

so frequently repeats itself. Burns voiced something more than his own peculiar experience when he wrote:

But oh! I backward cast my ee
On prospects drear,
And forward though I canna see,
I guess and fear.

At this season there is usually a perceptible pause in the march of life—thought flows in quieter channels, life for a time, is relieved from much that is stern and repellent, the brotherhood of man becomes practically acknowledged, and reflection brings the soul face to face with the profound realities of its nature. This breathing space gives one an opportunity to take up the tangled web of life anew and learn from the mistakes of the past to proceed with more caution in the future, to "rise on stepping stones of our dead selves to higher things."

Standing thus upon the threshold of another year, the thoughtful student will endeavor to avoid whatever previously impeded his progress or weakened his efforts. Vows will be registered, and manly resolutions recorded, old habits will be laid aside, and dangerous associations avoided, tendencies will be strictly guarded against, and a proud ambition to reign monarch of himself will fill the student with a lofty courage and a noble self denial. But self restraint is liable to become irksome, the new habits are too often changed for the old before the former have had time to become persistent and crystallize into character; thus results are lost because the element of perseverance is wanting, —a condition of things too frequently observed to be regarded as phenomenal—Failure however, though it may discourage for a time, should not completely crush the spirit. There is no royal road to exalted manhood. Moral as well as intellectual excellence can only be obtained through resolute energy and constant self denial. The character that is most admired, that demands and receives the respect and homage of men, is not a

spontaneous growth where nature has done everything and the individual nothing; it is rather a development where the will is a potent factor, and the whole man is subordinated to law, physical and ethical. 'Out of suffering,' says one, 'have emerged the strongest souls and the most massive characters are seamed with scars.'

IT is an indication of healthy religious growth when consolidation and strengthening of denominational enterprises can be effected at the expense of sectionalism. This has been exemplified in the history of several religious bodies in the Dominion within the last decade, and now this centralizing tendency is affecting the denomination that founded and has cared for Acadia College. The Baptists of the Dominion have already united in Theological work and are contemplating union in Foreign Mission work. The Free Baptists and Regular Baptists of New Brunswick have united in the work of Secondary education and have under discussion the more important project of organic union, and now, after considerable discussion the Maritime Baptists have effected a most important and much needed consolidation in the union of their two denominational organs, the "Christian Messenger" and "Christian Visitor." The new paper is to appear with the new year 1885, is to be edited by the Rev. Calvin Goodspeed, and to be published in St. John. The two papers whose separate existence thus ceases have had an honorable and useful career. The "Messenger" was projected in 1835 but did not appear till Jan. 1837. Since that date it has been a regular weekly visitor to thousands of homes and a consistent advocate of Temperance, Education and all social and moral reforms. The "Visitor" first appeared in Jan. 1848 and has been for New Brunswick what the "Messenger" has been for Nova Scotia. It