

made but little lower than God and crowned with glory and honour," or with St. Chrysostom that "the true Shekinah of God is man," he surely will allow that the history of mankind's religions, philosophies, societies, and politics is a progressive revelation, broken and impartial, it is true, but still a revelation of the nature of God himself. Theology, we have said, is a systematic testament of *all* we know of God, and, therefore, the theologian should be a man of the broadest sympathies and the widest culture.

To these high-sounding words we wish to attach a moral. If theologians should be men of the broadest sympathies and the widest culture, students should not rush into theology until they have received all the culture within their reach. The long controversies between science and theology, and again between theology and philosophy, have left their mark upon most of us in our unthinking period, and, naturally enough, students are predisposed in favor of theology against science and philosophy at the beginning of their college course. Now, the great value of an arts course for an intending theological student is to destroy this crude prejudice and introduce him to a culture which has outgrown the false divisions of ordinary thought. Therefore we would consider it of the highest importance that a student should finish his arts course before entering theology. This is why we object to the apology for an arts training which we find in the literary course connected with many of our theological seminaries. But when we look around our own Divinity Hall we find that there are over a dozen men without degrees. No doubt many of these intend to take their degrees yet, but we cannot but think that theology would be a more fruitful study if they had previously taken their full course in arts.

To the student who has the culture which a thorough arts training of four or five years can give, theology should be a most broadening study; but for a student without the culture of an arts course, and with the preconception of theology as only a dogmatic treatment of Scripture, and that too along unhistorical lines, theology is likely to be narrowing and contracting.

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The Principal received the following note the other day from a tenant farmer in Western Ontario. It is an illustration of the wisdom of "casting bread on the waters":

"SIR.—One of my boys, whilst hired during the past year with a farmer, got the privilege of reading a volume of lectures given at your university in 1891. The subjects were 'How to read the Bible,' 'The Ideal Life,' &c., and I find they have stirred him strongly in a noble direction. He has just come home to put in a little attendance at our local school. If you can kindly send us a copy of those lectures, or any similar literature, it will cheer our winter evenings and help us toward attainment of the ideal life to which we have been awakened."

This is, indeed, testimony from an unexpected quarter, and is unusually significant at the present time. Twice during the last fortnight have efforts been made to get the publishing syndicate together, but nothing has been accomplished. This was occasioned more by the members being absorbed in conversazione and other matters than by lack of interest in the addresses. At the same time, the feeling is prevalent that the addresses should be discontinued. Financially, they have been successful. They have accomplished well their main objects of preserving the addresses in permanent form for the students and of extending beyond university circles the best thought on vital religious questions. For proof of the latter we have only to refer to the above note or to a very flattering notice by the *Glasgow Evening News* quoted in No. 1 of last year's JOURNAL. The objection that the Quarterly is now filling their place has little weight, as their sphere and form are quite distinct. The strongest argument against a series for this winter seems to be the difficulty in maintaining the high standard of excellence attained two or three years ago. We should not allow any deterioration, and considering the spirit that prompted their inaugurators and their past successes and influence, we are sure that addresses of equally high value can be obtained this session also, if the supporters of the movement would but do all in their power in the way of work and suggestion. Many of our own graduates are devoting earnest and fruitful thought to the great religious problems of the day, members of the Faculty have always been ready to help, and some more leaders of thought outside of the university might easily be induced to give expression to their researches. The last and most excellent word has not yet been said in the spheres of Biblical criticism and practical christianity, and these addresses have become, in the past few years, so firmly established in college life, and have created such an interest among students and citizens, that we are very loth to see them set aside. Let there be at least a full discussion of the question on Monday next and a strong progressive effort made.

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On all sides are heard expressions of unqualified praise of the movement now on foot for the revival of music among the students, and we hope that the musical leaders will seize the opportunity to crystallize as much as possible of the present enthusiasm into the form of permanent organizations. A beginning has been made, but a great deal still remains to be done which will task the enthusiasm and self-denial of the students to the utmost; but we feel confident that there are among us men who will rise to the occasion. Two clubs have already been organized, viz., the Glee Club and the Banjo Club,