

half of the students are regular attendants at church is only one evidence—and in itself a minor one—pointing to the lack to be supplied. It is pretty generally agreed that regular church attendance is one of the best means of keeping high the “moral standards” of which the writer is so proud, but the student pastor scheme aims at something bigger and better than an increase in church attendance.

Denominational difficulties seem to be causing the writer undue worry. In somewhat nebulous language he seeks to explain that the appointment of a student pastor “must needs prove an affront” to all denominations but one. Alas for the high moral standards, the broad, charitable spirit! We are asked to believe that students now in attendance at a Presbyterian college who represent a score of creeds, would take affront at the introduction of a university pastor who might come from any one of these twenty denominations, but would emphasize none. He would come not to teach theological doctrines, not to urge subscription to a creed—but to teach Christian truth and Christian truth is undenominational. Only a man big enough to rise above all sectarian questions would be considered; only such a man would dare undertake the work. As to the “impending separation of the University from the Church” it is hard to see how that would make “a college pastor still more offensive.” The University would then be undenominational in name and relation, as it is in fact, and the new conditions would make the working of an undenominational church all the simpler.

The note of self-satisfaction that pervades the whole letter is more pronounced at the close. “It is doubtful if the students would welcome the attentions” of the proposed pastor. This is possible: it is scarcely hoped that every student will welcome the pastor with open arms and at once unburden his heart to him. If that attitude existed, the present scheme need never have been launched. People in the darkness of ignorance and poverty often resent the efforts of social reformers on their behalf, yet the work of reform goes on and the people are the better of it. And it is quite conceivable that students who are now uninterested or opposed might under the kindly, unassuming, tactful interest of a students’ pastor be won to a life of wider and higher usefulness.

If “the afternoon services in Convocation Hall provide adequate spiritual stimulants for the majority of students,” then their spiritual life must be at such a low ebb as to be beyond the help of all stimulants, and we doubt if even “a university residence, students’ union or dining hall” would resuscitate them. In point of fact, if the statement is to be taken seriously, it means that the majority of students recognize no need of spiritual growth—for only a small minority attend the Convocation Hall services—something like 150 out of 1,200. Such a statement, then, merely serves to emphasize the need of the situation.

Queen’s has a noble past; her moral standards are high—and we rejoice in the fact—but if these are to be maintained, we, in our own time, must meet the new needs that are bound to arise in a university where expansion is so rapid as it is at Queen’s.—(ANOTHER STUDENT).