

be the key to the whole situation. Great care must be taken in the selection of workers; the enquirer must be skilfully questioned concerning his hope, for if he rest on feeling, on desire, on anything short of Christ Himself, the arch-enemy will use these very soul-exercises through which he has been passing to contribute to his final ruin. Dr. Goodspeed then spoke of "Sermons for Evangelistic Occasions." With great tenderness and power he opened up the subject. He warned the students not to attempt evangelistic services over a cold church, for should young Christian life be born in such an atmosphere, it would be dwarfed by the cold, and would not attain the beauty and the power which God intended it to possess. Get the church right, and you can only do this as you yourself are living in constant communion with Jesus Christ. Sermons for such occasions should be, to a great extent, born of the time. Leave yourselves open to the leading of the spirit, and it is wonderful how He will lead and empower when a man is really living with God. Preach the law of God; show its claims upon the souls of men, make God very real, not an abstract law, but a person; exhibit the exceeding sinfulness of sin, shut the sinner up without excuse; then in tenderness of soul herald the love of God manifested in Christ, and exhort the hearers to turn to Him. Dig deep foundations or you cannot expect to build sturdy Christian characters. After a brief season of prayer in which great nearness to the throne was experienced, the business of the Society was transacted. A very warm vote of thanks was tendered each of the speakers, and the meeting adjourned, the unanimous verdict being "It was t' a best yet."

THE latest meeting of the Tennysonian Society was one of exceptional interest. The chief feature of the programme was an instructive and forceful address on "Remedial Legislation," by Dr. Rand, of which we present a summary:

After a word of encouragement to the Literary Societies, which he characterized as the thirteenth chair of the University, the Doctor said that young men should study to have sound views on public questions, that free institutions can live only by the breath of a free and independent people, that a free Parliament is only possible where there is a free electorate, and that principle, not party, was the touchstone of worthy citizenship. The tyranny of opinion is especially powerful over young life, in colleges and elsewhere. Popularity is thought to be a worthy test of conduct, but if one's manhood is to be real and true it must be free, and one must be content to pay the price of freedom, whatever it costs. He then sketched the condition of public education in all the Provinces previous to the union of Upper and Lower Canada. Separate schools were then unknown to the law, save that the public schools of lower Canada were out and out Roman Catholic schools. To make it possible for Protestants in that Province to secure a common school education for their children, "dissentient schools" were established for them by the united parliament, but only at the cost of giving separate religious schools by law to Roman Catholics in Upper Canada,—whose schools, he it remembered, had always been just as accessible to Catholics as to Protestants. This was the entrance of the virus into our Canadian public school system. At the Quebec Conference in 1864 it was provided that what had been accorded to Protestants in Quebec and to Roman Catholics in Ontario, should be made permanent in the Canadian Constitution for those Provinces. That was the only educational provision in the Quebec scheme. When the delegates subsequently met at Westminster to draw up the British North American Act, great pressure was, *without the knowledge of the public of Canada*, brought to bear