

lion roar, but the question, "Why go to College?" discussed in the last number of the paper mentioned, can hardly fail to find us, if broken up into its constituent parts, "Why attend —?" and "Why attend —?" etc. "Because the Church requires it" is not such an unreasonable answer, as the Church should know better than an individual student what should be required of him in many cases. The student should surely endeavour to enter into the spirit of such requirements. Blessed is the relation between teacher and taught, between class and student, between Church regulation and the regular candidate for the ministry, when what is demanded is met just as spontaneously as if there were no formal requirement. For the attainment of this ideal there must be much of mutual trust. There are classes which make attendance compulsory by the inherent value of each hour's instruction. If the question be put "Why go to Queen's?" we can scarcely conceive a man in attendance so dense to his privileges as to give a perfunctory answer. Here is one good thing which *The Westminster* man says:—"The chief function of the college is to start men thinking on its great subjects, to teach them how to study, how to use the tools they will be handling in after service, to discipline their minds, to give them the bias of their profession, to awaken and set free the genius for preaching which is in every man called to be a prophet, and so to make them self-contained, masterful men." That of "setting free the genius for preaching" is good.

There is one class in our Divinity course which we should feel in honor bound to attend fairly well; and so we do, speaking approximately. But we remember the idea which the Professor of Physics has, or had at one time, of greater and greater approximations. We profess that we are called to preach the gospel; and the class to which we refer may be called the Preaching class. It bears directly on our work, is not compulsory, and is conducted in the modern spirit. No one interested can attend a single meeting of the class without getting some ideas with which to work, and the only honorarium the professor receives for his pains is our attention.

"You may be as worldly in a theological hall or in the office of the Y.M.C.A. as if you remain a lawyer's clerk, or a dealer in real estate, or a plumber's assistant." *Vide Life and Work of D. J. Macdonnell*, p. 493.)

The article by Rev. M. M. in the *Queen's Quarterly*, January, 1899, entitled, "The Power and Training of the Pulpit," is worthy of a second reading. A graduate of Queen's, whose Honour course in Philosophy was never completed—but of whom the world may yet hear, as he is a boy of ideas, bearing a euphonious Grecian name—put himself on record as saying that the Philosophy course and one sermon a week at Chalmers Church are the proper

things for a student. Of course your Science man will say, "Let us have something to eat, first, and then we shall have a basis for the consideration of *Where are we at?*" But, Mr Editor, we are not the only oracles. We simply try to report what we see from our own Hall, knowing that the view varies somewhat in detail, though the background remain.

Divinity Hall should remind us of a place of which Kipling sings, somewhat as follows:—

"Where nobody works for money,
And nobody works for fame,
With only the Master to praise us,
And only the Master to blame;
But each for the love of working,
But each in his several star,
Portrays the thing as he sees it,
For the God of Things as they are."

Time will fail us if we tell of Chiniquy, and Sheldon, and Bishop Potter, and President Harper, and John Sinclair and others, for information regarding whom see the aforesaid *Westminster* in various issues. But we must report that Rev. K. J. McDonald, of Beaverton, "was presented by the ladies of the congregation with a fine fur coat and gauntlets and a purse of money." Of this even the Practical Science man may take note.

Exchanges.

The College Romeo.

EXTRAORDINARY DEMONSTRATION BY STUDENTS.

AFTER long and careful consideration the Senate of Aberystwith College have decided that the lady student who was expelled from the Ladies' Hostel for talking to a male student from the window shall return to college, whilst the male student is to go away for two terms. The decision thus arrived at has been the cause of most remarkable demonstrations by the large body of students, and yesterday afternoon the Romeo of the Alexandra Hall romance was presented with a beautiful marble timepiece and silver-plated inkstand as some sort of testimony to the regret with which his departure was viewed by his fellow-students. Previous to the departure of the train the students assembled in force, and forming up in funeral order, dressed in deep black, and wearing their black gowns in the form of cowls, the solemn procession started for the station. The leading file carried open books and the proceedings throughout were of the most solemn character. The Dead March was sung, together with Welsh funeral hymns. Hundreds of spectators lined the streets, and showed much sympathy with the students. Romeo was escorted to the carriage amid loud cheers.—(From a leading London daily).

CYMRU AM BYTH!!