

are called upon to cast off the dress of youth, assume the garb of collegiate manhood, leave the shelter of our Alma Mater, and face life as a stern reality.

While in college, we have a large part of our time been students of the religion of Christ, but now we must be leaders and teachers of Christianity. As such, we have fallen on perilous times. The age is one of uneasiness and unrest, an age anti-dogmatic and impatient of the supernatural. The spirit of the times is essentially that of criticism. Literature, laws, institutions, forms of government, man, society, the ultimate principles of right and wrong, and all things else, are being examined and criticized as in no previous age. Old theories, old laws, old systems, old ideas of government, have been critically examined and relegated to the obscurity of the past. And it would indeed be strange, if amidst all this unrest and transition, and wild commotion and storm, did not Christianity come in for its share of examination and criticism. Christianity has been and is being critically examined and put to the test in every conceivable way. Many fear the consequences, but the Christian should be the last to tremble at the examination of his faith by science or criticism. If he believes in a controlling Providence, and believes that his faith rests on a foundation of Eternal Truth, why should he fear? Such fear is an evidence of the absence of faith, or, at least, of its weakness, for

"Tis only the usurper's diadem,
That shakes at touch of light, revealing
fraud."

In such a critical age, an age in which we are so frequently told Christianity is now a useless and dying thing in the world, we of the graduating class naturally ask ourselves: "What have we to offer to the world? Have we a worthless nostrum to offer men, or have we something of value? Have we a weak, dying religion, or have we something

potent and permanent?" McGill College sends this year from her medical school, fifty-three men to be co-workers with the Creator in battling with and healing disease, and in alleviating the sufferings which sin has brought into the world of humanity. From the Faculty of Law, men will go forth to assist in upholding good order and justice in the state. While these men in their different professions have something of value to offer the world, have we something of value as well? Such is the question that comes to us to-night with overwhelming power. If Christianity is now powerless and dying, and the pagan civilization of Athens and Rome in many respects superior to our Christian civilization, then what need for us to give our lives to the work of preaching Christ? For, "breathes there a man with soul so dead," who would desire to spend his life in a work useless to earth, and useless to eternity?

What has Christianity done for the world? Taking a hasty and superficial view, and laying aside its higher truths, let us test its worth by what it has done.

At the time of its introduction into the world, pagan civilization had reached its zenith. Agriculture, commerce, literature and art flourished, as in no other age. Yet at the national heart lay a moral canker-worm, slowly eating out its highest and noblest life. Matthew Arnold vividly describes the condition of society in Rome, when he says:—

"On that hard, pagan world, disgust
And secret loathing fell.
Deep weariness and sated lust
Made human life a hell."

To purify the world and remove "man's inhumanity to man," Christianity met the world's need by giving an ideal, moral standard, embodied in a living person—Christ. Other moral standards had been set up in codes or creeds. But a code or creed not founded on a person, is powerless to lead men