

and although their future lives may seem cut off from ours, those friendships cannot be obliterated that were formed and ever deepened in all these years during which we lived together as brothers in our college home. The rest of us go out to labor for the Master in the various mission-fields of our churches. It is a great responsibility which we thus assume, and we realize it. We feel impressed with a sense of our weakness and insufficiency; but we are assured at the same time that it is not by might or by power but by the Spirit of God that the seed of the kingdom is to find a lodging place in the hearts of men and women.

As now we stand between two periods in our lives we pause to take a backward glance at the session we have just left behind us, and as in mind we run over the numerous blessings which a kind Providence has showered upon us, we are constrained to say: "Surely goodness and mercy have followed us." And, when we turn our faces toward the future, our souls are cheered and our hearts made light by the words of the Master himself: "Lo, I am with you always, even unto the end of the world."

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**Elocution** As has already been stated  
**for** in the columns of the JOURNAL,  
**Theological** the governing body of  
**Students.** this College have come to  
realize the value of elocution to men

studying theology, and have consequently added it to our curriculum as a compulsory subject. From the very beginning of the present session, students have shown by their regular attendance at lectures, that they too realize the importance of pursuing such a line of study. Now, however, that the college year is drawing to a close, we are in a position not only to thank our benefactors for the interest manifested in our welfare but also to express an opinion or two regarding this new departure in our theological studies.

The preparatory training of theological students of the Presbyterian Church in Canada now extends properly over a period of seven years. During this time, the studies pursued are of a great variety, including Arts, Sciences and Philosophy. In all this work, the mind is not only stored with useful knowledge but trained to habits of accurate thinking, and made capable of readily detecting error and discovering truth. This is all very well. The minister of the gospel should have all these qualifications. He should have a mind well stored with useful knowledge and capable of being easily replenished with fresh supplies. But he needs more than this. He requires to be able not only to receive truth but to impart it to mankind. This, indeed, is his great mission, and his receptive powers are only means to this great end. They are means, but not the