

and Divinity, appearing in our Calendar, and the practice of allowing men to squeeze these two courses of study into a period of time but barely sufficient for the mastery of one. There is, no doubt, a tendency among students to regard Theology as a study so simple that it can be ignored until the last moment, then hastily taken up and crammed through; and we must acknowledge that the young Theologian, as a rule, is none too anxious to enter into the depths of that confused ocean of terms and doctrines, created by the discussion of Theology from every point of view for fifteen centuries, and that text books in any branch of study are not very entertaining; and we find he is apt, unless deeply convinced of the sacredness of the calling he is attaining to, to regard works on Divinity in the same general light as other class-books. But beyond all this lies one great defect, which in a manner tends to lead the student into such a course of study as I have just described, viz., the permission given to study Arts and Divinity simultaneously. Divinity we all know, seems a dry study to the majority of men; and thus suffers from this competition; and the attention, we may say the great attention, which it demands, is but seldom given. There are many projects put forward as panaceas for the acknowledged deficiency in the means for the education of our clergy compared with the strides made by the various denominations in this matter; for they seem alive to the situation, but the church as is daily asserted, is gradually dropping behind in the race. Some would completely separate Arts and Divinity. They would establish Theological schools where a moderate course of arts would be completely overshadowed by an exhaustive Divinity course. Others would have Arts studied at a college—Divinity at a separate school. However wise these schemes may be, in the desire to place Theology in a better position by giving it the preference over all the other studies taken up by those intending to enter the ministry, and in separating such students from the distracting interests which naturally surround them when Theology is studied in a college where there is a resident art class, they lose sight of a most important factor in the after life of a clergyman, one which such a course would not in the least prepare him for, which is his daily intercourse with and battle against the world. In these days, when worldly ideas and worldly philosophies have a great hold over a mass of intelligent and well meaning men, it is the very worst policy to send out clergy, who have not had the benefit of a college life spent among those who go to form this very class, and, though to sensitive natures some rude shocks may now and then be given, yet it is better that it should be so. There is also another advantage arising from having these two courses taken at the same college, one which is beneficial to the college as a whole. At Trinity the senior man must be a B.A. Divinity student and thus this important position is held by one whose counsels will be on the side of moderation in matters concerning college life, and no doubt Trinity's reputation for gentlemanly treatment of freshmen and refinement in other matters is due in a great measure to the continued influence of her senior men—indeed in any college, where Divinity and Arts are taken together, the same conditions would naturally arise. The ordinary Divinity student however does not as a rule attempt to make his influence for good felt by his fellow collegians; he is inclined to shirk difficult questions in morals, and takes the back seat accorded to him by the arts men without a word of protest; and thus he misses some advantages which would be of great value to himself as well as to the college generally. But we know what hard work it is for a young

fellow surrounded by worldly influences to muster sufficient courage to stand to his convictions. Still were the Divines more united in their efforts, and were they to try to organize a living society, they would occupy a position of greater influence and one which could not but be felt for the good of the college. There is however one element of weakness, which will always more or less prevent any efforts in the direction alluded to above viz., that of allowing literates to enter the Theological course. It is to say the least an injustice to place in class work a B.A. on a par with a man of but few acquirements; and the gulf between a freshman and a senior, which is necessary to the well-being of college life, only puts the matter in a worse shape. But this is not the only fault to be found with the present system. Men have been admitted into the Divinity class who would hardly be called literates—the word needs two letters prefixed to express the state of some of those who have been associated with B.A.'s in the study of Theology; and can we wonder that there is but little *esprit du corps* in the Divinity class when educated men are placed in their studies on a level with some, who by their exhibition of ignorance in the simplest matters, convulse the attendants at chapel or their fellow students in the library. To say that these men are unable to pay for a full college course, and that as they earnestly wish to enter the ministry, some regard to these causes must be had and the rules relaxed accordingly, may be the truth, but it is not wisdom. The constitution sadly needs amending in this particular. As the Divinity school now stands, for reasons pointed out it can never hold its proper position in the college; and the results which must arise from sending out men but half prepared will be prejudicial to the well being of the church we love so well. Though as compared with other institutions Trinity's Theological school makes a good shewing, it is from her B.A. Divinity students that the merit comes; and it will be well to note here as a sign of the times that the P. E. Divinity School through its management have expressed the wish that the present system would soon be stopped, and none but graduates of some University received. In the Diocese of Huron the Western University is being established for a similar reason. It is to be hoped that the Corporation will see their way clearly to the removal of this weak spot. Some of Trinity's best friends are in favour of allowing none but graduates to study Divinity and, were the matter agitated, no doubt the point would soon be settled and Trinity be in possession of a Divinity class, a credit both to herself and the church whose doctrines she was established to maintain.

G. B.

SONNET.

WHY IS THE WIND SAD?

BY THE REV. JOHN CARRY, B.D.

Strange child of earth and air, mysterious wind!
 Whether through solemn forest pines it raves,
 Or sighs as light it flits o'er summer waves,
 An undertone of sadness still we find.
 Whether it shrieks aloft o'er seaman's head,
 Or whistles round and rocks the cottage bed,
 Or moans round castle casements—still the mind
 Perceives the secret wail. But why not glad,
 The wind in all their ever varying sounds?
 'Tis that they come from nature's distant bounds
 Laden with all the woe that at her heart lies sad.
 The whole creation groans with sympathetic pain,
 And yields our grief her tributary strain,
 Waiting her change till we our change have had.

* Rom. viii. 16-22.