

are not links in a chain, but intertwining strands in a cable, together forming the perfect man.

The social development of our students is amply provided for in their intercourse with one another while residing in the college and in their various societies, and in their frequent intercourse with citizens in their homes and social gatherings.

The kindly interest which our professors and their good wives have ever manifested in the social welfare of the students deserves our lasting gratitude. Perhaps the majority of students take a middle course in availing themselves of social advantages; but occasionally a student is found who so devotes himself to the calls of society, that in the end he receives from the ladies a higher standing as a beau than the professors accord him as a theologian; while others, from devotion to their books, and perhaps as often from diffidence, or both, shun society, and leave college more sound in the faith than attractive in manners; more expert at solving problems than in dealing with men. And yet the minister's is to deal with men,—to leaven society with the leaven of an active, pure and amiable life.

We notice spiritual preparation last, not because it is least, but most assuredly greatest. The success of the student and the preacher depends upon it. God "shows himself strong on behalf of those whose heart is perfect toward him." We read of Ezra, for example, that "he was a ready scribe in the law of the Lord" (just what every theological student is aiming at), and, consequently, he was (what every student hopes to be) successful in persuading high and low, so that "the king granted him all his requests," and the children of Israel were roused to follow him to Jerusalem. Now what was the secret of his readiness and success?

It is expressly stated, "The good hand of his God was upon him; for Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." God gave him a persuasive readiness and crowned it with success because he prepared his heart for the work.

The minister of to-day, like Ezra, bears a triple relation to the law as *seeker*, *doer* and *teacher*; and, like Ezra, his heart must be prepared for each step. Prayer before lecture is more than a form. He that prays best will learn best, live best, preach best. When the heart is aglow, thoughts spring out of every page where there may have been barrenness before, and material comes thick and fast to the preachers' hand. And

at every step in college the theological student is under the influence of means suited to nourish spiritual life. Care is manifested by professors in the class-room, not only to insure soundness in the faith on the part of the students, but to stir up within them a burning love for the truth and Him who is the truth. The students themselves have daily and weekly devotional meetings, and in private fellowship often sit down together in heavenly places in Christ Jesus. All tend to cultivate the heart, and all are needed, for the tendency of the student is to develop the intellectual at the expense, not only of the physical, but of the spiritual.

The wise old preacher spake divine wisdom when he said, "Above all keeping keep thy heart."

W. J. D.

#### Philosophical and Literary Society.

The public meeting, so long postponed, came off successfully on the evening of Friday, February 18th. "In spite of wind and weather" the hall was filled with a select and appreciative audience, who thoroughly enjoyed the night's entertainment. The Rev. A. B. Mackay, Lecturer on Sacred Rhetoric, occupied the chair. The meeting was opened with prayer by the Rev. Jas. Fleck, and Mason's anthem, "Be Joyful in the Lord," by the choir. Mr. J. Reid then read, with great rhetorical effect, "King Robert of Sicily," which called forth deserved applause. The choir having rendered another anthem, Mr. W. McKenzie created much laughter by his famous essay on "Modern Peripatetics"—*alias* Tramps. Another anthem by the choir, and the principal feature of the evening, a debate on the subject, "Are the *Inconsistencies* of *Professing* Christians a greater source of evil to the Church than *Infidelity*?" Mr. G. D. Bayne, B.A., ably led the affirmative, and opened the debate by maintaining that the inconsistencies of professing Christians exert a greater influence in repelling men from the church than infidelity; that men form their notions of a system from what they see of it in actual life; that, as a matter of fact, inconsistency has wrought great mischief in the church; that when examined in the light of history and philosophy, the influence of infidelity is comparatively feeble.

Mr. R. V. McKibbin, B.A., followed on the negative side, mentioning instances in history which he claimed furnished strong arguments for the position he had taken. He directed attention to Britain, France, Germany and the