

certainty and definiteness of conviction, must have given a stimulus to religious faith, the effects of which will be far-reaching.

The genesis of the conference was outlined by Principal Mackay, president of the committee, at the opening session. The Pacific Coast had felt its isolation from centres of thought, and a desire had sprung up for some gathering in which there could be an interchange of ideas on the topics of present day theological discussion. The visit of two distinguished writers and teachers seemed to make the present an opportune time to initiate the conference, and when the suggestion was made to ministers in Seattle and other cities, it was so favorably received that the Ministerial Association proceeded to appoint a committee to make full arrangements. The committee consisted of Rev. Principal Mackay, Rev. A. M. Sanford, Rev. Dr. Perry, Rev. Principal Vance and Rev. J. K. Unsworth (secretary).

The attendance was a matter of encouragement to the committee, as not only 125 delegates but a large assemblage of Vancouver people of all denominations were present at the meetings.

The conference decided to meet next year at Seattle, and the committee for next year will be under the chairmanship of Rev. E. L. Smith, D. D.

PRINCIPAL GARVIE'S LECTURES ON PAUL'S GOSPEL.

The opening lecture by Principal Garvie on Monday night introduced his series on St. Paul's Gospel. With fine insight the speaker delineated the character and experience of St. Paul. The essential part of St. Paul's Gospel was derived from his experience at the time of his conversion. That experience could not be regarded as an illusion. It was in reality a manifestation of Christ. In our day it had become the fashion to speak of the progress of Paul's thought. This had been traced in the order of his letters. But men had first arranged these in what they thought an order of development, and then argued from this arrangement the evolution of Paul's belief. The speaker regarded Galatians as the earliest of the letters. How was it that a man over forty-five years of age should experience such a development in his mental outlook, in a period of strenuous activity when time for reflection was impossible for him? Did not his gospel rather take its form in the years of retirement immediately following his conversion, before he