

from Him, but from us, from our narrowness and intolerance, and such views are dishonoring to Him. This consequence every one admits theoretically, but few carry it out, and most of us put difficulties in the way of its being carried out. There are two classes of men who especially distinguish themselves as obstructionists. The one class believes nothing but what is old; the other believes nothing but what is new. It is difficult to decide which are the greatest enemies of truth, though a curious characteristic of both is that they always speak as if they had the sole monopoly of truth. Along with this pride in themselves, there is also contempt for all not of their school. They take care to give themselves honorable names. The one class call out, we are the orthodox; the others cry lustily, we are the advanced thinkers. It follows, of course, that the vast mass of men between those extremes are hopelessly in error, and incapable of thinking. Beware of both classes. You can easily detect them. Their speech betrayeth them. They are always gnostics, even when with a pride that apes humility they call themselves agnostics. This tone characterized them in the Lord's day. "We know," said they, "that God spake unto Moses, but as for this fellow, we know not whence he is." St. Paul had to contend with both classes. "We know that it is wrong to eat meats offered to idols," said the narrow Jews on the one side; and with equal pride the cultured Greeks on the other side sneered, "We know that an idol is nothing." And to both Paul said, "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." When a man boasts in newspapers and at public meetings that he is orthodox, suspect him. When he assures you that he is an advanced thinker, avoid him. As a rule, both are pretentious humbugs, and will come to naught. No doubt, both serve some useful purpose in their day, therefore have patience even with the impatient. Hold fast your faith. They can do nothing against the truth. What though the "Finality men" have been engaged from the year one, in endeavoring to stereotype the existing state of knowledge and to say to the human mind, 'thus far shalt thou go, and no farther'; what though the Aristotelians, who in the middle ages included the whole scientific as well as religious world, determined to keep the boundaries of knowledge at the limits ascertained by Aristotle, inscribing on the trivium and quadrivium laid down in his four modes, "*Ne plus ultra*," the human mind has gone on, the voice of God has called out "*plus ultra*," the thoughts of men have widened, searchers for truth have sailed beyond Aristotle's pillars of Hercules, and found glorious seas and continents beyond. The four testaments and the four voices are one. Cultivate, then, a cordial spirit towards criticism and science. Accept thankfully the undoubted results of the one, the facts of the other. Bear with their theories, for even unproved theories may be useful to them as working theories. Suppose (e.g.) that the Darwinian theory is not established, that it is only a puerile hypothesis, as Dr. Elam, I think, shows. It was at any rate useful to Darwin, and it will soon pass away and be forgotten. Suppose that it is established; what possible harm can result to theology? As Professor Asa Gray points out in his pleasant "Darwiniana," it only means "that what you may have thought was done directly and at once was done indirectly and successively." Or suppose that we hear that a missionary somewhere has found men with tails; or that a chemist in Germany has succeeded in making albumen; or that Bastian has proved that there is such a thing as spontaneous generation; that in organic matter, out of which every germ of antecedent life has been expelled and has been excluded, protoplasmic specks have developed, which in their turn developed into organized matter, vegetable or animal, what is the response of the true believer? A wail of despair, a plunge into scepticism, the rejection of Christ, whom he has long known as his light, life and Lord? Certainly not. He adores God and confesses that He is inscrutable. He acknowledges that he must re-arrange his old theory of matter and of the universe. He gives ungrudging praise to the discoverer and the man of science. First of all, however, he asks, are these things so? And he finds that, so far as any rate, they are not—that the first is a canard; that albumen has not yet been made; and that Beale, Tyndal, Huxley, and others have, by experiments more rigorous and exhaustive than Bastian's, proved him mistaken. Even then does the true believer take up a cry of exultation against Bastian? No; for he honors his spirit and the method

by which he seeks to discover the truth. He learns that his experiments and the experiments of those who detected his mistake have widened our knowledge of nature; have shown us how universally diffused are the germs of life; how infinitesimally small, yet how potent and of what persistent vitality they are; and he understands in some degree the commercial, social, and sanitary value of this knowledge. The investigator has not discovered what he sought. Let us sympathize with his disappointment, for he sought in the right way, and he has discovered what is perhaps of more value to us. This is the only spirit in which religious men should meet men of science. Are they not seeking to interpret an authentic book of God? Are they not, then, also theologians? You say that they pursue their studies in a spirit antagonistic to religion, and that they hold anti-Christian opinions. That may be. But the very sciences from which has come the bane supply the antidote. Collect all the facts and rightly interpret them, and you will find that they prove subversive to all anti-Christian theories. You say that they invade the province of theology proper. Well, the theologians first taught them the bad lesson by treating the Bible as an inspired scientific text-book. And even if modern scientists are arrogant and unphilosophical, let us now show them a more excellent way. You say that they unsettle men, that men's faith gets shaken. What do you mean by faith? Is it not the blessed light of Truth, by which at our peril we are to walk? How can that be injured by the reception of more light? But if faith refers only to words, notions, conclusions compacted into a system, the sooner that is thrust into the background the better. System is a good thing, a necessary thing. Every man must throw the truths for which he thinks he has sufficient evidence into some shape or system, else his mind will be a chaos. But that form is a mere human thing, a convenience for himself and others. Should he substitute that for truth, he is an idolator, an idolator of self. The best system can never be as good a thing as what Dr. Duncan called "the Biblical Concrete," for we never see life except in the Concrete. All systems are necessarily more or less imperfect. It follows, then, that the wise man will not attach great importance to them; and he will bear with the professed believers in all so long as he sees that they are honestly striving to carry out in life what they say they believe. He will judge them not by their words but by their fruits; for, as Bunsen says, action and not thought is "the final object of man, the highest reality of thought, and the safest, if not the only safe standard of truth."

III. And now suffer in conclusion a few words with regard to my duties as Professor and Principal. I have to apologize to the Divinity Students for the inadequate preparation I have made for my special classes. They must bear with me this session. The fault is not wholly mine. My appointment to the chair is so recent that there was no time except to wind up the work in which I have been engaged for the past seventeen years. I intend therefore to give few lectures, but to make diligent use of text-books, and as Dr. Chalmers phrases it, 'to mingle the conversational or questionary process,' and 'the extemporaneous treatment of subjects with the more formal preparations of my solitude.' I do not know that you will lose much by this; for as the same distinguished divine observed when giving his introductory lecture to the Moral Philosophy Chair of St. Andrew's University, to fill which chair he had resigned the charge of the crowded parish of St. John's, Glasgow, "it has long been my sentiment, that for the objects of practical education, there should be much of the free and colloquial intermingled with the formally and severely elaborate, on the part of a master." If this be a good way—and I think it is—with a moral philosophy class, it must be still better with classes in Theology. It has indeed long been my opinion that our Divinity Halls should be not so much schools for teaching the doctrines and polemics of Theology, as institutions where students would be trained for the practical work of the ministry. No doubt, it is a valuable mental discipline to disentangle the deposit of truth from the colluvies of heresies and schisms. But we may presume, that in accordance with the common law of the Presbyterian Church, the men who enter our Divinity Halls have previously had their minds disciplined by a liberal education. And it is not mediæval heresy, nor indeed any heresy extracted from the Bible that the theologian of our day has most to dread. The heresies he must be prepared to combat, next to the

great heresies of life, are those formed outside the Bible, those which regard the Bible itself as the greatest heresy, and a good philosophical education is the best preparation for successfully combating these. Just as in the best medical schools, clinical instruction is more and more taking the place of mere lecturing, so it seems to me that a Professor of Theology does his work best who trains intending licentiates for their actual life work, teaches them good methods of work, and seeks to infuse into them the spirit of their sacred office. To know how to prepare and deliver discourses so as most effectually to reach the heart and carry conviction to the understanding, to conduct worship so that all the congregation shall feel that they are worshipping, to preside at prayer meetings, so that the promised presence and power of the Holy Ghost shall be experienced by all present, to organize Sunday schools and work them efficiently, to know how to enlist the young men and young women of the congregation in Christian work under his superintendence, to make the session a living power, to evoke and regulate a high Christian liberality, is more important for a minister than to have at his fingers' ends every phase of the Gnostic, Arminian, or Bourignian controversy. My young brethren, you are to be teachers of highest truth. In order to teach it you must live it. You are to preach Christ, the bread of life. Your people must see that He is your life, that you are no mere cuckoo, uttering other people's notes, but a living, thinking soul, a man honestly modelling his life on his faith, and moulding the outward world also, as far as in him lies. We are the commissioned servants of the Eternal. To us.

"Our noisy years seem moments in the being
Of the Eternal silence."

We can afford, then, to wait. Our work may not make a noise in the world. It may not be seen by men and cannot be judged by men. It shall not be hailed with "the hosannas of a drivelling generation." But it shall be found after many days. Without intending it, we act like the Egyptian architect who was ordered by his monarch to inscribe the royal name on the lighthouse he was erecting. He did so. He cut the name on the outer plaster, having first graven his own on the stone beneath. Time soon effaced the plaster, and when the monarch's name was forgotten, the artist's stood out and was honored.

As Principal, I am related not to the Divinity Students only. I belong to the young men whose object in attending College is to fit themselves for whatsoever their hands may hereafter find to do; to young men who are to be lawyers, engineers, mineralogists, merchants, farmers; and to the medical students. Gentlemen, suffer from me a few words of comradeship and counsel. It is not so very long since I was at College. Well do I remember those halcyon days. And when the tide of life flows feebly through my veins, and the shadow of death waits at the door, their memories shall gladden me and inspire me with hope. What shall I say to you? I know how little you care for advice, not from disrespect, but because you are young, strong, self-sufficient; and I shall therefore say little. I would not if I could give you the wisdom of the aged. You must wrestle for that—each for himself. For the discipline and meaning of life is in the chase rather than in the quarry. Each of you is a bark freighted with hopes, prayers, and unspeakable interests. And you have only one voyage to make. No one is allowed to try a second. Know then that he who enfeebles or degrades himself at the outset can by no means escape loss, and can barely escape final and irretrievable shipwreck. Sacred, beneficent and stern are the obligations that rest on you. You may not be studying for the ministry; but a noble life is the best ministry. And that ministry is a debt you owe to God and man, to family and country. Pay it to the uttermost farthing. Pay it by the power of the Holy Ghost whose temples you are.

Congratulatory addresses were read and presented from the Medical Faculty, the Æsculapian Society, and the Affiliated Societies of Queen's University. To these addresses Principal Grant made suitable replies, closing with the following words addressed to the students:

"As your official head I should not close without giving you some advice. Let me give you the three rules as applicable to your studies which Lord Brougham was fond of quoting. The first two were the golden rules of that great statesman Patriot, Mathematician and Literary man, the Pensionary de Wet—1. Do only one thing at a time. 2. Never put off till