

his profession. Some preachers seem so anxious not to repel by their bearing any whom they might otherwise approach and influence, or are so concerned lest they should be cut off from the lighter vein of the life around them on account of an over-serious mien that they encourage jocularly to the destruction of a really essential dignity, quite as though they said, "I am a minister in the making, but I'm not above a joke—I can even joke about things which you think too sacred—verses of hymns for instance;—see I can twist texts, and know any number of good stories about ministers' sermons and wrong verses of scripture." The uninitiated become used to the idea of ministers shouting and stamping, and scuffling, but somehow the verse-twisting jars on them.

Still, to justify the assumption of our sanity and maturity we must not be lead astray by seeming contradictions. The light-hearted Divinity of open countenance and frivolous behaviour, who screeches so horribly in the college corridors and pelts his neighbors with wads of paper, and jumps and sings with such evident gusto, may be the makings of an eminent divine of deep and true dignity and worth; the mild retiring specimen at his side, a very Hercules of strength. Truly "things are not as they seem" even in the case of Divinity students.

Professor McNaughton for some time past has been fulfilling the duties of lecturer in Church History. No one need ask "Can these dry bones live?" Everything lives that the Professor touches. We believe that life is the most needed thing in the world; and no one needs it more than

a teacher. Only life can impart life, and it alone gives insight, sympathy, growth and action. The hall is always pleased to hear Professor McNaughton, no matter on what subject he lectures. He keeps you thinking all the time, and makes you feel the exhilaration of an intense and bounding life, so that you long to live on and do something.

We were pleased to see that our article on Crossley and Hunter furnished a writer in the Arts Department with some wholesome thoughts, which he well expressed in a few very good paragraphs. We have no desire to enter into any controversy. We made a few remarks some time ago, concerning the work of Crossley and Hunter as it impressed us, and we are content to leave those opinions for any to read and talk about as seemeth to them good. Perhaps we might be permitted to make one more remark. The writer asks "Does following Christ mean exactly such a slavish adherence to what he did and what he said? In other words does 'In His Steps' do the deepest justice to his name?" For the writer to introduce this as an interpretation of the article he criticises is to confess a misunderstanding of the whole paragraph. It is too late in the day to bother talking about making a man a mere machine or an external imitator as "In His Steps" suggests. But does it not occur to the writer that a certain spirit or principle will prevent a man from using certain methods even if the end in view be good? However, since the evangelists are no longer with us but have departed for the country to the south where they are probably pursuing the same methods as here, it is perhaps as well to let this discussion drop.