

sity, and opportunities for obtaining it in the winter season are so confined, and of such an uncomfortable nature, that with many it degenerates into a mere farce. Now is the time to move in this matter, in order that the building may be erected and everything in readiness for cultivating the physical along with the mental, on our return next year. It is very natural that at this season students should trouble themselves but little concerning this matter, for as I write, the summer wind brings to my ear such exclamations as "Well hit!" and "Run away!" Cricketers and base-ballists will understand these phrases, and to others I would say that they are not so pugilistic as they sound, yet when the snow covers the ground, and the cool north wind is gently blowing, the general wish is that some other method of obtaining exercise was possible, except by means of the monotonous tramp.

I sincerely hope that this matter will be deemed worthy of consideration, and a way devised by which this institution may be provided with this essential assistant to our studies.

Z.

A Glance Inward.

It is not a little surprising how much more people generally know of others than of themselves. Some are so thoroughly acquainted with the disposition of their neighbors that at any time they are prepared to fully describe every blemish, weakness, fault and failing which they have; and yet those same persons often appear very deficient in a complete knowledge of themselves. Now this ought not to be. If there is anyone in the world of whom I cannot afford to be ignorant it is myself. We may succeed very well in this world without knowing all the weak and strong points in the character of each individual in our neighbourhood, but we cannot succeed in life without knowing ourselves.

It therefore becomes each individual to thoroughly examine himself; to carefully analyze his own character, and closely compare the results of his examination with the standard of a perfect man. He should microscopically examine each element which in combination with all the others makes up that wonderful whole—the human mind. Are there any strongly developed principles, mark

them well, and carefully consider to what they would lead if cultivated and encouraged. These are the shapings of divinity. Perhaps some will say it is all very well to idealize, but what is the reason for all this? Why should one make such a search into his own heart, and look so carefully at every moral quality which he possesses?

We will try and answer such proper questions: 1st.—We start with the axiom (and nobody will ask me to prove an axiom, no, not even our Mathematical Prof.) that every man has a mission in this world, he is here for some purpose, for some particular purpose. He was placed here as one in that infinite number which go to make up the complement, and carry out to the last jot and tittle, the grand and glorious plan of the infinite Creator. Still further, this mission is no mean one. He who is in any way connected with the working out of the great purposes of God has no insignificant duty to discharge. It is then by virtue of the fact that God—who laid the foundations of the earth of old, and built upon these foundations such a noble super-structure as a home for man—has put us in this home that he might reveal to all created intelligence some of the great thoughts dwelling in the bosom of the Almighty, and also advance his own glory that each individual concerned in this should carefully and candidly examine himself.

Each person while standing on the threshold of life, before coming into actual contact with its realities, would do well to ask himself the question, Why am I here? God has made me; He makes nothing in vain, therefore He has made me for some purpose. Any person who will thus examine himself, will not have much difficulty in discovering that he is better calculated for some things in life than others. The young man whose pleasure is in cultivating the soil, tilling the land, scattering in spring time the seed, and in autumn gathering in the golden harvest, and who has done it with skill and profit from youth to manhood, feeling all this time none of the stirrings of greatness within us, no ardent desires to mount the Bema and harangue his countrymen on the agitating questions of the day, would be unwise to forsake his occupation for literary pursuits, for no other motive than simply because some other man has succeeded in intellectual pursuits. There is