

their austere dwelling place. The prisoners were allowed to go occasionally to town, and the youth whose fortunes we are following, at times seized these occasions to spend in reckless dissipation the money received from friends in Scotland. The people in the town and country were very kind, and this, with the companionship of their fellow prisoners, made the captivity less dreary than might at first appear. It was during his residence in Arras that Mr. Gilmour obtained the thorough mastery of French that proved useful in his subsequent labors in Canada. A severe attack of fever did not prove sufficient warning to induce him, on his recovery, to leave the companionship of atheistic and ungodly associates. Indeed he became more careless than ever. For the first three years of his imprisonment he paid no special attention to religion. His recklessness led him into some escapades that nearly cost him his life, but this energetic conduct was only the somewhat vigorous relaxation that occupied his leisure at a time when he gave to reading and study some ten hours a day. He belonged to a reading club that was known as the "Infidel Club," because of its free handling of religious questions, and its supreme contempt for religious people and religious meetings. But the soul was soon to tremble round to its resting place, attracted by the magnetic power of its Polar Star.

It is one of the most interesting subjects connected with what may be termed the psychology of the spiritual life, to notice how in intense natures there is an undercurrent which God is directing towards Himself, while the surface of the stream seems to be foaming and thundering to destruction. The case of Mr. Gilmour affords an example. From an apparently unknown cause he began to feel an unaccountable uneasiness and could find rest in nothing. Then followed the struggle of the soul to the light—a struggle made difficult by the bantering of the men with whom he had till now associated, and, to a still greater degree, by his ignorance of the way of salvation—an ignorance which none of the Christians in the prison helped to dispel, because they had no inkling of the craving for salvation which the godless youth was experiencing. He tried to find relief in outward reformation, in the struggle with the metaphysics of speculative theology, in the endeavor to gain clear intellectual concep-