

## EDITORIALS.

Our business managers beg to remind subscribers who have not yet remitted their subscriptions that the session is rapidly progressing, and that they would like to close up their books as far as possible before examinations begin. Prompt payment will be a source of pleasure to you, and of convenience to our managers. Their best thanks are due to those who have already attended to this matter.

---

We are told by an ancient prophet that they who feared the Lord spake often one to another. The many advantages accruing from such a practice is evident. Being essentially a matter of our inner being, personal religion is a subject which admits of closer union between man and man than any other theme whatever. It has a power of bringing heart into contact with heart, such as can belong to no purely secular question; and therefore we are not surprised to read that the early Christians were characterized by love to one another. In their common religion they possessed a bond of perfect friendship; and by a frequent interchange of spiritual experience, they strengthened this tie, besides helping each other on in the divine life.

Turning now, from these early times, and contrasting the readiness of our forefathers in Christ to tell what the Lord had done for their souls, with the false delicacy which pervades the Christian society of the present day, have we not much cause for genuine regret? Is it not a lamentable truth, that although professing the name of Christ, we are oftentimes actually ashamed to admit others to a knowledge of our soul experiences? While we have no hesitancy in discussing subjects of a political or theological nature, yet with strange inconsistency we scrupulously avoid even a passing reference to that subject which occupies the very centre of our being—our personal and peculiar relationship to God, and his relationship to us. It ought not so to be. By blocking up the free flow of spiritual converse we rob ourselves of the most effective means for promoting our common Christian brotherhood, and thus place serious barriers in the way of our growth in grace. Can it be said of us as a body of students, "see these Christians how they love one another?" Generally speaking, I fear not; and one of the chief reasons for this lack of Apostolic-like harmony arises from the tendency there is among Christians to throw a veil of concealment over heart struggles and rejoicings, and present to each other the formal front of an ordinary man of the world. Now we judge people as we find them, and if we in our mutual intercourse maintain a rigid silence concerning the joys, doubts, and perplexities of our