

July next, on which day the pulpit will be declared vacant. The Rev. J. O. Tibb, of Streetville, was appointed moderator in the interim. The following appeared and were examined with a view to license, and the examinations being sustained were duly licensed to preach the Gospel, viz., Messrs. A. L. Budge, B.A., John Burnett, B.A., J. A. McKenzie, J. McNicoll, B.A., R. A. Mitchell, B.A., James Skene, T. D. McCullough, J. W. Borland, M.A., A. Mahaffy, B.A., and E. A. Henry, B.A. The attention of the Presbytery being directed to the reports given of proceedings by one of the evening papers it was agreed to appoint a committee who shall bring in a report to next meeting of Presbytery recommending what action it is deemed wisest to take in reference to reporting the meetings of Presbytery. It was reported that a congregation had been organized at Kew Beach and that a roll of membership to the number of eighteen had been formed, with nineteen adherents. The following overture to the General Assembly was adopted, and Messrs. R. P. MacKay and J. A. Turnbull appointed to support it on the floor of Assembly. "Whereas too little time has been allowed to enable Presbyteries to consider and give a satisfactory expression of opinion as to professorial appointments in Knox College; Whereas only eight Presbyteries had made nominations previous to the time of the meeting of the Board, at which action was taken, and only sixteen Presbyteries have made nominations up to the present time; Whereas gentlemen have been nominated by this and other Presbyteries whose names cannot be considered intelligently by the General Assembly, inasmuch as little is known as to their views regarding such appointments; Whereas the resignation of Rev. Prof. Gregg is to be considered by the General Assembly, and should it be accepted, a re-arrangement of the Departments taught in the College may be considered desirable,—which fact would have an important bearing on the selection of a Professor or Professors as might be deemed advisable. Therefore the General Assembly is humbly overtured to remit the matter of an appointment to the Board, with instruction to reconsider all the circumstances of the case, to again ask Presbyteries for nominations, to make inquiries as to such men as Presbyteries may nominate, or others whose names may be presented, and to make a recommendation to the General Assembly at its next meeting."—R. C. TIMM, Clerk.

Correspondence.

Knox College Alumni.

Editor PRESBYTERIAN REVIEW:

SIR,—The Alumni Association of Knox College has for its object "the advancement of the interests of the College." Perhaps there has never been a time in the history of the College when her welfare has been more concerned than the present. The lamented death of Prof. Thompson and the tendered resignation of the venerable professor of Church History, Dr. Gregg, leave the staff depleted; and though the professors who remain as men of ability and command the fullest confidence of the Church in Canada, and have a high position among the leaders of Presbyterianism throughout the world, yet we feel that the future welfare of Knox, both as to the character of her work and as to the support she may expect from the Church, depends to a large extent upon the appointment or appointments made to the vacant chairs. Owing to an error in the minutes of the Assembly, the notifying of Presbyteries of the Board's desire to nominate a professor was delayed until a very recent date, consequently there has been lack of time to forward the Board properly considered nominations, so much so, that only about one-fifth of the presbyteries reported to the Board within the specified time, and of those reporting one nominated to the chair of History, for which no nomination had been asked, and another suggested a rearrangement of the subjects and the appointment of two permanent lecturers. Subsequent to the meeting of the Board it has appeared from the public press that more than one Presbytery recommend a re-

arrangement of subjects. Such rearrangement, of course, cannot be made until the Assembly has taken action upon Professor Gregg's resignation. The executive of this association has therefore taken steps to ascertain the mind of the Alumni upon the question, as to whether in view of all the circumstances the welfare of the College will not be best conserved by a year's delay in appointments. So far, a considerable number have been heard from, and the prevailing opinion seems to favor delay. The information obtained from a fuller reply will be placed in the hands of the Chairman of the College Board as soon as received.

In taking this action the executive has been actuated by the single desire to secure the best interests of the College, and not to either oppose or further the appointment of any particular nominee.

W. A. J. MARTIN,

Toronto, May 31, 1895. Sec. Exec. Com.

Students and Mission Work.

Editor PRESBYTERIAN REVIEW:

SIR,—The question of making it compulsory for each graduating student of theology, or for each minister coming into our Church from other religious bodies to spend a year in the mission field before being eligible for a call, has lately arisen, and we believe likely to be acted upon, or at least considered at next meeting of the General Assembly. We believe this agitation has not sprung up in the Church without some adequate cause or combination of causes. We have faith in those who make the laws of our Church, and believe them to be doing what they consider is best for the welfare of that Church as a whole. There are many difficulties connected with the proper distribution of men that have, no doubt, helped to bring about the recommendation submitted to the Churches last General Assembly, and in view of the fact that it was considered a worthy and a right thing to do under the circumstances, we feel like commending the committee, if not for their good judgment, at least, for their desire to do the best possible for the advancement of the cause of the Gospel of Christ.

We have, further, no less faith in the sincerity and devoted lives of those who have committed themselves to the care of the Church, as students of theology; and hold that only those who are not only willing, but anxious to advance the cause of our Lord, are, in any sense, worthy to be called servants of the Church, or rather of the Head of the Church of Christ. Only such are likely to be in any sense, useful in advancing the cause of our Lord, and, therefore, in so far as it is possible to know, only such should be employed by the Church. And, speaking generally, we believe that such are the men whom our Church employs to day, and who offer themselves as students and candidates for the ministry of the Presbyterian branch of the Christian Church.

But if this be true, then we are told that those men are worthy the confidence of the Church to which they have devoted themselves, and have a right to expect, to some extent, that confidence before it is possible to perform the most efficient work in the service in which they are engaged. If they are worth the confidence of the Church they should get it; if not they have no right to be engaged by her to serve in the sacred work of winning souls to the Master of all, and building up men in that most high and noble calling.

One of the aims of the Christian Church is to develop men, and if so, in speaking of men generally, it is surely of first importance that they who are to be the representatives of that church should, themselves be strong, well developed men. Now, true men are not slaves in any sense of the word, unless it be voluntary slaves in the service of the one great Master of all. They are men who do right because they recognize it as right, not because compelled to do so by any form of legislation, be it civil or ecclesiastical. We hold, then, that any attempt to legislate, on the part of the Church, at least in the direction proposed, as we understand it, would not be elevating in its effect upon the men it is intended to control by it, but, on the other hand, at the outset bespeaks a lack of confidence in the men employed, by the Church who employs them,

and thus tends to lower the standard of free and independent manhood by causing men to feel that they do not possess the confidence of the Church in whose interests they labor.

Then, as to the advantage, or otherwise, to the Church herself, what is likely to be the result? This is the question of most importance. Is such legislation as that proposed, likely to prove a real benefit to the Church? We think not. In the first place, men with a few exceptions, who are likely to submit to the proposed new regulations would do so, to some extent at least, only because they feel bound to do so and to that extent their work would tend to be wanting in that zeal and freedom, that independent, individual work, which, while not necessarily out of harmony with any of the higher and essential principles of church government, must attach to the successful worker in the Church of Christ. It is, no doubt, true, as we have allowed above in supposing a few exceptions, that some men might rise completely above any such considerations, and would submit to the ruling of the Church's Assembly without feeling themselves affected by it. But such would not be the rule. We must remember that men are all human, and also that the best way by which to be able to continue to put dependence in a man, is to let him know that he is trusted. But this being true, would the result of the proposed regulation of the Church be an advantage to her in the matter of more efficient work? We can see room for but one answer, No, it could not be.

There is, further, a view of the matter of extreme importance to the Church, and one which we cannot afford to overlook, viz., the question of retaining our men for work in the Canadian Church, at home and abroad.

There is a class of men, and not usually that class who do the least efficient work, who are not willing to work under any feeling of compulsion at any time, and who are likely, in event of any such being imposed upon them, to break the ties that bind them to the Canadian Church and find congenial work and plenty of it, in other fields. While recognizing, so far as it goes, our obligation to the home Church, at the same time we are bound to feel that in the Kingdom of God there are no national lines, and no race distinctions, and that it may, under certain circumstances be even possible to serve the Church more efficiently upon the whole, by deserting the home field entirely and embracing the work where more real freedom is offered and yet when the Sun of Righteousness shines no less brightly to warm men's hearts and give them strength to perform His work. The result, this being the case, would be fewer men in the home field, and hence, not a gain, but a real loss to the home Church in the end. This would, therefore, be only to defeat the object for which we must suppose said legislation to be made.

There is lastly the question, what would likely be the result of such legislation as to the glory of God? All effective preaching has been done by individuals and not by the Church as a body. We believe that men are called to a particular sphere in the vineyard of Christ, by the Spirit of God, and that that spirit speaks through a body of Christian people. Hence, we hold that as soon as men are fully equipped for the preaching of the Word, as agreed upon by the Church herself, they are fitted to do better work in that particular place, to which they are called than in any other, in which case, for the Church as an organization to undertake, for a year, to stand between a minister and the people to whom he is called to preach, for the sake of reserving his services for what she may consider some more needy field, would not, in the end, advance, but hinder the work of that laborer in the advancement of Christ's kingdom.

If our Presbyterian Church is to remain Protestant, and an advocate of perfect freedom to those who are in Christ, let her stop and think what the movement means to herself as well as to those whom it more directly concerns, before passing any legislation that is likely to hinder the development of free and independent manhood in her servants, or to lessen the amount, and efficiency of the work done by them in her service.

Yours, etc.,

A. R. CAMR

Manitoba College, Winnipeg,
May 24th, 1895.