

The first was delivered by Dr. Macrae, Moderator of the General Assembly, who spoke from the words "Apt to teach," I Timothy, IV. 24. He spoke out strongly in favour of education as an aid in Bible study. Ignorance was no longer to be considered as the mother of devotion. The Bible teaches us to learn of, and love Christ as the head over all things, and to study his word. The possession of knowledge, however, is not salvation, and although an excellent thing, yet Christian trust in the knowledge of God in Christ is the crown of all. He dwelt at length on two points, (1.) the nature of revelation; (2.) that Christians shall not be behind in education. The Bible has no particular doctrine or creed, nor, if it had, would controversy cease. The blank was left that men might search the Scriptures, becoming educated thereby. The Bible contains passages which, like a key, if rightly turned and guided by Christ's spirit, would reveal the mysterious. While education is not essential to a saving knowledge of Christ, yet no Church can put down scepticism by keeping its people in ignorance. Christians have nothing to fear from education. All truth is from God, and no one truth can come into collision with another. He then referred to the success of education in this Province and city, and ventured the opinion that so long as Queen's was presided over as now young men would be trained up, like David, to be useful in their day and generation.

The afternoon service was conducted by the Rev. Mr. Sheraton, Principal of the Episcopal Divinity School, Toronto. His text was, "And has made us unto our God, kings and priests," Revelations V. 10. He began by congratulating the friends of the College and adding his God-speed to the institution. Man, he said, was born a king, but through self will had lost his high position. The devil had sunk man to the lowest depths. Everywhere his trail could be seen in the quarrels of nations and men. Worldly ambition, though seemingly worthy of gratification, when stripped of its cover appeared in its true light as worthless, and the end of it all was death. But there is another and glorious ambition; to be like Christ. He then showed at some length that Christ possessed the true idea of kingship. Though equal with God having humbled himself God exalted him. The speaker then referred to the priesthood, which he said meant self-abandonment. God and self could not exist in the same heart. When Christ entered the heart, to be devoted to Him was the true priesthood, and devotion to Christ involved devotion to men. In conclusion he said that the priesthood was to be exercised by all; it was to conquer the world and bring light into darkness. Christian men were wanted who would devote themselves to Christ. He concluded with an earnest appeal for all to strive for more of the spirit and love of Christ.

In the evening Dr. Nelles preached from two passages "One generation passeth away and another generation cometh, but the earth abideth forever."—Ecclesiastes I, 4.

"Other men laboured and ye are entered into their labours.—St. John IV., 38. Everywhere we find traces of the dead. On this continent we tread on the graves of a race which in some parts of the country have left traces which show them to have possessed a high degree of civilization. In many parts of the old world the dust of the earth is largely composed of the ashes of the dead in which are buried other dead. And so it is with national life; it lasts not for ever. If we stand on the shore of the Mediterranean we are in the graveyard of the nations. We see the lofty pyramids representing the tombstones of Egypt. Palestine is desolate! Babylon and Ninevah are remembered only in history. Yet their labours remain, accumulating with the lapse of time, moral and intellectual results, vast treasures of philosophy, science, art, experience and wisdom, ever increasing as they roll on and on and enter into one great reservoir like the sources of the ocean. In this restless time, when we seem to have lost our anchorage,

it is a source of strength and inspiration to remember those old heroes of faith, as Abraham, Moses, Daniel, John the Baptist, and the martyrs of later times, whose labours we inherit. We are also indebted to men of thought. More than 2000 years ago Euclid established the truths of Geometry which have assisted such men as Copernicus and Newton in making their discoveries. Now all this has not a speculative value only, but it comes down to every day life. Science brings comfort to the poor man; for whom I would specially plead. It means for him better, cheaper and more abundant food; it means relief from famine and disease; it means better clothing, and better homes. Like the sun which shines on all alike, science aids the poor man as well as the rich. The scientific and speculative labours of men are often contrasted with practical talent and executive power. Now I will not defend the speculative against the practical, but by means of the practical. The practical man, in the sick room, is not the quack who treats with recklessness and ignorance the curiously wrought frame, and who is only practical in taking your money. He is the practical man who has gone through a special training for his profession under skilled teachers. The practical man on the sea is the one who is versed in scientific discoveries, and so in all other callings and professions, the practical men are those who, availing themselves of the accumulated knowledge of past generations, are thus fitted for their work and made capable, in turn, of adding something more to the general stock of knowledge. There is a cry abroad for common sense. Now it is only common, as the soil is common, but possessing various degrees of richness. We are all for common sense, but the best common sense is common sense at the best. The common sense view of things, however, is sometimes erroneous. The common sense view of the earth is that it is a plane, and of the solar system that the sun rises in the east and sets in the west. The scientific view, however, we know is quite different. There are some who seem to dread the contact of science and religion. But, though science, philosophy, and literature do disturb the Church, yet we plead for them, we rear institutions in order to fill the young men of our land with a knowledge of science; and it will one day be found subservient to religion increasing the power and usefulness of the Church. What we have most to fear is not scepticism or differences among Churches, but an enlargement of our wisdom without getting nearer to the cross of Christ. We want no new gospel, but more light on the old one. Finally the speaker referred to the men of action, to the heroes who had suffered, bled and died for liberty, political and ecclesiastical; and closed by naming the two functions of a University; first to convey to the youth as much of this accumulated knowledge as possible. The chief power of a University lies in its Professors, who, to be teachers in the highest sense, should be Christians. The other function is diffusion. There cannot be too many of the young educated in the higher branches of knowledge, and if machinery will in time to come release people from toil so much as to enable them to seek mental improvement it will be a step toward the millennial glory.

MONDAY.

CONCERT.

The Committee of management have reason to congratulate themselves on the success which has attended their efforts. As the first Concert held within the walls of the new University it was a decided success. By eight o'clock on Monday evening a large audience was assembled in the Convocation Hall. The gallery was crowded with students, who formed a gallant band of "deities." Dr. Grant on entering received an ovation from this "order," who immediately declared "He was a jolly good fellow," and if anyone attempted to deny it, they would challenge his veracity, or