

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSQUEEN'S COLLEGE AND THE
CHURCH.

By Robert Campbell, D.D.

Editor Dominion Presbyterian.—You have given space to views on one side of the Queen's College question, and your fairness will not deny to those who regard the matter differently the opportunity of stating their opinions.

The word "hampered" is made to do large service in the discussion; but no one has shown in what way Queen's has been hampered. On the contrary, it has been most ably administered, and has developed with amazing rapidity as at present constituted. Presbyterians the world over appreciate education, and have shown a genius for administering it, as witness the men at the head of nearly all the universities of Canada. It is not too much to say that if the Presbyterian Church in Canada cannot yield minds adequate to direct Queen's University, it will be vain to look for them elsewhere. This is only to be expected, as the outgrowth of the policy framed by John Knox and the other five Johns associated with him, which provided for the education of the people under the Church's auspices from the parish schools up to and including the universities of Scotland. If the constitution of Queen's has hampered other people from getting into its government, neither the Church nor the country has been much of a loser.

It is asserted by those advocating the severance of the tie binding Queen's to the Church, that from some indefinite quarter money would come pouring into the coffers of the college, if it were secularized. But no one has pointed out where it is to come from. We know what those who brought the institution into being, and whose property it is, have been willing themselves to do for it, and what they have induced others to do for it. Let those who want to separate the university from the Church show, not in airy phrases, but in definite details, who is going to do more for it.

The bugbear sought to be raised to frighten our people into being willing to be robbed of their great university property, brought to its present efficient state by their generous support, is that the Church is neither able nor willing to provide for the expansion of the institution. The Church has been both able and willing, with the help of friends in both Church and State, to do what has hitherto been required in the premises; and all that is necessary, as a careful calculation of the resources of the college shows, to equip adequately the arts and theological departments, which are the only faculties which the founders contemplated, and for which its owners need provide, is to raise an additional \$75,000 to complete the \$500,000 endowment. This comparatively small amount can be raised without unduly burdening anybody, and then the institution will be amply endowed to maintain a competent staff in arts and theology, and in addition, to arrange retiring allowances for the professors in those departments.

It is purely a curious physiological phenomenon that the editor of the Toronto News and others decry on the one hand the denominational connection of Queen's as inimical to its true development, and yet, on the other hand, belittle the connection and say that the Church has really no power over Queen's. I leave it to them to reconcile these two positions. It is enough to say that when the charter of Queen's was procured, it was thought to have

secured for it a thoroughly Presbyterian character. Twelve of its twenty-seven trustees, including the Principal, were to be ministers of the Church, and fifteen were to be laymen, communicants of the Church—the choice of the latter being from the first vested in themselves; so that so far as they are concerned, there is virtually no change. The eleven ministers were elected by the Supreme Court in batches extending over four years. At the time of the union it was thought best that they too, should be appointed by the Board itself; but the same men were continued in office as had been from time to time elected by the Church, so long as they continued available. When vacancies occurred they were filled by the appointment of the men who would in all probability have been nominated and appointed by the General Assembly. So that virtually the original guarantee as to the Presbyterian character of the Board has been preserved, even with subsequent additions made to it through changes in the charter. Queen's is known throughout the land as a Presbyterian university; and the Church has only to signify a wish to bring its governing body into closer relations with itself to secure that result. Mr. Mott's earnest plea in the volume so generously supplied to all our ministers by Mr. Birks, shows how necessary such an institution as Queen's is to the Church. The Presbyterian Church of the United States North is now wrestling with the same problem, as it is finding that the secular universities do not feed the theological seminaries.

It would be better not to parade the volunteered advice of the other faculties of Queen's on the point at issue. They have been fostered by the original institution, and now they are disposed to play the trick of the young cuckoo in the martin's nest.

Montreal, May 17, 1908.

THE "LAKE OF BAYS" COUNTRY.

A handsome brochure, artistically illustrated, has been issued by the passenger department of the Grand Trunk Railway System, telling of the beauties of the Lake of Bays district, in the "Highlands of Ontario." A new feature of this district is the new hotel—the Wawa—at Norway Point. The hotel itself has a page illustration reflecting the summer glories of woodland and water, with a brood of seven wild geese soaring skyward beyond the tower. The concise description embodies the story of a charming resort.

A copy can be obtained free on application to J. Quinlan, Bonaventure Station, Montreal.

Rev. A. B. Winchester, of Knox Church, Toronto, has been preaching in Knox and Westminster Churches, Winnipeg.

Rev. W. H. Montgomery has been inducted to the pastoral charge of Sombra and Duthill. Rev. Dr. McNair, Petrolia, preached the sermon. Rev. Mr. Reid, Bridgen, addressed the minister, and Rev. Mr. Wallace, Corunna, the minister.

The Rev. J. C. Madill, formerly of the Presbytery at Battleford, Saskatchewan, has been inducted into the pastorate of the Cedar Cottage congregation, in one of the growing suburbs of Vancouver.

Rev. White, of Eburne, preached the sermon. Rev. Wright, of Kistilano, gave the address to the minister, and Rev. Willoughby, of St. John's Church, addressed the congregation.

CONCERNING MISUSE OF WORDS.

By ULSTER PAT.

"Old Probs treated us to all kinds of weather yesterday." "It is hoped that the weather man will favour the ball game this afternoon." These and similar expressions are seen almost daily in our newspapers, and sometimes even a religious journal indulges in this sort of mild wit. But who is "the weather man"? Is not he the Almighty, All-wise, and Beneficent Being whose name is holy and reverend? If so, are not these whimsical breaches of the Third Commandment?

Since hell is a name not to be heard by "ears polite," it is common to use Sheol or Hades to designate the abode of the lost. This is a strange mistake. These are the Hebrew and Greek name of "The invisible abode of the dead; the place or state of departed souls; the world of spirits" (Imperial Dictionary). The rich man (Luke 16th chapter) in Hades lifted up his eyes, being in torment, and saw Abraham and Lazarus, also in Hades, but in bliss. When Israel said: "I will go down to Sheol to my son mourning," he did not mean that Joseph was in torment, or that he himself would be eternally separated from God; but that he and his son should be reunited in what men call "the next life."

Is not it strange that Bible commentators persist in teaching that Jesus was born and Herod Antipater died in the same year? Matthew plainly teaches the contrary, when he says that Herod, finding that the wise men had not obeyed his injunction to lead him to the young king, slew all the male children that were in Bethlehem and her borders. "Of two years old and under," this age fixed upon, not as a precaution to make sure of including the object of his jealousy, but "according to the time which he had carefully learned of the wise men" that they saw His star in the east.

This leads one to another popular error, for which painters and hymn-writers are in large measure responsible. It is that the wise men, as well as the shepherds found the infant Jesus "lying in a manger," or at least in the place at the Bethlehem inn provided for cattle. Matthew says that when the star stood over where Jesus was "they came into the house and saw the young child with Mary his mother." Neither do I believe that there were cattle in the place at the time of the birth of the Saviour. It was the place provided for them in inclement weather, but the season was summer, and the guests at the inn had come for a purpose that would require a stay of days at least, so that the cattle would naturally be turned out to pasture, thereby leaving the stable available for those who might arrive too late to find room in the inn itself. It was expedient that the Christ should be borne in the most humble circumstances, but poverty does not necessarily imply filth.

Had Joseph and Mary immediately returned to Nazareth the birth of Mary's son would have given rise to scandal. But after two years at Bethlehem and a sojourn of uncertain length in Egypt, the danger of that had passed away. So God shielded the reputation of his servants. And had the flight into Egypt taken place at the early period so generally supposed, the journey must have proved a severe hardship to both mother and child. If only we will take the narrative "as it is written" we shall find new reasons for praising the loving kindness of our Lord to His creatures.