

Goethe says, "Up and seek the broad, free land! Think of the sea, and you will hear in the wash of the wild waves the voice of their great Creator! Think of the mountains, and you will feel the majesty of power in the towering grandeur of those mighty heaps! Think of the stars, and you will hear the music of rolling spheres! Think of the life enduring Spirit, and by the living spiritual current every fibre of your soul will be quickened! Think of immortality, and you will feel the flutter of your soul's eternal wings! Think of divine love, and the fathomless ocean of that tenderness flowing into your soul will melt your selfishness, as an iceberg is melted in the warm waters of the broad Atlantic! Think of the atonement, and your heart, unburdened of its sin, will bound with gratitude and joy! Thus along the highway of religious thought, into the glories of spirituality, will the Spirit lead the seeking soul.

We come now to the third and last pathway to be noticed here, namely, faithful prayer. The way of prayer is perhaps as good as any, for it is open to all, and along it the Spirit will lead the soul straight to the throne-room of the palace in the King's land. As a rule when at prayer, you do altogether too much talking. "Words, words, words!" as Hamlet said; constitute the greater part of your petitions. Words forgotten as soon as spoken; words which contain no special request; words which express no realized want, but skip about like fluttering leaves before the wind. The futility of such is well expressed in the language of the Danish king:

"My words fly up, my thoughts remain below,
Words without thoughts never to heaven go."
—Shakespeare.

You should listen at times to what the Spirit King has to say to you. "Be still and know that I am God," was the command to David, and the word is equally yours. At the telephone between earth and heaven, you must linger to listen, just as long as you stay to speak. Would you let the Spirit lead you up the hill of prayer to the mountain top of spirituality, then your prayer must be the God centered desire of your heart and the persistent child of faith. Is there a breach, a want in your spirituality? then you will find nothing like prayer to repair it. I know of one who on the whole is spiritually minded. Sometimes the current of her spiritual life turns awry, and there are worldly thoughts, and unhappy feelings. On such occasions I have known her to retire to her room, and after a season come back radiant. In the company of the Spirit, she had made a visit to the land of spirituality, along the pathway of prayer. Prayer maintains the understanding between the soul and its God, which is a vital condition of spirituality. I heard of a certain professor who was a very busy man. The boys wondered whether he ever took time to pray. They observed him all one day. Late at night, after finishing his work, he knelt down in his laboratory, and they heard him say, "O God, I thank thee that the understanding still exists between thee and me!"

O Christian, I would have you remember that the tide of spirituality is an ebbing as well as a flowing tide; that in the realm of spirituality there are depths as well as heights! Then launch your bark on the upward current; then let your soul spread her wings, and as a bird ascends the summer gale, soar to the life and glory of the brighter region! O Christian, is your soul not free? has not Christ ascended and the veil of the heavenly pierced to the very centre point and throne seat of the invisible? is not that Spirit present which will bear thy soul aloft as the eagle bears her young? has thy Creator fixed a limit to thy spiritual flight? Is it not written, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you." Hark! In the land of spirituality the morning bells are chiming! Spirit voices call thee! Awake! Arise! bathe thy soul in day, and with the ecstasies of life eternal, thrill it through! Amen. Falmouth, N. S.

The Small College.

Repeatedly of late the problem of the small college has been presented to the public. In a recent number of the New York "Nation" is an article of this kind. The conclusion of the writer, from the present position of the small college, is, that it must either be affiliated with some larger institution or that it will be compelled to close its doors. This in his estimation grows out of the fact that the larger institution can pay a greater salary and hence will draw to itself the scholarship that must obtain to make a course of education valuable. The difficulty will also be increased by the reduction of the art course in the larger institutions to three years. This is contemplated in Harvard, if it has not already taken place. The problem is a vital one to our small denominational colleges which have been doing, and are still doing, so splendid a work. The discussion of the topic is a timely one and any suggestion that will help to solve the problem will be in place.

Some who may read these lines will recall the masterly address of President Harris, of Bucknell, recently before the Baptist Social Union. His words to many threw light on the question we are proposing to discuss. He told us that the cry of distress came from the collegiate departments in the larger institutions. The smaller

denominational colleges, such as Rochester or Bucknell, are doing well, both as to the extension of their courses and the number of students. In the great university, however, the lower standard presented by the professional schools withdrew men from the art departments so that in many cases they are depleted and in some almost destroyed. There seemed to him no reason why the denominational colleges should not preserve its existence and continue to do its work. Moreover he indicated the lines along which this work may be successfully prosecuted. College work of any description represents vicarious service, service of the individual for the good of the world as a whole. The denominational college above all others represents this thought of service for others. It was founded upon this idea and it has been perpetuated thereby. Men gave of their means that these institutions might be established and built up, animated by the thought of serving others, with the additional thought that many a young man and woman might be taught for life the same great truth. Like the coral atoll of the Pacific Ocean, which is built up upon the forms of the little builders themselves, these denominational institutions have been established upon the lives of those who gave for them and taught therein.

It is along this line of work that the smaller denominational college may magnify its calling. It may emphasize this feature of a liberal training as it cannot be emphasized in other institutions. It may, as no others can, elevate the altruistic element of culture above the egotistic. It can place a larger emphasis on character than on mere capacity. It can emphasize to men that they are to be called in this life for the service of others rather than for the mere purpose of getting a living. It may thus help to sway men from the utilitarian idea of education. It may fill them with the idea that to be a man is more than to master a science or achieve an art. To do this these institutions must fill themselves with men. It is the touch of manhood upon the students' life which, after all, is most remembered. Wayland, Anderson, Hopkins, Robinson and Dodge, these are names still to conjure with. There is not a man who came under the masterly touch of these great teachers whose pulses do not quicken yet as they are remembered. There are those among us who will support the smaller institution which has rendered such service to our denomination. We need not fear the competition of the larger universities with this. Mere utilitarian ideas will not deter from entering this such of our young people who prefer discipline in the production of manhood to mere preparation for the service of mammon. They care more for character than for culture. They prefer being fitted for the rendering of service to mere proficiency in getting a living. For such the small college will continue to have its place if it strives ever to do its best. It will not have to become affiliated with the larger institution nor close its doors. Still its mission will be recognized among our people and its halls will not be found empty of those who desire to enjoy its instruction.—The Commonwealth.

Spiritual Feeling.

BY REV. O. B. F. HALLOCK, D. D.

It is the experience of far too many Christians that they have but little joy, some despair, and that the history of their inner life shows much spiritual inertia and neglect. We begin with a little feeling at conversion, but since that time our spiritual emotions have been fitful and unsatisfactory. After many vain attempts to maintain a desirable state of feeling, we have given it up and have settled down to inaction and neglect that part of our inner life.

It would seem there ought to be some way of maintaining conscious and continuous fellowship with our heavenly Father. God is our Father; we are his children; why can not we live conscious of his nearness, conscious of his love, and glad of his interest in us?

There is a great spiritual art in maintaining a settled and satisfactory state of heart. Here is a great field for study and practice in self-discipline. Feeling does not come of itself, founded on nothing. We have got to prepare for it, and "practice the presence of God."

Feeling, the sense of spiritual blessedness, is the result of faith. We know that faith has its foundation in knowledge. As we know God we have faith in God, and in proportion as we have faith in him we have peace, joy and all spiritual blessedness. It is plain, then, that the right kind of spiritual feeling is not something hot, excited, extreme, such as can be maintained but a little while, and from which reaction is sure to come. It is rather a state of conscious living with the sense of God's presence, and love, and care.

There are Christians who live chiefly by emotion. They are like ships that move by sails. They are often in dead calm, often out of their course and sometimes driven back, and it is only when the wind is fair and powerful that they move forward with rapidity. Others, and a more desirable kind of Christians, remind one of the great steamers which cross the ocean, moved by an internal and permanent principle, setting at defiance all ordinary obstacles, and advancing steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

Some people think of this matter of spiritual feeling as

of little importance. Spiritual feeling is pleasant, they say, to have, but lack of it brings no special loss except of enjoyment. But, no, it is important. It is important on account of its close connection with our peace and satisfaction in the religious life. It is very important also because of its sanctifying power. To realize God's presence is one of the mightiest means of excluding sin out of our lives. It is important, too, because upon it depends so largely our efficiency as Christians. If we have no sense of God's presence, we lack power. With the sense of his nearness, his love and approval, our power is greatly increased. We have courage. We have strength within. It will be well for us all as Christians, if we will take pains to know and exert ourselves, to use the proper means for maintaining a steady and desirable state of spiritual interest and feeling.—Herald and Presbyter.

New Books.

Buildings of Nova Scotia, By Sir John G. Bourinot. Toronto: Copp-Clark Co., Ltd.

This is a handsomely bound and attractively illustrated volume of some 200 royal octavo pages, and its literary merit is of a quality to be expected from its learned author. Its brief and reminiscent sketches of a large number of the men prominent in the early or more recent history of the province, make interesting reading, and a large number of illustrations, including portraits of many of the men mentioned, add to the attractiveness of the book. The main body of the work is divided into three parts. The first deals with the origin of the people of Nova Scotia, including the French settlement of the province, the foundation of Halifax, the New England migration, and other topics. The second part gives a brief account of the establishment of the principal religious denominations in the province, and the third part presents reminiscences of eminent Nova Scotians. In a number of appendices which make up the latter half of the volume, are to be found several interesting historical documents, including the speeches of the Hon. J. W. Johnston and Joseph Howe, upon a resolution in favor of a union of the B. N. A. provinces, introduced in the N. S. legislature by Mr. Johnston, in 1854.

Strawberry Hill, by Mrs. C. F. Fraser, published by T. Y. Crowell & Co., Boston.

This is a story for children, told with the rare skill which marks all the writings of this author. It has fifty-four pages, and in color and form there are marks of the aesthetic art, as in the contents these unmistakable evidences of the art of writing. Mr. Crowell has done his part well, and this makes harmony between the letter and form of this dainty little volume. Mrs. Fraser is a born writer for the juniors—a rare gift.

Great Books as Life Teachers: Studies of Character Real and Ideal. By Newell Dwight Hillis. Toronto: Fleming H. Revell Company. Price \$1.50.

It is one thing to read books, and it is quite another thing to get from books the best they have to give. Many people read books which are not worth reading, and many also read good books without definitely grasping the great essential lessons which they contain. Such a volume as this which Dr. Hillis has given us is not only deeply interesting because it deals with some of the literary creations of the great writers of our century, but because by pointing out the great moral lessons which they are intended to convey, it helps us to appropriate the best which the authors present. If books are to aid us greatly, we must have the ability, not only to read, but to mark, learn and inwardly digest what we read. A few quotations from the table of contents gives a clear suggestion of the author's purpose and scope. Thus we find John Ruskin's "Seven Lamps of Architecture" treated as "A Study of the Principles of Character Building;" George Eliot's "Romola," as "A Study of the Peril of Tampering with Conscience and the Gradual Deterioration of Character;" Victor Hugo's "Les Misérables," as "The Battle of the Angels and the Demons for Man's Soul;" Tennyson's "Idylls of the King," as "An Outlook upon the Soul's Epochs and Teachers;" Browning's "Saul," as "The Tragedy of Ten-Talent Men." Dr. Hillis tells us in his preface that he approaches the volumes with which he deals "from the view point of a pastor interested in literature as a help in the religious life, and seeking to find in these writings bread for those who are hungry, light for those who are in darkness, and life for those who walk in the shadow of death."

Bible Questions. By James M. Campbell, author of "Clerical Types." 12mo. Cloth. Price \$1.00. New York and London: Funk & Wagnalls Company.

A new book by the author of "Clerical Types" which was so well received, in spite of its keen portrayal of certain eminent living pulpits, that the author, James M. Campbell, now discloses his identity, as he presents his new book to the public.

The title of this new book is "Bible Questions; a Series of Studies Arranged for Every Day in the Year." The studies are the fruit of pastoral experience. "They have," says the author, "stood the test of practical experiment. Apart from their value to the general reader as opening up a profitable line of Bible study, it is believed that they will prove of special value to the busy pastor as furnishing the seed-corn for a course of sermons especially adapted to the young. They are also recommended for use as Prayer-Meeting-Topics, for the Church Prayer-Meeting, or for Young People's Societies. "In the selection of these fifty-two themes—one for each week in the year—the attempt has been made not only to present the great evangelical truths of Scripture in their proper proportions, but also to adapt them to special occasions. The leading events of the Christian year, such as Christmas, Palm Sunday, and Easter, are taken up in order. Children's Day and Thanksgiving Day also receive appropriate recognition." There is reason to hope and believe that these old-time questions will become living voices, and find a swift and hearty response in many a heart. The book is neatly bound in cloth, price \$1.00.