

make our Convocations reflect worthily its aims, its dignity and its life.

G.

A CLUB SUGGESTED.

An interesting question, for those who are at present in Divinity Hall, and those who intend entering in the the course of a year or two, is: "What has been the influence of the Alumni Conference on the Divinity students, on their methods of study and their theological ideas?"

A desirable result, tho' one which we may candidly say has not yet been attained, would be to shew the ordinary student his lamentable ignorance of the latest development in theological and biblical thought. This is not said in a fault-finding or censorious spirit, but rather with a feeling of humiliation, for the writer can frankly say that he is one of a large number for whom the vast field of modern thought is almost untouched and who are at the same time conscious of the necessity of progress. That we are not exaggerating this ignorance is shewn by a remark that our Principal has made more than once, that in asking the simplest questions regarding the Old Testament Literature, he is greeted by nothing but blank stares even in his own class. Making due allowance for the becoming modesty of many students as to answering questions, there is undoubtedly a large element of truth in that statement. The majority of students have, no doubt, read many of the O. T. books in a semi-devotional way, with doubtful profit, but how many have made any honest and connected effort at understanding their contents and purposes? Further, how many have taken, as a guide, such standard works as Driver's Introduction, Robertson's "Early Religion of Israel," or G. Adam Smith's Isaiah, and gained an adequate and intelligent grasp of these authors and their subjects?

Again, an amusing reference was made sometime ago by the editor of a religious journal, to students as theological veal. But we might remark that the tone of the average religious journal of to-day and our recent contact with the Alumni (of course with some notable exceptions) has shewn us that theological veal is not confined to college halls and students' rooms. It is to be feared then, that, when we pass out from good old Queen's with its mighty inspiration we, too, shall sink into a semi-comatose state and remain stranded on the bank while the deepening river of progress sweeps by.

In view of these considerations, our proposition briefly is that the Divinity students and all Post and Undergraduate men in Arts who feel inclined to join them, form a club or association for a free discussion of the questions that are troubling all thinking minds.

Every true student knows how essential it is to read extensively outside of the prescribed work of

classes, and yet to do so without interfering seriously with this work. The aim of this society would be to habituate its members to a *thorough* and *systematic* study of the best and latest productions of biblical criticism and modern thought, to indicate a valuable course of reading and to keep them informed as to the publication, scope and method of these productions. Besides the books mentioned above we might mention "The Expositor's Bible," "The Works of Profs. Bruce and Fairbairn," W. Robertson Smith's "Religion of the Sinutes," and "The Prophets of Israel," J. Caird's "Philosophy of Religion," E. Caird's "Evolution of Religion," and "Essays on Literature" and others. The theological and social views of the great authors and poets and also the lectures received in class could be freely discussed. It is impossible and unnecessary to go into detail in this space but we have emphasized its need and indicated lines of work.

What are some of the objections that will be urged? Are we not burdened already with class attendance? Have we not more societies now than we can properly manage? Are not these books and subjects dealt with in the class-room. Will not the Conference from year to year give this opportunity of study?

As regards time, an hour or two a fortnight, if it could serve the purpose indicated, would not be a waste or a burden. There are of course many other societies and many of them do not receive the support they merit, but not one of them could supply this need without losing interest for a large proportion of its members.

The third objection is worthy of more consideration. We students of Queen's, where there are so many incentives to a broad and cultured life and where the deepest problems of Philosophy and Literature are discussed according to the best critical methods, do not perhaps realize how great our advantages are when compared with those of twenty years ago. In a part of our Divinity course there is much that is helpful and stimulating, and we appreciate it highly, as also every effort of our Professors to make the work more adequate, but the fact still remains that the greater part of our course is not fitted to satisfy or even to guide the deepest yearnings of the thoughtful student. The extent and nature of our curriculum, APPARENTLY, does not permit of our being led as satisfactorily as we would desire, over the rich fields of modern theological thought. Some of us feel compelled to seek a deeper grasp of the living questions of the day in post-graduate work, in Literature and Philosophy, but the difficulty is that we do not here approach them from the Theological side or through the best theological writers. Hence the need and value of this proposed society, that advanced work may be discussed to supplement what we are already