

the weak. Let not him who prides himself upon his culture look with disdain upon another man's ignorance, least he came to disdain the man himself. So also there is great pain in self-knowledge. "Know thyself," was the characteristic saying of an ancient age, and this is the aim of all education, the secret of all success. But this self-knowledge is sure to bring its bitterness. However, when we see our own faults it will prevent us from heaping scorn upon others. But it is hard when a man is first driven to think of himself as very imperfect. A woman does not like to be told that she is not so good looking as another; a newly fledged orator that he has mispronounced a word, or the editor of a country newspaper that he has mis-spelled a word. These things may appear trifling, but are typical of the life of man. It is hard for man to discover that what he knows is an atom, what he does not know a universe. To know that we have been planing and working all our lives upon a wrong principle, is the cause of much sorrow. Again, judge not others faults when you do the same things yourself. Remember how Christ silenced the Pharisees that lifted their hands against the daughter of misfortune. "Let him that is without sin cast the first stone." This is the kind of education through which all true men are passing. Self-knowledge is an indispensable condition of progress, without it there is stagnation, and our bitter regrets are the steps by which we climb to the knowledge. Then there is the pain of renunciation. In every sphere of thought and action we feel this. Changing one's style of writing, political principles, or religious views, is a very painful matter. It is hard for a man to see his long cherished principles vanish away in the light of truth, but it requires a man of great principle to confess that he is wrong, and to cast himself upon the divine love of Christ for peace and pardon. Here is a man trained from his youth in the church of his fathers, in the principles of which he took delight, but afterwards his views change, perhaps so slowly that he is at last surprised to discover that those very things which he once thought were dearer than life, he can now dispense with altogether. At first he may think that he is wrong, and strive to go back to the old forms as before, but it is of no avail. However, the influence of these old forms is good, and in the end will triumph. Then he comes back from the wilderness, takes up the same old forms of faith and uses them better than he had done, and also helps those who are less perfect than himself, and though the world may throw its missiles at such, yet they are not forgotten by the Father who guides them all through life. Then go forward in the right, and God will take care of you, and guard you through all conflicting opinions, in the darkness of your search after truth. But there is no satisfaction in purely intellectual culture. The excessive culture of one faculty tends to cause a deformity of character, which in the case of a sensitive nature leads to melancholy. To illustrate the experience of Solomon by that of some of his modern types, the preacher gave a very concise account of the mental trouble and anxiety through which John Stewart Mill passed before he reached a state of contentment, yet he was not a man who believed in the commonly accepted forms of religion, but was a gnostic. He did not know God nor did he accept Christ as his teacher and Saviour. Such an experience as that of Solomon and Mill, many of us have been, and may yet be called upon to pass through. Yet all knowledge sought for its own sake brings sorrow, and one faculty when over cultivated results in the destruction of the general man. Let us not shut ourselves up, then, in self-love; around us are our brothers and sisters to whom we can give of our knowledge and experience without impoverishing ourselves. There are many lessons to be learned from the experience of this great king, and we have the positive result of his teaching in this conclusion: "Fear God, and keep his commandments, for this is the whole duty of man."

MR. WOODS.

MR. SAMUEL WOODS, M.A., who has occupied the chair of Greek Literature in Queen's since the death of Professor Mackerras, and who has now removed to Stratford, was presented with a very beautiful epergne, bearing the inscription: "Presented to Mr. S. Woods, M.A., by the students of Greek, at Queen's College, Kingston, March, 1881," and accompanied by the following address:

To Samuel Woods, M.A., late Lecturer of Greek in Queen's University:

DEAR SIR,—We the undersigned students of Greek in Queen's University, beg your acceptance of this slight token of our regard. We sincerely regret your departure from our midst, and wish to record our estimation of your high scholarly attainment and the many amiable qualities which have so endeared you to us. Trusting that you may long be spared to confer upon others similar advantages to those which we have experienced at your hands, and wishing you and your family every happiness and prosperity.

We remain, yours very sincerely and respectfully,

(Signed.)

R. C. MURRAY,	} Committee in behalf of the Greek Students.
A. SHORTT,	
J. R. O'REILLY,	
A. McLAUGHLIN,	

To which was received the following reply:

Stratford, March 15th, 1881.

To R. C. Murray, A. Shortt, J. R. O'Reilly and A. McLaughlin, and the Students in Greek in Queen's College, Kingston:

GENTLEMEN,—In accepting your very handsome present, permit me to thank you for the kindly feelings expressed by you in the accompanying address, and to assure you that both shall be carefully treasured among the pleasing reminiscences of my long career as a teacher.

You are kind enough to allude to my scholarly attainments and to the amiable qualities which have endeared me to you. Allow me in reply to assure you that these would have availed little, if I had not found among the student's of Queen's, young men whose anxiety to acquire a knowledge of the most polished of ancient languages was equalled only by their uniform kindness and consideration for one who, following the footsteps of their late and most respected Professor, could hope for success only by imitating as nearly as possible his own matchless manner.

Your wishes for my future success are duly reciprocated, and nothing can better repay me for the many pleasant hours we spent together than the hope that it may lead not one but all of you, to value in the highest degree the advantages you enjoy in qualifying yourselves for your future positions in life.

Kindly acknowledging your good wishes towards my family and myself, believe me,

Your very sincere friend,

SAMUEL WOODS.

UNIVERSITY EDUCATION.

PLENIOR writes to the *Mail* on the above subject, in opposition to ideas prevalent in Toronto. "Anyone," he says, "who will reflect, who understands university matters, is quite aware that a degree, in itself, unless for school teachers, or for law society purposes, has no "value" whatever. It is simply the brand on the spool of cotton itself. The value received is not the price of sheepskin in-