

THE MITRE

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Editorials.

Easter, the Resurrection Day, the day of joy and new hope and new life, the day of victory over death, the birth-day of power, of better and higher things.

The day of all days to Christian souls, because it is to them the assurance of power and immortality.

No wonder the preaching of the Resurrection was the fervent message of the early apostles; the great fact upon which they dwelt, because it meant so much to them. It was a vivid, a real thing.

They had seen their Lord, on whom they had built such high hopes for the future of Israel, laid in the tomb of Death, after having died the most shameful of deaths. His words of hopes to them were forgotten. Their sorrow darkened everything.

But when the joyful news of His Resurrection, His return to life, was realised, "The Lord is risen indeed; and had appeared to Simon," their hopes revived and their expectations took on a new standpoint.

Under the new light imparted by His words during the Forty

Days, and the power given by the Spirit at Pentecost; what wonder then that their thoughts should continually dwell with gladness and their talk be all of the Resurrection; the Rising from the Dead? A wonderful fact to them!

It changed and intensified and heightened their view-point of life.

A return in these days to the same conscious joy, the same vivid realization of a resurrected Lord, a living Saviour; a return in preaching and living to these foundation realities, would mean a new quickening of life and power in the Church.

"The Day of Resurrection!

Earth tell it all abroad."

An *Esprit de Corps* is a valuable essential in the successful work of any corporation. It is almost a necessity in the corporate life of a College, and especially is this true of a residential College, where, if it be lacking, any organized effort is impossible of successful accomplishment.

We are not proclaiming that this body of Students is devoid of any such spirit. Far from it. We believe there is no College where a higher *esprit de corps* is maintained. For, of necessity, in the residential and smaller Colleges the corporate life is more real, more intense, and the demand it makes upon the individual student is greater, and requires upon his part more sacrifice of time and individual interests than in the larger and non-resident Colleges. But then the benefits to the student are so much greater; the training it gives him for practical life will be of such use in after years that any sacrifice will be well repaid.

We pride ourselves upon the fact that it is not only book-learning that is acquired here, but culture also in the true sense,—the bringing out in their full development the many-sidedness of the man, and this is acquired as much in the common life of the place as in the lecture room. This reward is only open to those who throw themselves into all the varied departments of the life of the place,—social, athletic, educational, spiritual, and take their share of the responsibility of keeping up and encouraging this life.

This responsibility, of course, falls more heavily upon the senior men, but a due share must be apportioned to the freshmen.

Attendance at and interest in meetings is only one aspect of this responsibility, and although only small matters to the individual, yet they are absolute requisites for the successful carrying on of all

College functions. For in the students' meetings are initiated the various student activities, which go so far to make College life enjoyable and beneficial.

The first responsibility then upon the student is attendance at all meetings, even at the cost of personal convenience.

Further, a willingness to serve in whatever capacity to which he may be elected will prepare the student for the larger responsibility and greater duty of serving his fellow-men in the busy life of the world after his College apprenticeship.

We speak now because it has been noticed and commented on that there is a tendency to shirk responsibilities. The attention called and reflection given will serve to make clear to all the need of a healthy *esprit de corps*, and the duty laid upon each one to cultivate it.

Modern Criticism and Inspiration.

(PART OF THE HARRISON PRIZE ESSAY FOR 1903.)

Modern Criticism has not destroyed the true idea of Inspiration, but it has brought out a new and deeper meaning for that word. This has been the result of the conflict which has taken place, not only between critics and the opponents of all Criticism, but also between the advocates of sound, sober and reverent Criticism, and the upholders of unsound, lawless and irreverent methods of investigation.

Although it is not our purpose to undertake the perilous task of evolving a definition of Inspiration, still it is necessary that we should express that view of it which may be accepted as not antagonistic to the working of Criticism within proper limits. Any attempt adequately to define Inspiration must inevitably run a tremendous risk of overlooking some essential characteristic without which the definition is useless. Any conclusion based on such a definition would be misleading. The finite cannot contain the infinite. No man-made theory or definition can comprehend the infinity of the workings of God the Holy Spirit. The attempt to define Inspiration is not only an undertaking fraught with danger, but it is also a task impossible of accomplishment.

Here then we shall try to express a view of Inspiration, and we

have no idea that it is anything other than a very incomplete and inadequate one. It is that in which the writer, in some cases perhaps unconscious, that he is inspired, while certainly imparting his own individuality to what is written, is used by the Holy Spirit as the medium of transmission of the word of God to the heart of man. How this Inspiration has worked is beyond our knowledge. The methods of God are indeed past finding out— they are too mysterious for the spatula of the investigator to lay them open to our gaze. There is in Holy Scripture a human as well as a divine element; the former not infallible in matters unessential, the latter containing and conveying to mankind divine truth. This we must admit, if we are to allow Criticism to be brought to bear upon the sacred page. Holding this view and having allowed Criticism to enter, we cannot cry "Hold! enough!" no matter how far it may go, provided always its methods are reverent.

But, it may be objected, why admit Criticism at all? Because we ought to spare no pains to indicate the position of enormous importance which the Bible occupies. To hang back is to imply that we are afraid, and such cowardly action would lead to the discrediting, in the eyes of the world, that religion which derives its teaching and authority from Holy Scripture. And further, it would be rather late in the day for us to attempt to exclude critical study. Scholars of all nations — men, it is true, of many different shades of theological opinion, yet having the spirit of reverent investigation, are at work, and the results at which they are arriving cannot lightly be set aside. The man who would keep abreast with the march of science cannot afford to reject the results of laborious and painstaking investigation. To do this, would in a short time place him behind the times. It matters not that these same results may at some future time be modified or even displaced by new views. He must accept them just the same. So it is with the results of Higher Criticism, even though they may be in future modified or even displaced. Here is one view of Inspiration which is destroyed by Criticism. It assumes the Holy Spirit made the writers of the Scriptures mere machines recording with absolute infallibility and accuracy every impulse received; just as the pen in the hand of the writer records the impulses received from his inner consciousness, and nothing more. According to this view, the writer in Scripture is nothing more than the plectrum used by the performer to strike the strings, which has of itself no control of the music produced.

Now if this view be the true one, Criticism can be of absolutely no value. Having taken up this position — having built it up like a wall about us — we should stand aside from the progress of thought, and let our men of science, men of culture, students, philosophers drift into doubt and unbelief because *we* knew the truth, and they, however learned they might be, could not accept our view of it!

Still we must remember how great a number have been helped by holding this now old-fashioned view. We must always be on our guard to avoid wounding those who, in the present day, if they do not hold it in its completeness, at least know of no other view to replace it. The wide and broad spirit — the spirit of calm, deliberate, fearless investigation, not uncommon in the scientific world, should be retained when we enter upon the consideration of religious matters. Yet such is unfortunately not always the case. Too often the mystery of divine revelation is not permitted to exercise its sobering influence. There should be no place for scoffing and sneering and belittling the work of others — making much of our own. Not thus will any question be settled. We have no right to set up our views as correct, and thereby imply that in so far as others differ from us, so far are they removed from truth! This is not the spirit of investigation which will bring to light priceless gems from the mine of Holy Scripture. Is it not rather that spirit of destruction which would destroy the workings and retard perhaps for years the process of unearthing the treasures therein contained? And if this be true of theological discussion in general, how much the more must it be true in the consideration of the subject before us? Here, most of all, there is need of a mind calm, clear and free from the miserable personal animosity which beclouds the intellect. Against such animosity, Criticism has been obliged to fight. It has won the day. The whole force of Christian scholarship is arrayed on its side, and not to be in accord with many of its results is to be considered old-fashioned and behind the times. Criticism has carried the day — has driven its opponents from the field — but many things which are done in the hour of victory will have to be revised, or even reversed at no far distant time, and it will be long before those who have defended an opposing position will become well-disposed towards their conquerors.

In all great changes of thought there is a danger of going too far. You strain a large cable until it breaks — and it works a lot of damage. There can be no considerable break with the past

without such an attendant scene of destruction. Here is a danger to the belief in Inspiration, if Criticism is not properly guarded. To every one who takes the critical position comes the same warning that came to Moses,—“Put off thy shoes from off thy feet, for the place whereon thou standest, is holy ground.” It is a warning to caution, to calmness, above all to reverence. The strictness, of searching and scientific Criticism cannot destroy the belief in Inspiration if only it be applied in the proper spirit. There must be an aptness in the mind of the investigator which fits him especially for the work he is about to undertake. To assume that what we want to prove is true before we start on our investigation cannot be the right method. But a certain spiritual aptness is necessary. We cannot treat Scripture as in no respect different from other literature. To do this implies a very distinct bias which will effect the results obtained. The personal element enters largely into every investigation of whatever kind it may be; and here especially, for the investigator is personally concerned in the result.

A man whose ear is not true — who is unskilled in the art and science of music, — who has not the musical temperament, in short one who cannot feel the inspiration of music would make a poor musical critic. So much will be admitted by all.

A man who has no poetry in his soul — to whom the finest poetry is inferior to the worst of prose — in short, one who cannot grasp the poetic inspiration would make a poor critic of poetry.

A man who cannot grasp the spiritual meaning of the sacred page, whose ear is not delighted by the wondrous harmonies of revelation — in short, one who cannot feel the Inspiration of Holy Scripture *cannot* be a true critic of the Bible.

For this reason we must not depend upon the work of unbelievers, for it pre-supposes the non-existence of any form of Inspiration. Its aim is to destroy, not to elucidate, the divine element in Holy Scripture. It is because the Christian Ideal has been lowered — it is because the inspired word of God is not more evident in its effect upon the daily lives of Christians, that the views of these unbelieving critics are working such havoc in the world to-day.

Perhaps it may be considered that we have excluded too large a number of critics by our method of dealing with them. It may be stated that we have taken pains to exclude those who would cause us the most trouble. Yet it ought to be admitted that, by the attitude which they have taken toward Scripture in neglecting the subject of Inspiration, they have excluded themselves.

One argument on the other side of the question should in fairness be repeated. It is sometimes said that the Bible has better authority for its genuineness than the works of Homer, or indeed any other literature. And yet, we never make any fuss about them. Why then about this? Much more depends upon the truth of our sacred writings than on any other literature. The consequences to man are too vast for him to neglect to investigate. But whether Homer really wrote the Iliad, for instance, really makes no difference at all to us.

A false sense of security in weak arguments is a dangerous thing. When, after a mighty fusilade, we think we have silenced the guns of the enemy, and begin to rejoice over having won a victory — just then we are in danger of making ourselves supremely ridiculous. For it is not at all unlikely that our terrific broadsides (as we supposed) have done our adversary so little harm that he does not consider it worth his while to reply to them!

FRANCIS W. CARROLL, '00.

The Art of Expression.

“Words are the sounds of the heart.”

No one can speak with the leading teachers of expression in Canada, or read their works, or converse with their pupils without noting the great divergence of opinion as to theory, practice and method. Some insist that a student must be drilled in inflection, before he can expect to read and recite; while we know equally well those who scoff at this method, and hold that if a pupil have the thought and emotion, the gestures and inflections will take care of themselves. Reading is one of the most difficult subjects to teach in the whole curriculum. Vocal expression is an extremely complicated matter, and is the result of an almost infinite number of mental processes. You may have all the technique you will—the more the better—but it must be a mental technique.

Pupils should never be trained in the external expression of any thought of which they are not able to grasp the meaning. Our bodies are always unerringly responsive to inside command. There is never a minute when we are not outside an expression of something inside. We must remember not only the elocutionist and the actor, but you

without such an attendant scene of destruction. Here is a danger to the belief in Inspiration, if Criticism is not properly guarded. To every one who takes the critical position comes the same warning that came to Moses,—“Put off thy shoes from off thy feet, for the place whereon thou standest, is holy ground.” It is a warning to caution, to calmness, above all to reverence. The strictness of searching and scientific Criticism cannot destroy the belief in Inspiration if only it be applied in the proper spirit. There must be an aptness in the mind of the investigator which fits him especially for the work he is about to undertake. To assume that what we want to prove is true before we start on our investigation cannot be the right method. But a certain spiritual aptness is necessary. We cannot treat Scripture as in no respect different from other literature. To do this implies a very distinct bias which will effect the results obtained. The personal element enters largely into every investigation of whatever kind it may be, and here especially, for the investigator is personally concerned in the result.

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and I, the cook, the clergyman, the car conductor present an external that is constantly and accurately expressing what is within. Mental action is necessary to all who would speak.

Much of the criticism upon expression in general is due to the fact that the work is not radical, too much attention being given to "show off" and too little to the true art of delivery. No one can truly stand as an utterer before the world, unless he be profoundly living and earnestly thinking. The world needs truer and nobler thoughts. One of the first essentials of a child's education should be the training of his voice. From Seneca to Spencer, all agree that the voice is the index of the mind, and it is generally noticed that a well developed voice accompanies a similar condition of mind and heart. As to our vocabulary, the most potent impediment to civilization is the ignorance of words. In respect to the process of the 20th Century, one could almost say that it might be the 40th Century, but for our sheer disability to make known what we mean. It has been said that the fault is not so much the speaker's choice of words, as in the listener's acceptance of them; but that does not make a new case but two of a kind. The meaning of a word is the same whether heard or uttered.

It behooves us to keep before the mind such simple things as clearness, directness and precision in the use of words.

Speaking seems nature's ordained means of information and of moving men. While this is generally true, in no country is it more true than in ours. Here all men are free—free as the air they breathe—free to think, believe and utter what they will. Therefore the tongue should be a greater power than it is. The question is often asked whether a speaker is "endowed" naturally with "peculiar" oratoric genius, or whether this genius is developed.

Exercise gives development: Touching man in all his powers, this embraces the whole field of education, whether of head, heart or body. We find that thinking gives vigor to the intellect of the scientist and philosopher. Why not to the orator? Training gives compass and sweetness to the voice of a singer. Why not to that of the speaker?

Surely God has not made one set of laws for all mankind save the speaker! History proves that the orator is made or developed, as the engineer, physician or lawyer is developed.

We frequently hear the people say that the "orator is born." Fine musical genius is a gift of birth, but the musician does not

fail to practice on his instrument. Some men are happily "endowed" by nature to be orators, so are others for surgery, but the student of the latter does not neglect anatomy or the skilful use of his instruments.

Let us turn to the prince of orators, Demosthenes. Plutarch says of him, "When he first addressed himself to the people, he met with great discouragements, and was derided for his strange and uncouth manner. Besides, he had a weakness in his voice, a perplexed and indistinct utterance, and a shortness of breath, which by breaking and disjointing his sentences much obscured the sense and meaning of what he spoke. In one of his efforts, at length disheartened, he forsook the assembly. Eunomus, an old man, upbraided him for his lack of courage against the popular outcry, and for not fitting his body for action, but allowing it to languish through mere sloth and negligence. Look at the younger Pitt, who was one of the most distinguished orators of Great Britain; he was trained by his father from childhood for a parliamentary orator, Henry Clay's forensic eloquence may be traced to his own hard work. To a graduating class of law students, he said, 'I owe my success to one single fact, namely, that at an early age I commenced and continued for some years, the practice of daily reading and speaking the contents of some book. It is to the early practice of this art of arts that I am indebted for the primary and leading impulses that stimulated my progress and moulded my destiny.'

DONALD STAFFORD.

De Alumnis.

It is just a year ago since "The Onlooker," in the Sherbrooke Record, in commenting on an article in our columns, informed its readers that the reason why Bishop's does not receive more support from the Townships was because it appeared both too ultra-Anglican in religious teaching, and too English in its social tone. In answer to this, a number of letters were published which showed that the Record was speaking of appearances only and not of facts. And now, when touching upon the choice of a new Principal, the same writer brings forward one of his former statements and intimates that the College, to an outside observer, is so English in its atmosphere that young Canadians do not care to come here because they cannot feel at home.

To this article Mr. Routh replied that the atmosphere of a College was either intellectual or social; that good teaching and sound knowledge are the same thing all the world over, and are no more a mark of what is English than of what is Canadian; and that so far as the social atmosphere is concerned, that is the creation of the students themselves, who are nearly all Canadians. Mr. Hamilton also wrote to point out that there need be no fear that the claims of Canadians would be overlooked in the choice of a new Principal, because the thirty-six members of the Corporation were all good Canadians, resident with two exceptions within the Province. A third letter appeared from the pen of Mr. C. W. Ford, Principal of the Coaticook Academy, who stated that, though a Canadian of Canadians, there was no place outside his own house where he felt more thoroughly at home, than at Bishop's College.

We trust that these letters will have some effect in disabusing the public mind of the prejudices which still seem to prevail against us. These misconceptions so seldom find public expression that they are exceedingly hard to eradicate; but when they do appear, as in this article in the Record, the best policy seems to be to meet and overwhelm them with proofs of their falsity. We hope that any of our graduates who have the opportunity in private or public will use their best endeavors to dispel them.

The Rev. W. M. Gordon, B. A., of South Orange, N.J., writes that he hopes to be with us for Convocation Day this year. He heartily approves of the activity of the Association in the work of advertising.

Mr. H. A. Collins, B.A., '04, at present attending lectures at the Bishop's Hostel, at Lincoln, England, has written to us for news of what is going on at Bishop's. One cannot but feel annoyed that the post office employees should fail to deliver THE MITRE regularly, but at the same time it is a satisfaction to know that the paper is so much missed. We hope that Mr. Collins has now received the extra copies which were forwarded to him on receipt of his letter.

The Rev. W. H. Moore, M.A., Secretary and Registrar of the Diocese of Nebraska, in forwarding his subscription for the present year, remarks that he thoroughly approves of the advertising.

schemes of the Association and wishes he could do more to further them.

The Rev. E. B. Browne, B.A., recently Curate at St. Peter's in Sherbrooke, has been appointed Rector of Grace Church, Hartington, Nebraska.

We hear that the Rev. J. J. Seaman, B.A., '03, has been offered a curacy at Washington, D.C., under Dr. Ernest Smith, of St. Paul's Church.

Among many others who came to Lennoxville to attend Dr. Kirkpatrick's lecture on the Psalms, we noticed the following Alumni: the Revs. R. C. Tambs, G. F. C. Caffin, A. H. Robertson, G. H. Murray, E. A. W. King, W. T. Wheeler, R. Fothergill, A. H. Moore, P. Callis, Abbott Smith, R. W. E. Wright, A. Stevens.

Subscriptions to the Association for the present year have been received from the following members: The Lord Bishop of Algoma, the Rev. Canon Mountain, the Revs. E. N. R. Burns, M. G. Thomson, E. A. W. King, E. A. Dunn, W. H. Moor, W. M. Gordon, J. Hepburn, and from Messrs. G. Moore, F. W. Roach, M.D.

The Rev. Marcus H. Carroll, M.A., (Arts '93) is now Rector of Trinity Church, Danvers, Mass. His musical setting of the Easter Sentences has just been published in the "Parish Choir." His Cycle of Part Songs for women's voices, entitled "A Child's Day," was performed on February 23rd by the Thursday Morning Musical Club at a concert given in Chickering Hall, Boston.

The Rev. Francis W. Carroll, M.A., (Arts '00), is in charge of St. Paul's Church, Tombstone, Arizona. Mr. Carroll writes that he is enjoying his work in the West and thinks the prospects are very encouraging. The people and their surroundings are very much more congenial and attractive than the name of their town would indicate. Mr. Carroll, to whom we are indebted for the news of his brother Marcus, which we print above, expresses the hope that some of his old friends among the alumni will write to him when they see his address.

The Rev. G. E. Fletcher, B.A. '04, was ordained Priest by the Bishop of Ottawa, in Christ Church Cathedral, on the 2nd Sunday in Lent.

Among the results of recent examinations at McGill University, we notice the names of the following Bishop's men as having passed successfully:—V. Bonelli, B.A., third year in medical jurisprudence, W. E. Enright M.A., and D. G. Bray B.A., O. E. Rublee B.A. (with honours) 2nd year in anatomy

A recent number of the Canadian Churchman contained a long article on St. Paul's Church at Lachine, of which the Revd. R. J. Hewton, M.A., '81, is Rector.

Dr. Kirkpatrick's Visit.

A visit from so distinguished a man as Professor Kirkpatrick is an epoch in our college life,—Master of Selwyn College, Cambridge,—Lady Margaret Professor of Divinity,—Hon. Canon of Ely,—Examining Chaplain to the Archbishop of Canterbury. This last position he also held for that prelate during his occupancy successively of the sees of Rochester and Winchester. Before his appointment to his present professorship, he held that of Regius Professor of Hebrew at Cambridge. Such an array of honours might well appear almost formidable, as suggestive of awe-inspiring dignity and distance. Any such impression, however, was quickly dispelled by the presence of our distinguished guest, whose kindly and attractive personality and bright, genial manner toward all who approached him, won him golden opinions from all classes of our little community.

The interest inspired by his arrival had somewhat of a sensational character imparted to it by the circumstances of deadly peril which attended his approach to our Canadian shores—owing to the collision wherein his ship (the Parisian) so narrowly escaped utter shipwreck.

Dr. Kirkpatrick's visit was in the interests of the Society of Sacred Study, a society whose object is that of assisting clergy in biblical and theological studies by bringing them into touch with teachers of theology, and providing them with guidance as to courses of study and choice of books. An annual syllabus is circulated, in

which courses of study are suggested, also quarterly leaflets containing answers to questions on such subjects, and other information. Diocesan branches are formed in the colonies, as well as in England. A branch in our own diocese or in connection with our University is a thing to be desired. The secretary is Rev. J. H. Strawley, Selwyn College, Cambridge. Dr. Kirkpatrick delivered a course of four lectures on the Psalms in their theological and devotional significance. He also gave an address at Evensong in the College Chapel on the general subject of Inspiration and Old Testament Criticism.

These lectures were attended by a considerable number of the clergy of the neighbourhood and other visitors, as well as by the faculty and students of the College, and were listened to with rapt attention and the deepest interest. A contingent of ministers from other denominations than our own was gladly welcomed. These gentlemen attended the course from beginning to end, and expressed themselves as much gratified and edified by what they heard.

It may be well to mention that several of Dr. Kirkpatrick's works have been in use as text-books among us for some time past. Such are his work on the Psalms, another on the Prophets, and a commentary on the books of Samuel. His *Divine Library of the Old Testament* is well known as a compendious presentment of the position of reverent and moderate criticism.

On Wednesday, April 5th, a public Convocation of the University was held, at which the honorary degree of D.C.L. was conferred on our distinguished guest; Rev. Principal Whitney as Vice-Chancellor conducting the proceedings, and conferring the degree.

The following is a rough sketch of the substance of the four lectures on the Psalms.

Lecture I.—THE PERSONALITY OF JEHOVAH.

The Psalter is the presentment of the religious life of the Hebrew people. Truths set forth in the rest of the Old Testament are here found in their practical application to the personal needs of the people.

The fundamental idea which is the key to the significance of the Psalter, and in fact to the Hebrew religion in all its aspects, is that of the *personality* of God,— as an intense and unquestioning conviction. His personality, rather than His spirituality, though this latter is distinctly implied. The symbol of Light (the most spiritual element in the material world) is used to set forth the idea of God as Spirit. "Jehovah is my light and my salvation" (xxvii. 1). In

contrast with this we have man as *flesh*. "He remembered that they were but flesh." (lxxviii.39). But the main idea is that of Personality, which is carried even to the extent of *anthropomorphism*, or the ascription to God of human features and organs and characteristics ("His own right hand and holy arm," xeviii, i.) ("His eyes behold and His eyelids try," xi. 4) or of *anthropopathy*, the ascription to Him of human emotions and personal conditions: "He that sitteth in the heavens shall laugh" (ii. 4). "Jehovah awakened as one out of sleep." As consequent on this view of His vivid personality, there is ever present the sense of the close and direct relation of the soul of man to God. Personality addresses personality, and that on terms of the nearest and most familiar intercourse; yet free from such familiarity as would tend to lower the conception of His dignity and majesty. We find language expressive of the tenderest and most intimate affection. "Fervently do I love thee, Jehovah, my strength." (xviii, 1). So in the tenderest and most beautiful of the Psalms (lxiii) "My soul thirsteth for Thee, my flesh pineth for Thee." "In the shadow of Thy wings will I shout for joy." And on the other hand we find Jehovah addressed in terms of almost indignant complaint and reproach. "Awake, Jehovah, why sleepest Thou?" (xlix, 23). "Why withdrawest Thou Thy hand, Thy right hand? Pluck it out of Thy bosom" (lxxiv, 11). Yet in the same breath we have expressions of the deepest reverence. "Yet God is my King of old, working salvation" (ver. 12). In the Passion Psalm (xxii) we have the supreme instance of the pathetic pleading of a soul which clings to God, though seeming to be forsaken of Him; and which returns with restored confidence to its attitude of loving trust in a burst of joyous praise. "Ye that fear Jehovah, praise Him. He hath not despised nor abhorred the affliction of the afflicted."

The Psalmist's view of God is full of anthropomorphism. This view is absolutely necessary to convey the idea of God's close personal relation to His people in an age of simplicity and spiritual childhood. And more than this, it has a deep significance for all ages, as a figurative representation of a real relation of God to man effected through the Incarnation. Man is the image of God, and sums up in himself the attributes of God's nature, finitely realized. Divine anthropomorphism must necessarily have a place in some degree in the most advanced and highly developed forms of religion. Dr Kirkpatrick remarked that the Psalms which are latest in date, show signs of a falling off in that sense of loving intimacy and

familiarity which belongs to the golden age of Hebrew poetry. Psalms which were originally Jehovistic (characterized by the covenant name Jehovah) reappear as Elohistie,—compare liii with xiv. It is well known that, in the interval between the Old and New Testaments, the use of the name of Jehovah was (owing to an exaggerated idea of the reverence due to it) no longer pronounced, but some other word (generally *Adonai*, "My Lord") substituted for it in reading the Scriptures. This practice of changing the covenant name into another word has been carried into the different versions, including (unfortunately) our own, though in our Bible the name Jehovah is represented by the word LORD printed in small capitals. This custom, the lecturer suggested, is merely an instance of the manner in which in these closing days of the old dispensation, the ancient idea of loving nearness to God was dying out, and that thus the way was being made for the fuller and truer idea of that nearness which was to be revealed in the great fact of the Incarnation.

Lecture II.—THE NAMES, TITLES AND ATTRIBUTES OF JEHOVAH.

The lecturer explained that the significance of the word "Name" as used in Hebrew poetry, is much more than that of a mere designation by which one person is distinguished from another. As applied to God the idea it expresses is that of the summing up of the character and attributes of God, in so far as they have been made objects of revelation to mankind. "How majestic is Thy Name in all the earth!" that is the revelation of Thy attributes which makes up the presentment of Thyself to the view of Thy creatures. "They that know Thy Name," i. e., recognize Thee in the manifestation of those relations which this term implies. Thus a name may contain a creed, as Joel ("Jehovah is God"), Micah, ("Who is like Jehovah?") Isaiah ("Jehovah is salvation"), and in fact the purport of the term Name is an ever expanding idea in the Old Testament.

The words ordinarily rendered "God" in our versions are *Elohim* or *El*, which are not proper names, but generic, and so capable of being used in the plural. The former is in plural form as it stands, though treated as singular, the plural being regarded as that of "eminence" or "majesty." Its derivation is uncertain, but its meaning is probably suggestive of awe or dread. *EL* signifies strength.

(To be concluded in May number.)

Arts Notes.

The last musicale of the season was held on April 10th. The Church Hall was particularly crowded on this occasion, not a chair being left vacant. Contrary to custom, and in defiance of the notice printed on the programmes, several encores were vociferously claimed and graciously granted.

The chorus "Hear my prayer" was very well rendered, and Mr. Alcock must be congratulated on its success. These choruses have been quite a feature of this year's musicales, and it is to be hoped that they will be continued next year, and that they will meet with the same success.

Towards the end of the programme Mr. Aylmer announced in a brief speech that the final business meeting would be held next fall, and regretted very much that we were losing Mrs. Whitney, who had been the mainstay of the Committee. A handsome bouquet was thereupon presented to Mrs. Whitney by Mrs. Spafford as a token of Lennoxville's appreciation for the work Mrs. Whitney had done.

A number of fair visitors from Sherbrooke were noticed among the audience, a fact testifying to the wide popularity of these productions of the Lennoxville Musical Club.

A knock is heard at the door—On being bidden to enter, a tall student appears for an instant and says in accents of subdued joy "She's—ALL—RIGHT!" Without another word he has departed, and the door is closed. What a depth of meaning can be held by only three syllables!

A new departure was made in the way of social entertainment this winter. A skating party was given by the Students and Professors in the School Rink on the very last evening before Lent. Each student had the opportunity of sending invitations to his lady friends and gentleman acquaintances, with the result that the Rink was crowded on the gala night. The Waterville Band was in attendance until half-past ten, when refreshments were served in the Council Chamber and Common Room. The School were not conspicuous by their absence. The Preparatory School also honored us with their presence. Skating was brisk, the music was entrancing, and altogether a most enjoyable evening was experienced, well repaying the Committee for the trouble they had taken to that end.

Though Mr. F. O. Call has been with us only two-thirds of an academic year, yet, sad to say, he has gone and left us, left us for a place of learning less pretentious, and now, instead of imbibing knowledge at Bishop's College, he is imparting it—at Bishop's Crossing. There are two thoughts, however, which console us—the one, that he is not there in utter loneliness; the other, that we still see him around the College at the end of each successive week. We hear his gentle voice again, and greet his winning smile.

Mr. E. Miall, B. A., who graduated last year, and who is now studying law in Toronto, represented us at the annual Bar Dinner given by the Osgoode Literary and Legal Society in Toronto at the end of March. He reports having thoroughly enjoyed himself, and sent us moreover a copy of the *Menu* and an account of the toasts and speeches.

Everyone familiar with the College, and who has had occasion even to pass through the back doors this winter, cannot but have been struck by the extremely offensive and poisonous smell, which, issuing from the region of the furnaces in the basement, lingers in full force between the said doors day after day. For a long time one thought quite naturally that this was incurable and was a necessary adjunct to the furnaces, but, happening to descend to these lower regions one day, what was our righteous indignation, when we found that the poison, inhaled time after time, was emitted from the small furnace, for the simple reason that the top was continually left open, owing to the culpable slackness of (as we afterwards learnt) the janitor! This man, to save himself the trouble of filling the furnace with coal more times than he could help, used this means to reduce the rate of combustion, *and still does so*. Could anything be more criminally careless? The gas from an open coal fire, as any chemist will tell you, is the deadliest poison. Has this poison to be endured because the janitor, forsooth, wants to do less work than he does as it is? The furnace, being the water heater for the baths, will be kept up all the summer. Let us hope that the smell will not be kept up also, as it is quite superfluous. There was none last year.

A few numbers back a concert by the students was promised. This concert, which will chiefly consist of a play, is to come off soon

after Easter. So those, who feared that the students of Bishop's College were not going to fulfill their social obligations, may be relieved to hear that they intend to do so, and to do so to the utmost. Practices in chorus singing are being held in the Common Room, and students are generally getting their voices into trim by other means.

STUDENT WITH ASTRONOMICAL TENDENCIES.

"Do you know, you fellows, we're the astronomical society, Fryer and I?"

Fryer—"You're the ass!"

Every Canadian knows that the streets of Sherbrooke must be fairly slippery in winter. The thaw consequent on the approach of spring increases their slipperiness tenfold; and there will often meet the gaze of the idle observer, strolling the streets at that season, a disastrous though at the same time, graceful exhibition of the laws of gravity. We sympathize (for can we not enter into his feelings?) with the luckless student, who lately lost his balance, and lay, at the corner of Wellington Street a mangled heap of curses and swear-words—to speak with some slight exaggeration perhaps

We have often heard silly songs sung, and been amused at their silliness; but the following is about the limit in this line. It was heard at the recent hockey match, played between Stanstead and Lennoxville in the School Rink, and was sung by a chorus of "sports." This was the refrain—

He was chasing his boy round the room!

He was chasing his boy round the room!

And, while he was chasing his boy round the room,

He was chasing his boy round the room—

It is quite impossible, alas! to convey to our readers the tune, a tune which exactly suited the pathos of the situation.

FURTHER REFLECTIONS OF A STUDENT

Better date than sever.

A stitch in time saves nine expletives.

Levity is not by any means the soul of wit.

There's many a trip 'twixt the puck and its flip.

Its a long skate, that has no ending, nevertheless its not the fellow's business to bring it to a close.

Don't on any account preach all you practice, though practice makes perfect.

A man with only a few dollars and cents is better off than a man with many dollars and no cents.

The pursuit of happiness is not always successful; on the other hand it will often come unsought.

WANTED :— Half a dozen LADY STUDENTS, of youthful and pleasing appearance; not disqualified if married, but single preferred; Should not be engaged outside the College, as regular attendance at lectures is desired;—should be ready to take active part in all athletics suitable for the gentler sex. Term begins about the 15th September, 1905.—Apply to the proper authorities *without delay* right off, immediately in fact.

Moustaches are going to be fashion this summer, several having already sprouted, due doubtless to the warm weather we have experienced lately.

Tall Englishman to the partner of his country walk.—“Here's a sleigh coming! you'd better get out of the way, or it will slay you.”

“Don't you love looking at a pretty girl?”

“No! I look loving at a pretty girl.”

We can't possibly let this number go to press without congratulating most heartily Mr. J. Tyson Williams, the headmaster of the Preparatory School, on his recent engagement to Miss Champion of Quebec, and the Preparatory School on their impending lucky acquisition. Snow shoe tramps, harmless enough as a rule, can it seems, be very dangerous things at times. Students beware!

The following dialogue heard on the upper flat some time ago would lead one to believe that there must be some very studious ones among this year's sophomores:

“Tommy, have you done your Livy?”

“Yes I've been over it twice.”

“Come over it a third-time!”

The first of April this year had its usual accompaniment of fun in the form of jokes and general "rough-housing," howbeit of a distinctly mild character; the breakfast bell rang a whole hour earlier than usual, with surprising and extraordinary results. Some of the professors and other high personages connected with the College were kept pretty busy at the telephone answering bogus calls and one professor received a telegram which he must have thought superfluous. Though he paid no heed to it, he paid 25 cents for it, as it was sent C.O.D.

Laws though plural is *still single*.

We have not the courage to divulge the source of the following contribution:

A certain young person from Sutton
Said, "Tell me what goes round a button."
The Student looked shy;
And the maid did reply
"Why! A goat or a masculine mutton."

"In the sweet bye and bye. In the swe—et bye and bye."—Such is the continual refrain. From morning till night one hears thus expressed in tuneful melody the thought uppermost in the mind of the student—senior and freshman alike. This yearning for the future has been noticed before. It seems to be a peculiarity peculiar to the student to this year. Tired of the winter he longs for the spring. Dissatisfied with the spring he will woo the summer, and we shall soon be hearing, "In the good old summer time," and what he will be doing when that delightful season comes round again.

"Why remain on your knees?" "Because it's a neasy position."

Two men were sitting in a restaurant, one ordering fish. His friend asked him what special reason he had for eating fish of a Tuesday. "Well, you see, last time I ordered "spare ribs" and now I guess I'll break my fast."

In selecting a new Principal it is to be hoped that the Committee who has the matter in hand will not forget that there is a strong

public opinion in favor of a Canadian being at the head of our University. It is only within the bounds of possibility that in satisfying this public opinion scholarship may be to a slight degree sacrificed. After this has been said, we challenge any one to point out wherein a Canadian does not favorably compare with an Englishman. On the other hand a Canadian is more than likely to march steadily on with the affairs of our College, instead of causing somewhat of a halt for a year or two till the temperament, customs, business methods and needs of the Canadian people are learned. Indeed, a Canadian is naturally in a position to immediately grasp the situation, and being backed up by the strong support of the public is bound to lead us on to prosperity.

Many a wealthy man owes his success to the competency of his subordinates.

Worry knocks the life out of lots of men before they are dead.

Irate Customer. "Look here, you said this gun would shoot one hundred yards. I've tried it, and it only carries 50."

Isaac. — "Vell, but mine friend, there are two barrels."

Divinity Notes.

There is a pressing need at present time for a three years' course in Theology for men who are preparing for Holy Orders and have not taken an Arts course. We are continually having these men come to us, good men with a large knowledge of the world and an earnest zeal for the work of the Church. Many of them have spent a good number of years in secular pursuits, and have made real sacrifices to enter the Ministry of the Church. Their age, implying many years spent outside the reading of books, together with, in many cases, a lack of a thorough primary education, make an Arts course an impossibility. The sacrifices they have made is a sure evidence of their zeal, and the Church has a work for these men to do, especially so at the present time when she is overburdened by her responsibility in the West. It is true there has been, in the past, an arrangement by which such men were given a three years training

in Theology, but the course is not definitely stated in the Calendar, and such students never knew where they were at, and if there is one thing a student appreciates more than anything else it is to be able to have at the beginning of his course a definite knowledge of what is expected of him. Yes and No are after all the two most satisfying words in the English language. The very fact of having such a course definitely outlined in our Calendar would draw to us many earnest men which the Church cannot well afford to be without.

A quiet day for the Divinity students was held on Tuesday March 21st, by the Rev. Canon Farthing, Rector of St. Pauls, Woodstock, Ont. Canon Farthing is a man of great power and deep spirituality, and his visit will not be soon forgotten by the men. His addresses, given on the work of the Holy Spirit, were marked by practicability which experience alone can give.

Rev. J. Henning Nelms, B.L., Divinity '04., now rector of St. Matthew's Church, Philadelphia, presented last month a class of over eighty candidates for the apostolic rite of Confirmation. The class included a woman of ninety years of age, a judge of the Court of Common Pleas, his wife and son.

H. W. Sykes, B.A., is still at the Sanitarium, Saranac, N. Y. He expects to leave on May 1st. We have been all looking forward to having him amongst us next year, but there is a possibility that he may go to the west.

We regret losing from our midst the Rev. Thos. Iveson, B. A. Mr. Iveson had been troubled for some time with a scar the result of an operation for appendicitis some years ago. Another operation was necessary, which has been successfully performed. Mr. Iveson is still in Cornwall Hospital, and is rapidly gaining strength.

On the Monday evening before Ash Wednesday, the Divinity men were at home to some of their friends from the Arts building. A fortunate mistake on the part of those who issued the invitations had the result of giving a "fancy dress carnival" appearance to the proceedings of the evening. Everyone fell in love with the little Chinees but at the same time regretted the coldness of the weather.

Services have been started in the School house at Huntingville, under the direction of Mr. Sowerbutts, assisted by several students. Up to the present the attendance has averaged 40, which is very good. A list of Lenten sermons was arranged with Messrs Sowerbutts, Corey, Strange and Rev. H. F. Hamilton as preachers. Prof. Dunn gave an illustrated devotional lecture on the Passion and Resurrection.

Principal Whitney's pamphlet on the Higher Criticism has been very favorably reviewed by the Montreal Press. The Star in particular gave a very full and thorough criticism and praised the work very highly.

During the vacancy in the curacy at Sherbrooke the services at the Church of the Advent, East Sherbrooke, have been divided between Professors Parrock and Dunn and Rev. F. Plaskett.

A very interesting series of lectures on Church History have been given by Dr. Whitney on the Wednesday evenings during Lent in the Church Hall, Sherbrooke. They were illustrated by lantern views, and Professor Dunn kindly gave his services in this respect.

The Public Debate.

The annual Public Debate was held in the Council chamber on April 12th. The Rev. H. F. Hamilton, M.A., presided, and after welcoming the visitors introduced Mr. H. V. Routh, B.A., the mover of the motion,—"Resolved, that Canada should be an independent nation." He was supported by Rev. F. Plaskett, B.A., and Mr. F. Walling. The Rev. E. J. Bidwell, M.A., Messrs. W. F. Seaman, B.A., and A. M. Bonelli upheld the negative.

Mr Routh, after a few witty remarks, declared that Canada had reached that state of development where she ought to be independent. After defining the term independence, he went on to say that Canada was destined to be a great nation. Canadians were conscious of this fact; and the very consciousness of a magnificent destiny was what distinguished a great from a little people. Responsibility was a good thing to hasten development, and indepen-

dence would bring responsibility. Too much stress should not be laid on the protection of the British fleet, for jealousy among other nations would save us from attack. Canada does not wish to become a conquering nation, and the United States had too good a trade with Canada to desire war. England, owing to the great burden she was staggering under, would be unable to defend Canada in case of attack.

Rev. E. J. Bidwell referred to the wonderful imagination of the previous speaker, and considerable cross-firing took place between these two. Canada, he said, was in a state of development, and there was no cry for separation. Moreover, Canada felt the value of and appreciated the prestige of England. Nothing was to be gained, but a great deal would be lost by independence. And what did independence mean? It meant freedom; we have it. The United States being a strong nation would try to dictate to us, and therefore our independence would depend on the suffrage of the United States. The speaker closed with a panegyric on Canadians and their patriotism for the British Empire. Canada was satisfied with her present freedom, and her present state was the most favorable for the *summum bonum*. He advocated an Imperial Parliament.

Rev. F. Plaskett, in support of the motion, argued against an Imperial Parliament. Representation meant taxation. In Canada there was a strong national feeling, and if independent this would induce greater national progress. Independence was the call that produced and spurred on great nations. Canada was well prepared for independence in population, trade, financial standing and a well developed government. If Canada was independent, our agents abroad would represent our trade interests better than the present English Consular service. Connection with England had brought on the war in 1812 and the Fenian raid of 1867. Canada suffered. The same connection would be likely to bring trouble in the future. In territorial disputes Canada had always suffered. She would have done as well or better by herself. The speaker then called on all Canadians to vote for Canada as an independent nation, vigorous, prosperous and happy.

Mr. Seaman treated the question generally from the historian's point of view. Patriotism meant the best interests for one's country. Independence would lay Canada open to annexation with the United States and the ravages of other nations. The United States would seize the French Islands and Newfoundland, and thus hold the key

of the St. Lawrence. If Canada, backed up by England, was not able to gain privileges from the United States, how could she expect to as an independent nation? National spirit was not a protective. Canada was not in a position for independence, and it was more practical for her to remain a member of the British Empire.

Mr. Walling, in eloquent and forceful language, wanted to know how much longer Canada was to remain in swaddling clothes and be called a colony?—a place simply good enough to send emigrants to. Canada has no prestige in the eyes of Europe. Independence was a stimulus to progress. The Church in Canada had not advanced as it should have, owing to its dependence on the Church in England. The treaties made by Canada would be observed; there was such a thing as honor. He did not believe in the privilege of seeking justice at the English Privy Council in cases of appeal. If Canadian justice was good enough for criminal law, why not for civil also? The army and navy could be increased as our growing needs required.

Mr. Bonelli made a most eloquent, spirited and patriotic speech for the maintenance of the union with England and the glory of the British Empire. He considered the question from an economic point of view. Independence was not practical, it was financially impossible. Could Canada provide a navy? Even Sherbrooke, with its whole assessment, could not furnish a battle ship. No, Britain was a source of protection for Canada. American capital and immigration will continue to flow in only so long as the Union Jack still floats over our Dominion. He pointed out the position of the Munroe doctrine, and how it would be applied to Canada. It might be supposed that if we lost the protection of the British navy we would fall under the Munroe doctrine, but would that not mean submission to the dictates of the United States? Would that be independence?

In the side speeches, Rev. Dr. Parrock, Dr. Thomas, Mr. Hudspeth, Mr. Dicken, Mr. Sowerbutts and Mr. Morey contributed to the arguments, generally in favor of the opposition.

By a general vote of the audience the decision was given in favor of the opposition by a large majority.

G. M.

Life at Bishop's.

We have to go to lectures when we hear them ring the bell ;
 We have to study hard for them—do other work as well.
 We have to please professors, and must please our fellow men ;
 And, if we take a walk at night, we must be in by ten.

If we should wish at any time to stroll into the town,
 Excepting in the afternoon, we take our cap and gown.
 Not out of vanity you know, for should a prof. arrive
 And see you are without them, he will fine you twenty-five.

We love to go and "joint" a bit, we like to have our smoke ;
 We like, like anybody else, to have our little joke.
 We like to sing our College songs, and may be you can tell
 We haven't all a voice, but we can yell the College yell !

A student's learning is profound, he shows it at debate ;
 He shows it when discoursing on a subject up-to-date.
 At Students' Meetings he becomes proficient in the art
 Of making an impromptu speech—of pulling one apart !

The dread exams, necessitate a vast amount of work,
 Which you will find, when they come on, it doesn't pay to shirk
 You'll think perhaps all will be well if you just trust your luck—
 That's just the time when you will find that you have got a pluck.

Of course it's very few of us who give the girls a thought ;
 Perhaps you'll think that that's not right, perhaps you'll say we ought.
 So now we let the ladies come and work for their degree,
 But that they have another aim, it isn't hard to see !

C. A.

Athletics.

Lovers of good hockey witnessed a fine game on the B. C. Rink on the 17th March, when Stanstead College and Lennoxville played for the championship of the E. T. League. The teams were well matched, and the game was fast and furious—the winners worked hard for their goals. Patrick of Stanstead, as usual, did excellent work, while Spafford of Lennoxville showed himself to be a "wizard with the stick." Contrary to expectation the game was exceptionally clean. Stanstead won with a score of 10 to 4.

The last hockey match of the season took place on 13th March, when the hardy sons of Quebec challenged the "World." Although

the "World" was rather doubtful as to what the result would be, it promptly knocked the chip off Quebec's shoulders. Sad to say she was ignominiously whipped. "John Bull" figured very largely on the "World's" side (and on another side), and though somewhat erratic in his movements, put up a good fight. At one crisis of the game he made a brilliant play by sitting on the puck — evidently having in mind the motto, "what we have we'll hold." He afterwards confided to Uncle Sam that he made this move in a moment of abstraction. At another period of the play he became too pugnacious, and was compelled to sit on the fence, and allow his temperature to fall below the boiling point. Ontario did excellent work. The "Gaspesian," strange to say, was accused of placing stumbling blocks in the way of his fellowmen. The crime was doubly heinous, since the victim proved to be one of the clerical fraternity. So intense was the excitement at this match that, though diligent search has been made, no one can be found from whom we can learn the score. As their fame will no doubt go down to posterity, we grasp the opportunity of being the first to give the names of the players to the public.

QUANUC	POSITION	WORLD
Corey	Goal	Adams, England.
Laws	Point	Plaskett, Ontario.
Harding	C-Point	Seaman "
Hughes	Rover	Routh, England.
Clarke	Wing	Hamilton, Ontario.
Dunn	Centre	Bonelli, United States.
Boright	Wing	Love, Ontario.

Now that the hockey season is over there is a certain depression of the athletic spirit. The warm sunny days produce a languid feeling which even the prospect of a "sugaring off" fails to overcome. But this cannot last long. Already the racket court is becoming popular, and there is a rumor abroad that a gymnasium competition may be attempted. We earnestly entreat the wardens of the Lawn Tennis and Cricket Club to devote a large percentage of their time to gym. work. There is nothing so sad as the spectacle of a tennis warden with a lack of "push."

The river is now in an ideal condition for boating, and the lovers of aquatics are taking advantage of their opportunities. Nothing is more enjoyable than a paddle up the beautiful Mississippi in the early spring days. A new row-boat should be added to our present equipment. Some of us may prefer a row-boat to

the canoes, and the present row-boat is rather heavy for such a swift current. The students of the coming year should make an effort to secure a really good boat suitable for river work.

Exchange Column.

Church Work says that the President of King's College, Windsor, has scored brilliantly again. The Engineering School in Sydney, C.B., has been more than a success. It started last month with nearly 200 students, and with every prospect of a rapid and steady extension. The school will act as a feeder to King's, the students taking the first year of their course at Windsor, and of course receiving their degree at Windsor. President Hannah, by this farsighted and statesmanlike move, has proved himself a true benefactor to Cape Breton. The existence of this school will no doubt be a great boon to the whole island. It will tend to keep clever, energetic, ambitious young men at home, and this will most assuredly help forward the development of its mining and iron industries. A very large increase in the resident students at Windsor is looked for next autumn.

There are over 50 Canadians enrolled on the teaching staff of Chicago University.

SHE—"What book does a young man need most when he first goes to college?" He—"Depends upon his weight." "I don't understand you." "Well, if he's heavy enough to get upon the football team, the book he'll need most is 'First Aid to the Injured.'—*Yonkers' Statesman*."

John O. Duncan,

MERCHANT TAILOR,

OUTFITTER TO MEN,

WELLINGTON STREET,

SHERBROOKE, QUE.