

But there are difficulties, serious difficulties in the way of such a union which I believe only an evolution defetionized by prayer and patience, will be able to remove. For where is the prophet-reformer or union-negotiator to come from, who is going to plead for the undoing of the ritualistic incidents, the temporary subtitular pomp, the art-woven formalisms, and worship complexities which have taken such a hold upon those who say they feel all the better for them in their traditionalized emotional kind of way? Who is there that has thought of digging out the parastical tendrils of these things that are becoming buried deeper and deeper in the fibre of the Anglican system? Such undoing is the work of an evolution that may eventuate in the verdict that no one feels the worse for them. Yet the levelling up and levelling down of sympathies that may lead to such a verdict has hardly begun yet, and the leading must come from the Low Church and High Church controversialists within the Anglican church itself. This levelling up and levelling down of ceremonial predilections must begin within the Anglican body, preparing itself as a unit waiting for union with other units. The sacrifice of emotionalized prejudice must first begin within Canadian Anglicanism. Any temporizing or coquetting with the church union notion will only tend to emphasize the great main difficulty. If the Master's call for a unified or re-unifying church could be made to overcome the church-pride that is so prone to fondle a human, temporary and incidental church polity, as if it were the enduring Gospel itself to be handed down the centuries unimpaired, the evolution towards the very widest church union would be surer in its action and quicker in its effects. Indeed I am not inclined, and never have been, to think that there is an impossibility of a final consummation of union among Anglicans and non-Anglicans, merely on account of a meantime impossibility. Union does not mean absorption nor can ever be made to mean absorption. I have endeavored, however imperfectly, to locate, in my own unbiased behalf, the bit of neutral ground from which Anglicans and non-Anglicans may contemplate a possible union in the remote future. What is paining many of the friends of the movement in favour of the partial union among Methodists, Presbyterians and Congregationalists, is that the meantime possible should be delayed by a meantime impossible; and yet I am not prepared to claim that the delay may prove unprofitable to the three negotiating denominations that have as yet reached a common basis on which to construct a creed, a polity and an administrative consensus on which to lay the lines of an executive for the proposed United Protestant Church in Canada.

QUEEN'S ALUMNI CONFERENCE.

Dominion Presbyterian Special.

The annual conference of the Queen's Alumni Association was successfully held during the week of October 29th to Nov. 3rd. As usual a considerable number of the theological graduates of the University assembled within the familiar old walls of Convocation Hall to partake of the intellectual feast provided for them by the program committee. While the Queen's Conference is essentially a business-like gathering, still there is always plenty of time, at the daily luncheons and elsewhere, to renew old college acquaintances and to recall in some poor degree the atmosphere of goodfellowship that prevailed in earlier days. For many reasons it is greatly to be deplored that more of the graduates do not avail themselves of the opportunity thus afforded of keeping more closely in touch with their Alma Mater and of sharpening up their minds by hearing and discussing the excellent papers which have made this conference famous within its own little sphere of work. Rev. Robert

Laird, in presenting the report of the Endowment campaign at the luncheon on Wednesday, especially drew attention to the great need of the University keeping in closer touch with her graduates. Perhaps no better means could be used than an earnest attempt to double or treble the attendance at the conference and this can be done, not by any ex-cathedra appeal from the college or the alumni association, but only by the co-operation of those who have found the annual meetings of conference helpful and stimulating intellectually and spiritually, as well as invaluable in helping one to closely identify himself with all the interests and ideals of Queen's.

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The sessions opened on Monday afternoon with a rather small attendance. The subject for discussion was an interesting practical question in the church: "The Young People in Our Church: How to train and use them." Rev. Dr. McTavish and Rev. Alex. Macgillivray of Toronto, who were to have opened the discussion were not present and their suggestive and helpful papers were read by Rev. Dr. McTavish and Dr. Macgillivray of Kingston. The evening meeting was devoted to one of the treats of the conference, Rev. Prof. Kennedy's lecture on "Present Day Landmarks in the New Testament Study." Prof. Kennedy is a very clear thinker and an excellent reader and he presented his subject in a masterly way. It was perhaps a little technical for a popular audience but was well received. He dealt with the several spheres of New Testament Study, Textual Criticism, Language, Introduction and Doctrine, and showed what might be called the standard of modern scholarship in each. He paid in conclusion a fine tribute to the power of the message of the gospel of the New Testament, and the permanency of its doctrine.

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On Tuesday morning Revs. James Wallace of Lindsay and D. W. Best, Beaverton, presented their papers on "The Sacrament of the Lord's Supper," which threw a great deal of light upon an important feature of our religion. The discussion was postponed until Wednesday noon and brought out some further interesting remarks, chiefly regarding the practical observance of the sacrament. At 12 o'clock Prof. Watson gave his annual contribution to the conference in a paper entitled "Recent Developments in Philosophy." Then in the afternoon Rev. W. J. Clark, of London, gave a very interesting paper on "Preacher's Problems," and touched upon many really vital problems in the minister's life. Mr. Clark speaks with great earnestness and simplicity and all were quite ready to agree with him that the problems he had found were very real and needed special thought and effort to enable men to successfully cope with them. At 4 o'clock Rev. R. E. Welsh of Toronto dealt with "The New Perspective in Christian Apologetics," showing that this branch of our college teaching is full of real value when in such capable hands as his own.

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On Tuesday evening the first of the course of the Chancellor's lectures was given. The lecturer this year is one of the most popular of Queen's professors, whether in the class-room or pulpit, Rev. Prof. Jordan, Professor of the Old Testament department. His lectures were very valuable contributions to the discussion of the present status of Old Testament study, and attracted a great deal of attention both among the city people and the visiting alumni. The opening lecture which was introductory to the course was entitled "The Problem of the Old Testament," placing before the audience the present situation in things Biblical and critical and outlining the purpose of the several lectures.

"Archaeology and criticism," "Babylon and the Bible," and "Assyriology and the Old Testament" were the titles of the remaining lectures. Broadly speaking it was Prof. Jordan's thesis to vindicate the position of the modern, historical, critical method of studying the Old Testament against the invasions of the newer studies of archaeology and Assyriology. He showed clearly that these had advanced too far in their conclusions in many cases; and that their results were to be received with caution. For example, the theories of Sayce and Hommel, the extreme "right wing of archaeology" are not to be received as a final word in defence of the traditional view of the Bible. The results of these new sciences are very valuable as supplementing the critical and historical investigations of the critics, but they are new and unproven departments of learning, and even within the camp of the few great specialists there is no unanimity. At all events, as the lecturer showed with great force and clearness in treating "Babylon and the Bible," the individuality of the people of Israel must still be maintained in spite of the contentions of the Pan-Babylonists. The spiritual attainments of the chosen people were quite unique and cannot be traced back to any other source but are the great contribution of the Jews alone to the religious world. It is to be hoped that when next year the course is finished, Dr. Jordan will be able to put these results of his earnest study and fine scholarship into more permanent form, and thus make them available for a much wider constituency.

Space will allow only a mention of the other papers of the conference. "The Book of Judges," was the subject of two papers by Rev. I. N. Beckstedt, of Athens, and H. T. Wallace of Kingston, two of Dr. Jordan's recent students. Rev. W. W. Peck, of Arnprior, read a paper on "Early Religious Life among the Hebrews," the subject on the program assigned to three Ottawa men who were unable to be present. "The Epistle of St. James," was dealt with by Rev. James Anthony, of Waterdown. Prof. Watson gave a second lecture of special interest dealing with Mr. Wilfrid Ward's late defence of the authority of the church. Prof. Cappon's lecture, on "The New Movement in Literature," was as usual one of the most popular of the whole conference. He discussed the modern school of writers of the European continent. Tolstoi, Gorky, Balzac, Zola and Ibsen. From one of the social dramas of Ibsen, "The Doll's House," Prof. Cappon gave some readings illustrative of the general trend of the whole school. The lecture was specially enjoyable and valuable since it opened up a whole sphere of literature almost unknown to a great many students and preachers.

Taking the conference all in all it was a great success. There were a few changes from the printed program rendered necessary which weakened the treatment of several of the topics. But all the papers were of an exceptionally high standard and the discussion which followed was often very valuable and stimulating.

It isn't a matter of very great importance, we should say; but the "Christian World" (London) remarks that "Sunday is not a bad day for two young people to come to church and ask God's blessing on their new life together," and adds that "we hear of a couple being compelled to go off to a strange church miles away in order to get married, because their own rector would not perform the ceremony on a Sunday." A young man very deeply in love would take a trip of several furlongs in the circumstances, we should say. It is not to be forgotten, however, that there are six other days in which folk desiring to do so may get married.