

The chief objection urged is "The Board seems to supersede *Presbyteries altogether*. After Presbyteries have certified that certain individuals are fit candidates for the ministry, they have nothing further to do. No veto either one way or the other upon the students' progress—nothing but to hear him *deliver* a written exercise, between the sessions of the Hall; without the certificate of such exercise having been duly given in, being requisite to his appearing as a student in Toronto next year."

1. In answer to this, we frankly state our opinion, that the 10th Regulation against which the latter part of the objection lies, is (1) *out of place* in the Regulations for the Board. It may be a wise regulation; but as it now stands, it has no reference whatever to the Board, regarding as it does, merely the dealings of a Presbytery with a student. (2) *It would require to be made more full*. If intended to guide the Board, it ought to be amended by adding to the following effect, "and shall obtain a certificate of such appearance before the Presbytery, as also the recommendation of that Presbytery that he shall continue his studies for the ministry; and this Certificate and Recommendation shall be presented to the Board."

2. The Board of Examination will, if properly conducted, in all probability have the effect of dispensing with the Examination by Presbyteries, *on the subjects on which the Board has examined*. If such be the result, it will be from Presbyteries being convinced that the work has been done sufficiently, and that to examine a second time, would be a waste of time, and a trial of patience to which they and the students do not feel called upon to submit. For it should be observed, *there is no prohibition against a Presbytery examining any student before them at any time, on any subject, or at any length*. Presbyteries are left perfectly free to do as they see fit.

3. The Board only takes cognizance of the proficiency of students of Knox College in certain branches of study.

One correspondent asks "What is meant by Presbyteries certifying that 'certain men are fit candidates for the work of the ministry? How fit? Physically? Intellectually? Morally? Or spiritually? And, what material for judging has any local Presbytery which the Education Board has not? etc.'" Now here our friend has fallen into a mistake. The Board has nothing to do with a man's "*Fitness*." Of that the Presbytery alone judges. The Board takes no cognizance of a man's piety, moral character, physical qualities, or mental calibre. Its duty is simply to ascertain "if he has read certain books, learned certain subjects, attended certain classes, and when satisfied, to certify accordingly." *Everything else remains with the Presbytery*.

3. The Synod has established a College (and may, by and bye, have two), and surely the Synod has a right, and infringes the right of no other body, if it says who shall attend that institution, and appoints a Board to examine the attainments of entrants, and of students from year to year.

4. Our correspondent says again "Whether or not the Licensing of Students remains in the hands of the Presbytery, I cannot say. From all that is stated in these rules, it would seem not." How he could frame these sentences after reading the Regulations intelligently, we cannot comprehend. Licensing is now in the hands of the Presbyteries, and it would require nothing short of a revolutionary measure to take it from Presbyteries. Even if examination for License were done by another body, the right to license, and to say who shall be licensed, must remain with the Presbyteries. The Synod has not been legislating about *License* at all, but about a course of study. Our correspondent ought also, if he read the Regulations in full, to have observed that there is *no Examination by the Board, after the last session at the Hall*. The Examination immediately before license, which Presbyteries are required to hold (see Book of Forms, p. 18) and which virtually passes judgment on a student's