

defiance to sentimentality on every side. The heroine is depicted in unromantic guise, she perishes from an ignoble accident, she is abandoned by her lover from a perfectly natural and yet supremely unheroic cause, and the emotional out-pouring of the chorus is cruelly cut short by the dreadful anti-climax. The parody is complete. We might almost take higher ground, and consider the poem as a dramatic lyric, in which the lover reveals his own personality, his unreadiness for prompt action, and his capacity for long continued brooding over the lack of it, his intellectual ability—as shown in the concise and restrained stanzas—and his emotional weakness, as shown in the periodic outburst of the chorus. But this is scarcely permissible, and we must close with the hope that we have succeeded in shewing that this burlesque is well worthy a place in a collection of college songs.

## CONTRIBUTED.

### PROF. THOMSON'S INAUGURAL ADDRESS.

THE installation of Prof. Thomson into the Chair of Apologetics and Old Testament literature marks a step in the progress of Knox College. We congratulate the College on this addition to its teaching staff. All our Theological Institutions ought to have a larger Professorate equipment to meet the requirements of the time. Certain departments of Theological Science have acquired such importance of late years that separate Chairs should be established for instruction in each of them. We had hoped that ere this another Chair would have been endowed in the Theological Faculty of Queen's. Will not some large-hearted friend of the College come forward and perpetuate his name by such a liberal benefaction? Besides, the expansion of the University has been so rapid during the last ten years, and the work of administration has assumed such large proportions, that the Principal ought to be entirely relieved from teaching Divinity, and be free to devote his splendid energies to the oversight and direction of the affairs of the College. We trust that the endowment of the projected Grant Chair will soon be an accomplished fact.

That Prof. Thomson will prove a strength to Knox College may be fairly inferred from his record as a student and a lecturer, and from his inaugural address as published in the religious press. Evidently he is a vigorous thinker, and he expresses his thoughts with great lucidity. His argument advances with logical precision and rigidity from the first step to the last, and is a fine specimen of clear and forcible reasoning. There is good ground for believing that a career of great promise is before him, and it is to be sincerely hoped that he may enjoy such a degree of health as shall enable him to carry on the work of his department with vigor.

In our time there is great need of learned and skilful defenders and vindicators of the truth of Christianity. Many of its assailants are gifted with great intellectual keenness and subtilty. They are men, too, of wide and varied attainments. They are foemen who must command respect for their scholarship and logical dexterity.

Some of them, however, seem to be animated with bitter hostility to the Christian system, and take no pains to conceal their disdain for its leading doctrines. They have made up their minds that Christianity is not entitled to credence, and they speak of its contents with scant courtesy. Not being open to conviction they contend for the supremacy of their theory rather than for truth. It is matter for profound regret that they engage in the controversy with such emphatically expressed *odium*. The candid confession must at the same time be made that apologists for Christianity are not always free from the same vice. It would be well if the disputants on each side remembered that their reasoning loses much of its convincing force, and the cause they are championing is greatly injured, when they lose their temper and charge their opponent with ignorance or narrowness, or unfairness in argument, unless they can point out the inconsequence of his logic, or the unsoundness of his premises. The fair-minded, earnest searcher after light on the great religious problems of the time deserves our respect, however much his conclusions may differ from our own.

It is instructive to note how the thoughts of men are widening. Ideas which were at first anathematised as perilous heresy by all but a few advanced thinkers have gradually won their way into general acceptance, and now rank among the world's most treasured conceptions. In no instance has this fact received more signal illustration than in that of evolution. Thirty years ago, when Darwin's "Origin of Species by Natural Selection" was published, the idea of evolution on which the theory is based encountered furious opposition. It excited hostility because it was subversive of what was thought to be a well-grounded belief in successive acts of special creation. But the idea of evolution in regard to the genesis of animal species is at present widely accepted as the scientific solution of the problem. It is generally acknowledged to be the mode in which the creative activity of the supernatural has found expression. And now we find it applied without any sense of shock to the most sacred of all themes, even in the strongholds of strictest orthodoxy. The subject of Prof. Thomson's address was "The evolution in The Manifestation of The Supernatural." The drift of his argument is that there has been a gradual disclosure of the Divine nature, beginning with the creation of the nebulous matter out of which the universe has been slowly fashioned, and ending with the manifestation given in the Spirit's presence and work in the individual believer and in the Church. There have been several intermediate stages in the disclosure of the divine attributes, each successive one being a more advanced revelation. In the creation of matter God's power is made known. In the orderly arrangements of nature, and its adaptations fitting the world to be the abode of living beings, His wisdom is revealed. The appearance of man, who possesses the elements of personality, declares the fact that the Maker of man must Himself be a Person. As man is gifted with a moral nature we find in this a manifestation of the supernatural as a Moral being. There had been from the earliest times unfoldings of the benevolent and