

observed, which have so signally contributed to the peaceful settlement and progress of the fertile prairie provinces.

In the same spirit of conciliation and earnest desire for the promotion of every good purpose, his great influence was always exerted in behalf of the proposed union between the different branches of the church to which he belonged, until that union was finally effected in 1875.

After the death of his father, the Hon. William Morris, one of the chief founders of Queen's College, and to whose unwearied exertions it was so much indebted, he was elected a member of its Board of Trustees in 1858. For upwards of thirty successive years the University continued to enjoy the advantages of his constant efforts for its welfare, his valuable counsels, and generous benefactions, and on the death of the Honorable John Hamilton he was unanimously chosen to succeed him as Chairman of the Board.

The Council of which he was a distinguished member, deeply feel the loss of such a man, whose life was so eminently useful in promoting the unity and prosperity of the Dominion and its religious and intellectual advancement, and they desire to convey to his family the expression of their heartfelt sympathy with them in their sorrow for their bereavement.

It was further unanimously resolved, that the Council record their deep sense of the loss which they have sustained by the death since their last meeting of the Rev. Dr. Bain. Throughout his connection for 47 years with the University, first as a student, thereafter for 22 years as a trustee, and as a member of the Council from its commencement, he was in various ways and at all times the steadfast and zealous friend of the College and was the means of greatly promoting its interests. While his genuine worth, his gentle, and kindly spirit, and his unwearied and self-sacrificing labors for the good of others in a peculiar manner drew forth the love and respect of all who knew him, and the removal of no one is the subject of more general lament, the Council have especially to mourn the loss of his venerable and genial presence so regularly beheld among us to the last, and of the wisdom of his mature and Christian judgment, and they desire to convey to his wife and family the expression of their heartfelt sympathy with them in their sorrow for the bereavement of a beloved husband and father.

REV. W. W. CARSON'S ADDRESS.

THE FOLLOWING ADDRESS WAS DELIVERED BY THE REV. W. W. CARSON AT THE FORMAL OPENING OF THE CLASSES IN THEOLOGY.

GENTLEMEN,—

I have been requested by your learned Principal to make a few observations to those of the students who are just entering upon the study of the science of Theology. Permit me then to say that however unfit for the duty I may feel myself to be, yet to me, at least, the occasion is one of more than ordinary interest. It is an occasion of unusual interest because it revives pleasant memories of former associations with Queen's and with its Professors some sixteen years ago—because it affords me an opportunity of congratulating the friends of the college on its wonderful growth and the proportionately increased

usefulness of this institution—and because it brings back to me, this evening, the time when I stood where you are now standing—upon the threshold of the most sublime study in which it is possible for the mind of man to engage itself. While, therefore, I congratulate you on the success of your previous reading, I envy you the pleasures that are before you, as under the safe and prudent guidance of able and competent teachers, your pursuits shall be through broader fields and upon a higher plane than any you have yet visited.

In bidding the members of this class a cordial welcome to these studies, it may be well, in general terms, to remind you of the nature and general scope of the subject. Some one has defined Theology to be the science whose centre is God, and whose circumference is nowhere, which implies, as you will see at a glance, that all proper study, or at least all study of proper subjects, leads up to unity, i.e., to God. Perhaps the following would be a better definition, viz., that Theology is the science of God based upon the revelation of His will to mankind. This latter definition opens before us the two vast volumes which it will be our duty and our delight to use. The one is the written word containing the two Testaments of God, written in human language, by holy men as they were moved by the Holy Spirit. The other is the older bible written by God's own hand in sentences of constellations and in words of stars, illustrated by suns and seas and landscapes, which, by consent, we call the volume of the book of nature. Yes there is a third volume, and it too contains a revelation—it is the many paged-book of the human soul. The student of Theology then will have an ample continent before him for exploration, survey and classification. He will be taught to see God in His word, God in nature, and God in history. Thus all your previous reading will be of the highest utility in entering your Theological course, for all sciences flow into Theology as all rivers flow into the sea.

The primary postulates of all Theology are: The personality of God the creator, and the personality of man the creature; God as a being who condescends to man, and man as a being who is capable of God. The former is not argued or proven in revelation, but simply assumed—taken for granted. So also with the latter, it is assumed as a matter of universal consciousness. If we think of the matter at all, we cannot but be impressed with this thought, that man is capable of all knowledge, for nothing short of a knowledge of the infinite can satisfy him. If it were possible for any one mind to completely master a single science, or indeed all science, suppose that mind to know all mysteries and all knowledge, from the laws of atoms to the laws of worlds, would that satisfy it or give it rest? Not at all—unsatisfied as ever, it would plunge into the abyss of the infinite, as a diver plunges into the sea.

Then, gentlemen, I would have you remember that in the very nature of things the formulations of Theological truth which we find in our creeds and confessions are not necessary final. To say that, would be to say that we have discovered all truth, and there was left to us only to learn what others had written for us. To say that would be to say that there were no heights of divine revelation,