

well as to the "what." A carefully-prepared address or sermon poorly delivered is like a well-written piece of music unskillfully played. In preaching the matter in almost every case is good but the form, that is the delivery, is in many instances unnatural and repugnant. "Have something to say and *say it*" is a very trite saying, but full of meaning. It emphasizes equally both sides of the truth. If the manner of presenting truth is of such importance and the cultivation of a good orotund voice is indispensable, then should not some effort be made on the part of the college authorities to secure the services of a professor in elocution. True there is no elocutionist in the city as in former years, but could not some professor from another place be engaged for six or eight weeks during each session? We are certain that the students would hail such a movement with delight and would take advantage of the training thus afforded.

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"It is difficult for us to presume," says the *Ottawa College Owl*, "that Queen's could, in any way, be in sympathy with Catholicity; for she was denominational in her inception, in her struggles and in her progress." An undenominational Queen's University is beyond the range of possibilities." These are surely strange assertions to make, in view of the facts plainly stated in the Jubilee number of the *JOURNAL* and time and again reiterated. If Queen's is the "Presbyterian University of Kingston," why is it that on her Council Board, amongst her supporters and her students are found men of every class and creed? We have only to point to these facts to prove that she is undenominational. But in putting forth such a claim, it is said, she is "inconsistent." She cannot be undenominational, because she sprang up in the Presbyterian Church and was fostered by that body. A plant which grew from Presbyterian soil and breathed the air of U. E. Loyalty cannot but be opposed to catholicity. This is just a repetition of the old argument that no good thing can come out of Nazareth, and rests on a foregone conclusion which is inconsistent with the facts. We are opposed to the so-called catholicity which makes use of such a method of argument and shuts its eyes to patent facts, which holds that outside of certain clearly defined limits no good thing can exist. True catholicity, we believe, is free from pride and is characterized by honesty and charity. We fear that in this instance the *Owl* has displayed a narrowness unworthy of its past record, and would refer it to the very different spirit manifested by Archbishop Cleary in his telegram to Principal Grant on the day of the Jubilee celebration—Jubilee Number, page 65—in which he says: "I beg leave to proclaim by anticipation my hearty good wishes for the continued success and increased usefulness of Kingston's noble institution of learning, whereat arts, science and literature are guaranteed to all our youth without offence to the religious sentiments of any." Surely the *Owl* will not bring the charge of inconsistency against the Archbishop.

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Students who wish to engage in missionary work during the coming summer have been asked to place their names before the Home Mission Committee of the Church.

Hence the question as to the qualifications for such work calls for serious consideration.

No doubt all who will submit their names to the H. M. C. will have come to the conclusion that they individually are capable of managing the important affairs of a mission field. But inasmuch as the individual who has the greatest confidence in his own capacity may sometimes be mistaken on the point, the church wisely requires that some Presbytery certify as to the fitness of each would-be missionary.

But in what does this fitness consist? In our own opinion there are two essentials: (1) Love to God and man, (2) "Consecrated common sense." If any student who lacks these qualifications is placed in charge of a mission field or congregation, grievous injury is done to all concerned. But the presence or absence of such qualifications can be but very imperfectly ascertained by subjecting the candidate to an examination in the Shorter Catechism and Bible History and Geography. Would it not be more satisfactory to ask each candidate to send to the Presbytery, by which he expects to be certified, a sermon on some simple theme. Then when he appears before the committee, a few oral questions on this subject by the members of the committee would enable them to decide with considerable certainty as to the fitness of the student for the situation he is seeking. In this way a competent examiner would have no difficulty in deciding as to the scriptural knowledge, literary qualifications and moral experience of the candidate.

This is a subject of great importance, for students sometimes go out who are sadly unfit to take charge of a congregation where everything is in working order, much less to undertake the work in a mission field where there is generally a large amount of organizing to be done. Too much care cannot be exercised in the matter, and while much must of necessity be left to the individual judgment of the members of the Presbyterian committee, no system of examining can be considered satisfactory which does not bring the committee into living touch with the spiritual life of the student.

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What is a Christian?—A Sermon by Marcus Dods, D. D. Though this is a very good sermon, it is likely to become historical, not because of its goodness either in the way of special originality or excellency of form, but because it has started an agitation in the Free Church of Scotland, which bids fair to become greater than that which raged round Dr. Robertson Smith. When the materials are prepared a very little spark will kindle them. We venture to say that this sermon might have been preached by Dr. Dods before his appointment to the Professorship, or that it might be preached to-day in almost any pulpit in Canada without a word of protest except possibly from some survival of the Davie Deans or Inquisitor General type. Isolated sentences indeed may be quoted, to which exception could be taken, but that is not the way to judge, but to caricature. These sentences must be construed in the light of the object, scope and spirit of the sermon. The object is to show, in accordance with the well known distinction between Theology and Religion, that a man is a Christian only if he has the spirit of