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IN the issue of the *Presbyterian Review*, Feb. 15, an article is devoted to "Post Graduate Session" (an unfortunate name surely.) The first sentence gives one an idea of the temper or ignorance of the writer. "On Friday last," he says, "an experiment of a most interesting character was concluded at Knox College." Any one unacquainted with this movement would not for a moment suspect that it was not first, last and all the time peculiar to Knox College, and yet the fact is that the idea was borrowed from the Theological Conference held in Queen's one year ago. Now let us be understood. We rejoice that Knox men have adopted the plan which we in Queen's have found so stimulating and helpful, and we hope that they have been so well pleased with the results of their first session that in some form, perhaps better than either of us has yet attained, it will become an annual fact.

In all the references, however, to the "Post Graduate Session," we have not noticed any acknowledgment of the fact that the "experiment" was tried at Queen's last session and proved so successful that Knox, always canny, decided to follow in our footsteps.

Now we think that it would be a gallant thing for the *Presbyterian Review* to acknowledge the source of the "Post Graduate Session." In view of the *Review's* friendly notices of what has taken place in Queen's in times past, it would be a graceful thing to do. But perhaps the *Review* has forgotten, or

was never aware of the existence of Queen's Theological Conference. What a liberal, generous and conscientious paper the *Review* is, but how forgetful of the small courtesies of life!

* * *

It has been with a feeling of satisfaction that we have lately noticed in church papers and elsewhere some account of the hardships and heroic efforts of Home Missionaries in the west. Too long have Missionaries to the foreign field received all the farewells and parting benedictions of the Church, and been looked upon as the greatest heroes of the Church and the only ones possessed of the martyr spirit. We would not detract one iota from the praise justly due to those who leave home and friends for service in foreign lands. Many of them labor in most depressing surroundings, and quietly endure privations and loneliness which would utterly discourage characters of less sterling worth. They do not receive too much attention and sympathy; but those laboring at home, in the outlying districts of the east and throughout newer districts of the west, have received too little.

There is not much romance about leaving college unseen and unheard of by the church at large, and quietly settling down in a new country to be the missionary of people scattered over an area twenty-five to fifty miles square. But what it lacks in romance is frequently made up in hard work and small pay, with an abundance of physical and social inconveniences. It is but right, therefore, that the attention of the church should be drawn to the self-sacrificing labors of these home-workers and that men in positions like that of Dr. Robertson should seek to arouse those to whom the lines have fallen in pleasant places to a greater sense of their responsibility toward their co-workers in the west. His appeal should meet with a hearty response from all true Christians in the Presbyterian Church of Canada.

To us, however, there is in it one jarring note. To the question why men with large families are sent to the hardest fields, where at times the people cannot possibly raise the amount promised, Dr. Robertson replies: "We can get no one else to go there and to stay there. The church pays the way for a missionary and his family in, but never pays it out; the family cannot be removed without expense