

## THEOLOGICAL OPENING.

**T**HE meeting for the formal opening of the Theological Faculty of Queen's University was held Saturday evening, Nov. 2nd. The following announcements of the results of examinations were made:

*Medical Matriculation:* Latin—A. N. Irwin, G. Oliver, C. Hudson, D. McCrea, E. B. Cays, J. A. Counter. Mathematics—E. B. Cays, D. McCrea, J. Devlin, A. W. Irwin, G. Lockridge, R. W. Huffman, H. McCrea, G. Oliver, C. R. Deacon, W. G. Wagner, S. W. Smith, F. C. Meek, J. H. Hanley. Algebra—H. H. Metcalfe. Arithmetic—C. Hudson. Physics—W. G. Wagner, H. Hills, F. C. Meek, A. W. Irwin, R. W. Huffman, S. Lockridge, J. Devlin. English—J. Gage, A. W. Irwin, S. Lockridge, D. McCrea, H. McCrae, J. McDonald, J. Devlin, E. S. Elliott, J. Tripp, W. Wagner. French—G. Oliver, E. B. Cays.

*Honors and Scholarship in Theology:* David Strathern Dow, \$85, W. Percy Fletcher, Newmarket; Dominion, \$70, Robert Herbison, Sand Bay; Buchan, No. 1, \$70, Robert Young, B.A., Trenton; Buchan, No. 2, \$60, John R. Hall, Teeswater; Buchan, No. 3, \$50, W. M. Kannawin, Shelbourne; McIntyre, \$20, W. H. Murray, Peterboro. The above winners of scholarships, together with G. D. Campbell, B.A., have passed the Divinity matriculation.

*Supplementary:* Divinity—J. W. C. Bennett, Almonte; W. J. Herbison, B.A., Kingston; J. L. Millar, Brighton; C. Young, B.A., Carlow. O. T. Exegesis—J. W. C. Bennett, W. J. Herbison, A. J. McMullen. Apologetics—C. G. Young, B.A.

*B.D.:* Divinity—J. A. Claxton, B.A., Gladstone, Man. O. T. Introduction—J. A. Claxton, B.A., K. J. McDonald, B.A., Big Harbour, N.S. Inspiration—J. A. Claxton, B.A., K. J. McDonald; R. F. Hunter, B.A., Smith's Falls. Church History—K. J. McDonald. O. T. Exegesis—J. A. Claxton, B.A.

*B.D.:* J. A. Claxton, B.A., has passed in all the subjects for the degree of B.D.

After the presentation of scholarships and prizes, the Principal introduced the Rev. Josiah Strong, of New York, who delivered the inaugural address. The speaker announced as his subject, "The Church and the Movements of our Times." "In the Arctic seas," he said, "icebergs are often seen moving on in spite of currents, winds and tides, for their great bulk reaches down to the under-currents, which are strong enough to counteract all surface resistance. So we are dealing to-night with the deep-sea currents of the world, the significant signs of the times. The first movement we shall mention is the new patriotism, born of the needs attendant on the growth of the modern city.

"In America the principle of local self-government has been subverted by the granting of citizenship to ignorant aliens. We have now the reign of the boss and the political demagogue, the anomaly of the minority ruling the majority. Corruption has become so widespread that Mr. Bryce is fully justified in saying that the one conspicuous failure in the American system is the government of the cities. This matter is made more significant by the

large immigration from country to city, which must continue as the causes which produce it are permanent. By 1920, at the present rate of growth, our cities will contain 10,000,000 more inhabitants than the country. Will this majority, which must govern the country, be ruled by the boss and the saloon? The new patriotism is a recognition of this state of affairs. It is expressing itself in organizations of various kinds, but the forces of reform are being cut up into little societies liable to pull against one another, and there is need of some kind of co-operation to throw all the forces of reform in one direction.

The second movement is the new philanthropy, a change in the world's nervous organization, induced partly by civilization, partly by Christianity. This movement expresses itself in an increased interest in the public welfare, in the establishment of charitable institutions. This movement also seeks expression in organizations which, by overlapping one another, cause a waste of efficiency. Here, also, there is need of co-ordination.

"Yet another movement is the new self-consciousness on the part of the society. The Renaissance and the Reformation are explained by the fact that the individual became self-conscious. The new movement is supplementary to this; in it society becomes self-conscious. We are compelled to recognize the fact that when one member of the social organism suffers all the others must suffer with it. Hence the movement of the new philanthropy.

"The movement of the different churches toward each other explains this tendency. The root of the Protestant religion is the right of private judgment. This, when followed out, led to countless sub-divisions and finally to all the absurdities of individualism. At one time the religious current was centrifugal; now it is centripetal.

"If the next century is to be more Christian the change must be produced by the work of the churches. This is the organization that is needed at the centre of things to co-ordinate the different societies that are pushing forward the various movements towards reform. The social conscience would then have a medium through which to express itself. It is not probable that the different churches will fuse into an organic union but they will surely come into co-operative relations."

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### ORIGIN OF FLIES.

The Freshies make the butter-fly;  
The Sophomores make the horse-fly;  
The Juniors make the sparks-fly;  
The Seniors make the shoo-fly;  
The Professors make the fire-fly.—Ex.