

truth as it is in Christ. Here then we have an educational process that will lift men to the highest development of which they are capable, and enable them to respond to all the demands that may be made upon them in society and in the state. Here we have an educational system including all that other systems have contained, and adding to them an attachment of our life to the source of all being. Here we have an educational ideal that will not have finished its work in us until we are all brought from step to step to the fulness of the stature of Christian manhood and womanhood.

P K. DAYFOOT.

Students' Quarter.

PAUL'S CONCEPTION OF THE GOSPEL MINISTER.

The interest of the New Testament centres, for the most part, about two characters—one, the despised and rejected Nazarene, the other, a young man who, when the new teaching entered the synagogue of Cilicia, opposed it with all the bitterness of a Pharisee of the Pharisees. A murderer of Stephen, a persecutor of the Christians, he is met by the Lord Jesus Christ, his opposition crushed to the ground, his heart filled with a high and holy purpose, and his talents employed in preaching "the faith of which he once made havoc." It is hardly possible to exaggerate the extent, the importance, the permanence of the services which were rendered to Christianity by Paul of Tarsus. He is the great example of a true minister of the gospel. In the Acts of the Apostles and in his own Epistles we get glimpses of his heart and are able to comprehend something of the ideal of a gospel minister which found a place there. Lofty it was in very truth, but as we consider the man may we not say that he attained it?

The purpose of this paper is to examine the life and writings of the Apostle to the Gentiles, and, by an inductive study