

ton Association, touching on their system of Bible Study, and asking our opinion on their method. The Corresponding Secretary was authorized to reply to the letter, informing them of the system adopted by this Association. The papers received were handed over to the Devotional Committee for consideration.

After an interesting discussion on the current systems of conducting church bazaars, J. Hay, B.A., and J. McLeod, B.A., were appointed to draft a resolution, condemning such methods of raising church funds. In the meantime the following resolution was carried unanimously:

*Resolved*, "That the members of Queen's College Y. M. C. A., as a body of students, do condemn the action of introducing students' names as objects of church lotteries or elections, as appears to be the case from an issue of the public press of a few days ago."

Mr. Gandier gave a further report of the business transacted at the International Convention, held at Milwaukee in June. He referred to the Christian spirit that pervaded all the debates. He recommended, that in future, the students of the first year, be tendered a reception in the form of an entertainment or otherwise, at the beginning of the session.

#### ALMA MATER.

A REGULAR meeting of the A.M.S. was held on Saturday evening, Dec. 15. Good attendance. Business concerning the Q.C. JOURNAL occupied the greater part of the evening's discussion. Several charges were made, but though there was revolution there was not anarchy. Mr. McLachlan pressed the acceptance of his resignation tendered at a previous meeting. That gentleman explained "that he was possessed of a superstition that the demon pluck has a partiality for victims among Journal editors." Mr. McLachlan, as man. ed. of the JOURNAL, has made his mark, and it was with great reluctance that the society accepted the resignation, tendering him at the same time a cordial appreciation of his labors in their behalf. Mr. J. J. Wright was unanimously elected to succeed Mr. McLachlan as managing editor. Mr. Wright lately went off the staff but at the solicitation of former colleagues accepted the vacant position. Mr. G. F. Cameron again becomes an active worker for the JOURNAL. In connection with "*Quid Refert*" and other little gems of last session, Mr. Cameron's name is well known to the friends of the JOURNAL. Mr. A. Gandier's services have also been secured. He is a new man but not an untried one. These additions will make the staff a weighty one. There was not much time left for debate, and on motion the Society adjourned.

#### MISSIONARY ASSOCIATION.

AT the annual meeting of this association the following were the officers elected:—

President—D. McTavish, M.A.  
Vice-President—J. Hay, B.A.  
Recording Secretary—R. Gow, B.A.  
Corresponding Secretary—S. W. Dyde, B.A.  
Treasurer—R. C. Murray, B.A.  
Librarian and Tract Distributor—J. McNeil.  
Committee—Misses Oliver and Beatty and Messrs. J. Bennett and Buchanan.

JANE GREY SWISSHELM says, "You cannot lessen the size of a woman's waist without stunting her brains." This is why a girl rolls her eyes and looks so idiotic while being squeezed.

### ✻EXCHANGES.✻

NOVEMBER'S *Acta Victoriana* is a great advance upon the October number. Its local column is a special feature and we congratulate the local editor upon the prodigious industry he displays in the collecting of interesting news. There is an article however, entitled *Death*, which we would not touch if we did not think that our remarks would be of service to the writer. He uses the expressions 'the shadow of a thought', and 'the thought of death makes ravages'; while many will be surprised to hear the heart of man called his 'ever faithful servant.' Again he speaks of death as having chilling fingers—as a King—as a whirlpool—as a giant embracing a nation. This scarcely harmonizes with the quotation.

The other shape

If shape it might be called that shape had none

Distinguishable in number, joint, or limb,

Or substance might be called that shadow seemed,

For each seemed either.

But leaving these minor point we wish to notice two mistakes of more consequence. First he calls life in one place 'that peculiar endowment which some matter exhibits', and in another place a manifestation of vitality. This is evidently a contradiction. But apart from that we question whether either of the above definitions holds good. (a) 'Life is a peculiar endowment of some matter.' What matter? we ask. The answer will be 'Living Matter'. Life is, therefore, a manifestation of living matter, or, in other words, life is a manifestation of matter that has life. This is no doubt true—'true as eggs is eggs'—but at the same time not very instructive. Again, (b), Life is a manifestation of vitality. What is Vitality? Vitality is life. Life is, then a manifestation of itself, which is absurd.

The second point we wish to notice is that the fear of death arises from three causes, (a) horror of pain, (b) the thought of the extinction of life's pleasures, and (c) the dread of that unknown future of which speculative men know so little. In the first place if speculative men know anything of the future, be it ever so little, it is not that unknown future. But we wish to ask does the fear of death arise from these causes, (a) We are no doubt afraid of suffering, but that fear is the fear of pain not of death. Fear of death cannot possibly arise from the fear of pain. (b) Again 'the thought of the extinction of life's pleasures' means, in plain language, the thought of death. But the fear of death is not wholly, not yet at all, produced by the thought of death; for, if so, then the thought of a pincushion would make us afraid of a pincushion. Fear does not arise because we think, but depends upon the object of our thoughts. (c) In the third place 'dread of an unknown future' is equivalent to strong fear of an unknown future. To say that 'strong fear causes fear is nonsense; besides a future wholly unknown would cause nothing. It is just because speculative man knows so little of death that he fears. There is always this question arising in his mind. If death is not the be-all and end-all, what then? He answers 'There is then for me a life of weal or woe; I fear it may be one of woe.' There is no fear in one who has no weakness. Fear is the result of lack of physical strength or lack of spiritual strength. The Christian spiritually strong fears not, "Though I walk through the valley of the shadow of death, I will fear no evil."

The *Acta* will forgive us for dealing with its article so mercilessly. Off-hand composition will seldom stand the fire of logic; and we are strongly inclined to think that the ideas of the writer of 'Death' were rather nebulous.

The second number of the *Dalhousie Gazette* has a long article on Elective studies, which, while dealing with uni-