

The annual convention of the Canada S. S. Association was held at the close of last month in the Presbyterian Church, of Coburg, of which Rev. D. L. McCrae, '79, is pastor. The convention was most successful.

OUR REPORTERS' FOLIO.

PROF. CAMPBELL ON THE FITNESS OF THINGS.

On Monday, October 5th, a large number of students assembled in Class Room No. 1 to listen to an address by Professor Campbell, who chose as a text, Matthew ix.: 16 and 17. He began by saying that the Christian is not a patched-up Jew. He pictured a boy, with a new patch upon a particular garment, making his escape so hastily over the garden wall of his neighbor, that he left the patch and a portion of the old garment hanging upon a nail. The discomfort of the boy can be more easily imagined than described; but if we attempt to put the new cloth of Christianity upon the old garment of the Jewish religion, our discomfort will be equally certain and aggravating. The Antinomian heresy was the result of this mistake. If we would avoid such an extreme, we must adapt ourselves to circumstances. People have no right to expect the ministers of to-day to be exactly like the apostles. There is an eternal fitness of things established by God. It is the minister's duty and interest to discern the times. He should not be pledged to the observance of set laws for fasting and feasting. He needs to study the fitness of things, viewing them in their circumstances, in order to avoid vulgarity. Now, vulgarity is not confined to any one particular class or grade of society. It appears in all classes owing to neglect of fitness. A vulgar action, no matter to what class of society the actor may belong, is one that has no relation to the circumstances of the case. The true relation of things is not represented when boasting, for instance, is linked with charity. There is an unfitness in the association of these acts which stamps the actor as vulgar. On the same principle, the rough, uncouth man, swinging himself up the aisle, into the pulpit, is as much out of place as the bull in the china shop. We must distinguish where the divinely-ordained and humanly-ordained come in. For instance, Greek and Hebrew are divinely ordained for theological students. We should carry this principle of the fitness of things into every sphere of life. It is applicable in the department of social attire. We should teach it to our people, and insist on a fitness in the relation between the houses in which our people live, and that in which they worship God. It is a gross violation of this law, when we see people who live in princely mansions assembling to worship God in a cheerless and rickety shanty. But, above all, special emphasis must be laid upon the grand essential of putting on Christ. Then a good education and thorough discipline tend very much to constitute fitness for our stations in God's realm. The minister is in many respects a man by himself—entirely distinct from other men. He especially should seek to realize the highest possible fitness, and to attain to a well-ordered harmony of life. In order to do this, there must be no hypocrisy. He should be like the clock, so harmoniously prearranged as to always strike at the right time.

MONDAY ADDRESS BY PROF. SCRIMGER.

October 22nd.—Prof. Scrimger spoke to-day on the cultivation of a missionary spirit. This he deemed of such importance as to render quite unnecessary any apology for his choice of a theme. He feared none of us are too often carried away by our zeal; no, not even in this nineteenth century—the boasted "Missionary Age." Indeed, the distinction of that title might more justly be claimed for earlier periods of church history. It is true that we are putting forth greater missionary efforts than were attempted by the past two or three centuries, yet, considering our increased facilities and advantages, we are still doing almost nothing. Not one-third of the entire human race has yet heard the joyful sound. We are only beginning to realize the immensity of the work to be done. In order to overtake it a cultivation of the missionary spirit should be commenced in ourselves, and then every legitimate means should be employed in the extension of it to others. Genuine zeal implies three things: an ardent love for the

souls of men, and desire to do them good morally and spiritually; confidence in the Gospel of Christ to accomplish that object; and a willingness to make sacrifices of means, talents, time, comfort and quiet, in some form or other. From this it is manifest that the functions of missionary and minister are virtually the same. The only difference is, that while one is interested in men whom he has not seen and known, the other labors for those whom he does see and know. Now, while it may be wrong to engage in foreign missions to the exclusion of persistent work among the ignorant masses at home, we should nevertheless endeavor to embrace in our zeal the moral and spiritual interests of all men. They who are narrow and exclusive alas! there are too many such! are grossly untrue to duty. How, then, may an all-embracing spirit be most successfully cultivated in ourselves and others?

Firstly. By exalting the spiritual side of man's nature, as distinguished from the physical. It is difficult to convince people that moral and spiritual character is infinitely of greater importance than wealth or honor. We find them generally enough willing to recognize in words the supremacy of the spiritual; but when it comes to practice, they are woefully lacking. They are absorbed in the purely material, and urgent need is there for us to point out their folly.

Secondly. By looking thoroughly at man's moral and spiritual status at home and abroad. Is it hopeful or the reverse? Is it such as to call for no interference from us? To these queries only one answer can be given. This: man is very imperfect. There is a wide-spread suspicion that the great mass of people are quite as high in the moral and spiritual scale as they ought to be. If it be true, then our arguments for missionary activity fall to the ground. But it is contrary to elevation and reason to make such an admission, for perdition alone can be the end of the careers run by many.

Thirdly. By considering the Gospel a powerful means of moral and spiritual elevation. The spiritual enjoyment among our people is so infinitesimal that they do not think it worth their while to communicate the secret of holy living and true happiness to others, and we must aim at breaking up this deplorable indifference.

Fourthly. By making sacrifices in the interests of others. A disinterested example will be sure to exert good influences.

Fifthly. By posting ourselves as to the work that is being done. Dr. Mackay cries out against what he considers unnecessary demands for information in the form of articles and letters from the missionaries, and to some extent he is right. Still, we have a right to know in what way our money is disposed of, and with what progress the work is being attended. Missionary information should receive due attention from the pulpit, where the best opportunity is obtained of giving it the widest possible circulation. We enforce other duties in our sermons; why neglect this claim? It is by no means secondary.

PHILOSOPHICAL AND LITERARY SOCIETY.

I.

Seldom in the history of this society has there taken place a more lively discussion than at the ordinary meeting held on Friday night, October 26th. Mr. Currie and his Executive Committee deserve special commendation for the whole-hearted enthusiasm they are displaying in the working of the society. Thus far the programmes have been particularly interesting, and have fully justified the large attendance of students that has greeted the debates. On the 26th ultimo, the Principal's class-room was completely filled, several late comers being obliged to hunt up seats from other parts of the building. The meeting was opened in the usual manner with devotional exercises, reading of minutes and calling the roll. Important business in relation to the approaching public debate was transacted, and the appointed programme was then successfully carried out. Mr. Rochester lead off with an effective reading from Goldsmith's "Deserted Village." He was followed by Mr. McAycal, who spoke with much oratorical power a brilliant and studied essay on "History." At more than one passage he was interrupted by spontaneous bursts of applause. This paved the way for the leading feature of the evening, what the notice-board prophetically styled "a grand open debate." The question ran: "Is the organization of an interseminary debating-