure of luxury, is within the reach of the poor. Slavery has been abolished, and the working classes stand enfranchised. Society has improved in its general tone, its morality, its intelligence, its comforts. If it is asked, Has the law of God a more extended and powerful influence than in the past? I answer, yes. Never before was the law of God so generally known, never had it as much power among men as to-day. But is there no danger? I think there is. The prosperity of fools may destroy them. The Protestant nations may cast away God's law that has made them great, and sink for want of it, as great nations before have sunk in oblivion. There seems in many quarters a desire to relax God's law and to tolerate breaches thereof. Even within the church it is sad that God's law is no longer obligatory.

We look around and we see a spirit of selfish greed manifesting itself in dishonest speculation and shameless gambling, in the loveless competition and pitiless rush of business, by which the weak and tender are ruthlessly down trodden. Pleasure and voluptuous enjoyment are made the chief end of man, and every thing, even the worship of the Most High, is degraded into ministering to sensuous gratification. God is separated from business and pleasure. All, we are told, is fair in trade; lies and tricks are to be expected; whatever tends to make money or secure pleasure is right, and the end justifies the means. Philosophy ignores a First cause and denies final ends. Science can find no place for a Lawgiver among or over the laws

of nature. A demand is put forth for an education that is purely secular, and the teaching of Christian morals is treated with contempt, or merely tolerated as a remnant of an old superstition fast disappearing, as an intruder into what would otherwise be a perfect system. A vicious individualism tries to do away with social relations, treats woman as the equal and the rival of man, annuls marriage, making it a mere civil contract, which depends for its continuance on the will of the parties, takes away home from the offspring and makes children the wards of the State. Liberty tends to degenerate into a licentiousness which resents the interference of the ruler to prevent wrongdoing if the sufferer is a consenting party to the wrong. Under this false liberty drunkenness, prostitution, gambling and such crimes find shelter; and a pernicious literature, rife with revolting crime and prurient with obscenity is doing its work of death among us. A cry of equality demands the abolition of rank and social distinction, the confiscation of property and a community of goods and persons; and a theory of government of the people, by the people, for the people, makes the will of the majority supreme. "*Vox populi, vox Dei*," knows no higher law, nay devises iniquity and makes void the law of the Most High God. These are sad symptoms of a tendency to do away with God and His law, and if such results should come the black clouds of Atheism will gather dark and woe-laden over the Protestant nations, and will burst in avenging floods of anarchy, revolution, violence and horror, to make a desolation of the fairest parts of our world.

But will this be the result? I hope not. I believe not. I am no pessimist. How then are these disastrous results to be avoided? Something must be done to stem the rising tide

of immorality, theoretic and practical. Hitherto God's law has been recognized as the rule for men as individuals, in families, societies, church and state. Now we are told there is a moral *interregnum*. God is no longer on the throne. Christianity is effete, the Bible is regarded as an imposture, God's law has lost its sanction and power to control. But the men who speak thus feel, themselves, the danger and are also anxiously asking for some other sanction to control and regulate mankind, lest it come to pass that life is not worth living. Is all this true? I think not. I have in these utterances but the echo of the old and oft-repeated wish of kings and princes combining against the Lord and his anointed, saying, "Let us break their bands asunder and cast their cords from us." Yes, and He that sits in heaven laughs, the Lord has them in derision, and if they will not kiss the Son He will dash them in pieces with his sceptre of iron as a potter's vessel is broken. But we must use means to fulfil God's purpose, and prevent moral desolation.

Four expedients have been proposed. First, we are advised to return to ecclesiastical domination, acknowledge God's vicar on earth, and accept in all matters of faith and morals the decisions of the Pope of Rome, or the Church in Council as infallible authority. Say, Can it be that men will again put man in the place of God? Surely the ransomed nations, the men whom Christ has made free, will not again surrender their right of private judgment and conscience, or entrust an arrogant hierarchy with power to compel obedience. Surely men can never again trust a system that makes implicit faith the highest virtue in man, and unquestioning obedience the highest duty, that robs man of his highest prerogatives of reason and conscience, and leaves him fettered, a crouching,

helpless slave at the feet of an arrogant and immoral priesthood. It cannot be, the chains of ignorance, superstition and priestcraft, are for ever broken, and man is for ever free.

A second expedient is to let man govern himself. Science and experience voiced by the competent few shall, it is proposed, lay down the laws of virtue. Assuming that the end of man is "a life as free as possible from pain, and as rich as possible in enjoyment," or, to put the science idea otherwise, "that which will bring the greatest amount of happiness to the greatest number of men, and to the whole sentient creation," these competent few shall lay down the principles of virtue and dictate the laws of conduct. The majority shall then make these rules and compel obedience. But what do we gain by this as compared with the former proposal? There is a change indeed. Still we have man in place of God. We have civil instead of ecclesiastical domination, the academy for the church, philosophers and *sarants* in place of the Pope and priests; but a tyranny of man remains, and despotism is not less real because it is exercised by a parliamentary majority. This will not do; man is and must be free; revolution must come when man attempts to exercise supreme authority over his fellow-men.

A third expedient is the religion of humanity with its light and sweetness. Education, culture and refinement, will accomplish all when men come to see that humanity is God, and with an exalted altruism become willing to sacrifice themselves for the good of the race, satisfied with the hope of continuing to exist in the good results to future generations. All this may do for philosophers, but it is a vain dream. And strange it seems to me that the appalling concomitants of an advancing civilization

do not awake the dreamers. As the heights rise the valleys sink, and as the tops are more and more brightened by the clear light of advancing knowledge the shadows below become deeper and gloomier. If humanity is God, then man is God; then also every man is God to himself, and his happiness is of paramount importance. If self-interest is supreme, love is impossible and self-sacrifice an absurdity. Without an ideal higher than himself and a hope of immortality rising above the present, man must sink to the level of the beast that perishes, and in the struggle for life brute force will prevail, and the strongest as fittest will survive. In spite of human culture, education and refinement, nay, largely through their instrumentality, self-interest will generate unrighteous combinations, and dishonest, crushing monopolies fatten on the spoil that they strip off the impoverished thousands who fall in the struggle. These, in time, will give birth to counter unions, conspiracies, secret plottings and dynamite outrages, in the interests of the down-trodden. Society will be arrayed in civil strife, labour against capital, servant against master, employer against employed, rich against poor in merciless conflict, while the religion of humanity stands shuddering at the sight, but utterly unable to put an end to the contest. This expedient will not do.

The fourth expedient is the Gospel of the grace of God. Here we say Amen. Bind man by love to the throne of the Eternal and he will worship; bind him by the love of Christ and he will practise truth and virtue, purity and justice towards his fellow-men. The Gospel will avert the storm of judgment and secure the blessing. But let there be no mistake, I mean the glorious Gospel of the Lord Jesus Christ. Not that other gospel that makes void the law

and does away with grace, that magnifies love, but makes no account of justice, that seeks happiness but cares not for holiness. Has Christianity been a failure? Its enemies, looking over the eighteen hundred years during which it has been in the world, say that it has failed. Even among its professed friends there are who join in the defamation and say that it has met with great and grievous failure; that it has largely lost the vitality and power of its early days. Is this true? I think not. It is not Christianity that has failed, but its base counterfeit. The religion of Jesus triumphed in its victorious career until deadly error overlaid saving truth; till human merits obscured the perfect merit of the Son of God; till Pagan ceremonies took the place of the simple worship of Christ; till heathen idols were transformed into images of the saints; till a caste of priest was obtruded between Christ and the soul; till the mock sacrifice of the mass supplanted the one sacrifice of Calvary; till Christianity became a baptized heathenism, and the pure bride of Christ was changed into the whore riding on the scarlet coloured beast full of the names of blasphemy, and drunk with the blood of the saints. Then that career was checked, and ignorance and superstition settled down again on a world in the bondage which Jesus came to destroy.

And if during the last three hundred years the progress of the cause of Christ has been slow, it is because of enemies within who hate Evangelical religion, of traitors, lovers of the world who betray Christ and strike hands with his foes; because of philosophers who adulterate the pure Gospel and exclude the supernatural in religion; because of inconsistent hypocrites whose lives are a reproach to the name of Christian. Against these things true Christianity has ever lifted her protest, and to-

day she earnestly resists them. They may not be laid to her charge. Nay, we see that when the old gospel goes in its simplicity it has the same vitality and power as it ever had, mighty to convert and save individuals and nations. Christianity has not been a failure.

But, mark it well, I mean Bible Christianity. The Christianity of the Old Testament and of the New, of prophets and of apostles, a religion simple, grand, majestic, strong and holy, a Christianity that has law as well as grace. I do not mean that sentimental caricature that affects to weep for suffering, but cannot see sin, and has no rebuke for rebellion against heaven's King; that mourns over calamity, but does not see that it is penalty; that compliments man with the possession of something good, but denies total depravity; that calls God Father, but rejects Him as an angry judge; that magnifies happiness and sacrifices righteousness; that confounds the superstitious terror of the savage with the holy fear of a contrite penitent; that points out a pathway back to God by penitence, belief, good works and love, but ignores that which is sprinkled with blood; that proclaims pardon without expiation; that urges philanthropy, but has no call to holy living; that holds up education, the fine arts and culture as the means by which men are to be saved, but never proclaims "Ye must be born again." That religion is a lie and a delusion, it has no power to stem the floods of immorality or to prevent ruin. We must have the true article, not a spurious imitation. We must have a gospel that rests on law fulfilled, made honourable and maintained in its authority by the obedience and death of the Son of God; a gospel that enforces obedience to the commandments through love. The gospel of a God who is love, but

is holy also; a Saviour, and at the same time just, full of pity, but hating and punishing sin; a Father with yearning compassions, but a Lawgiver and Judge of unbending rectitude. The gospel must rest in a law holy and just and good, eternal and unchangeable in its obligation. Mercy's sweetest accents must be blended with the stern demand of law, the law supreme, the law of God, the law of love.

To maintain this law I take to be one of the great duties of our day. One truth is to be proclaimed even above many—the Lord reigneth, let the earth be glad, the Lord hath spoken let the world keep silence. God has given us his law as the standard of right and the rule of conduct, yes, the education of our children must be imbued with the law of God, they must be taught to fear, love and serve Him, science and philosophy must make account of the revelation which God has given us of Himself, politics must feel its influence, till men become truthful and honest, above corruption, or using the devil's weapons to fight against himself. Business must come under its power, till men are honest, fair and loving in their dealings; pleasure must be put and kept in proper place by the fear of God; and the State must own King Jesus, and legislation be controlled by his sceptre, while men acknowledge that there is one higher than the highest, ruling among men, even "the King eternal, immortal and invisible."

This, Christian friends, is no time to falter or to lower our standard; rather must we display our banners and march under them to assured victory. We must go forth in the King's name to command repentance and submission to his law, until every enemy is put under his feet and the seventh angel's trumpet shall sound the "Hallelujah the Lord God Omni-

potent reigneth, the Kingdoms of this world have become the Kingdom of our Lord and of his Christ."

THE Glee Club, after a session of universal interest, held its Annual Meeting on the evening of the 13th inst., when the following officers were elected for the next year:—Honorary President, the Rev. Principal Caven, D.D.; President, Mr. James Hamilton B.A.; Councillor, Mr. R. J. W. Glassford; Secretary and Treasurer, Mr. A. J. McLeod; These, with four representatives, one from each part of the chorus, to be chosen next Autumn, will constitute the Committee for the session of 1884-85.

Mr. Collins was unanimously chosen conductor. Mr. Collins' name has been associated with the Club from its earliest history, and to his zeal and his efficient training is due the excellence to which the Glee Club has now attained. His uniform kindness and courtesy have won him many friends, not only among those now in the college, but in the manses of many who still cherish their old copies of earlier glees, another remembrance of earlier practices.

The Club speaks of arranging a series of concerts, to take place early next autumn; we have no hesitation in saying that they will meet with the readiest encouragement on the part of their numerous friends outside the city as well as within its limits, should they carry out this scheme. The Annual expenses of the Club are heavy, and the burden falls heavily upon its members and supporters. Besides, may we not hope that from some such scheme as this the club may be able to purchase a good piano for use in its practices and concerts? We wish them all success.

At a meeting of the Alumni Association, the following officers were elected for the ensuing year:—*President*, Rev. John Laing, D.D.; *Vice-President*, Rev. Andrew Wilson; *Treasurer*, Rev. Alexander Gilray; *Secretary*, Mr. J. A. Jaffary, B.A.; *Executive*

*Committee*, Rev. John McEwen, Rev. John Smith, Rev. J. M. Cameron, Rev. R. P. Mackay, M.A.; Rev. W. A. Wilson, M.A.; Mr. J. M. Gardiner, Mr. R. C. Tibb, B.A. It was decided to hold the next meeting about the first of October.

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### Literary Notices.

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*The Presbyterian Monitor.* A. Henderson.

THIS is a monthly leaflet which reminds us not a little of those printed sermons to a parish, which used to be quite common, but which have ceased since the press has furnished the people with abundant matter for reading. The March number opens with a brief enforcement of the duty of family worship, coupled with a prayer that is very suitable for those who are too modest to think that they are able to lead family devotions. The rest of the tractlet is occupied with explaining four Scripture lessons, or, rather with a series of questions which will imply a painstaking study before they can be properly answered. The advantage of this mode of opening up a lesson cannot be questioned. It forbids laziness; it rouses curiosity. It is in this respect better than an exhaustive treatment of the lesson. But when curiosity is excited the person will resort to a larger magazine of knowledge. And it certainly is no disparagement to this leaflet to say that it is fitted to send the student to heavier works; for it will need no small amount of curiosity in a person to take interest in some volumes that are as dry as they are full.

"*Modern Materialism.*" Rev. W. F. Wilkinson, M.A.

THE desire of the Present Day Tracts to *popularize* the higher questions that can engage the mind of man, cannot be over-praised, especially in an age when there is much looseness, which, while it may evidence intellectual activity, does too often result from intellectual carelessness. There is no reason to dread the vigorous extension of knowledge among the people; it is to be heartily welcomed as auguring an era of increasing intelligence among the masses. But such a revival of intelligence generally might (and *does*) breed a species of scepticism, and yet it offers also a timely opportunity for enforcing the arguments for religion.

This essay handles the topic in a masterly way, and yet never assumes a style beyond the power of the popular mind. There are points at which we are forced to part company with the author, which it is needless to specify. But we guarantee to those whose minds are not at rest on the subject of Materialism, which, like a low lying marsh, is emitting a subtle malaria on the thought of the day, that they will peruse the essay with much satisfaction.

## Poetry.

### THE SLEEP.

ELIZABETH BARRETT BROWNING.

Of all the thoughts of God that are  
Borne inward into souls afar,  
Along the Psalmist's music deep,  
Now tell me if that any is,  
For gift or grace, surpassing this—  
"He giveth His belovèd sleep?"

What would we give to our beloved?  
The hero's heart to be unmoved,  
The poet's star-tuned harp to sweep,  
The patriot's voice to teach and rouse,  
The monarch's crown to light the brows?—  
He giveth His belovèd sleep.

What do we give to our beloved?  
A little faith all undisproved,  
A little dust to overweep,  
And bitter memories to make  
The whole earth blasted for our sake :  
He giveth His belovèd sleep.

"Sleep soft, beloved," we sometimes say,  
Who have no tune to charm away  
Sad dreams that through the eyelids creep ;  
But never doleful dream again  
Shall break the happy slumber, when  
He giveth His belovèd sleep.

O earth, so full of dreary noises !  
O men, with wailing in your voices !  
O delvèd gold, the wailers' heap !  
O strife, O curse, that o'er it fall !  
God strikes a silence through you all,  
And giveth His belovèd sleep.

His dews drop mutely on the hill,  
His cloud above it faileth still,  
Though on its slope men sow and reap ;  
More softly than the dew is shed,  
Or cloud is floated overhead,  
He giveth His belovèd sleep.

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## GENTS' FURNISHINGS.

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