

and sciences which can minister to the welfare of mankind.

For your Majesty, the Sovereign set over us by the grace of God, we beseech the divine protection, a long life loyal to the will of Heaven, and crowned with every blessing redounding to felicity, victory abroad, at home the name of father of the fatherland. And may the love of all that host of mighty nations, whose eyes are turned to you, be the light and bulwark of your throne—a throne which, God grant, you may at last transmit to the Prince your son, with all your Royal Mother's glory, good fortune, and influence enriched with the added lustre conferred on it by your Majesty.

SUNDAY AFTERNOON ADDRESSES.

THE series of Sunday afternoon addresses inaugurated by the Principal promises to be very interesting and profitable. The subjects dealt with are very live ones, treating of the outlook of the twentieth century in the different fields of thought and action. It has always been the policy of the JOURNAL to give its readers the best of what is going, and we therefore propose giving an outline of some of these addresses.

The prospect of a union among the churches was very ably discussed a week ago Sunday by the Rev. H. Symonds, of Peterborough. The outlook in the direction of union is certainly very cheering. Not that the churches will amalgamate and adopt exactly the same doctrines and forms of church government, although something may be done even on this basis. Uniformity, however, is not what is aimed at by union. To lop off strong branches merely for the sake of gaining uniformity would mean death. "There are diversities of gifts, but the same spirit," and if the Christian churches only have the same harmonious spirit of co-operation in carrying on the work of the Master, they will have an internal union stronger than any mere external connection of uniformity.

The speaker went on to show that theology should not keep the churches apart. All christian theologies draw their life from a common source, viz: God revealed in Jesus

Christ—all are founded on the Bible. Theology, moreover, is not the life of religion, but merely the manifestation of that life. Systems, which can never be absolute or fixed, but must change continually to suit the knowledge and spiritual insight of the times, are surely not impossible. Indeed we see from such facts as the annotating of the Bible by an international and interdenominational committee of the best theological minds that theology offers no barrier to union. If men of different denominations can be trusted to interpret the Bible, the indications are that they might surely agree on questions of lesser import.

The different conventions which have met during the last few years for the purpose of seeking union on some basis or other give us hope for the future. Union, however, will hardly take place on the basis of the scheme propounded by the Anglican bishops who met in Chicago some fourteen years ago and issued a treaty of four terms, upon the acceptance of which they would join with the other churches. Rather must we begin at the other end of the matter and follow the principle of the convention of New York State, which aimed at a unity among the different denominations in order to further the work of the Master among the people of the crowded centres who claimed no church as their own. It is only by close unity and co-operation that we can work towards greater uniformity. There is not much chance of a union which will include the Roman Catholic church. Rome will hardly make concessions which will satisfy those who have been accustomed to freedom of thought.

It is our duty as students to remove all prejudice and narrowness from our minds, to become acquainted with different forms and doctrines, and to judge always with sympathy. By so doing we shall hasten this union and do much to extend the cause of our common Master.

DR. THOMPSON ON CHURCH LIFE.

DR. Thompson spoke on "Church Life" last Sunday in Convocation Hall, outlining the ideal which religion should aim at dur-