

"Well, I, for one," said the first speaker, "am very glad that we are likely to be settled before many more weeks have passed, although, with a few exceptions, we have had very good service. I was counting it all up last Sabbath evening, and I am glad to find that we have saved in the neighborhood of three hundred dollars since we became vacant."

"We a' ken you to be first-rate wi' figures, John, but, losh me! a' never thocht you cud manage to save that muckle."

"Well, you see it is this way, Sandie," replied the first speaker, "our total income' in good years, before our minister left, was always over eight hundred and fifty dollars. This year, however, we have received some forty dollars less, and we were two Sabbaths without any supply. The remaining fifty Sabbaths at the usual figure amounts exactly to five hundred dollars. So you see we have over three hundred to the good. But I must tell you all a little set-to I had with the man at the last sacrament. He preached fine sermons the man, but Sandie here will remember how I settled him."

"Deed a' mind verra weel. He thocht you were a wee bit blunt," said Sandie.

"He was greatly mistaken then," replied John. "You remember: he came on Thursday and preached for us Friday, Sunday and Monday, and when I placed the ordinary Sabbath fee in his hand, he merely glanced at it for a minute, and then asked if it was for all these services. I replied that it was the ordinary Sabbath fee, and that we expected the other services to be thrown in. He said no more, but turned away muttering something about eight dollars for railway expenses, and the throwing in being all on the other side. Sandy and I had a good laugh after he left."

"Aye, we did laugh," said Sandie, "an' verra sma' won'er for he was gey tight you bodie. He had no that bad an appearance tho'. As sune as he stepp'd intae the pulpit, says a' to mysel, 'Noo my man a' will sune size ye up, an' here is what a' thocht: a sony like bodie, inclined to be a bit fettle an' awkward; voice, verra fair, the sermon on the whole had a gude ring aboot it, an' he exerted himsel fairly. A' thocht probably he might expect a call frae us, so when a' was shaken hans at pairting, a' says, 'We will no likely ever hae an opportunity of hearing you again, an' a' wish to thank ye, sir, for thae graund sermons ye gied us.'"

"You did quite right, Sandie," said a third speaker. "Our local member of Parliament did not care for him at all. He has three tests by which he tries all the probationers, and he is a clever fellow. You remember that Mr. W—— that so many of our people liked? Well, I presume we would have given him a call, but he broke through on the last test. After he left us, Mr. P—— wrote to him and asked him to describe a sun-dial, and he never answered and so we concluded that his learning was scarcely broad enough for our congregation."

"The gude folk of L—— try a' their candidates by the three p's," said Sandie "an' you maun guess what the three p's are."

"Piety, praying and preaching," was the prompt reply.

"Deed no, piety is no ane o' them. Nae doot piety is ta'en for granted, but the three p's are the pulpit, the platform and the parlor; verra gude tests to apply to a' ministers."

"I heard that they were about to call a Mr. H—— there," said another member of the party, "when they found out that his wife was somewhat delicate, and they dropped his name at once. Of course, I don't blame them for that, for if a minister's wife can't take the lead in all the ladies societies in the church she is very little good."

"Aye," replied Sandie, "an' a' ken the people had far mair than that to say aboot the pair wumman. Am telt, hoo ane o' the braw ladies fund oot, that she went visiting at some hooses i' the afternoon, wi' warm

woolen mits on her hans, in place o' thae skinny tight things fouk ca' kid gloves, and which tak, at the verra inside, a half hoor tae pit on. A' say, t'wad be serving sic like fouk right weel, to be without a minister for a while. Losh me! Its no verra cannie tae hae onything tae dae wi' sic cratur."

"Well," said John, "the only way I see to remedy a number of the evils in our present system of settling ministers, is to have a term service of five or six years. I would hae a set time for all changes to take place, and have a stationing committee in each Synod, composed of an equal number of ministers and elders. And, if any congregation did not desire a change, the people would have an opportunity to invite the pastor to remain with them for another term."

"A' think a' wud like that plan," replied Sandie, "for a' maun confess, it is something like getting married the way we ca' a minister noo, an when ye think o' taking a man, 'for better, or for worse,' an no ony decent way o' getting a separation it rather staggers one."

At this point in the conversation our friends had to change cars, and we were very sorry not to hear the last point more fully discussed.

It is to be hoped that this homely way of stating some of the defects in our present system may lead to more earnest thought and prayerful consideration on the part of all concerned.

THE NEW PROFESSORS.

MR. EDITOR,—The Board of Knox College has nominated two men that hail from non-Canadian Colleges to fill the vacant professorships. Is this an attempt to induce young men studying for the ministry not to study in Canadian Theological Colleges; but to seek seminaries of other lands, as being more likely to lead them into professorships? Whether this be the aim of the Board or not, the action of the Board, especially if it be adopted by the Assembly, will certainly have the effect of sending many a bright student to foreign seminaries in order to develop the special kind of "feathers" that "far off" birds have the monopoly of growing.

I had myself a little weakness for seeking my theological training in deservedly popular old Princeton, when I graduated in arts. But I changed my mind and pursued my course in a Canadian Seminary. Then I crossed the water and tasted the fruits of Edinburgh theological training for some months, and later on took another post-graduate course in Princeton. Both in Edinburgh and Princeton I found good men, both in the chairs and in the students' seats. But wherever I was, I met Canadian students and graduates, and did not find them inferior to their classmates. Indeed, when the chair of Hebrew Exegesis was vacant in McCormick Seminary, Chicago, the largest Presbyterian seminary in America, I was pressed by Dr. Green of Princeton to apply for the chair, having promise of his cordial support. Speaking of the writer of this note, in connection with a chair of Old Testament Literature and Exegesis, Dr. Green, in a letter of recommendation that lies before me as I write, says: "From my personal acquaintance with him and my knowledge of the work which he has done, and the ability and thoroughness, which he has shown, I have no hesitation in saying that he gives high promise of eminent success as a professor in that department."

Now I do not write this to "bring water to my own mill." I have not got any "mill," except the "tread mill" of a pastor's work; and tread mills do not require water. I simply write to correct an impression that "Dative Case" men are so much more plentiful abroad than they are at home; and have introduced a reference to my own acquaintance with the "Dative Case," merely to prove that I was more or less competent to pass an opinion as to the mer-

its of foreign "Dative Case" men, when I met them in their own colleges.

This is the conclusion to which I have come, as a result of a somewhat extensive acquaintance with professors in several seminaries: The man who is to train students for the ministry must be conversant both with the subjects of the department which he is to teach, and—more important still—with the active duties of pulpit and pastoral work for which he is to train them. I believe that in nine cases out of ten, the theological college which calls to a chair a man who has not had a fairly good experience in the ministry is making a most serious mistake. I could illustrate my statement by reference to professors in Scotland and in the United States, were it not unnecessarily invidious to do so. Most men will easily think of illustrations. You have to be careful that your inexperienced "Dative Case" man, does not show more knowledge of the nominative case than he does of how to inspire, and teach, and train men who are to go forth to the preaching and teaching of the Gospel of our Lord Jesus Christ.

I am not a graduate of Knox College, and, therefore, perhaps, am the more at liberty to say that, in my judgment, the College and Church will make a mistake, if they go outside of Old Knox's own graduates to fill the vacant chair.

The *mater* which is not *alma* to its own graduates, may soon find abundant occasion to call itself no longer *Naomi* but *Mara*. It may even succeed in so far forgetting its own contribution to its misery as to exclaim, when it sees its most promising students moving to foreign seminaries, as the places where professors are produced, "The Almighty hath dealt very bitterly with me."

The Canadian nephews of Knox College do not want to see either their kind old aunt or their well-tryed, orthodox, scholarly, godly cousins wronged; and we think a considerable risk is being run when inexperienced, youthful strangers are given precedence to Knox men in invitations to chairs in the home of their *alma mater*

TALMID.

REV. W. H. HOGG'S NOMINATION.

MR. EDITOR,—"Ontario," in his letters of 15th April, referring to Rev. W. H. Hogg, says, "The gentleman in question offered himself as a candidate for the chair of Old Testament Literature and Exegesis." It should be clearly understood that Mr. Hogg never offered himself as a candidate for any chair in Knox College. The nomination was entirely unthought of and unsolicited by him and no one would be more surprised to hear of it than he himself. His name was first of all suggested by the Rev. Prof. Orr who lectured in Manitoba College last year. It was taken up by ministers who include former fellow students of Mr. Hogg, who have always followed his distinguished career with interest, and also not a few graduates of Knox College.

Mr. Hogg was asked by friends, not enemies, of our Church and of Knox College to offer himself as a candidate for the Old Testament chair. In letters which are probably extant he pointedly refused to do so. Of all that has transpired since, he has most likely remained in ignorance until official notification of his nomination to be chairman of apologetics reached him. Surely, then, Christian courtesy should decree that there will be plenty of time to make a noise and use such language about his nomination as has appeared in another sheet after he has signified his intention of accepting the nomination. That he will do this is extremely doubtful.

VERITY.

April 24th, 1896.

The Detroit and Cleveland Steam Navigation Company's steamers are now running daily (except Sunday) between Detroit and Cleveland. When travelling East or West, North or South, try to arrange to take advantage of these luxurious steamers between Michigan and Ohio. If you are contemplating a summer outing, write A. A. Schantz, G.P.A., Detroit, Mich., for illustrated pamphlet, which gives full information of a trip to Mackinac via the Coast Line.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

MAY 17th, 1896. } PARABLE OF THE POUNDS. { Lu. xix., 11-27.

GOLDEN TEXT.—Luke xvi. 10.

MEMORY VERSES.—13-15.

CATECHISM.—Q. 59.

HOME READINGS.—M. Mat. xx. 1-16. T. Mat. xxv. 14-30. W. Luke xix. 11-27. Th. Mat. xix. 16-30. F. Isa. lv. 1-13. S. 2 Cor. xi. 1-33. Sab. Phil. iii. 1-21.

Jesus gave several lessons upon the subject of "work and wages in the kingdom of God." His parabolic utterances upon this question are contained in the first three "home readings" given above. All three are necessarily taken into view, if we wish to avoid misrepresenting the Lord in this matter. Three things will be taken into consideration in determining the "ethical value of men's work," viz. the quantity of the work done, the ability of the workers, and their motive in working. Our lesson this week illustrates the principle that when ability is equal, unequal results necessarily and justly receive unequal rewards. Perhaps the general division of the parable under the headings *The King* and *His subjects* will serve to bring the matter clearly before us.

I. The King.—There can be no doubt that here Jesus gives "a veiled parabolic history of the present and future fortunes of Himself." In no other person conceivable could we find the strange blending we find in the nobleman of our parable. He is at the same time a nobleman and a private person—a king and a trader, and a trader on a scale so meagre that he can afford to give to each of his servants no greater capital than a pound. Jesus Christ is the only person in whose life were such incongruities between His intrinsic dignity and His outward lot. Here then is the King—of noble birth indeed, but having His greatness veiled for a time, poor and despised and humble, going away to receive a kingdom, to return again clothed with majesty and power. Meanwhile to His faithful servants He has entrusted His wealth, small and insignificant as the world measures worth, but mighty to the pulling down of strongholds and the accomplishment of God's eternal purposes.

His Subjects.—There are two great classes, those in rebellion and those who acknowledge the right of their king to reign. For the former who remain in persistent rebellion, there is nothing in the future save wrath and destruction from the presence of Him whom now they despise. For the latter there remains reward when their Lord shall come again, but reward to be given in proportion to the degree of faithfulness they have shown in the use of that with which the Master has entrusted them. What then is the stock in trade of these loyal servants? To each was given a pound, all were treated alike. This represents the common heritage of the saints, "the faith once delivered to them," the Word of God, the gospel of Jesus Christ. With this we are to go forth "trading" for the Master. Twice, or three times, do we find in the Acts and Epistles, references to the Word of God as an article of commerce, it "multiplies," with it the apostles do not deal as "huckstering traders." But by and by the king returns and then comes the day of reckoning. The first great division is along the line indicated above. Then among the loyal servants there are found three classes, those who have thrown themselves heart and soul into the work (their pound has gained ten pounds), those who have been only half in earnest (their pound has gained five pounds), and those who have been so selfish, that they have rested content with possessing the Word themselves, and have done nothing to bring it to others. There are a number of delightful touches here which space forbids even a reference to. Note, to the second class the Lord does not say "Well done," that the reason why the third did nothing is because he did not think he could satisfy his Lord, and that there is no hint of the last class being utterly rejected, but only excluded from reward.

Let us remember that greatness of action depends on two other kinds of greatness; on our appreciation of the greatness of the occasion when it can be done. It has been well said, by an eminent French writer, that the true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.