

Will lie before thee. That which mortals count
 Of high esteem is vile. 'Twill cost a tear ;
 But tears bedewed the Ladder man must mount
 To win the Pastures where flows Life's clear crystal fount.

C. C. WALLER.

OUR FOURTH ANNUAL CONFERENCE.

One more has been added to the number of annual reunions inaugurated by the M. D. T. C. Association three years ago, and those who expended time and labour in connection with it, have reason to be pleased with the results. The muster of former students was, perhaps, the largest yet, seventeen out of twenty-five stationed in this Diocese being present, and one, who was not able to come in person, represented by his manuscript in one of the subjects discussed. The resident students we hope to see in greater force next time, and also to hear them take the part we wish them to have in the discussions.

The first subject followed well upon the Principal's thoughtful and striking critique on the Higher Criticism in his sermon at the celebration of the Holy Communion with which the Conference was opened on Tuesday morning. In his paper on "Old Testament Difficulties," Rev. L. Norman Tucker alluded first to the paramount difficulty of the present day which found its expression in the Higher Criticism. The Bible might be trusted to come out of the ordeal whole and unimpaired. As to difficulties arising from the miraculous element, and hence not peculiar to the Old Testament, he remarked that miracles were either impossible or natural according to the view point from which they were considered. In the sphere of revelation, the miraculous was the ordinary course of action. As to difficulties arising from the Mosaic cosmogony, the sequence of the geological periods, &c., many of the ablest scientists believed there was no discrepancy between science and the Scripture record, rightly interpreted. As to the universality of the flood, the language of the record was that of every day life. Its "world," like the "orbis terrarum" of the Romans, was universal in reality, though limited in extent. As involving moral difficulties, he instanced the conduct of Jephthah and Jael, and the polygamy of Abraham and Jacob. But we must remember that the Bible did not sanction wrong because it related it; often it condemned by implication. The punishment of the Canaanites was explained as God's just judgment upon a people whose cup of iniquity was full, and also as a means of saving the chosen people from contamination, in the interests of all mankind. The uncharitable language of parts of the Psalms was to be taken in a general sense, as not