

ciation of these points requires the accompaniments of the lecture-room. "Well, gentlemen, we seem to be on new ground this morning," may read like a very commonplace remark, but it was irresistible when made in a quiet tone at the end of a few painful minutes during which a student who knew more about English than about Hebrew stumbled helplessly over the roots and snags of the wrong verse. Nor can the scene be described when a pedantic, self-assertive, loquacious youth spent some minutes disputing a position taken in the lecture, and the Principal, who sat through the harangue with his head bent forward, his eyes closed and a meek resigned expression on his face, asked him in the most meaningful voice, "Well, Mr. Blank, where is the point?"

The classification of modern theologians is by no means a simple task, and in Canada, where contrasts have not been sharply drawn, it is almost impossible. Dr. Caven is generally classed among the ultra-conservatives; and yet many who have come close to him mark his name with an interrogation. They sometimes ask, Is this a man of Yesterday or of To-morrow? Is his face towards the sun-rising or the darkening west? It is certainly incorrect to call him an ultra-conservative, and he himself would be the first to protest against the name. He is not one whit of an obscurantist. He has been a close observer of the currents of modern thought, and is familiar, as few Canadian students are, with the results of German scholarship and investigation, especially in the field of historical and scientific criticism. And he is open to light from any quarter. His own answer would be: "I do not wish to be known either as conservative or as advanced. I simply wish to follow Truth wherever it may lead, and to be loyal to the Master at whatever cost." Perhaps nothing is more characteristic or could better illustrate his general attitude than his article on "Clerical Conservatism and Scientific Radicalism," in the October number of the MONTHLY. His extreme cautiousness in assenting to any view seemingly at variance with the traditional beliefs of the Church is accounted for, partly by his timid shrinking from controversy, but more fully by his sense of the responsibility resting on the accredited teachers of the Church's ministry. No student ever finds his hereditary faith undermined or his belief in the authority of any part of Scripture shattered by the tone or teaching of the college class-room. The great verities of religion are spoken of reverently, the Bible is