

denomination. We trust that next year the pamphlet will be still more representative. This is a step in the right direction for it emphasizes the truth "that comparison not controversy will best serve the most wholesale and the most divine truth."

Ruskin has well said: "*You cannot quarrel in a side by side push but the moment the best men stop pushing they begin talking and mistake pugnacity for piety and it's all over.*"

Then, too, one of the brightest spots in this session's work was the Ten Days Conference of Graduates and Alumni. It was a trial conference, but judging from the letters from the members of the conference which were published in the COLLEGE JOURNAL we can rest satisfied that the experiment was eminently successful and doubtless it will become an Annual Conference. To the theological student it was significant. It must have impressed him as he saw tried men of five, ten or twenty years' experience in the active ministry returning to Queen's, that intellectual training is one of the essential factors in the salvation of men. Yes, *if we are going to lift men into a higher sphere of living we must occupy higher standing ground than they.*

But what is working in the minds of the leaders of these two movements? Is it not a love for truth? Graduates and Alumni show the same spirit. And if we know our own hearts we can say that *we love Queen's for she has caused us to love the truth.* The ideals that she has presented to us have not been severed from actual life. In such a case they would become thin and pale. They have been infused with genuine realism and have become for us nothing short of a spiritual dynamic. Queen's has caused us to love the truth but she has done more. She has made us feel that truth is no brittle thing that must break into pieces when handled. Its roots go down into the very constitution of the human mind. It is bound up with life and character.

In Divinity Hall you have made us feel that there is no reason to be afraid of going straight to Bible. But *you led us back of the Bible to the Bible's God and His Christ.* Formerly we thought that identification with certain creeds was a true indication of one's Christianity. We now see that it is possible for one to swallow the dogmas of his Church with a gulp and

at the same time be the incarnation of gross selfishness. A noble sentence is that which says "though I have the gift of prophecy and understand all mysteries and all knowledge, though I have faith so that I could remove mountains and have not love I am nothing." All of their religious knowledge is as dust unless he has the spirit of love—"that which is likest God within his soul." Christianity is measured by their love for God and for men. Still there are some who make Christianity depend upon actual knowledge of the dates, history and geography of the Bible. These things are good and necessary. But the strength of the Bible is not in its arithmetic, its science or its geography, but in its Christ. An illiterate person may be an exemplary Christian. Not by accurate knowledge but "by this shall all men know that ye are My Disciples, that ye love one another." Love for humanity and for humanity's God, that is the test of Christianity. But Queen's has taught us that love for God is no vague abstract something. God as revealed in Christ is character; to love God then implies that we "love the highest, holiest manhood" with an everlasting love. It means that we ever rise upward but "to see the Ideal still above and to die with it unattained, aiming insatiably to be perfect even as our Father is perfect." This and this alone gives permanence to character. For God shall dwell in such a believer's heart. This permanence of character gives rise to calmness—a calmness which this age of unrest much needs. Good old David Hope, in the land from which many of our fathers came, was putting on his specs one morning and preparing for family worship, when a lad rushed in crying that "a raging wind had risen and would drive the stooks into the sea." "Wind," said David, "wind canna get ae straw that has been appointed mine. Sit doon and let us worship God." This much we have learned at Queen's, that confidence in God, the God of our Fathers, produces calmness.

"All truth is calm,
Refuge and rock and tower;
*The more of truth the more of calm,
Its calmness is its power.*"

The Divinity Class of '93 believe that they shall be worthy of their Alma Mater in so far as they live the truth and become prophets of true universal life. He who is alone in all