

Subjective Side.—

The desire to help others may arise from sense of utility with the common good in view, or from a sense of duty without sympathy. The true motive is that which arises from a knowledge of our brotherhood in Jesus Christ, and its origin is the infusion of his Spirit.

Practical Application.—

In this community (the College) all have power to be helpful.

1. By bearing with each other.
2. By promoting each other's usefulness.
3. By taking share in common work and recreation.

For this purpose, we must conquer all distrust in ourselves and in our fellows. The pleasantest recollection of College life will be such good done.

On Monday, 31st October, Mr. D. T. Fraser (brother of the Rev. Donald Fraser, of London, England), gave a very instructive lecture on the progress of Christianity, and especially of Protestantism. Mere dry statistics are of little interest and frequently very fallacious, but, in the hands of the lecturer, were made very interesting by his appealing to the eye, by means of a series of diagrams exhibiting in various colours and forms the relative numbers with which he was dealing.

1. Number of nominal Christians in the World—
1000, A.D., 50 millions; 1800, 200 millions; 1880, 410 millions. Greater progress in last 80 years than in previous 1800 years.

2. Population in the World under Christian Government—

	Romish.	Greek.	Protestant.	} Seven times more under Christian Government now than at their formation.
In 1700,	90 m.	33 m.	32 m.	
In 1876,	181 m.	90 m.	408 m.	

3. Bible audiences in the World—

1600, 5 m. 1800, 24 m. 1880, 96 m., can now receive the revised version.

4. Europe alone, at the time of their formation.
Papists, 4-5ths; all others, 1-5th. No Protestants.

5. In 1875, total population, 309 m.

Papists, 149 m.; Greeks, 75 m.; Mahomedan, 2 m.; Jews, 4½ m.; Protestants, 76 m.

6. Religious progress in the United States—

	Papists.	Unclassified.	Evangelical.
In 1850,	1½ m.	9 m.	12½ m.
In 1870,	4½ m.	9½ m.	24 m.
In 1880,	6½ m.	9 m.	35 m.

The Papists are actually decreasing, as the rate of increase is less than the number of Popish emigrants added to the country within these dates. It has been well said, that "The United States is the biggest grave ever dug for Popery."

7. In British North America—

In 1765,	there were in Canada	6½ Papists to every Protestant.
In 1820,	" " "	2½ " " "
In 1871,	" " "	1½ " " "

All this shows rapid progress in nominal Christianity, and proves that it is due to Protestantism and not to popery.

We hope that Mr. Fraser will give us the remaining part of his lecture on Sabbath School Work, at an early date.

On Monday, 7th inst., the Rev. J. S. Black, of Erskine Church, addressed the students on "Things that if in the curriculum are there only incidentally."

1st. *Department.*—Entering a sick room, Baptism's, Lord's Supper, Marriages. You are to be models, after whom young men will pattern. This continual mindfulness is not natural to us. Perfect manners and a vacant mind; reverse. Do not despise clothes.

2nd. *Physical culture.*—The whole business overdone. Gain command over your body so that your mental nature may not be chained to any bodily habit. Voice culture:—Speak six hours in a large building without undue physical fatigue, and with clear bell tones at the end, &c., &c. "you are an athlete as much as Hanlan. Spurgeon.

3rd. *Knowledge of men.*—Apologetics and church history, not enough. Wordly wisdom; wise as serpents. Subjective and objective. Unwisdom's blunders often called arrogance or ill-temper; cold calculation and quick sympathy combined. You will never move men with great power until you have slain selfishness and know men by spiritual contact.

4th. *Conversationalists.*—Not Sir Oracle getting in a corner and orating to an admiring group, but the power of observation, of quiet expressing of your own views and drawing out into frank confidence your neighbour. Mix with other young men of other callings. In conversation with each other you may learn extempore preaching.

These are to some extent natural gifts, but may be acquired and improved.

ON MONDAY, 14th inst., the Rev. A. B. Cruchet, '78, gave an account of his five months' trip to Europe, during the summer. He related how he visited London, heard Dean Stanley, Joseph Parker and Spurgeon, with whom he became acquainted at the communion table. Crossing the channel he spoke of France, specially of Paris and of the great McAll mission, with which he was connected for some ten weeks. In June he went to Geneva, to attend the 50th anniversary of the Evangelical Society of Geneva. He addressed the meeting, received a cordial welcome from the friends of the Swiss missionaries that have come to Canada, met Mr. Ourière, etc. After spending one month in visiting Switzerland, he returned to Paris. Toward the end of August he went to Italy, and there visited Turin, Milan, Verona, Venice, Florence, Rome, Naples, Pompeii, the Vesuvius, etc. Mr. Cruchet related his interview with the Pope in the library of the Vatican, etc.

The Societies.

ALMA MATER SOCIETY.—The usual October Meeting was held on Monday, the 31st. After the discussion of routine business, it was resolved to hold the Banquet at an earlier hour than heretofore, at 4.30 P.M., instead of 5 P.M.; and to invite not only the wives of our city ministers and college patrons, but also of our graduates.