

tific spirit of the day the miracle is really the chief difficulty. We must now commence with Jesus Christ as the great central fact of history. He shines by His own light, and demonstrates, even in our day, by the effects of His life, death and resurrection that He is the great, unique, moral influence of this and all ages. This accepted, the argument for miracles is established, for He is still performing great moral miracles in the hearts and lives of men. This was Christ's own method of evidence.

This he said was the idea which he wished to impress, and which he would like to illustrate, if time permitted, in such other lines as pastoral theology, missions, etc. He then closed a most eloquent and forcible address by an appeal to bring out from the treasury of God in the teaching of students things "both new and old."

Dr. McTavish was then called for by the audience, and on rising said that he wished to apply the principal thought of the first speaker to the department of Biblical Theology. We should try to understand fully that the Bible is the Word of God, and to know it in its historical aspect. He pointed out that there were two opposite schools—the traditional and the rationalistic—tending respectively towards fossilized traditionalism and wild ranting rationalism. We should endeavour to go to neither extreme, but should take a middle course. This is hard to do; and we may expect to be misunderstood by both extremes, just as those are who attempt to pursue an independent course in politics. But, however difficult, this is the only safe course. Hence the great value of taking up these questions in Queen's, so that men may become acquainted with all sides of the subject, and so be qualified to form a sound judgment. The speaker said that he was greatly impressed with the fact that what was wanted most was a thorough study of the Bible itself, and that he who had a thorough knowledge of the Shorter Catechism had a good enough system of Theology for practical purposes.

Rev. A. Gandier next followed, and emphasized the importance of the study of comparative religion. This was necessary, he said, First, because of the increasing possibility of sending more men every year to the foreign

field. In old times the idea was that all non-Christian religions were the work of the devil. But now some are inclined to go to the opposite extreme, and to look on Christianity as merely a higher expression of the religious consciousness of mankind and superior to other religions only in degree. But a missionary at home or abroad must realize that men are dying in sin, and that the evolution of nature is not sufficient to save mankind. Men going to the foreign field should take as their model Paul, and in every country try to understand the native literature, institutions, customs, laws, and characteristic ways of thinking, and make these as far as possible the media through which to give them the Gospel. But to do so the missionary must prepare himself by beginning to study comparative religion while yet in college. But this study does not hold the place of importance that it should in our Theological institutions.

At the call of the audience Rev. Mr. Milligan, of Toronto, next rose, and in his inimitable way emphasized the need of ministers of the Gospel having, like Esau, the odour of the field about them. They must avoid the dryness that too close confinement in the study will give to them and their sermons, while yet they must see that nothing is left undone to give them all the advantages of true culture. He then showed in a humorous way how apt many of us would have been to help in making things hot for Copernicus had we lived in his day, when he attempted to turn the world, or at least astronomy upside down. But Copernicus was right, though thought wrong by every one in his day. Hence we should be careful not to be found blocking the way of what may be truth, simply because it is new. But we must keep new and old in relation and so get at real truth. The Bible is not a book for lazy people, but, like Shakespeare, must be studied to be appreciated. The similarities found between Christianity and other religions prove the excellence of religion, and point to a common centre of all. But, still, when viewed in the light of what it has done in the world, Christianity establishes its claim to be a unique revelation of God. The speaker would be inclined, he said, to abolish Apologetics, and substitute positive teaching of the power of the Gospel.

After suggestive speeches by other ministers,