

this negation the higher self is realized. They are beginning to see also that the use of religion is not only to prepare men for the future life, but also to prepare them to make the best use of the present life by developing the highest, noblest and truest that is in them. No man can therefore afford to be irreligious if he intends to make the best of himself that is possible. It is being seen that christianity does not demand slavish conformity to an arbitrary command, but conformity to the higher law of our own being, not a blind unquestioning faith, but a thorough-going rational faith, not an asceticism which would overlook or suppress all other sides of our nature, but a free development of every side of our character to its fullest capacity. It is being felt that hard and fast lines cannot be laid down along which the religious life of every individual must develop, but that the religious experience of different individuals are so varied that many may be truly religious whose experiences are so different from our own that we scarcely recognize them as such. Most students now see that the great question is whether are our faces turned upward or downward, whether are our hearts seeking God in Christ or seeking to satisfy our lower selves. The work of the society is thus incorporating the evangelistic element and changing it over into something of a more permanent character. This will stimulate not only the emotional side of a person's nature but also the contemplative, and show not only the importance of preparing for a future life, but also of looking upon every duty, even the most menial, as sacred. The humblest duty when performed in the right spirit will bring the soul nearer to God. This movement, we think, is in the right direction, and we hope that the society will go on incorporating into its work anything and everything that will tend to elevate, purify and enoble our ideas of life in any way. A new departure somewhat in this line has been the attempt on the part of a number of students to have the addresses delivered in Convocation Hall this session printed in pamphlet form and circulated all over the country. This movement is connected with no society, but is the outgrowth of a desire on the part of the students in general to have addresses which they themselves have found profitable put in permanent form, so that not only the listeners but others might receive of the inspiration which the addresses contain. We congratulate the leaders in the movement on their success. The pamphlets are now ready, and I hope no one will go away from the university without purchasing one, so that he may read it over again and again at his leisure, until he makes it his own. It is impossible to estimate the good that may result in the inspiring of many to higher ideals of life. We hope that henceforth the publication will be an annual one. We think, that if a similar course of six or eight lectures on living religious questions of the day could be delivered by the Professors or other leading men who had made a thorough study of these, the benefits would be inestimable, not only to students but to others as well. We hope the Professors will see their way clear towards granting the request. At no period in the world's history were such lectures so necessary as at present. The age of unquestioning faith in the great realities of life is

at an end, and whether we rejoice at this or grieve over it, the fact remains. The minds of the masses are somewhat unsettled. The great problems of life are being pressed forward for solution, and our responsibility lies in seeking to obtain an explanation which will unify the masses and raise all to higher plains of living. Just as soon as solutions are called for, numerous ones will be given, many of which will be contradictory. With regard to the fundamental truths of religion, Science and Theology have taken opposite and in some instances contradictory positions. The Scientist sees that the universe is bound by fixed and eternal laws, and some Scientists cannot reconcile this with the Theologian's position that God is supreme and free. The Theologian on the other hand holds that God is free and in some cases he cannot see that the laws of the universe can therefore be unchangeable. A third class see that it is useless to deny the fundamental positions of either Science or Religion, and so they seek to connect them by knotting together two contradictory positions, thinking they have thus formed a unity. Such a solution is seen to be unsatisfactory. Individuals who are of a critical mind cannot accept such, even though they would without being false to their own highest nature. It is most encouraging, however, to see that some of the Philosophers and Theologians in our own and other lands do not consider the task a hopeless one, but are seeking to show, and that successfully, that the truths of Science and Religion, though opposite, are not contradictory, that when the truths of each are purified of the false accretions that have gathered round them, it will be seen that they form a unity, and that only in relation to one another and to that unity have they any meaning. It will then be seen that we do God the highest honor, not by attributing to him arbitrariness, irrationality or a universe containing insoluble contradictions, but by conceiving of Him as eternally bound by and acting in accordance with the laws of His own being, and holding in existence a universe filled with reason, wisdom and love, which he encourages us to make our own to the fullest extent.

The students of Queen's have great reason to be thankful for the encouragement and assistance which they have received for doing independent thinking along these and other lines, and thus obtaining for themselves an independent point of view from which they cannot easily be shaken. Queen's is doing an invaluable service in this way, and this appears to be the chief value of an education. When a university fails to do this, it turns out not men but machines for gathering together into a heterogeneous mass the ideas of other men, and hurling them at their hearers in unorganized harangues filled with contradictions. When a minister's lectures or sermons consists of a collection of ideas gathered from various sources which he himself has not first digested, and then given forth unified from his own point of view, it is not difficult to see what the consequence must be. Such lectures or sermons must inevitably contain contradictory ideas, and the contradictions some of his hearers will not be slow to perceive. The result will be that his hearers will lose confidence in him and his influence will be gone. Such discourses were never suit-