

statuary opposite the entrance; on the right the corridor leads to the present building, with steps ascending to the ground floor; on the left is the Library, octagonal, 36 ft. diameter and 40 ft. in height, lighted with seven lancet openings with traceried heads; open-timbered roof very chaste in treatment. The book shelves are in two tiers, a gallery with iron stairs giving access to the upper one, affording space for over 30,000 volumes. In connection is a reading room 20-0x11-0.

The Students' Hall and stair case occupies the space between the corridor and Convocation Hall with the ventilating shaft in the centre, having an entrance from the court, with a cloak room. From this hall you descend the stairs to a very handsome octagonal Dining Hall, 36 ft. diameter, 14 ft. high, lighted with fourteen openings, ceiling of wood panelled. Ascending to the second and third floors are thirty lofty dormitories, average 10-0x14-0 each, with a press, two lavatories, three bath rooms, etc., all well lighted and ventilated.

The tower forms the corner of the court and McTavish street, 16 ft. square and 100 ft in height, surmounted with a flag-staff. The entrance for the public is in this tower facing the court, and treated similarly in design to the main entrance. In the vestibule are a flight of steps ascending to the porch, 30-0x14-0, with doors opening into the Convocation Hall, 80-0x42-0 and 24 ft. in height, having a ceiling richly panelled and lighted with twenty-eight windows. The dais is placed at the opposite end, the professors' and students' entrance on either side.

Over the porch there is a ladies' gallery, and under, a hall with dressing rooms which can be used on special occasions.

The basement comprises the kitchen, with the entrance on the east end, laundry, cooks' pantries, larders, cellars for fuel and the boilers for heating the buildings with hot water.

The walls are to be constructed of blue limestone rock, faced with the dressings, groins, belts, etc., of chiselled stone; roof, slate with iron cresting."

The Attention Theological Students and Ministers should give to Sabbath School Work.

None can over-estimate the importance of youthful training. Even when that training takes no higher range than fitting the young to fill with honour and efficiency the respective

positions in society that await them, it is a matter of great importance. But when that training aims at moulding the youthful mind not only to act well its part in this world, but also, under God, to fit it for the holier occupations and higher enjoyments of the life that is to come, it assumes an aspect that should impress every reflecting mind with its vast and solemn interest.

The youth of the present generation is the only point at which the moral history of the next generation is vulnerable by us. We may, in many ways, set forces to work now that shall affect the secular and to some slight extent, and indirectly, the religious history of the coming ages; but if we would avail ourselves of the most potent means Providence has placed in our power to advance the moral and spiritual growth of the future, and hasten on the millenium of the race, we must take the youth and children by the hand. God gives us in our bosoms, hanging on our hands, and looking into our faces for direction, the generation that is to succeed us. He furnishes us with the material in a plastic and pliable state, out of which the future men and women are to be formed, and He gives us the first opportunity of moulding it aright. It matters not whether, according to some philosophers, the mind at first is like a sheet of white paper on which every thought and idea has yet to be impressed by some external force, or, according to others, has innate ideas awaiting the proper time to blossom forth and assert their presence; in either case, youth is the period of susceptibility. Therefore, while children are not equal to grown-up men and women in knowledge, wisdom or discrimination; though they must reap the fruit of a thousand experiences, some of them sweet and some of them bitter, before their minds are thus developed, yet there is one deeply important principle that belongs to childhood alone, namely, that peculiar condition of the soul by which it knows how to lean upon and take hold of another, and borrow its light from that other.

Now, since the Sabbath School is an institution designed specially for the spiritual training of the young, it has, of necessity, claims of a very urgent nature on all teachers of Christian truth. It is difficult to conceive of an earnest Christian Minister or Theological Student ignoring these claims or responding to them in a half-hearted way. The interests involved are enough to call forth the most intense earnestness of the Christian heart, and while Christian men and women should