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AN amusing but suggestive incident occurred last week in connection with the Presbyterian examination of candidates for the ministry. As usual the examining committee met to examine third-year men in Theology, before asking the Synod "for leave to take them on trial for license." Among the students both the meaning of and authority for this preliminary examination had for some time been questioned. Accordingly when the committee met last week they were asked to show the authority for it in the book of "Rules and Forms of Procedure." To the embarrassment of the committee the authority could not be found! Rip-Van-Winkle-like they found that a new era had dawned in this respect some years ago with the printing of a new edition of the book. However they good-humoredly submitted to being non suited by the students, and decided to forego the luxury of an examination, taking in its stead an "interim certificate" from the senate of Divinity Hall. So this terrible bug-bear to the final year divinities, coming annually and imperiously commanding all regular college work to be laid aside in the busiest part of the session, has become a ghost and vanished. No wonder Divinity Hall has been so boastful of late. Congratulations!

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One thing more, however, remains possible for the present examining committee to do to merit the everlasting gratitude of all concerned. The majority of the men who will come before them for "trials for license" will hold degrees in Arts and testamurs in Theology. Now the book of "Forms and Rules of Procedure," Sec. 236, reads: "The Presbytery may accept any one or all of the discourses which the student delivered during his course and which were approved by his professor." Sec. 237: "The Presbytery may dispense with examination on any subject if they are already fully satisfied with the proficiency of the applicant." Hitherto it has been the custom to submit all candidates, whether they held degrees and testamurs or not, to a written examination in the subjects covered by their course in the University and Divinity Hall. But why is this necessary? Surely the Presbytery should be "fully satisfied with the proficiency of the applicant," when he presents the credentials of a university and college recognized by the General Assembly of the church; and surely the examinations conducted by professors are as thorough tests of scholarship as those imposed by ministers in subjects in which they are often not even honour graduates. The anomaly has actually happened in Kingston Presbytery of a minister who was himself a pass-man in a certain department attempting to examine an honour graduate in the same department, rather than take his university standing.

But we feel sure that the present committee are wiser men; and that "having put their hand to the plough" of reform, they will not look back until the Kingston Presbytery recognizes fully the credentials of the university under whose shadow it sits.

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A truth has generally two sides, and it is always well to bear this in mind. It does not follow, however, that it is always necessary to insist upon both sides with equal emphasis. Very frequently one side is so universally re-