

this is because our ideal has advanced with us. What we are, determines what we see, so that our new view of the greater distance between ourselves and the ideal is really the result of having approached the ideal. While, therefore, the apparently widening gap humiliates, it should not discourage, but should lead to a more complete appropriation of what is for us in Christ.

Messrs. McIntosh, Leitch, Turnbull and Thompson took part in the discussion that followed.

Y. W. C. A.

Never before has the Y. W. C. A. shown a more interesting programme than that of '93-'94. One of the most interesting of the topics, and one deserving special mention, was the little address made by our President on her return from Toronto. Although some time has passed since then, she has kindly handed us some notes of which the following is a synopsis:—

A paper was read by Mr. Milliken on a Comparison of Religions; this was a graphic summary of Brahminism, Buddhism, Zoroasterism and many others. He logically concluded that while we may regard heathen religions with sympathy and rejoice that they have supplied higher ideals, yet they have not sufficient power to lift the masses of the heathen world. Their ideals are low and their practices debasing. How could this be otherwise when their conception of a deity was immoral and corrupt? They fail to show the true purpose of life and that failure is death! The paper upon Educational Work in India provoked a lively discussion. The point at issue was whether it were better to have in the schools, which permit of no religious teaching whatever, instruction on topics or not. The natives believe in something, however debased. They imagine every river and mountain a god. When they learn geography the god vanishes. Their eager minds grope for something better, or more real, and if a grander, fuller idea is not substituted they become often confirmed atheists. Mrs. McCartney's address was most impressive. It is difficult to write intelligently on her personal magnetism, the enthusiasm and inspiring earnestness of this noble woman. She spoke of the immensity of the work, the teeming masses of Chinese. The cry after conversion is the pathetic reproach—"Why were we never told before?" and their greatest mystery is that there should be one soul in a christian land who having heard about Christ will yet refuse to accept Him.

Under what cruel difficulties, she said, Dr. J. F. Smith laboured. Would we help? When we remember that one of our own graduates, Mrs. Kilborn, lies in that far country, it ought to be dearer to us. Miss Lund spoke then of the Bible in Japan, written so that even the women may understand. It was mentioned that Mohommedans are the hardest to reach.

They lay down their lives readily for their religion and those who convert them must be equally ready to do this. The work too among Toronto children was bearing fruit. But that work—at our own doors—was in itself a great life work. Mr. Kelso complained of the bitter heartlessness of the parents who care not a jot what become of their little ones. An address on this question was given by Nurse McIntyre, one of noblest women of the kind. A street waif in Edinburgh, reclaimed by the city mission, she has given up her life to reclamation of fallen women. Wonderfully has her work been blessed! What power lay in her simple story of one reclaimed yesterday and the day before for a life of daily service. Dr. McKay then spoke but only a few words. They fell on everyone distinctly—"What the world needs to-day is the grand old truth—Christ and Him crucified." He reiterated these many times and his presence made them all the more powerful. That alone, he said, could meet all soul-weariness in the world. Impossible to hear such words as those heard at the Convention and not wish to be more and do more for Christ. More of His mind till we will not give our work because we are sorry for these people or because they need it, but because we cannot help it! The humblest christian in the most hidden corner may be a sharer in this most noble work.

'94.

The regular meeting of the senior year was held on the 13th ult. The meeting read an invitation from McGill University asking a representative be sent to their annual *Conversazione*. John Johnston was appointed as our delegate.

The committee appointed to choose members of the year to take part in the inter-year debates, reported that they had secured two good men to uphold the honor of '94.

G. R. Love then gave a brief account of the enjoyable time spent at Knox College *Conversazione*.

A motion regarding a class dinner was the next item of business. It was unanimously decided to have the dinner immediately after exams., and a committee was appointed to make all arrangements.

At a special meeting held on the 15th, J. C. Brown brought in a motion regarding a change in the relation of certain student institutions of the College to the Arts Society. His proposals were very much in line with the letter on that subject which appeared in a recent *JOURNAL*. However, the members of '94 felt that as they were nearing the end of their regime as Seniors, it would be better that all changes of special importance to Seniors should be primarily suggested by the class of '95. Accordingly a committee was appointed representative of the different years and institutions with instructions to outline such changes as they deemed advisable, to present