

depart from use and wont in the election of Elder-Moderators. If Presbyteries are found appointing unworthy and unqualified men it will be time enough to deal with them, but as long as those appointed are such men as Judge Creaser, David Ormiston, Esq., etc., the Synods should rather congratulate the Presbyteries concerned on having such elders within their bounds.

The objections that have been urged to the appointment of Elder-Moderators are not very hard to answer—some of them hardly worth answering, but the many objections to the present general illogical and unscriptural discrimination against elders are not so easily disposed of. Some of them may be stated in a future letter.

"Honor to whom honor is due." The elders that rule well are to be counted worthy of double honor, although they do not labor in word and doctrine, also, and a Presbytery should be at liberty to honor elders who have proved themselves specially worthy. According to the use and wont of our Church the honors have all been monopolized by those who labor in word and doctrine, but who by no means always rule well.

THE NEW PROFESSORS.

MR. EDITOR,—No desire to assume the role of a critic, but simply a determination to speak out in the interests of soberness and truth, compels me to send you a few paragraphs concerning the two important nominations which have been made by the Board of Knox College.

If for one would have remained silent until June, seeing that the Board will then be asked to justify its action by a formal statement of the reasons which guided it to its decision: but the article written by "Knoxonian," contained in your impression of to-day, renders silence unpardonable and impossible. When moreover it is recalled that "Knoxonian" is himself a member of the Board, and that his communication therefore may be regarded as an echo of the arguments which were used and prevailed within that secret council-chamber, his frank declaration deserves to be treated with a seriousness not called for by the majority of those bright and timely sketches which are drawn by this writer's pen.

"Knoxonian" says:—"It goes unsaid that any member of the College Board would rather have nominated a home man; but the . . . Dative case man had to win." The imputation here is unmistakable; the Board was compelled to act as it did because of the lack of available Canadian specialists. And that this imputation is deliberate is revealed in the fact that an explanation is furnished why Canadian specialists cannot reasonably be looked for; because (it is affirmed) "to pursue a special line of study, up to the point at which a student becomes fit to teach his speciality in a college, he needs money; and comparatively few Canadian students have money." The hope is expressed, in conclusion, that *some day* Canada will be able to fill her vacant chairs by appointing native professors.

These imputations and assertions I directly challenge, and I know whereof I speak when I say that they will be challenged very vigorously on the floor of the General Assembly. The reflection which they cast upon Canadian scholarship is entirely unwarranted: and Knox College, which has not hesitated to claim that it has supplied professors for a majority of the chairs which exist in sister-institutions in Canada, is surely unfortunate in being made responsible for so sweeping and unexpected an utterance. If the Board had not been influenced by considerations, concerning which the Church generally is unwilling that it be kept in ignorance, it might have made a nomination (as regards at least one of the chairs) which would have secured a Dative case man and a Canadian too.

Will "Knoxonian" kindly answer the five questions which follow:—

1. Were there no Canadians, among those who were nominated by Presbyteries,

whose opportunities and credentials as specialists in Theology were at least equal to those of either of the gentlemen selected?

2. American colleges still busily securing some of the brightest of our young men have had no cause to regret their choice. Is there much inducement for young Canadians to incur the cost of securing special knowledge when, if they obtain a professorial appointment, it means so often exile from home?

3. How came it about that a School of the Prophets, long noted for its conservative tendencies, has declared itself, prepared to hand over the department in which the struggle of unsettling opinion is the keenest, to a man who has just left the seminary? Many would have preferred, in the circumstances, that Principal Oaven had elected to retain control of Old Testament studies, and had allowed the New Testament portion of his work to pass into the hands of a younger and less mature scholar.

4. Why was a specialist in semitics chosen for the chair of Apologetics and Church History. The gentleman in question offered himself as a candidate for the chair of Old Testament Literature and Exegesis. Is there not here a complete ignoring—a complete contradiction—of the argument which "Knoxonian" has framed in favor of the Dative case man?

5. Are not the new professors to be the instructors of those who before long will be the active pastors of our Church, and yet is it not also true that neither of them has gained any acquaintance with the pastorate in the way of actual experience. "Knoxonian" is not quite certain that present specialization in theology is wise. Indeed, he ventures to think that it may prove to be only "a craze." But he will admit at once that the theoretical pastorate and the experimental pastorate are two wholly different things. Were the chief aim of the new professors to train others to become specialists, they would gain additional qualification as instructors through the claims which had previously been made upon them in the pulpit; but seeing that they will be called upon to train men for the work of the active ministry, their not having been in the ministry themselves indicates a lack of qualification which is well-nigh indispensable.

These questions are not prompted by any spirit of hostility towards the Board of Knox College. On the contrary, it is as an observant well-wisher of the college that I have felt impelled to write as I have done. It is with the purpose of enlightening the Board as to the existence of a widely prevailing sentiment in the Church, and in the hope of securing prompt and definite answers to those queries, either at once, or when the General Assembly shall meet in June that I put these questions now. ONTARIO.

April 15, 1896.

QUESTIONS FOR KNOX COLLEGE BOARD.

MR. EDITOR,—The nominations recently made by the Board of Knox College have started so many questions in my mind that I cannot answer, that I have concluded to send them to you, in the hope that you, or some of your correspondents, may be able to enlighten me. I only pass on to you the questions numbers have been asking themselves and their fellows these several weeks past. Who are these two foreigners who have been nominated? By whom are they certified? What have they done, in addition to winning honors, etc., etc., in College examinations? Have they given any practical proof of being able to teach what they have learned? What would be thought of the Session of a congregation nominating a minister for a call in the same way, i.e., on mere hearsay and testimonials? Is the Church not entitled to all the information in the possession of the Board? Or, will the Assembly be expected to vote for the Boards' nomination, as a matter of course? Would a motion for all the correspondence in the case to be printed and submitted to the

Assembly be in order? If either nominee fails to secure a majority in the Assembly, what will be done? "Have the Dative Case Professors turned out better preachers than high-class all-round men who have a fair knowledge of their speciality, and fair teaching ability, combined with the breadth and strength of character that moulds the character of students?" is a fair question and right to the point, and the Church is under obligation to "Knoxonian" for asking it. Where is the "Dative Case Professor" who would have done for the teaching and training of our ministry what Caven and McVicar and Grant and others, called like them from a successful pastorate to the College, have done? Has the attendance of students at Knox fallen off, of late, for want of "Dative Case Professors"? Will the Church contribute more largely for the untried foreigner than for tried and proved men of our own? Is not the chief trouble of Knox want of funds? Does the Board expect the Alumni of the College, all of whom it has ignored in its nominations, to go to work enthusiastically to raise the extra revenue for the salaries of the new Professors? What is to be thought of a Church, that has been training men for its ministry for fifty years, that cannot find among them all a man fit to be a Professor? Who are the men that the University of Toronto is appointing from year to year to its staff? Are they its own best men, or "Dative Case Men" from abroad, for whom the institutions of their native lands have no use? Are young men without experience in the ministry, without acquaintance with our people or our Church, more likely, even though they have been brilliant students, to do good work for the College, than the best of our own men? Will it not take them as long to become acclimatized, intellectually, ecclesiastically, and spiritually, as it would take the best of our available Canadians to master the special work of one chair?

How long will it take Canada to get away from the Colonial spirit, and to learn that her own sons are the peers of the men of any land; that as good scholars are made in Toronto University and McGill, as in Princeton, or Glasgow, or Edinburgh, or even Oxford; and that many of the high places in other lands are worthily filled by Canadians? Could the Board have done anything more likely to alienate the sympathy and support of self-respecting Canadian Presbyterians? Why should we continue to tax ourselves for the training of our ministers? If even Professors can be had ready-made so much superior to those of our own growing, how much more ministers? Does the College Board really expect their nominees to be appointed by the Assembly? But there is no end to these questions, and they press for satisfactory answers.

A CANADIAN FIRST.

Besides much other important business dealt with in connection with closing of Knox College, mention of which was overlooked at the time, was that the Board took into careful consideration the present financial position of the College, and a committee was appointed to deal with this subject and report at the next meeting of the Board. A society was also formed for the purpose of increasing the Endowment and Sustentation Fund of the college in connection with the new professorial nominations. Mr. J. K. Macdonald was made president. Vice-presidents were appointed for each Synod as follows: Maritime Provinces, Rev. H. H. Macpherson, Halifax; Montreal and Ottawa, Mr. George Hay, Ottawa; Toronto and Kingston, Mr. Robert Kilgour, Toronto; Hamilton and London, Dr. J. D. Macdonald, Hamilton; Manitoba, Rev. Peter Wright, Portage la Prairie; British Columbia, Rev. D. Scouler, New Westminster; President of the Alumni Association, Rev. S. Eastman, Oshawa. Rev. Wm. Burns is Secretary, and there was appointed a large and representative committee, some thirty-five in number. In this connection it may also be mentioned that this year's graduating class to show its interest in their Alma Mater have formed themselves into an association and undertaken to provide for the payment of the interest on \$2,000 of the debt for a period of five years. It is hoped that other classes as they graduate will follow the example of the class of '96 and in a few years the entire interest will be provided for leaving the ordinary revenue to be applied to other objects. As an evidence of missionary zeal it is worthy of notice that the Missionary Society of Knox College appointed thirty-two of their number to mission fields for the summer, and the other colleges of the Church will not in this matter be behind Knox.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

May 3rd, 1896.

FAITH.

1 Lu. xvii. 5-19.

GOLDEN TEXT.—Luke xvii. 5.

MEMORY VERSE.—17-19.

CATECHISM.—Q. 37.

HOME READINGS.—Mt. Luke xvii. 110. Th. John xi. 1-19. W. John xi. 20-46. Th. John xi. 47-57. F. Luke xvii. 11-19. S. Luke xvii. 20-37. Sab. Heb. xi. 1-40.

The order of events about the period of our Lord's ministry at which we have arrived in our studies is indicated in the home readings. The lesson on the importance of faith in the successful prosecution of Christian work, was probably given immediately after the incident of our last lesson; then came the departure into Judea occasioned by the death of Lazarus; then, after Lazarus had been raised from the dead, Jesus and His disciples driven from Judea by the plotting of the authorities retired to Ephraim where they remained until the passover time was drawing near. On their return from Ephraim to Jerusalem, by way of Perea, occurred the incident of the healing of the lepers which goes to complete our lesson on faith. Perhaps the two matters which constitute our lesson may be unified for study under the heads: "The Necessity of Faith Emphasized," and "The Nature of Faith Exhibited."

I. The Necessity of Faith Emphasized.—More and more strongly as He saw the end approaching, did our Lord insist upon the vast responsibility which must devolve upon His disciples in connection with the work they were called to do. Henceforth they are to become "men of mark," and therefore men whose example will tell mightily either for good or ill. Hence they must "take heed to themselves," both as to the lives they lead and the spirit they manifest towards others. What wonder that the apostles, impressed as never before with a sense of the responsibility resting upon them, should pray to the Lord, "Add faith unto us." Recognizing that absolute reliance upon God could alone fit them for their life's duties, and feeling that the faith they had was insufficient, they rightly asked for more. It delighted the Lord's heart to discern that they had progressed thus far in their training for their life's work. When a man has got far enough to recognize that what he wants is more absolute trust in God, he has arrived at the proper starting point for a life of successful service. Hence the Master's response to their prayer is to the effect that they are right in making such a request as the victory is to be won through faith. If only our faith as Christian workers were like a grain of mustard seed; not small like the mustard seed—if the Lord had meant that He would have said like a grain of sand—but like the grain of mustard seed having in it life, then there is nothing too hard for us to do. We must beware of falling into such a nonsensical idea as that, if only our faith were great enough we could move the Rocky Mountains into the Pacific Ocean. That is not the kind of work Christians are called to do. But there is the promise that in winning the world for Christ there is nothing that can withstand the man of living faith in God. "This is the victory that overcometh the world, even your faith." Nor is there any great credit due to us, our faith is only the channel through which the power of God flows out to the healing of the nations. When we have done all that lies in our power, all that any is entitled to say is, "I have not done anything beyond what was due." We need to-day both the increase of *faith* and an increase in *humility* which gives unto the Lord all the glory.

II. The Nature of Faith Exhibited.—The incident of the ten lepers who were cleansed, of whom nine forgot to give the praise unto the Lord, illustrates the nature of the faith which is so essential to Christian work. The lepers knew their need of cleansing and well understood that when in answer to their cry the Lord said go show yourselves to the priests, there was the pledge of healing. Their faith was exhibited by a prompt obedience. Not a moment's delay to ascertain whether there was any change of feeling occurred, hence they were healed. But only one had the faith which is capable of bearing healing to others. Nine thought only of themselves, one thought of the glory and praise due to their benefactor and manifested that fact. Has not the Lord reason to ask, when He views the small proportion of Christians who think first of the glory due unto Him and manifest their thought in humble, loving, faithful service. "Were there not ten cleansed, but where are the nine?"