

and reap in the virgin soil of the North-West, or reap in those fields already white to the harvest in India, China and Japan, when you return in the Great Day hearing your sheaves with you, we will rejoice in your joy, and in some measure share in your reward.

Mr. Joseph Builder, B.A., of the graduating class, then delivered a valedictory address, taking as his theme "The Aim of College Life." The following is an extract:

Carlyle has said that "Silence is the eternal duty of man." What he meant, I presume, was that man can only ascertain truth by earnest, patient and prolonged thinking. We who are students of revealed truth need especially to obey this injunction. For Revelation contains the most profound subjects that can engage the attention of men; and, moreover, it is vigorously assaulted by Science and Philosophy. Science is continually laying claim to the whole field of knowledge—mind as well as matter. Not content with Nature, as Lot was with the fertile valley, it would drive Abraham from the mountains, and interdict the use of altars. But in the impotence Science displays in regard to its basis for morality, we see signs that Lot may be before long glad of Abraham's assistance. Philosophy again would give us a religion without redemption, a God without a Christ, an immortality without holiness. It would leave sin the moral disease of the race, without a remedy. To meet these assaults, as well as to obtain clear view of spiritual truth, we need to ascertain the limits of our own subject, and distinguish it as sharply as it is possible from other branches of knowledge, to understand well its defences, and especially to ponder long and patiently the great themes it embraces. College life affords an opportunity for this careful thinking,

and if you neglect it you will miss largely the benefit of a theological course. Mere reading will not compensate for it, much less feats of memory for College honours. It is only by such reflection that God and eternity, sin and redemption, are felt to be realities, and that conviction and spiritual earnestness are obtained. You cannot, however, expect, from the very nature of the subjects of Scripture, to acquire the definiteness of conception which it is possible to attain in Physical Science. Those who have reached the very highest peaks of exactness in the study of spiritual truth have found that there are stars beyond the mountains, and a heaven beyond the stars. Our knowledge on spiritual themes continually passes into mystery, the light shades into the darkness. It is, then, of the utmost importance to ascertain where definiteness ends and mystery begins, and this you will only find out by your own personal thinking. By such reflection, also, difficulties and doubts will be resolved, which will otherwise sit heavy on the soul and paralyse the arm in the day of battle.

Now the spirit in which you engage in such thinking should not be one of doubt, but of calm trust that "there is who heeds, who holds us all in His large love and boundless thought." A spirit of doubt will even unfit you for such meditations. Impartiality of mind is needed in examining the questions in debate between scepticism and Christianity, but not the abandonment of our faith. Surely no one needs to become, even for the time being, an agnostic, in order to examine the intellectual basis on which his faith rests. If this be true, much more than we do not need to part with faith in reflecting upon the subjects contained in the truth which faith accepts. Should, however, perplexities arise and obscure your view