

Christianity. Twenty-five years hence it will not be so. It will then have been shaped and hardened. Infidelity is spreading with amazing rapidity, infidel publications are widely circulated, whole communities are destitute of all religious training and the children are growing up in ignorance of the gospel. This is no overdrawn picture; I know of a settlement of 10,000 people who have yet to have the first Christian missionary among them.

The question for the Church to decide is, shall it avail itself of this opportunity to stamp Christianity on the west, or shall it wait till infidelity attacks it? Shall we influence or be influenced? Shall we attack or defend? The Presbyterian and Congregational Boards call for 251 men to supply over 500 churches. One State alone has 45 towns, 8 of them with populations over 2,000, 19 of them with populations over 1,000, all calling for men.

Now if every student who graduates this year from our seminaries should go to the west still the supply would be wholly inadequate to the demand, but Union Seminary will send nearly one-third of her men to the foreign field, and some will stay in the east, who then is to supply these western churches?

Are there no men in the Divinity Hall at Queen's who are willing to forego the prospects of an easy field at home, to go out on the frontier, to give the gospel to those who have it not, and to exert their Christian manhood in shaping the thought of future generations?

Are there no young men who have not yet chosen a profession who will give their lives to this great work? What can be nobler than a life spent for the good of future generations! There is lacking no argument which should weigh with any true man. When a foreign foe invades our land it is the presumption that the young men shall be her bulwark of defence. So in this our Church's need the question of every loyal son should be. Not why should I give my life to the ministry, but why should I not?

Yours,

H. M. DYCKMAN.

Union Theological Seminary, New York, Feby., 1882.

THE GOLD MEDAL IN POLITICAL ECONOMY.

THE donor of this medal, since its institution, was the late much lamented W. H. Fuller, M.A. He himself had studied Political Economy thoroughly, and estimated it highly, not only as an intellectual gymnastic, but in its bearings on many of the practical and political questions on which men have to make up their minds in Canada. Instead of calling the medal after his own name, he desired that it should be known as the "Graduates' Gold Medal," and he hoped that each year some graduate would be found willing to offer the required forty dollars, so that the medal might be continued. This session, no one coming forward to fill the gap, the Principal asked William Harty, Esq., Kingston, if he would do so. Not only was an immediate affirmative response made, but Mr. Harty also volunteered to give it every

third year, so that all that is now required to secure the Political Economy Gold Medal in perpetuity is that two other gentlemen—graduates, we hope—shall come forward and do or offer likewise. This is not the first occasion on which Mr. Harty has shown his warm interest in Queen's. We bespeak a cordial reception for him when he appears, on Convocation Day, to present the gold medal.

We may state, in connection, that last year only a silver medal was promised; but the successful candidate's essay and examination papers were so good that Mr. Fuller, who was one of the examiners on the subject, asked permission to make the silver into gold.

UNIVERSITY SERMON.

THE University preacher on 12th February was Rev. Dr. Clarke, of Olivette Street Baptist Church, Montreal. The following is a synopsis of his discourse:

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believeth thou this?"

She saith unto him, yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."—John xi., 25, 26, 27.

The thought to which he would invite attention was not that which might be suggested at first sight by the text, the great doctrinal utterance of Christ concerning Himself and His relations to man on earth, to eternity, to immortality, but, rather the question with which He followed this great utterance, and the answer that was made. When He had spoken to one, not very well informed concerning Himself, and had put forth the question, "Believeth thou this?" He had propounded a query that was very familiar in the daily affairs of life and in relation to truth and Christianity. Some one has said that the signs of the 19th century may not unfitly be an interrogation point asking all, "Believeth thou this?" The question is asked as if we had a right to answer. Sometimes the answer is strong, from a manly heart, "Yes, I believe;" sometimes with hesitation; sometimes it is, "No, I believe not." He wished to speak on the question what believing properly is, what we ought to think it to be, and what we ought to expect of ourselves in reference to it. First he would attempt

A DEFINITION OF BELIEF.

Believe is a great word in the Christian vocabulary. His definition of it was this: Belief is the name given to the relation of truth, to the soul, and to believe a truth is to come personally under the controlling and constraining influence of it. We believe a thing in a greater or less degree according as that truth is real to the soul. There is no such thing as a positive, invariable definition of what it is to believe, for there are gradations. Truths are more or less realized. This text furnished an illustration in point. Martha and Mary talked with Jesus at the grave of Lazarus. The beloved family were in trouble. He came after a delay. The sisters met him, both with the same words, "Lord, if thou hadst been here my brother had not died." Did Martha believe this? Yes; surely there was something that was real to her soul in a high degree. Jesus went on to say, "Thy brother shall rise again." She believed this, as it was a doctrine of the Pharisees. But Jesus said, "I am the resurrection and the life, etc. Believeth thou this?" This marvellous utterance mankind has not yet sounded to its depths. But it was truth; it was beyond her; she believed it because He said it. But she said afterwards, "Yes, Lord, I believe that Thou art Christ." She fell back on something that she did believe. We have here three gradations, or