

without it, but have to confess that failure has been largely due to neglect in this department. We are glad to know that something in this line has been done by the students,—would that more work of the same character had been attempted,—but we do maintain that there is the same deficiency in leaving the body of students entirely to the care of each other, that appears in cases where churches are left without pastoral watch-care.

We maintain further that no man, however talented and earnest he may be in public ministrations, can fully meet the spiritual wants of his constituency without personal acquaintance with its individual members. Then, without this personal acquaintance, there can be no vital sympathy between pastor and people; and in the absence of this sympathy the influence of the former is greatly robbed of its power.

For some time past the establishment of a Chaplaincy has been ably advocated through the columns of this journal, and elsewhere, and we affirm that the deepest needs of the students will never be provided for, nor the best results in christian work attained, until such provision is made; but admitting some of the difficulties that have been proposed in the way of this departure, we contend that, without prejudice to any important interests, provisions may be made that will in a measure meet the present needs and satisfy the desires of the students.

The charge is made against the students that they are opposed merely for the sake of opposition, and are not willing to work in harmony with the village church. We most emphatically deny that any such feeling enters into the present discussion, but let it also be understood that the students are not willing to come into any such relation to the village church as that their own identity and welfare shall be sacrificed. "*Why do not the students bring their letters and join the village church,*" is a much more plausible than forcible question. That might do for a few members of the institutions, but for the whole body of students to merge themselves into the village church means inactivity to one of the two factors. If we go in as silent partners the results will be fatal to our own spiritual interests, if to assume responsibility and christian activity the members of the church are to be crowded out.

Our latest claim is either for the organization of an independent church on the Hill,—that will work in harmony with the village church,—or the establishment of a branch church, through which the students may carry forward their work in organized capacity, and whereby all the interests on the Hill will be cared for.

Let it be granted that for the present the students must necessarily attend preaching service at the village church Sabbath morning. We cannot still see why this should interfere with our being organized into church capacity, and with leaders who will oversee and direct our work. Nor does this fact preclude the possibility of holding regular conference meetings among ourselves, nor yet the observance of the Lord's Supper, if separate observance be deemed necessary or prudent. Another privilege which the students greatly desire, but which has hitherto been denied them, is liberty to hold gospel meetings in the college chapel—instead of attendance in the village—on Sunday evenings, especially at certain seasons in the year and as often as the interest in our work may warrant. Under the present arrangement the only service of this character we have is the Wednesday evening meeting, at which time the students merely leave their work for an hour and return again to study. It will at once be seen that those who are most heartily engaged in this work cannot enjoy the exercises as fully or receive the same benefit from them as if they were free from study for that evening. We fear also that for this reason, or with this as an excuse, some who would be induced to attend on Sabbath evening absent themselves.

On the other hand, if so organized as a branch of the village church, the church itself would have a voice in the movements of the branch organization, and would have stronger claims upon the students for sympathy and support. In like manner the students, brought into vital connection with the church, would have claims upon the church for larger sympathies and for some regular pastoral oversight. If the apology that is sometimes made,—that the pastor is already over-worked, and has no time to devote to us,—is of any force, it simply furnishes a strong argument in favor of immediate and complete separation of all the interests entrusted to the man who may direct the religious work in this community, the work on the Hill is the last to be neglected. No clergyman in these provinces hold so sacred a trust, and no one has it in his power to exert so wide an influence.