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## Queen's University Journal,

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**T**HE Sunday afternoon addresses in Convocation Hall continue to be an attractive feature of college life. If the excellency of the addresses already delivered is maintained in those which are to come, we would be tempted to attribute to the students and people of Kingston a general lack of appreciation if they failed to attend in goodly numbers.

The Rev. Dr. Strong, of New York, bears a good name and needed no introduction, though it was his first visit to our university. He belongs to that class of modern preachers who are endeavoring to overthrow the corruption which exists in high places and to infuse the spirit of purity into all phases of civil and political life. Supposing there are differences of opinion regarding the conclusions of such men, they will nevertheless always command a respectful hearing when they season their remarks with such sincerity and good judgment as does Dr. Strong. It may consequently seem superfluous to say that he was listened to with rapt attention on the 3rd inst.

When it is taken into consideration that Dr. Strong was dealing with his subject from the point of view of a preacher, every one must sympathize with him in his emphasis of the law of service as the supreme law of life. Certainly the spirit of Cain is all too prevalent in the world and should be supplanted by the spirit of charity and co-operation. Moreover, there is justification for the great emphasis laid upon the practicability of Christian prin-

ciples. They would be poor stuff, indeed, were they entirely other-worldly. But in what sense are they practicable? This to us seems the problem which Dr. Strong did not clearly solve and which after all is the important one in the application of Christianity to social and industrial relations.

The law of service, even from a Christian point of view, surely does not mean the obliteration of individuality. We must bear our own burden as well as the burdens of one another. If, then, the right to preserve one's individuality be granted, may this not show itself in the industrial world in ways which may seem to savor of selfishness but are yet quite harmonious with the law of service. The ordinary business man is said to work for mere gain but after all, misers are the exception even in the mercantile line. Competition and gain are not wholly bad. The individual must live and if he must compete we do not see that by so doing he becomes unchristian. Altruism will become a mere visionary thing if it overlooks the fact that man, as he is, must eat his bread and drink his drink before he can serve at all. Individuality must be maintained even in our self-renunciation. To interpret the Christian law of service as involving nothing but mere service and to insist on its immediate application, in this sense, to the industrial world would obviously mean the removal of all our present conditions of progress.

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In his tribute to Professor Williamson the Principal said: "The first question always put to me by old students of Queen's whom I fell in with in my travels was, And how is Dr. Williamson?" That question need be asked no more. The beloved professor has entered into his reward. And now these enquirers have an opportunity to show, in a practical way, their gratitude to and respect for their old friend and professor.

Throughout a long life he worked to build up Queen's and in his death he did not forget her, but after providing for a few legacies bequeathed the balance of his estate to the university. The bequest is not large—about \$1,000—but this was the professor's "all" and the reason that it was not larger is that throughout his life he gave as he had. He has done much both in working and giving. Yet, if we measure his accomplishments in this