

their task. Professor Milligan, who writes the brief memoir, ascribes the secret of his success to the thorough manner in which all his work was done. No work, however trifling it seemed, was beneath his painstaking effort, if he undertook to perform it. His name, however, will remain longest in connection with his work on the New Testament.

THE PRINCIPAL OF QUEEN'S.

The Rev. Principal Grant, of Kingston, visited our city recently. While he was in the city he preached on the Sunday morning in New St. Andrew's, and in the evening in Old St. Andrew's. In the evening his subject was, "The second coming of Christ." He spoke of the doubt that was caused in the minds of many on account of their failure to understand what was meant by the coming. Ever since the resurrection another coming has been looked forward to; but as many generations had been disappointed, it had come to be regarded as a hopeless expectation. The mistake, however, that many made, both in the early church and in the present time, was that of interpreting the Scriptures as if they were prose and not poetry. Men interpreted Scripture literally, and Christ did not correspond to the pictures that had been held up again and again in glowing language. The Old Testament prophets could not be taken too literally in regard to the first appearing, but gave forth the great hope surrounded by imagery, which the Jewish church failed to put aside when seeking the truth. The New Testament also, after giving the life of Him of whom the prophets foretold, speaks of the coming, but that coming need not be looked for in any such literal sense as many have taken from St. Paul's words. He was giving the people merely a promise of the decline of Judaism, and assuring them that the church of Christ was for humanity. In the same way, every great development of Christianity that has taken place since was a coming of Christ. The appearing that was now to be looked for was the downfall of traditionalism in the church, and the assertion of the supremacy of the Lord in society as well as in individuals. It meant the ending of wars and strifes between man and man, of "strikes" and "lock-outs," of those civil wars which are sometimes called hostile tariffs intended to hurt other nations. It meant the victory over sin that degraded every individual in the nation. It meant the universal triumph of righteousness, of love, of peace, of progress, the coming of the fear of the living God in the hearts of all men, and of a human brotherhood. What was to be looked for and hastened was an industrial, social, economic, national, and international reign of righteousness: and when that was accomplished there would dawn an era the like of which this poor old world has never seen before. God hasten this coming! When we remember that the principal has charge of the work in Systematic Theology in Queen's, and therefore speaks with authority, the words are worthy of our most careful consideration.