

the organic unity which imperfectly represented the unity of thought. There was neither male nor female, Greek nor barbarian. These various divisions which make themselves felt in the routine life of the university were lost in the life of the conference. The discussions which enlivened the proceedings made manifest the definite disappearance of ecclesiastical divisions. The party names of historical Christianity lost all significance as centres of cohesion. Full of suggestiveness to the student of the immediate future was the series of addresses on the Pauline theology, in which, whatever lines of division were perceptible could be traced through the ranks of Presbyterians and Methodists alike. It would be difficult to find any other platform in Canada on which such a prophetic drama may be seen to-day. Statements which twenty years ago would have been a challenge to ecclesiastical partizanship were here simply a friendly invitation to a common understanding of a complex problem. This new community of interest between critical students of historically antagonistic sections must in the near future find some organ for its own expression and development; and this community is already recognized as possessing a vitality which surpasses that of some venerable charters of church organization.

Another feature of this conference as compared with some previous ones was the evidence of more adequate preparation on the part of members. One cannot easily avoid the occasional impression that the discussions might become yet more generally valuable if all the members of the conference devoted continuous critical study during the year to all the prescribed problems of some one department. There is an increasing tendency to recognize that no problem can be adequately studied in isolation from closely related questions. The recognition in the programme for this year of natural divisions and the narrowing of each specific topic to some clearly indicated aspect of inquiry, had a well marked result in increased definiteness and accuracy. Closely related to this and consequent on it was the greater elimination of reflections more appropriate to

the pulpit or the uncritical religious journal than to a conference of theological alumni.

When one comes to the details of the conference, an absence compels attention. The vice-president of the conference with his sanity of judgment and broad sympathy, with critical thought on the one hand, and the concrete problems of the pastorate on the other, was unable to be present, and the vacancy made itself felt by all.

There was no adequate substitute for the usual studies of the modern poets, but the lectures of Prof. McFadyen and Dr. Parkyn served to emphasize the wide sympathetic affiliations of Queen's and at the same time made luminous contributions to their respective subjects. The vexed question of the function of journalism in a democracy drew from Mr. J. G. Willison, of the *Globe*, a paper which afforded suggestive side lights on what too often is regarded as an extremely simple matter. An old friend was met in the discussion of the "Relations of Legislation and Morality." The paper by Mr. Morden, of Belleville, on this subject, commended itself to all by its sound judgment and scientific temper; and the discussion, which was led by Prof. Shortt, was characterized by an entire absence of those rhetorical elements which on similar occasions in other years disturbed the perfect serenity of the conference. Science was again represented in a lecture by Dr. Lyle, of Hamilton, on "Life, Organism and Environment."

In Old Testament studies Prof. Jordan was the leader, but two papers had to be postponed till next year owing to the absence of the writers.

One need scarcely add a word regarding the excellent matter furnished the conference by Dr. Watson's discussion of St. Augustine. Prof. Glover had prepared the way for Dr. Watson's lecture by giving a review of the times in which Augustine lived in a paper which was a model of compact writing and accurate scholarship. Dr. Watson's lectures showed clearly the struggle through which Augustine passed. These lectures, we are glad to say, will be published in the *Quarterly*.