

we passed by altogether, or tried to twist into meaning something it did not.

Rev. R. J. Hutcheon in a single lecture gave a comprehensive view of eighth century prophecy. Rev. Robt. Laird gave an introductory lecture on the History of Dogma, which gives good promise for a course of lectures later on, the outcome of his studies last year in Germany.

Principal Grant's address on the relation of the pulpit to modern thought led to much discussion, which turned perhaps more on the relation of the pulpit to the pew. The general decision that it was unwise to throw the results of critical research *holus bolus* at those who are unskilled in scientific investigation should hardly have required so much discussion before it was accepted. On the other hand there seemed to be a tendency, except with a very few, to make too little of the thinking powers of those who occupy the pew. A great many seemed to take for granted that while the ministry is making such rapid advance in the study of theological, social and critical problems the laity are at a standstill. The real state of affairs is probably just the reverse of this. The pew is not only keeping up with the pulpit, and ready for all the light it is able to shed upon the truth, but in many instances is advancing at a pace the pulpit has not the energy to keep up with. It sounds like nonsense to talk of the demonstration of truth in any form being hurtful—even such truth as the manner and circumstances of the composition of the books of the Old Testament. The crude prating of a man who knows nothing of his subject will be hurtful to himself as well as to others; and the people are not to blame if they rebel against the trash he is likely to give them. But such light as Dr. Jordan and Dr. Milligan gave us on two Old Testament books will be received gladly, and is indeed absolutely necessary, in the preaching of the present day.

Professor MacNaughton lost none of his former popularity with the alumni in his lecture on "The Development of the Episcopacy." And as Professor Glover discoursed upon "The Early Apologists" one could tell by the exchange of glances that the fathers of the church felt they had discovered a new man. These lectures on the early church began some years ago by Prof. MacNaughton, and continued by both classical professors, have been almost invaluable to us as students and are worthy of the high praise bestowed by the convention.

The lectures given by Professors Cappon and Short and by Rev. Bland and E. R. Peacock, M.A., though not bearing so directly on theological problems, yet presented phases of thought, and of practical life that the ministers of the day must know something about.

Lastly, Dr. Watson's annual course of lectures, this year on "The Place of Art in the Development of the Spirit." The first three lectures we have no hesitation in saying were too heavy for the popular mind, or even that of an ordinary alumnus. However, all looked wise and perhaps carried away more than they received credit for. The closing lecture was of more value, in the first place because more easily grasped, and in the second because summing up in less strictly philosophical terminology the whole question. As to the value of these lectures we need say nothing, for not only Queen's men but the world of students knows now that nothing issues from Dr. Watson's pen but what has true worth. We can hardly close, however, without quoting the expression of one member of the conference whose judgment we all feel is worth something, to the effect that in Dr. Watson we have "not an echo but a voice."

The conference closed with kindly expressions from all sides, from graduates from M'Gill, Toronto, of Scotch and British universities as well as from our own alumni. All seemed to feel that the conference had been a complete success.

We, who as students are left behind to go back to the regular routine of the class-room, thank the visitors for the inspiration they have given us to work on faithfully and to endeavor to attain to nobler things.

Contributions and Addresses.

THE ANGLICAN REFORMATION.*

By WILLIAM CLARK, M.A., LL.D. & C.

THIS work, by Professor Clark of Trinity College, one of the "Eras of the Christian Church" series, edited by the Rev. Dr. Fulton, deserves recognition, not only for its extraordinary fulness of knowledge, extending to minute details, but for the freshness with which an old subject is treated and for a calm impartiality which never fails, even when the writer's feelings are most warmly interested. The history of a church, to which—were it only willing to take the position—a primacy among the churches of the English-speaking people would be conceded, though it no longer includes a majority of that people, must always be interesting; and though this work deals only with the history of an era, the era is the most interesting and the most prolonged of all; and, in order to deal with it aright, the state of the church before the Reformation and even before the Norman Conquest has been sketched with a firm hand. The story closes with the work of the Restoration, more par-

*Edinburgh, T. & T. Clark,