

all, by a closer walk with God. Let not the arrival of the hour for action be the departure of the resolve. We will be stronger men individually, and we will collectively form a stronger Theological College by keeping those resolutions which were formed in the quiet of our summer work. Time-tables should be drawn up by each, wherein the prayer-meeting, the Missionary Society, and the hour for private devotion should have a prominent part. Then the faithful carrying out of these Time-tables should be considered a matter of duty and principle. Every violation of their appointments would, thus, become a sin; and fewer men would view the close of the Session with feelings of regret.

The man who so fritters away the hours that should be spent in preparation for the closing examinations that he is caught at last in a phrenzy, is the same man that in his boyhood builds large castles in the air, wonders in his manhood, when they are to be realized, and finds in his old age that the castles have been indeed castles *of* air as well as *in* air. This is the man whose soul is bursting with manly desires to do some great thing when the opportunity comes. But, as opportunities are generally creations, not accidents, the dreamer finds that the doer has outstripped him in the race for fame. Instead, therefore, of having performed any great achievement, he has failed to do the little things which go to make up a perfect life. What are the little things which go to make up the life of a student? We will leave each to answer this question for himself. We would only say, when you find them, *do them*. Thus will you leave, not "footprints on the sands of time," but engravings on the rocks of eternity.

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On one subject the staff has unanimously decided to let its voice be heard during the coming Session, and that is, the giving of prizes in Theological Colleges. We think the present system is not conducive to the best interests of the students, and, consequently, not of the College. We take the position: That prizes ought not to be given in a Theological College; but if given, that they ought to be given for the attainment of an absolute standard, and not, as at present, for the defeating of an opponent. Thus, suppose there is a sum of money offered as a reward for proficiency in a certain subject, at present the student who takes the greatest number of marks receives the first prize, or, perhaps, the only prize which is given; while five or six competitors who were equally diligent, and only a few marks behind, receive nothing; or, and still worse, when the Session opens, the class decides that such a student will carry off the prize, and, therefore, they will not enter upon a contest in which they are certain of being worsted. Would it not be better to let this sum of money be divided evenly among all men who took upwards of say seventy-five per cent. of the marks attainable? Or