

be an enlargement of mind by the possession of all attainable knowledge. Hence the importance of seats of sanctified learning where the minds of men already converted may be enriched with all necessary human knowledge; and hence the duty of all Christians to encourage and sustain the schools of the Prophets. For their own interests Christian people should do this. The preacher concluded by congratulating the people of Montreal on the self-denying liberal part which they had taken in the work of religious instruction by the establishment of the Presbyterian College.

The 40th psalm was then sung by the congregation.

Rev. Mr. CLARK then read the communication from the Synod to the Presbytery of Montreal, and the action to be taken by the latter in the event of Mr. McVicar's acceptance of the office of Professor of Divinity. The other documents relative to the appointment were also read.

Mr. McVICAR having replied to the usual questions,

Rev. Mr. McLAREN, of Belleville offered the induction prayer.

Rev. Mr. CLARK then declared the Rev. D. H. McVicar formally inducted into the professional office.

PROFESSOR McVICAR'S INAUGURAL ADDRESS.

Rev. Professor McVICAR rose to deliver his inaugural address. He stated that he had chosen the subject of miracles for discussion on that occasion. He would not attempt a full or exhaustive discussion of the subject, but would principally deal with recent attacks upon the doctrine. These he would have to view in connection with past controversies on the topic, as the errors of the present would, in most cases, be found to arise out of the errors of the past. The scepticism of the present day was making desperate efforts to get rid of the supernatural, and to banish God from the actual control of the affairs of the universe. The doctrine of the existence of God, which lay at the bottom of this controversy, was established by the three following arguments: There was, first, the argument from the contingency of the world—viewing the world simply as a world. There was, then, the argument from the doctrine of final causes—viewing the world as *such* a world. And there was, lastly, the argument from human consciousness. He did not intend to enter upon a criticism of these several arguments, which were all valuable, and which had all done good service. In his opinion, the third argument should stand first, as the most important and the most conclusive. He did not hesitate to pronounce the first and second, standing alone, inconclusive. The question of the Divine existence was virtually settled before that of the contingency of the world, or its marks of design were taken up. From his innate consciousness a man arrived at a conviction of the existence of God. Looking at the attributes he possesses, he sees they imply the existence of a Being of infinite knowledge, power, and holiness. We believe, continued the speaker, that the human mind does cognise the divine existence, and that it arrives at the conclusion that in God "we live, and move, and have our being." And the conclusion is, in like manner, arrived at, that this Being is energising all things, putting forth His energy in a uniform way. But can He depart from His ordinary mode of operations? He can, for to deny it would be to place His laws above Himself. A miracle, to define it almost in the language of Hobbes, is a special work of God, aside from His ordinary operations, and it is done for the purpose of accrediting a messenger sent by Him. It was held by Christian teachers generally that such operations had actually and often