

Greetings from Queen's.

Rev Principal Grant was then introduced. He was warmly received. He opened by saying: "I have great pleasure in bringing to you on this joyous Jubilee occasion cordial greeting from that good old University which is the root from which Knox College sprang. Queen's celebrated a jubilee in 1889. It had another in 1892 when Dr. Williamson completed his fiftieth year as a professor. People who call even fifty years of age the dead line for ministers may be interested in knowing that Dr. Williamson's eye is not yet dim nor his natural force abated; that last week he spent an average of six hours a day in the Observatory, and that he is preparing to take up new, in addition to his old, work during the ensuing session. All this, though he looks back not only on fifty-two continuous years with us, but on



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very many years of service in Edinburgh before coming to Canada. In 1831, he was selected to teach in the household of Charles X., who, when exiled from France, had Holyrood palace assigned him as a residence. I once thought that his teaching dated from that year, but he informed me the other day that he had been engaged in the work of teaching for many years before that. For how many I did not venture to enquire. There seems no limit to the powers of that wonderful old stock of which he and Dr. Reid are such splendid specimens. In 1893, again, our registrar, Dr. Bell, celebrated the fiftieth anniversary of his going forth as the first graduate of Queen's. We have thus had so much jubiling that we feel that it is Knox's turn now to light up all its candles and take stock of its record.

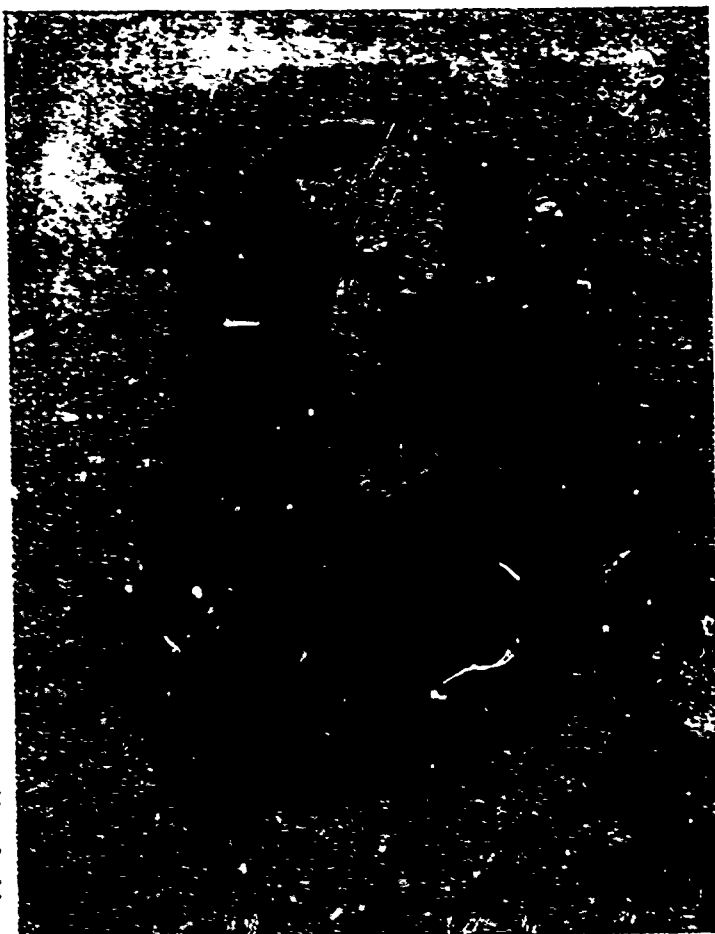
I have been asked to speak on the relations of sister theological colleges to each other, a subject to which the committee apparently attaches great importance, if we are to judge from the number of addresses bearing upon it in one way or another which are to be given to-night. These relations, he said, it seemed to him must be largely determined by the origin of the institutions and the nature of their work, and on such occasions as that which they were celebrating it was more fitting to reflect upon and to gather instruction, inspiration, warning and hope from the past. Just as a free state was infinitely more complex than a despotism and could therefore preserve its stability only by having its institutions deeply rooted in antiquity, so was it with a Free Church. It must not abandon any real treasure of the past. They must drink from the same fountains which inspired their fathers, while keeping their eyes open to the necessities of a new age and a new land. The learned Principal then proceeded to give a brief review of the origin of the various Colleges, pointing out the distinctive features of each and also their close relations. The daughters of one mother must love, trust, frankly recognize and heartily co-operate with each other. This applied not only to sister institutions in the same Church but to all Colleges. All rejoiced in a common parentage. All, too, were engaged in the same work. All colleges now professed to study the Bible scientifically, and the Churches, therefore must accept conclusions arrived at in accordance with canons of universal validity or perish morally in the presence of the scientifically educated world. In the settlement of the question at issue regarding the nature and extent of the human elements in the Bible, votes of general assemblies, or of conferences, or of bishops, or the encyclicals or decrees of popes, avail nothing. These only darken counsel and confuse the souls of tender and timid people. In due time they will come to be quoted as proofs of our obscurantism, just as we quote the Scottish seceders' testimony against the Established Kirk, for ceasing to petition Parliament to enforce the laws against witchcraft, despite the Bible law, "Thou shalt not suffer a witch to live," as a proof of the obscurantism of sturdy Scottish Presbyterians a century ago. The Canadian colleges must do their work in this field, which has yielded such rich results to toil in Germany, Holland, Britain, and elsewhere. Already, though only of yesterday, they are giving us such specimens as Professor John Campbell's work on the Hittites, Dr. Workman's on Jeremiah, and Prof. McFarlane's on "History, Prophecy, and the Monuments." These show that we are preparing to take part in the great movement of modern thought which is binding humanity together in a truer union than ever existed on earth before. Reason is one as God is one, and he who is false to the universal reason is false to God. Whatever the result for

himself, each of us must say with Luther, "Ich Kann nicht audeen." We cannot stand outside of the age in which we live, and we would not if we could. Changes are even now taking place in our points of view, but what of that? We see the eternal stars all the better. God is the same, but His Church is learning to understand Him better. We are having clearer air and wider horizons. The Church is living, and therefore will give birth to saints and heroes, to poets, scholars, and thinkers. These will initiate movements, which the colleges will foster, for their wealth consists in rearing great men, and not in endowments, nor in the number of professors on the staff, or of students on the rolls.

All the Colleges have a common origin and common work to do. They stand on common ground, and are bound together by spiritual sympathy. There is therefore mutual recognition and the conviction that they are embraced in a world-wide union. So shall it be in due time with the Churches also. When any one Church refuses to recognize others, it is schismatical. Science is marching on irresistibly, because there is no sectarianism in science. There can be none, because reason is one, and therefore the principles of recognition, of co-operation and of unity are accepted by scientific men. In due time, let us say before Knox College celebrates its centenary, religious men—in Canada, at any rate—will accept the same principles, and declare that there can be no sectarianism in Christianity, because the Spirit of Christ is one.

REV. DR. PATTON.

The last speaker of the morning meeting Rev. F. L. Patton, D.D., LL.D., President of Princeton University, was received with hearty applause. He delivered a masterly address dealing chiefly with the duties of a minister and the importance of a sound theological training. That the audience agreed with and appreciated his remark was shown by their frequent expressions of approval. He said that to many people the life of a minister was an easy one, but when carefully thought over this idea would quickly be dispelled. The doctor and lawyer might become specialists in their profession. The minister however was obliged to reach that proper judgment between general and specific knowledge that would give him his whereabouts and enable him to know where he stood when he began to address an audience. In order to reach the highest degree of efficiency the minister must be a man of intense convictions; intensely interested in what he studied, and he could not be interested if what he studied was away from the growing requirements of the human mind. He was glad therefore that the area of theological training was being extended although any institution would be thoroughly equipped, so far as preparation for preaching was concerned, with the following four chairs. Practical theology, exegetical theology, historical theology and systematic theology. He dwelt on the importance of these branches of a student's training and continuing said that the great issue of the day was the alliance between philosophy and history for the overthrow of the supernatural in the Christian religion. He hoped that men who had the



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