

authority is not to be anathematized, on account of the semi-superstitious homage which certain long-aced, pietistic preachers manage to elicit from the ignorant, neither has O. P. Q. any logical grounds for pronouncing sentence upon the prize system from the occasional tendency to over estimate prize-winners.

O. P. Q. bases his next argument on the fact that while one year two men may receive a gold and silver medal respectively, on the merits of 78 and 75 per cent papers, there may next year be 5 or 6 men who get nothing, although they have taken over 80 per cent, because the medalists of this year take 90 and 88 per cent respectively. This argument, as is evident at first sight, rests upon a false assumption. It assumes that the examination papers of each year are identical in their degree of "toughness." Now O. P. Q., as a man who has long been acquainted with examination papers, knows well that there is often material difference between the nature of two consecutive papers on the same subject. It requires no stretch of the imagination to conceive that the first gold medalist who made 75 per cent may have merited greater commendation than the gold medalist of the following year who made 90 per cent. This is a *possible* supposition, and much more *probable* than that of O. P. Q., for it certainly presents itself to our minds as a most extraordinary occurrence that 7 or 8 men of a Theological year should come in on the heels of their predecessors, and every man of them make a better paper than the gold medalist of the preceding year. O. P. Q. predicates a sudden stride in intellectual strength which is not likely ever to be realized; and an argument which rests upon a *virtual impossibility* must in strict justice be pronounced valueless.

After drawing an unwarranted inference from his position as stated above, O. P. Q. gives utterance to this profound reflection: "Too many have to learn that more than a medal and a few prizes are requisite to make a preacher of the gospel." True. And too many have also to learn that more than a white necktie and a broadcloth suit of clothes are requisite to constitute ministerial dignity. Nevertheless it is quite proper to wear both of these articles; and so, granting the wisdom of O. P. Q.'s observation, it proves nothing whatever as to the essential tendency of "a medal and a few prizes." No one claims that these appendages "make a preacher of the gospel," so that O. P. Q.'s expression is mere rhetorical flourish, having no vital connection with the subject in hand. After establishing the incontrovertible position that "a man may have all these (medals, etc.) and yet be a gigantic failure as a minister," O. P. Q. proceeds to state that prizes "prevent some of our students from doing mission work during the summer, etc.....Others, while they do not remain at home, but go to the mission field, instead of preparing new discourses, utilize their old sermons, the crude productions of