

ble for a person to gaze intellectually upon divine truth without being spiritually refreshed. He did not think time spent in college was wasted, but deemed that men were burnished and sharpened for the work of life, when, while engaged in study, they combined the spirit of faithful work with the spirit of earnest devotion. He urged the necessity of eating oft of the Bread of Life.

Prof. SCRIMGER warned all against two mistakes. (1) The supposition that it was easier for ministers and students of Divinity to maintain spirituality. The burden of obligations laid upon them militated greatly against the cultivation of that spirit. (2) The supposition that it was harder for ministers and students to keep themselves in this frame of mind. They were all brought to the same level of Christians who ever needed to be watchful. Two things he said were necessary, that we always live in the line of duty, being true to our conscience, guided by the Word of God; that we be filled with the love of God

as the predominant motive to duty.

Mr. M. McLENNAN acknowledged the difficulty of cultivating the devotional spirit while engaged in study, and said that strenuous effort was necessary to keep the mind from quenching the spirit of love to God, and interest in Divine things.

Mr. R. JOHNSTON referred to the impression generally existing in the minds of students that college deadened spiritual life. He thought if it did so it was the person's own fault. Much time truly needed to be devoted to the Word of God, and to prayer, with the earnest desire to maintain communication between ourselves and God. Keeping God's service in view; using faithfully all means of grace within reach; and engaging in practical work for Christ. These things he thought would effectually counteract all else.

Dr. MACVICAR showed how easily the mind, in the midst of work, may fly in a second to prayer, and preserve communion with the Divine Being.

THE STUDENT'S THOUGHTFUL HOUR.

What the church of to-day specially needs is men in her pulpits who hold, on all popular as well as doctrinal questions, principles which they have drawn from the fountain of truth—God's Word; and who not only hold such principles *fast*, but, what is of more importance, hold them *forth*. A pure orthodoxy in thought is of little value to the world unless given forth in word and deed.

Guiding principles in regard to any

question are valuable, only in so far as they accord with the will of Him whose "word is truth."

It is this sense of the firm and everlasting foundation of truth beneath his principles, which makes one really strong when warring with error. It is this which enables him to stand in the face of false sentiment and practice, and speak and strike for the *right*, let fall what may.

Since this is so, it is easy to see the