

triumphs of literature and philosophy. The noble speculations of Plato, the calm heroism of the dying Socrates—these things seem far removed from the masses of their fellow-countrymen. The doctrine of the Stagirite that virtue is a mean was almost paralysing in its effect upon the ardent Greek life, which could never seek the ideal in a state of equipoised restriction. Poetry and the drama, sublime as they were in many of their moral teachings, so far from giving wings to lofty aspiration, helped to destroy the long repose of superstitious ignorance, and threw over the nation's heart the sable veil of Hecate. Nor did their religion fare any better. If life were one long summer day, if we could always be like little children, if there were no problems to solve, no sorrows to assuage, no sins to redeem, it might do to worship at the shrine of Culture—to be æsthetic in order to be good. But this is not the life of men. The calm national existence of the Greeks was rudely broken at length by the alarms of war. They were compelled to earnest thought. A few keen-eared men standing on the Acropolis believed that they could distinctly hear the quarrels of the gods on Olympus. The popular religion was shaken to its very foundations. Those who could not remain in the intellectual torpor of superstition found themselves suddenly confronted with the cruel unrest of disbelief—without hope and without God in the world. It is folly on the part of a brilliant writer of our time to say that the great thing for us is to learn how to face the problems of life with Greek serenity. If we have nothing more to face them with, we shall sink down in their presence as Greece did. We shall find presented before us a choice of evils either in the Epicureanism which, exulting in luxury and vice, cries: "Let us eat and drink, for to-morrow we die;" or in the Stoicism that chokes up the stream of life at its very source, and whose last words are despair and suicide. The great question is: "How, in spite of life's problems and life's cares, shall we live manfully, hopefully, even to the end?" Greece gave her answer and she perished. Christianity gives her answer: "This is eternal life, to know Thee the only (living and) true God and Jesus Christ whom Thou hast sent."

[To be concluded.]

A NEGLECTED TEXT-BOOK.

A word or two from a fellow-student at the opening of another College Session may not be unkindly received. We who are prosecuting our studies with a view to the Gospel Ministry should acquaint ourselves as much as possible with the secret of pulpit success. There are certain qualifications which the preacher should strive to possess that are common to all public speakers who make their utterances effectual. One does not need to be told, for example, that he should be master of his subject; that he should have his matter all clearly arranged before beginning to deliver it; that he should try to adapt his style to the nature of his audience; that his language should be clear, fluent and musical; that his gestures should be simple and manly.