

the jeers of that cultured, critical throng. If any fears this art is not for him, then let him look ten years later upon the crowd of citizens thronging the Agora at Athens, for to-day their great orator—and the world's—will speak to them. He ascends the bema and begins to speak, and the noisy, jostling mob are hushed into fixed attention. He is speaking of Athens, his beloved, of her glory, of her losses, of her wrongs, and in the eager faces we can see the succeeding passions of pride, of sorrow, and of hate. He speaks of her noble sons gloriously fallen at Marathon or Salamis, and even mothers cannot weep, for they had died for Athens, but as he tells of treachery at home, of threatening danger abroad, their faces grow black with furious hate against the Macedonian. Shall this go on? Shall Philip dictate to Athenians? No! ten thousand voices cry. What then, will ye vote supplies? Will ye send men? Will ye yourselves go on this war? Listen to the wild eager shouting of their votes, and say if the ten long years of severe training, if those early mornings by the "loud resounding sea" have done nothing for the puny, stammering youth whose failure we have seen ten years ago.

I see before me men who have it in them to become great orators, but I see none who will be great apart from long and earnest labor. Gentlemen, you have this art before you, win it if you will, but know it is by work.

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## GEORGE ELIOT AS A MORAL TEACHER.

ONE of the most pressing and solemn questions that a Christian man can ask himself is: What is my duty towards literature, towards the world of books? It is easy to give an off-hand summary answer to this question, and say, for example, that one must read at least a few of the best standard works in general literature, and avoid the great majority as merely furnishing incentives to self-indulgence and the waste of precious time. This or any similar answer is good enough as far as it goes, but it needs to be supplemented by a test of what is good or the best literature, and especially by the reminder, that our responsibility with regard to books is not confined merely to the reading of them. Everyone,