

established firm and unmovable, there may intervene a dismal period of doubt, scepticism and infidelity? There is, we think, such a possibility—many circumstances point to it.

In the present we can see the dawning of an age destined, it would seem, to witness the most rapid onward strides in almost every domain of human thought. No unprejudiced person who for a moment reflects on what has been accomplished during the past few years can doubt this. Already man has cast aside many of the trammels which bound him down to certain lines of thought, and is fast emancipating himself from others. He no longer hesitates to grapple with the deepest problems. He will demand of the earth, the universe, her history; will pry into the secrets of life, unravelling as far as possible the mystery, and place Christianity itself in the crucible and assay with the fiery test of reason and experience. Thus more than ever it becomes necessary that those who still hold loyally to the religion of their fathers, should first of all and for themselves thoroughly understand the nature of that in which they believe, be in no uncertainty about it; and secondly, that they should be able to give a clear and definite account of it to others.

There is no high road to learning, it can only be attained to by painstaking, diligent search. This with reference to such a branch of theological science as Apologetics applies with particular force. Men cannot expect that a special miracle will be worked in their behalf, enabling them, without any previous training, with but the very mistiest notions on many points of vital importance in the religious system which they profess to believe, and without the faintest idea of the nature or bearings of some of the most powerful objections that are constantly being brought against this belief, when occasion arises, to remove doubt by the apt explanation, to combat scepticism and infidelity by well reasoned, unanswerable, convincing arguments. They must learn, they must be taught, and not in a half-hearted, uncertain, imperfect manner, which probably does far more harm than good, by either driving a man into indifference or despair by teaching him of the existence of such doubts and difficulties, but not providing the clue that may extricate him, or else, for a "little learning is often a dangerous thing," so puffing him up with self-assertiveness, that he is more than likely to be involved in needless discussions, bringing certain defeat, by the unwise assertion of his insincerity, and so far as he himself is concerned, but imperfectly apprehended arguments. The training then must be solid, must be exhaustive, and such training can never be gained, as our correspondent fairly states, by the attendance on one lecture of one hour each week, be that lecture ever so admirable. We think that some change is necessary and that arrangements should be made so as to give greater facilities for instruction in one of the most important subjects, not alone of a Theological, but also of a sound Christian education.

COMMUNICATIONS.

To the Editors of ROUGE ET NOIR:

DEAR SIRs,—Some years ago Scholarships were awarded in the College, tenable for a number of years on the result of a single examination. This plan was afterwards found to be far from beneficial of the present one of making the scholarships tenable for a single year substituted.

Now, it seems to me that some such system might be applied with advantage to the position of organist; why not have the salary now paid the organist awarded as a scholarship in music to the man who should pass the best examination in that subject, and let him be bound to do the work now done by the organist. If this plan were adopted it ought to do away with much of the dissatisfaction now expressed with the Chapel music, for even if there should be no improvement still we should have the best man available under the circumstances.

Yours, etc.,

MUSIC.

To the Editors of ROUGE ET NOIR:

SIRs,—In the correspondence column of your last issue appeared a letter signed "Beta," in which the writer bewailed that a number of men were not yet "awakened to a sense of their duty and privilege," of attending choir practice. He proceeded to draw attention that through the remissness of these sinners, proper attention can not be paid to the preparation of new hymn tunes and chants. I have been in College now for some time, and during my first Freshman terms attended both Friday and Sunday practices regularly. As long as I continued to do so—I do not know how it has been since—at least on Friday evening, a very fair representation of the musically inclined men were present, but in spite of this fact the same old-stock tunes, which have been in use since the beginning, were practiced with a religious punctuality. I am just as anxious as any man in College to have a hearty musical service in our Chapel, and am of the opinion that there would be little difficulty in having such, but until I find that the organist intends trying one or two new tunes I shall never put in an appearance at his practices.

Yours, etc.,

April 12th.

GAMMA.

THE STUDY OF APOLOGETICS.

To the Editors of ROUGE ET NOIR:

DEAR SIRs,—I am sure that both you and all readers of your paper will agree with me when I say, that if any one branch of theology requires particular attention at the present day, it is Apologetics.

Never was there a time when the faith of Christendom was more assailed by the forces of infidelity, and, in consequence, never was there greater need of its being defended. The subtlety of reasoning and variety of argument brought to bear upon our belief are simply incredible.

The number of weighty books written against Christianity by master minds is immense, and the name of the productions of those whom I may call the skirmishers of the enemy, is legion. It is these latter which are, I think, at present to be most feared, for they are easily accessible to the masses, and are scattered broadcast