

test of a few hours written examination either extinguishes the youthful aspirant or turns out B.A.'s, M.A.'s, &c., after the fashion of a brick machine. Though, in Queen's, the evils arising from many written examinations are minimized by a thorough acquaintance with the art of questioning, yet they are not wholly overcome. Can no method be suggested by which we may get rid of this wearisome treadmill process, and by which a student may be allowed to exercise and cultivate whatever original genius he may possess? Assuredly there can. In the German Universities, which have done more, perhaps, than any others in the world, toward developing natural talent, for the most part set aside examinations altogether. A candidate for the degree of Ph.D., for example, is allowed to attend lectures and pursue some particular line of study and write a thesis containing the results of his research. Queen's has been following that method of late in many ways. This is seen in the requirements for the degree of Doctor of Science. Then too increasing importance has been attached to the preparation of original essays by some of the professors and the results are proving most satisfactory. In the faculty of theology, to which we wish to refer particularly, the essays and exercises required, for instance, by the professor of systematic divinity, have tended greatly to give an increased interest to that important study. This arises from the simple fact that when a student is able to write an intelligent thesis upon any subject he must have given it some thought, and the discoveries of thought in this science of sciences begets interest as well as in the science of nature. But can we not with safety and advantage go further in the same direction? After a student has gone through four or five years of college examinations may he not be allowed a little liberty? It would certainly be better for the second and

third year theological students, to be exempted from the heartless, coldblooded examinations that have vexed their righteous souls so frequently. Let them be required instead to prepare a thesis that will embrace the subjects set forth in the lectures. If it be in divinity some such subjects as the following. The way of Salvation, Christ the centre of all theology. The body of christian doctrines and their superiority to the teachings of any other universal religion, would embrace much, and call forth all the energies of the student. By some such method as this, cramming would be done away with and the individuality of the student would be conserved. The theological students hope that some such scheme as this may meet with favor from their professors.

#### UNIVERSAL TIME.

THIS question, which is agitating the public mind at the present day, is one of no little importance. I do not intend to give any lengthy discussion of it, but to show principally the error it will occasion in Kingston's true time. As we know, any parallel of latitude may be intersected in any point by a parallel of longitude or a meridian line; and these two imaginary lines are at right angles to each other. And as we further know, the parallels of latitude are divided into  $360^\circ$  or 24 hours; consequently all parallels of longitude  $15^\circ$  apart represent a space of one hour in time. It makes no difference from what point we begin to reckon our hours, the result will always be the same. But for convenience all British provinces and territories, and a few other countries, fix upon Greenwich as the starting point. Every point on the earth's surface has its meridian, and further, its distance from the Greenwich meridian may be indicated in degrees, minutes and seconds, or hours, minutes and seconds. Accordingly we may have an infinite number of meridians each having its own independent time. But the new time regulation does away with an infinite number of meridians and reduces them all to 24 in number,  $15^\circ$  or 1 hour apart. That is, all intermediate places take