

But all that this shows is, that the knowledge of the rivals for honors might be tested by a much shorter list of questions; but surely it does not prove that the man of the strong constitution and swift hand won the day. Neither does it follow that the questions would be fewer in number even were there no scholarships.

After completing his attack on scholarships in general, the writer proceeds to lay down a new system for awarding them, if they are to be awarded at all. It is proposed that a number of short essays be handed in to the professors for examination, and that the prizes be awarded on the merits of these. While we agree in part with the suggestion, yet the inference which is based upon it, or rather the insinuation following it, seems groundless, viz.: that "the present system does not test the power of sound theological thinking." We would like to ask, is there no thinking in connection with the present method? Do our professors do all the thinking in the lectures, and is it not necessary to exercise reason or thought in preparing the answers for the examination paper? We maintain that it is necessary to exercise these powers, and that no student ever was able to commit the work to memory, and no one was ever able to win a prize without fully understanding what he was transferring to the paper.

The closing suggestion of the article appears to have taxed the writer's ingenuity more than any other part. How shall we spend the money at present devoted to scholarships? He eagerly asks the question, and then proceeds to show how easily this may be accomplished. While we would congratulate him upon his knowledge of finances, still we would advise him to base no schemes upon the investment of the money, especially as scholarships have not yet been abolished; and moreover, no person for a moment doubts that good use could be made with even much more money if it were only within the control of the Senate.

It may be true that the money distributed in scholarships does not always go to the needy student, but it is also true that it sometimes and in many cases does. And if in any case a student is relieved from his difficulties, and allowed to pursue his course, we maintain that the money is well spent. Better far that many should receive who need not, than that one who really needs should want.

This article is already too long, so we will close, in the meantime hoping, if occasion require us to return to this subject, it will be to contend against one writing in his own *personnel*, and not against a corporation, which has neither *conscience*, *soul* nor *body*.

Yours truly,

J. M. GARDINER.

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MANITOBA COLLEGE, Winnipeg, November 19th, 1884.

MY DEAR SIR,—As an alumnus of Knox College, though very closely identified with the life of another college of the church, in sending my subscription to your journal, I wish to say two or three words, which you may publish if you like. I like to look upon Knox College as having been really the greatest pioneer agency of our Presbyterian Church. Its history began in an era of missionary fervor. One of its first class of students laid the foundation of our now very extensive work in the Canadian North-West—I mean the late Dr. Black. One of its earlier graduates, Dr. MacVicar, began the work of Montreal College—so that Montreal College and Manitoba College