

spiritual life, it is almost impossible for us to entertain towards each other feelings different from those which exist between honorable non-professors of religion. This, however, is falling very far short of the ideal fellowship which should prevail among the real followers of Christ; and one of the first requisites for the attainment of a more Christ-like disposition is to receive into our minds a strong realizing sense of the fact that we are all sons of the same Father-God, that we are all brothers in Christ Jesus, that we are all engaged in the same contest against the powers of darkness, and that we are all looking forward to the same heaven of happiness. We have certainly enough in common to make us one in sympathy and love; but it is contrary to sound reason to suppose that we can ever realize anything like proper spiritual unity while we continue to manifest an unworthy reserve with regard to spiritual things. We must proceed beyond the region of silent thought and secret struggle to that of mutual confidence and free exchange of personal experience. By thus breaking through the self-erected walls of spiritual separation, we will be drawn nearer to each other, and, as a result, nearer to God.

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It is not my intention to return an extended answer to A. McW.'s letter, which occupies so prominent a place in this issue of the Journal. The discussion on prizes has unfortunately taken a decidedly acrimonious turn, which is necessarily a source of regret to the Editors, and certainly does not tend to elevate the moral tone of our paper. For this reason I deem it advisable to refrain from further debate, especially as the letter directed against mine and me does not, from its extreme nature, admit of a very charitable reply. Had it not been for the able article of R. S. T., which also appears in this issue, I would have sent in for publication a purely constructive argument in favor of prizes; but as the subject has already received more than its due proportion of space, I have determined to assume the golden attitude of silence in this connection too.

Let me just say in closing, for the benefit of your vigorous correspondent, that I am neither silenced by his arguments nor distressed by his denunciations. I could wish no simpler task than to reduce his criticisms to a state of evanescence, or, as he himself has tersely expressed it in the well-known phraseology of Daniel O'Connell, "drive a coach-and-four through them all;" but the regard which I have for the fair reputation of our College Journal constrains me to close down on a controversy which, from its very beginning, has been by no means the most creditable.