

of their studies. They are but few who know how to study as did that Lord Advocate of Scotland of whom the writer of the article I mentioned speaks. It is often, as he says, that those who do best spend not so many hours at their books as others whose "much study" becomes "a weariness to the flesh" and robs them of that vitality so necessary to the successful student.

But, after all, as I have said, those who do know how to study thus are few, and the rest either have to decide that the work is too much for them, or else turn to their books, and by the aid of that celebrated "midnight lamp," of which we have all heard so much, and which, one would think, ought to be worn out by this time, turn the "pleasures of learning" into a drudgery, compared to which hewing of wood and drawing of water is a recreation, and, when sustained and stimulated through their labors by the prize ahead, their work is crowned with success, they find themselves, prize in hand, with bodies so weak and enfeebled that in the new and enlarged sphere of labor on which they then enter, they droop discouraged and helpless.

I am not theorizing nor exaggerating. I am not old. My college life is not of a quarter of a century ago. Much less time than that has gone by since I left the halls of Queen's, but in even my short experience I have seen more men than many who had not thought of the matter would willingly credit, who, after working hard and well through their college years, have found it necessary, just when they should have felt best equipped for the race, to sit quietly idle and rest by the wayside, while many others who had better hoarded their strength, and consequently seemed to lag behind, passed by them in the contest for the prizes of the university of the world. Let not the matter drop, my dear JOURNAL. You have done many a good work in the past, do this also, and you will get heartfelt thanks from many a future student who will sometime be, like myself,

AN OLD BOY.

#### UNIVERSITY SERMON.

ON Sunday, the 18th December, we had Rev. J. S. Black, of Erskine Church, Montreal, a college classmate in Glasgow of Principal Grant's. His text was:

"And when they saw Him, they worshipped Him; but some doubted."  
—Mat. xxviii-17.

The earthly survey of our Lord was drawing to a close, the time of his ascension was at hand; and by His own instructions His disciples had gone out to meet Him, to receive His last words of encouragement and instruction. It is unnecessary to enter into the complicated question of criticism as to the various appearances of our Lord between the time of His resurrection and His ascension, but to consider the admission that while some of them rejoiced to worship Him others doubted. Who were the doubters? Many commentators tell us that although only eleven (disciples) are mentioned there must have been others present. It is only a supposition that any of the eleven virtually doubted that this was the risen Lord. It is always easy to get out of a difficulty by making a supposition. The plain reading of the scripture is that the eleven went out to meet Christ, that they did meet Him, that while some rejoiced to worship Him others doubted. Doubt what? We are not told the exact shape the doubt took; but there is only one inference. They doubted the stupendous fact of the resurrection, doubted the evidence of their senses, no matter what shape that doubt took, whether in asking "Is this the Christ?" "Can a man who has been really dead and buried rise again?" Two things are worth remembering:

1. The evident and transparent truthfulness of the writer of this gospel. If there was any intentional fraud or deception, any desire to build up a theory, the admission in the text was fatal to it. The Norman soldiers, the Pharisees, the dwellers in distant lands, to whom was told the marvellous story of Christ, might doubt; but it was remarkable that this should be with the men who had been with Him through good and evil report, who had been His companions for three years in the ministry; students of the great teacher, at once principal and professor; who had eaten with Him, slept under the same shelter, and hung on the words which the Lord had spoken to them.

2. We learn not only that there is a transparent simplicity and honesty in the evangelist's admission, but that the great central part of the Christian system was doubted. We live in days when it is the fashion for skeptics of a certain kind to try to throw discredit upon the marvellous revelations of God to man, and instinctively feeling that the Christian faith is an impregnable stronghold, they confine their attacks to the outworks or outposts as represented by revelation. Miracles are the point where both learned and unlearned criticism find vantage ground. Unhappily there are often within the pale of the Christian Church itself many features of Christianity, especially the young men who think a little, enough to get themselves into difficulty but not enough to safely get out of it; who are like swimmers who have strength enough to strike out from the shallow edge into deep water but not enough strength to turn and swim back. The questions are, Did Christ die? Was he buried? Was he raised from the dead? If so, all other miracles become not only possible but probable. If not so, then the gospel is a mockery, and those who believe in it are terribly deluded. *En passant* he wished to speak a few words in regard to Christ's treatment of the doubters, how he cured them of doubt. The doubters he divided into two classes, those who doubted honestly and those who did so dishonestly. Dishonest doubt was usually boastful and paraded itself. It was very often accompanied with questionable living.

In the south of Europe there was a class of beggars who exhibited the sores with which their bodies were covered in order to elicit the charity of the benevolent. Dishonest doubt often imitates this kind of begging. It was represented by the Sadducees in ancient times. Voltaire and his school represented it at the present time. With the modern doubter there is very little that is new, and a defence of Christianity, one hundred and fifty years old furnishes a reply to him, except a little on the physical side. On the other hand the honest doubter does not enjoy his doubt. As one had said, "he wants to get rid of his doubt." This is the crucial test: "What is your doubt to you? Is it a sweet morsel of which you are fond? Do you find spiritual delectation in it?" It is of infinite importance to know whether it be based on moral dishonesty, whether it makes us glad or sad.

He referred to the effects of the respective teachings of Voltaire and Goethe. The nations to which these two men belonged presented a strong contrast. One was leavened with dishonest doubt, the other with honest doubt. He proceeded to say that Christ had no cure for dishonest doubt. He only cured honest doubt. In what way? Not by argument, although we read that He reasoned with the disciples, showing out of the scriptures how He was to die and what was to be its fulfilment. Not by seeing, although seeing is to believe. Not by hearing, although it is strictly true that faith cometh by the hearing of the word. Not by reading, although we are told to "Search the scripture for in them ye think ye have eternal life, and they are they which testify of Me." All these methods have their value, but Christ's great solvent is action. He commanded all his disciples, doubt-