

tract with the world, with all its sins and evils. It is very difficult, however, to define worldliness, and to lay down rules for unworldliness, for everyone has different temptations which cause him to forget the words of Christ and the voice of God. Therefore each one must watch and guard against the evils of his position in life, and not be influenced entirely by public opinion. Charity and purity therefore, must go together, and they do go together as a matter of fact. If we ask how we are to keep ourselves from the world, one great answer is by entering with all our heart into the service of Christ. How are we to be pure? Not by separating ourselves from the world, and giving up all amusement, for it is perfectly right to use those faculties which God has given us. It may be necessary to cut off the right hand, or pluck out the right eye, but it is only when the life is to be saved for it is more valuable than the eye. Self-denial is often needed but is of no worth without devotion to God. Devote yourselves to God and there will be no time for evil. Would you be free from sensuality and immoderate love of pleasure? Then go into the midst of those whose pleasures are ruining them, and try, in the spirit of Christ, to save them and you will be saved yourself. Visit the poor if you wish to be delivered from avarice. If you are tempted to a life of exclusive study, then let culture be baptized with the spirit of love, and forget not those lost in vice and ignorance whom you are to seek and save. Christian purity is not born of self-culture, but of love. He, whose desire it was to do the will of him who sent him, has enabled men to live for him and not for themselves, and there *have* been men who were noble workers for Christ, who have ascended into the hill of the Lord and become the sons of God. "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope purifieth himself even as he is pure."

UNIFORM NON LOCAL OR UNIVERSAL TIME.

IN his busy and most useful life the Chancellor of Queen's has taken a prominent part in the construction of the great public works of Canada, being successively Chief Engineer of the Northern, of the Intercolonial, and of the Pacific Railways. He has at the same time always taken an active interest in literary and scientific matters, and was one of the founders of the Canadian Institute. He is the author of various able papers in its Journal, and of a more extensive work, his valuable History of the Intercolonial Railway. To one of the productions of his cultured and instructive pen, published in pamphlet form under the title of "Uniform non Local Time," we have at present more particularly to refer. Though issued in so unpretending a guise, it refers to a subject of great and growing importance, while its suggestions have attracted general attention in consequence of their recent endorsement by Mr. Otto Struve, Director of the Poulkova Observatory, the chief Russian Observatory in Russia, in his report to the Imperial Academy of Science of St. Petersburg, which we gave in full in our last issue. These suggestions are two-fold. The one is, that the day should be reckoned as beginning at mean noon, and be divided into 24 hours, as it is by Astronomers all over the world. It is much to be desired that our day should be so reckoned and divided. Our present beginning of the day at midnight, and ending at the midnight following, with its separation into parts of 12 hours each, is only an ancient and rude reckoning, and an unnatural division of the great natural unit of time. Our local time from day to day is regulated by the passage of the mean sun over the meridian at noon, and the day, therefore, ought manifestly to begin then, and end at the

succeeding noon. There is no reason, moreover, for dividing the day into two parts of 12 hours each, instead of viewing it, as it ought to be, as one whole until it is completed, and counting continuously up to the 24 hours of which it consists. There would, on the other hand, be very considerable advantages secured by the adoption of the latter arrangement. There would, for example, be no need for the constant use of the symbols A.M. and P.M. in business circulars and intimations, in railway tables and the like, and no liability to more or less serious inconvenience arising from mistakes in the proper time which would not have occurred, if there had been one unbroken succession of numbers in the hours of the day.

Its adoption further derives special importance from its intimate connection with the adoption to which the Chancellor's suggestions ultimately point, of one common and standard time throughout the civilized world, either that of Greenwich, or such other universal time as the several countries of Europe and America may agree upon. The inconveniences and dangers in this era of rapid locomotion, in which one may traverse by rail and steamer thousands of miles in a few days, have rendered it very desirable, and are likely to render it more so every year, that there should be one uniform and common time throughout, instead of half a dozen or more different local times. Already trains are run over the whole of Great Britain by Greenwich time alone, and the evils of constant changes and uncertainties in the local reckonings have been felt so strongly on this side of the Atlantic, that something of the same kind has been done, though as yet only to a limited extent. What Mr. Fleming suggests is, that the time at one meridian to be chosen by general consent of the governments chiefly interested should be the standard by which railways and steamers should be run, and by which business arrangements connected with hours of arrival and departure should be made. Mr. Fleming's proposals with regard to the alterations in clocks and watches so as to show at once the universal or standard time and the local time, are exceedingly ingenious, yet capable of being carried out at very little expense. Only a slight alteration of the interior of the timekeeper will be necessary. On an inner circle on the dial the standard time up to 24 hours will be indicated by the letters of the alphabet, while on an outer and moveable circle which can be shifted so as to suit different meridians, or on the back of a watch, the local time will be given in the corresponding Roman numerals. If one standard meridian time as for example that of Greenwich were fixed upon by consent of nations for regulating their several internal communications, and their mutual intercourse, we should be disposed to prefer the Arabic numerals instead of letters, and distinguish between the universal, and the local times, by adding to them when necessary the letters G and L respectively. We trust that Mr. Fleming's suggestions when more fully considered by the different countries of Europe and America may be universally adopted. Perhaps, as has been proposed, the selection of the meridian of 180° W of Greenwich as the standard, thus giving a time differing exactly 12 hours from the time at Greenwich, might meet with general acceptance.

In our last issue we published in connection with this subject the communication lately received by the Governor-General, and the report of M. Struve.

WORD IN SEASON.—Our young men will have to rise in their might and unitedly object to our graduates from Queen's University and the Medical College carrying "off to distant parts of the country the choice of our fair sex. "Kingston for the Kingstonians" should be the battle cry. —Whig.