

fact that a man has won two or three gold medals, or has barely escaped being "plucked," is a matter of comparative indifference; but that he should be able to express what he does know clearly, fluently, and feelingly, is of prime importance. And, after all, if a man is to influence the public mind, the knowledge he has and is able to impart is of a good deal more importance than what he knows himself but cannot impart.

I have spoken of the ministerial calling because it probably requires more continual use of the art of public speaking than any other. But what is true of it, is true also of other callings which demand appearance on the public platform. Then should we not prepare for it? Why should we now in course of preparation for public duties hamper ourselves by the use of manuscript whenever we have to give an address however short?

Some commendable efforts have been made to develop the talent which is undoubtedly possessed by many, and which could be developed to a certain extent in all. The Mock Parliament is one of the best of these agencies, though even there we have seen men depending on manuscript. The present senior and junior years both kept up debating clubs for some time—long enough to show that both contained men of decided ability in this line, and many others who only needed a little practice to give them confidence. Of late social functions seem to so occupy their attention that they have allowed their debating clubs to pass out of existence. I believe that the present executive of the Y. M. C. A. has sought to have all its leaders speak instead of reading papers. It is a step in the right direction and should be followed up and receive the help of those interested, not only in the work of that body, but in their own development. I trust that the time may come when neither in religious meetings, nor society meetings, nor the mock parliament shall men who have been several years at college have to depend on manuscript, to say nothing of reading an after-dinner speech, as we have seen more than once at students' functions.

J.M.R.

A NEED OF THE AGE.

A primary need of every age is a great man who shall hold up to men a mirror in which they may see what they are, and also a character that shows them what they could and should be.

Great men are still the salvation of a people just as they were in the days when the challenge was given "Run ye to and fro through the streets of Jerusalem—and seek—if ye can find a man, if there be any that doeth justly, that seeketh truth, and I will pardon her."

We need, even yet, men who are willing and able to bear the weaknesses and imperfections of the masses upon their shoulders, and by the strength of their manhood to lift them to a position where their "sins" drop from them and they stand as free men.

The question is what qualities are required in the world of to-day to make a man truly great. The world of the nineteenth century is a world of rush and hurry, a world of change and of unrest. It is the age of flesh and blood as compared with the ages of stone and wood that have gone by. Men cannot live now as they did five and ten centuries ago. They can see as much in a day as the ancients could in a century. They can read as much at the breakfast table as their ancestors could find to read in a lifetime. The lightning flash of electricity has sent a shock through the life of humanity that has set the nerves of men a-tingling. It is an age of nervous, quick, impetuous life, an age in which rapid progress is made in all lines, sometimes enduring, sometimes only the mushroom progress we might expect.

If that progress is in all cases to be enduring we must have men as leaders, who will not hurry, though the world may hurry and threaten to leave them behind, who will not be fickle and superficial though the world may say 'I will afford no time for depth and seriousness of thought.'

We want men who can stand firm as adamant, and let the hurrying, scurrying, thoughtless, frivolous, mad, on-rushing tide of gold-seeking, office-seeking worldlings surge past them. We want stability, strength, force of character, to resist the impulsive, bubbling enthusiasm that will wear itself out in useless, misdirected effort unless it receives a better guidance than is afforded by the ordinary external influences of the day.

We need men who are determined to dig deep, whatever time may be spent without seeming result, men who will work in obscurity if need be, while their shallow contemporaries are receiving the plaudits of the mob.

Further, we need men who will be "thorough" in whatever line of work they follow, who have given up the idea that one man can absorb all wisdom, and are content to lay a stone or two on some special pillar of the temple of knowledge. The world has become too great, too vast and too complex, to suffer any one to be a success as a student of things in general. Better be a master of Shakespeare alone than have a scrap-book filled from authors whose name is all you know of them.

But if our great man is to be of such a thorough-going type, if he is to have such a stoic strength to resist the tide of external influence, are we not removing him too far from humanity to make him