

circulating library is open—half an hour daily; that a student be allowed to draw any book belonging to this department; that he retain it for a limited length of time, say one day; and that on returning it he be permitted to renew it if no other person has asked for it in the meantime. Such a method would not make the labour of the Librarian more difficult, while it would give the student all the advantages that come from access to such works without any of the discomforts apparently inseparable from a public room. A like system has been adopted in many other College libraries of this kind, and so far as our knowledge goes, is satisfactory. We are sure the students of the College would welcome a move by the Senate in this direction.

THERE are two points which seem obvious. In the first place, a student at the University should have a full license to pursue any course. The ministry will be more efficient if while theology is mastered, there is also a broad knowledge of science, and literature, and philosophy. The Arts' course is the season to secure that wide culture. The term is, however,

short enough. The graduate mourns when it is past, because he appears to himself to have learned so little. Therefore we think that it would be a step in the right direction not to hamper him with studies that are *peculiarly theological*.

On the other hand, the necessity of a thorough mastery of Hebrew is too plain to require proof. The question arises, How can they be united? How shall a student have full scope for his research at the University and at the same time be a fair expert in Hebrew when he is licensed? One plan is to begin Hebrew when he begins theology.

As matters are at present, one student commences his Divinity course with a prize in Hebrew, while another begins without knowing the letters. The result is therefore unfair both to the professor and to the class. The well-drilled must stand in line with the raw recruit. The swift must lessen their speed that the slow may keep pace with them. Such a state of matters places every party at a disadvantage. These remarks are not prompted by any spirit of faultfinding; but because we think that the defect can be obviated by the course which has been merely suggested.

WORLDLINGS IN THE CHURCH.—There are some illnesses for which a surgeon is called in, and the man gets rid of disease by an operation—like cutting out a cancer, or couching for cataract. There are other cases in which a physician is called in, and he restores the patient to health by purifying the blood. Worldliness in a church requires the physician rather than the surgeon. It is not got rid of by an operation—by discipline, cutting off members from the church roll—it must be removed by purifying the blood of the church.

WE all can set our daily deeds to the music of a grateful heart and seek to round our lives into a hymn, the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent as that of a singer, but perennial like the music of the spheres.—*Taylor*.

LET love that seeks to serve others decide your profession. Better to be the little fire in the humble cottage warming three or four, than the brilliant star in the firmament which gives no heat.