

→Y.M.C.A.←

A LARGE number of students get a very wrong idea of the Y.M.C.A. They imagine it is not for them but only for a certain class of students. They say to themselves, "O yes, a Young Men's Christian Association is a very good thing for a Divinity student and for those who expect to be such; it is all in the line of their profession, but, as for us, we are not expected to have anything to do with it." This is quite a mistake. The Missionary Association is especially for Divinity students, but the Y.M.C.A. is undenominational and for all. In the name of a common christianity it appeals to young men as such irrespective of class or profession. It is but natural that students preparing for the Gospel Ministry should take the warmest interest in such an association and be leaders in its work. We would expect this, and are glad to know that it is so at Queen's. But it is just possible that this may give our meetings a somewhat one-sided character and prevent other students from taking the interest that they otherwise would. For instance, in our Friday afternoon prayer-meeting, speakers sometimes address their fellow-students as if they had all been, or expected to be, in a "mission-field," and the impression is sometimes left, though not intentionally, that unless a person is a Church student he is not in any special sense a Christian worker. The main purpose of a Y.M.C.A. is to teach the very opposite, that it is the highest privilege and first business of every young man to be a Christian worker. There is great need to-day of a consecrated ministry, full of faith and of the Holy Ghost, but no less is there need of consecrated doctors, lawyers and teachers—men who in every part of their professional life will seek to honor their Saviour, doing all things heartily as unto the Lord and not unto men, knowing that they serve the Lord Christ. Come then all, each Friday afternoon, and let us as young men sit together at the feet of Him who alone can teach us the true way of life, even at the feet of Jesus the God-man, who has said, "He that followeth me shall not walk in darkness but shall have the light of life."

Dr. Grant has kindly agreed to conduct the Sabbath morning Bible-class during the remaining part of the session. It will be a "Worker's training class," all who expect to be engaged in missionary work, and all who would like to know how to use the Bible in teaching others, should not fail to be present.

We learn from a Halifax paper, that Mr. Meikle, a graduate of Queen's, and for several years a member of our Association, has been greatly blessed in his Evangelistic labors at Truro. Referring to his work, the paper stated that nothing like it was ever before experienced. His meetings are held twice a day—at 9 A.M. and 7:30 P.M. The morning meeting is held in the Y.M.C.A. hall, which seats about 500 people. It is filled every morning, with all classes of people. Merchants leave their stores, professional men their offices, and women their house-

keeping duties, to take part in, and enjoy this meeting. The evening meeting is held in the first Presbyterian Church, the only building in the town capable of holding the masses that flock to hear the message of salvation. Mr. Meikle's preaching is of the most earnest kind and is directed to the people listening to him individually. They are made to realize that salvation is a personal thing of the utmost importance to them now. The ministers cooperate with Mr. Meikle, and the results have been most gratifying, hundreds of worldly men and women professing conversion. On one Sabbath thirty were admitted to the Baptist church by immersion, and one hundred and thirty to St. Paul's Presbyterian church. A religious revolution has taken place in Truro, local amusements are, for the time being, paralyzed, and, the people for once at least, are convinced that the things which are seen are temporal, but the things which are not seen are eternal.

The Holy Spirit is still in the church; His presence and power are the standing miracle of Christianity. When He works mightily, how weak doth the arm of flesh appear, and how foolish the wisdom of man!

Among other resolutions, passed at the nineteenth annual meeting of the New York State Convention, were the following:—

"That as members of the Young Men's Christian Association of the State of New York, we will use our influence to withstand all attempts to introduce into our land the continental method of spending Sunday, with the host of evils attending it, to the family, to society, to the working classes, and to the cause of good morals, religion and the stability of free institutions."

"That we recognize the Y.M.C.A. to be an agency of the church of our blessed Lord, for reaching and influencing, physically, mentally, socially and spiritually, the young men of our state, who constitute by common consent the more tempted, the least cared for, and yet a most influential class of the community."

ALMA MATER.

ON the evening of March 7th, the attendance at the meeting of the Alma Mater was larger by far than it has been since the elections. A large number of students, principally from the Arts college, had flocked together, attracted by the business which it had been anticipated would arise out of the recent difficulties between the class of '88 and the concursus. When order was called, Mr. Kidd, first-vice, in the absence of the President, took the chair. However, a few minutes later, Mr. Mowat entered, and presided during the remainder of the evening. After a few matters of minor importance had been dealt with, Mr. Dennistoun arose, and after making a somewhat lengthy speech explaining and justifying the position which he was about to take, moved "That inasmuch as the class of '88 has been guilty of an organized and premeditated opposition to the concursus iniqui-