

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21
23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be
addressed: PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;
year, \$3.00. No advertisement charged at less than five lines.
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Toronto, October 18, 1894.

Prayer for Colleges.

IT is customary, in some of the Colleges of the United States, to set apart a day, during the winter term, for special prayer for the young men attending them. This is highly commendable, and frequently results in great spiritual good to the students. It is a day looked forward to by many Christian parents who have sons at College with much prayerful anxiety. Sometimes a minister, who is successful in dealing with young men is asked to deliver a simple and earnest address, and make an appeal to them to yield themselves to Christ, which leads many to a decision.

We would be glad to see this custom adopted by our Canadian Colleges, being persuaded that it would be a means of blessing to many young men. But whether it will be or not, we would like to call the attention of Christian people to the necessity of public and private prayer for our institutions of learning, especially for our Colleges. And this for good reasons. In the first place, College associations have a strong influence in moulding the characters of young men. College professors become, for the time, oracles to the students, in their several departments. They are the guides of young men, in the varied fields of knowledge, to which the latter are introduced, and their utterances form the standard of the students' judgments. Some professors are more popular than others, and these have more influence over the students, during their College days, than almost any Christian minister or parent. How exceedingly desirable it is, surely, that during these eventful years, the Christian side of a student's education should not be neglected, that he should not cultivate his intellectual powers, at the expense of his spiritual, and often at their peril. Of the many hundreds of our young men attending College, how many are there who connect themselves with churches in the vicinity, or do any Christian work? How many are there who have any pastoral oversight all the while they are at College? There is grave cause to fear that a large percentage of College students have no pastoral care, and attend church very irregularly, many not at all, for the four years of their College life. And as a natural and necessary consequence, their education is one-sided, lacking the supreme element in a true education, which will make them useful and helpful members of society. There is great need then for prayer in their behalf.

Again, the present trend of thought in the intellectual world may be said to be unfavorable to Christianity. There is a fascination about the doctrine of evolution at the present time, which threatens to lead many away from Christian faith. Some of the greatest exponents

of evolution have no place for the Christian Religion or its Founder, but entirely ignore Jesus Christ and His Gospel, in their theories, regarding the world, and the human race. Only the other day, President Patton, in his "Jubilee" sermon, intimated the possibility of a great conflict in the near future between naturalism and supernaturalism. Now all these theories and speculations are naturally the subject of thought in our Colleges' and influence the minds of young men to a very considerable extent. If they meet these waves of thought without the ballast of simple faith in Jesus Christ as their personal Saviour, it is quite possible they may drift away from the moorings of the Gospel on the wrecking reefs of doubt. Hence the need of earnest intercession in their behalf. Lastly, one of the most gratifying and hopeful features of College life now, is the banding together of Christian students, for purposes of prayer, mutual counsel, and Christian service. These College Young Men's Christian Associations are doing a useful work, in helping their members, in seeking the salvation of their fellow-students, and in elevating the moral tone of College life. They need the prayers of Christian people, and did they realise that the Church was praying for them, they would carry on their Christian work with far greater courage and zeal. Our Colleges should be all Christian Colleges, centres of spiritual as well as of intellectual light. They are doing good work, and the great body of professors are, we believe, men of high moral character and attainments. All the more, we are sure, would they welcome the prayerful assistance of the Christian Church in carrying on their work. Our prayer is that all our Colleges, professors and students may be baptized by the spirit of God, and imbued with the spirit of reverent thought and learning.

Oliver Wendell Holmes.

Well deserved are the high tributes paid to the life and genius of the late Oliver Wendell Holmes. For very few New England names will live longer, and there have been few men indeed who embodied in himself the intellectual side of New England puritanism in a higher and more typical manner than he. He has been and will long remain a force in the intellectual life of this continent, and that force will season the moral tone and elevate the thought of generations yet unborn. Nor is his influence confined to New England and America; wherever the English language is spoken the "Professor," "Poet" and "Autocrat," will diffuse their witching spell, with their healthy tendency and elevating power. Dr. Holmes reached a green old age. He had just celebrated his eighty-fifth birthday and until near the end had enjoyed very fair health. Regarding his birthplace and youth, he, himself, has given a charming picture. "It was a great happiness," he wrote, "to have been born in an old house haunted by such recollections, with harmless ghosts walking its corridors, with fields of waving grass and trees and singing birds, and that vast territory of four or five acres around it, to give a child the sense that he was born to a principality."

Commenting on this the *Outlook* remarks:—"And there was more than house and acres to stimulate the imagination of the sensitive, responsive boy; there were family traditions, a fine moral and intellectual heritage, and there were distinguished and striking figures.