

that, when he pronounces this Being to be inscrutable, he is false to his own better thoughts.

BEGINNING OF RELIGION.

In our every day mood we are occupied with the things that immediately present themselves to our senses—with what we see and hear and taste and handle, or we are engaged in shaping things into new forms, constructing a house, or a steam engine, or a book. There is another mood of which we have all had experience, in which we turn away from all this detail, and we say to ourselves, "All is one," and these things I see around me are but 'parts of one stupendous whole'; all finite things are in incessant fluctuation, transition and metamorphosis; even the 'so solid-seeming earth' has gone through many changes, and is moving to an unknown doom. Successive generations of animals and of men are ever appearing and vanishing like forest leaves, and yet, through all this busy growth and decay, there is *something* that is unchanged and unchangeable. Thus there arises in us a deep and solemn emotion, born of the contrast of the finite and the infinite, the transitory and the eternal—an emotion that informs the noblest, if also the saddest, verses of the poets, and that lies at the birth of religion in all its forms and modes. Here in fact we have the first vague, shadowy and undefined conception of God. But observe that our attitude is mainly negative. The supreme, we say to ourselves, is *not* any or all of these finite things that we see, and hear, and touch, but something altogether higher. He does not pass away, but remains for ever.

SPENCER'S UNKNOWABLE—THE INITIAL STATE OF RELIGION.

Mr. Spencer separates the finite and the infinite, the known and the unknown. The infinite he conceives as a shadowy Yonder, a vague, illimitable something which eludes the grasp of definite thought, and which, just because of its indefiniteness and inpalpability, affords free play to the imaginative and emotional nature. And undoubtedly there is something fascinating in this conception. But it is not the be-all and end-all of religion, but only its initial state. As inevitably as say to ourselves, 'The unknowable is,' there arises the question, 'But *what* is it?' There is no way of escaping the dilemma either of positively conceiving the Infinite, or of confessing that imagination has outrun reality. That reality which the intellect cannot at all comprehend, the imagination will soon let drop. A God that is not known is for us no God.

Him who is ignorantly worshipped will after a time cease to be worshipped at all. To tell us that the unity of all existence is for ever inscrutable is to prepare the way for the rejection of all belief in the divine. But, as a matter of fact, while Mr. Spencer and his followers proclaim the inscrutability of the infinite with their mouths, in their hearts they confess that He is "not far from any one of us." For they tell us that He is "manifested to us in all existence," and that which is so "manifested" cannot be unknown, much less unknowable.

RELATIONS OF SCIENTIFIC AND RELIGIOUS DEVELOPMENT.

These considerations lead to a truer conception of the intellectual development of man than is to be found either in Comte or in Spencer. Against the former we must deny that the development of religion was a purely negative process, in which the belief in the divine was gradually refined away, until it vanished into nothing; as against the latter, we must deny that the sole residuum of religious progress is the consciousness of an indefinable and unthinkable reality. Science and religion are inseparable strands of thought that have been intertwined from the dawn of reason. The advance of religion and the advance

of science are really phases of one great movement of thought. The one has gained nothing that has not been equally a gain of the other. As that scientific wonder which urges men on to the conquest of fresh fields of knowledge can never die away so long as man is man, so religion must continue to seek for ever worthier and nobler conceptions of God. Thus harmony is introduced into our view of the whole process of spiritual advance; and thus also we get rid of the fretful pessimism at present in fashion, as well as of its counterpart.

"The barren optimistic sophistries
Of comfortable moles—"

the one springing from a selfish concentration on one's own petty pains, and the other from an equally selfish counting up of one's immediate pleasures, and we learn to sympathize with that large optimism of the purest and highest minds of all ages, which, without turning away in indifference from the wretchedness and the evil of the world, contemplates all things under the form of eternity, and rests in the indestructible faith of

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

ANNUAL GAMES.

"I ONLY hope it will be a fine day to-morrow," was the oft repeated exclamation of many a student on Wednesday afternoon, and the hope was not vain: for on University Day, 1879, that fickle and wayward old monarch, the weather-king, was in one of his mildest and most gracious moods. And 'twas well he was so, otherwise the Athletic Sports of 1879 would not have passed off so successfully as they did. The main cause why the sports were more interesting this year than last is due, we believe, to the suggestion made last session that the committee of management should be appointed in the Spring; and thus leave plenty of time to make deliberate and complete arrangements, instead of the impromptu and hastily conceived plans on which they were heretofore conducted. This is a precedent which we hope will hereafter always be followed. Another good move, and one which is much to the credit of the committee, was the inviting of the Medical and Military students, to take part in the contests, thus creating a friendly spirit of emulation among the three institutions, and also showing that there is a growing desire that the Medical and Arts students should be on as harmonious and cordial terms as becomes those who, if they belong to different colleges, are under the same University. And we hope it will not be the last time that the disciples of Minerva, Æsculapius and Mars will be seen competing on the same grassy sward for the praises and laurels of their fellows. The events were advertised to begin at one sharp, but it was not until half an hour or so later that the bell was rung for the first contest—putting the 20 lb. shot. In this about a dozen brawny Milos entered the arena, and all made exceedingly good throwing, but the first throws of Pratt of '83, and Young of '82, of 29 feet and 28 ft. 10 in. respectively, were never exceeded. These "puts" are exceptionably good, and would do credit to professional athletes. The next on the list were throwing the light and heavy hammers, of