

### Queen's University.

The growth of Queen's College and University during the past quarter of a century has been something wonderful. Now it ministers to a large body of students in arts, science, medicine and theology. Much of its growth and influence has been due to the enthusiastic devotion of its graduates, but one of the greatest factors has been the fact that it has had such a splendid principal. In Dr. G. M. Grant, Queen's has had a man who has shown a genius for organization, a magnificent faculty for business and who has given to the University his time, substance and strength—in a word his very life. In addition to discharging in an inspiring fashion the duties of an ordinary professor, he has taken charge of all the varied affairs of an important institution. Besides this his labours for church, country and literature have been unceasing. In all her faculties Queen's has men of whom any educational institution might be proud, and they all recognize the statesmanlike power of the man at the head. To-day Queen's, though connected with the Presbyterian church, is in her general educational work free from sectarianism. Non-Presbyterians teach in her chairs, and sit upon her board of Trustees. Now the question arises whether it is not time to separate the Theological Faculty from the general board and make the University undenominational in form as well as in reality. This is an important question and will we trust, be discussed with calmness and wisdom. Many of course, will prefer if things could be left as they are, but the call is heard to "go forward" and many who have the best interests of the country and the university at heart think that the larger work can only be done by a re-adjustment to new conditions. It seems only right that the university, which has grown up in the eastern section of Ontario, should be recognized as a real part of the educational machinery of the Province. To do this means the careful consideration of many questions by our Church and by the government of Ontario, but if these questions are approached in the right spirit, we feel sure that a satisfactory solution can be reached. As for the Theological Faculty of Queen's it has done good work in the past and can claim the continued sympathy and help of the church. Without injury to any other college steps may be taken to make the Divinity Hall at Queen's a still greater power for usefulness in days when the need for a thoughtful educated ministry is likely to be not less but greater.

### Be Honest With Yourself.

Almost as much as anything we need a revival of downright honesty and thoroughness and courage. We need to be startled out of the conceit that we have a legitim-

ate basis for any kind of hopfulness on an impartial survey of all the facts at our command. The moral crisis in many a man's life was the time when he decided to be absolutely honest and thorough with himself. And one reason that so much of the Christian life of our time seems to be of an evanescent, unsubstantial type doubtless is, that the man has never been brought to the point at which he prayed: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—The Watchman.

### Literary Notes.

Wesley and Methodism by F. J. Snell, M.A., (Edinburgh, T. & T. Clarke. Toronto, The Publisher's Syndicate.) This is the second volume of a new series called "the world's epoch-makers," it is an interesting readable book and has already called forth severe criticism from the pen of Dr. Robertson Nichol in the *British Weekly*. The reviewer admits that the book is well worth the money, and he shows that it stimulated him to write two columns of criticism. We also have found it stimulating, and many of our Methodist friends will find it positively provoking. Still it is a book that it is worth while to read even, by those who occupy a position quite different from that of the writer. It is just as well to know what an Oxford M.A. of to-day thinks of Wesley and his work, even if from the spiritual point of view, we find the biographer somewhat stupid with all his smartness. In fact this book suffers from being too smart, the writer knows a great deal about his subject, but his book is a piece of clever journalism, rather than high class literature. One thing is certain the reader who can discriminate will find both instruction and entertainment in this volume. If, however, he has great reverence for Wesley, he will also find provocation and be met by some interesting problems.

A sympathetic appreciation of the late Dr. William H. Green, in the June number of the *Bible Student* will be read with pleasure by all, especially by those who recognize the work Dr. Green has done for New Testament criticism. These notes deal specially with that part of Dr. Green's work. Another section of the notes deals, with a caustic pen, with present day Pharisaism and Saduceism and one recognizes with pain that the keen criticism is altogether too true. Dr. Egbert W. Smith's article upon "Our Lord's relations with the disreputable" treats an old theme in an original and most suggestive manner. He makes Christ Himself speak from the sacred narrative, or rather allows Him to speak, in his own behalf, and bring forward reasons for the

attitude He has taken to those who are the world's outcasts. One reads the article with intense interest and the effect of it is to present a vivid picture of the Man who was the friend of the sinner and of those who, for greed of gain had made themselves outcast. We quote the closing sentence: "The surpassing fullness of argument and illustration with which He explained and justified His unpharisaic conduct in this latter regard, (His intimacy with publicans and sinners), suggests the thought that in our Lord's mind the point at issue was vital to the character of His people and the progress of His kingdom. It seems He wished to make clear the radical difference between the Pharisaic type of holiness, and that which He has come to reveal and inculcate. Has His church yet learned that difference?" The remaining articles are: How the Apostles regarded the Old Testament Scriptures, by Dr. H. M. Scott of Chicago; the second paper upon the Kingdom of God, by Gerhardus Vos; Were there two Bethsaisas? by Dr. Stewart of Lincoln University, and the Holy Spirit and the Believer, by Professor Darling of Auburn Seminary.

The Nineteenth Century for May contains a varied budget of interesting articles on questions political, military and social. A glance at the table of contents shows the questions concerning the army and navy occupy an important place. This does not indicate that Britain to pursue an aggressive policy but rather that the present war has stimulated a desire to have all departments overhauled and brought up-to-date that she may be ready for any emergency. Hence such contributions as "The question of Submarine Boats" a subject to which France and the United States are devoting much energy at the present time and the British Government is charged with neglecting; the death of Naval Engineers, local beginnings of Imperial Defence, the Volunteers and the Insecurity of England. Still what may be called general subjects are not neglected, and the monthly review of the "Newspapers" will be specially interesting to Canadians who desire to watch intelligently the course of English life.

Repent! No more cheering and hopeful word could fall on the ear of erring man. It means that always there is a way out of wrong into right. It means that the faculty and means of changing for the better are a part of our moral outfit. It means that all gracious powers and holy beings sympathize with our upward struggle and rain-saving influences upon our hearts. No evil fate compels us to wander forever in darkness and sin. There is no better way; let us turn, and walk therein.—Charles G. Ames.