

professorial life. But his profound reverence for the Past makes him slow to abandon what Use and Wont have consecrated. During his administration no important or radical changes have been made either in the method or the matter of instruction in the college. The science of Pedagogics may have advanced, the air may be filled with modern ideas of Bible Study, new views may obtain as to the training of students for the ministry. In Knox College the old is thought better.

In the class-room Dr. Caven finds scope for all his powers. As an exegete he has not many equals and almost no superiors in any of the great colleges of America or Scotland. His power of critical analysis carries him to the heart of a question at a stroke. The views of different interpreters, and the arguments in support of each, he states with absolute fairness. When he expresses his own view it is always with deference: "I think this better, notwithstanding Alford." The pacific, reconciling spirit of the man is often manifested: "Gentlemen, we might combine these views."

But there are occasional breaks in this work of criticism and analysis which are at once a relief and an inspiration to the students. When some great word or passage has been examined the Principal takes off his spectacles and sometimes rises. No notes are taken then, but when he sits down the applause indicates that something noteworthy has been said. This term the senior class-work is on the Epistle to the Romans. Attention had been called to four great words: *ἁμαρτία, δικαιοσύνη, νόμος, πίστις*. "Gentlemen, these are the great words of this Epistle. They are at the heart of Paul's theology. They contain the kernel of the Gospel. You cannot understand the Gospel unless you understand these words. You cannot preach the Gospel without you preach these words. You have them in that most remarkable verse, 3: 25, in which the whole plan of redemption is stated more fully perhaps than elsewhere in the Bible. This is a great verse, gentlemen; we could preach the Gospel if we fathomed it. It strikes at the root of all notions about the perfectibility of human nature. And, gentlemen, if we are out of sympathy with Paul here, we cannot preach; it would be wrong; it would be immoral." One could fill pages with such pregnant "asides." Some of them stick fast for life.

The exegetical class-room has its humour too, and sometimes a fine shaft of sarcasm darts as a bolt out of the blue. But appre-