

ed "by the Great High Priest, with angel choirs for witnesses." Paul must have been patriotic; for his father was a Pharisee, and patriotism was one of the foundation stones of Pharisaism. He was ambitious, too; for, "as it was the boast of every Norman mother that her sons were eloquent from the cradle, so it might have been the boast of every Jewish mother that her sons were ambitious from birth." Paul was, perhaps, the greatest lawyer that has ever lived—and "the first *honest* one." Conclusive evidence of his legal ability and tact was afforded in many instances, but especially during his trial before Agrippa, "a scene with which every student is familiar."

The lecturer journeyed with his subject on various occasions, ever finding scenes magnificent and gorgeous, and peopling each picture with characters accomplished and illustrious. He closed by exhorting the young men of today, "even now, amid the rosy dreams of youth," to endeavor to imitate Paul; and—becoming nobler and better in consequence—to aid in making this Canada of ours, "from the storm-tossed Atlantic to the voluptuous Pacific, kissed by the balmy tropical breezes, a nation that shall fulfil its magnificent possibilities."

REPRESSION.

How to make men live properly has always been a difficult problem. Some adopt a policy of repression, and, by rigorous laws meeting every possible crime, attempt to enforce virtuous living. Others rely more upon moral teaching, which may take different forms. The best type is that illustrated in the sermons of certain eminent ministers. It is positive rather than negative. Instead of hurling judgments and imposing strictures, it strives to bring about a capacity for goodness. It would have vice read in the light of virtue. It not only forbids what is *unwholesome*, but provides what is wholesome, and therefore induces growth.

It may be wise to condemn evil, and all forms of evil, but many would-be reformers go no farther. Their teaching is all negative. They prohibit all that is bad, but never bestow anything good. They call vice ugly names, but never give the victim light to see its ug-

liness, or the power to *appreciate* its opposite. They talk of bad taste, but never seek to cultivate good taste. They curse error, and abuse systems, but offer nothing better to replace them. Such teaching is in spirit repressive, and does not bring the best results, since it is by actual contact with what is good and great, that men are most effectively led to follow virtue.

The lady in "Comus" says:

"That which is not good is not delicious to a well-governed and wise appetite."

Here then is the strongest safe-guard against evil. But the problem *now* turns upon the best method to acquire this relish for wholesome things. The practical solution rests with the family, church and school. In no case will it be effected by setting before the young tempting but pernicious diet, or by leaving them to enjoy a bare table.

A course of study therefore ought to be positive in its effects; that is, by expanding the mind and feeding it with truth, it should present something higher than the indulgence of passion, or habitual levity. It may not make men pious in a revival sense; but it may produce a profound reverence for mind and knowledge, which is commendable and upward in its tendency, inasmuch as all truth, religious or secular, is the product of the Divine mind.

Science, language, and mathematics ought therefore to be better moral discipline than harsh restriction and sarcastic rebuke. Especially ought literature, by presenting the student with high ideals, by bringing him in communion with great men and great thoughts, and by exciting a love for the lovely, pure and tender, raise him above pettiness, and curb his propensities for crime.

RALPH.

THE STUDY OF ELOCUTION.

Much of the unpopularity of many speakers may be attributed not so much to what they say as to how they say a thing. Preparation for their position may have cost the labor of years, but we will find on examination that most of their time has been spent in giving a polished air to their writings, and a comparatively small portion to the proper delivery of what they have written or thought.