

preacher of Christ was not called primarily to be a scholar, but to bind up the broken heart, etc. In discussing the question of sleep, interesting statistics were given of great men. Coke, the great lawyer, slept six hours out of the twenty-four. But no rule could be invariable in such a case. All physiologists were agreed that plenty of sleep was indispensable. Some men could get along with very little sleep. For example, Frederick the Great slept three hours, Humboldt four, Napoleon four.

The lecturer closed his oration with a few very impressive remarks on the improvement of time. Said Ruskin:—"An old man's soul can be saved, but an old man's life never can." Roger Bacon had made a bronze statue, and had placed it in his study, where he watched until worn out with his sleepless vigils for the words of wisdom which he expected to fall from its lips. At last he called his servant, and enjoining upon him strictly to wake him at the first syllable uttered by that brazen image, he fell asleep. Presently the solemn words, solemnly uttered, broke the stillness—"Time is!" The servant concluded, that he would not wake his master for such a trite remark. He listened. Suddenly again—"Time was!" He started, and as he was about putting forth his hands to wake his master, the voice cried—"Time is past!"

The sun dial at Oxford has these words on it: "Spent, but charged." A Roman Emperor said:—"A day has passed, and I have done no good thing."

Such were some of the vivid and original illustrations with which the great principle was embellished, and those illustrations delivered with dramatic power. Dr. Lorimer is an orator, not of the shoddy, sensational type, but one whose dignified utterance, graceful and temperate gesture, earnest, emotional nature, strong and often brilliant rhetoric, draws his auditors into the current of his thoughts, where they are borne onward with the most pleasurable sensations to the end. The subject, though not, perhaps, of very ample scope for the higher powers of the mind, was opened out with such a wealth and appropriateness of example and illustration all fused into the body of the thought, by the fire of his eloquence, that it impressed upon us the truth

that old subjects may be made new by one who has the genius of construction, and only by such an one.

In conclusion, we have only to say that the audience at Wolfville fairly represented the culture of the surrounding country. They were those who knew the man they were to hear, and appreciated him. Our thanks are due to Dr. Lorimer for his kindness in undertaking such a journey, and we hope that at some future time we shall have the pleasure of listening to him again in the same place.

#### Dr. Lorimer's Lecture in Halifax,

Delivered in the Academy of Music, Thursday evening, October 18th, 1877.

Hon. Dr. Parker presided, and in a neat speech introduced the Rev. Lecturer and announced the subject,

#### "LOST VIRTUES."

The lecturer first adverted to the "Lost Arts;" "few there are," he said, "who have not some knowledge of the wonderful facts which past ages present to us of the power and skill in Art possessed by nations of the olden time. The mechanical appliances of the Ancient Egyptians, by which were conveyed hundreds of miles across sandy deserts and placed in elevated positions, stones so huge that all the means of modern science cannot move them. The curious pottery, elaborate painting, wonderful pigments, finished statuary, and grand architecture of the past remain the wonder and despair of modern science. Cousin and Ruskin have mingled the good and true with the beautiful and useful; they are not the same, but co-ordinate. Art and Virtue are also joined in the fellowship of loss.

Man possesses an insatiable desire for the good and true, mingled all the way through history with dark deeds. Look at the lives of great men. Bacon, so great and yet so mean; look at the grand paintings by Turner, and contrast them with the picture of his real life.

(1.) *Truthfulness* comes first under the caption of the Lecture. There are some myths of a tribe that did not know what *lying* was,—it has never been found. Prester John is reported to have found such a people in Central Asia, but there is no such record. We must agree with Butler, in part at least, that "the race excels in solid lying." This is shown in the proneness to exaggerate and color. A young man borrows money promising to pay at a stated day, but wonderful things happen rather than paid payment. By reading the advertised statements

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