

Our Contributors.

ANOTHER PROFESSOR NEEDED IN KNOX COLLEGE.

BY KNOXIAN.

As a country increases in years, labour divides and sub-divides. The general man, who can do a little of everything, gives way to the specialist, who does one thing and is supposed to do that one thing well. The first settler cleared his land, tilled his soil, built his own house, made his own boots, manufactured his own agricultural implements, and did almost everything for himself. He was a farmer and a dozen mechanics rolled into one. It was a good thing for Canada that the first settler could turn his hand to so many kinds of work. If the Half-Breeds in the North-West had as much industry and versatility as the first settlers of Ontario had, the Volunteers might not be needed out there. But the day when the first settler did everything for himself soon passed over, and the work which he did is now divided among a score of mechanics. Fifty years ago we had general stores. Dry goods, groceries, hardware, crockery, boots and shoes, liquor and everything else were sold in the same place. Now business is divided in all our cities and towns and each business man works on his own line. The sub-divisions in medicine are simply marvellous. There is a specialist for every organ of the human body, down to the very corns that grow on a man's toes. It is a wonder that anybody is sick, or perhaps we should say, that anybody is well. Law is sub-divided. One member of the bar is a specialist in equity, another in criminal law, a third draws pleas, a fourth is an "office man," and a fifth a "street lawyer." Perhaps the largest department is that in which the legal gentlemen do little but wait. Our educational work has been greatly sub-divided within the last few years. In the old days one Dominie did everything. Now we have classical masters, mathematical masters, science masters, modern language masters and masters of various other kinds.

This long lane leads to Knox College. Perhaps Knox is the only institution in this part of the world in which labour never sub-divides. Thirty or forty years ago there were three professors; there are three professors now. Forty years ago the work was divided into three leading departments; this division still exists. While work in almost every department of human activity in the country has been divided and sub-divided a dozen times, the Church keeps Knox, so far as the division of labour is concerned, in very much the same position as it was forty years ago. This simple fact, in and of itself, shows that we are lagging behind on the matter of theological education. To say that the work in Knox College need not be sub-divided, while sub-divisions are being made in every other kind of work in the country and in other theological seminaries all over the world, is to say something so transparently absurd that no intelligent man will believe it. That the professors do their work well, that the College is full of excellent young men, that last session was one of the most prosperous the College ever saw, is all true. All that this proves is that a College may flourish in spite of inadequate equipment. Considering the small amount of money spent on Knox each session, and the small number of professors on the teaching staff, the work done in the institution is almost miraculous. We have not the figures before us, but we venture to say that the Princeton Seminary has three times as many teachers as we have in Knox. The cost of a session in Knox is usually about \$10,000; the cost of a session in Princeton is about \$60,000! The average graduate of Knox, notwithstanding this immense difference in cost and equipment, is quite as effective a worker as the average graduate of Princeton, Union, or, for that matter, any seminary on the continent. We would go farther than this continent, but we don't want to rile those excellent people who believe in the immense superiority of everything across the Atlantic. Now, if Knox does so well with the present equipment, how much better might the work be if the labour were still further sub-divided. The thing needed first and most is the appointment of a professor in Homiletics and Pastoral Theology. Neither Dr. Proudfoot nor any other man should be expected to do the work of this most important department in three months and do the work of a pastor at the same time. That the Doctor has rendered most efficient service in this department, in the

face of many difficulties, is what every student that ever attended his classes is ready to testify. But, as we said a moment ago, all that this proves is that success may sometimes be secured in spite of the most unfavourable environment. What the Church needs is a professor of Homiletics and Pastoral Theology who can give his whole time and strength to the work of teaching our young men how to preach. No other Church, equal in numbers and influence to ours, expects a man to do the work of a pastor and the work of one of the most important departments of a College at the same time. The idea of crowding the Homiletical instruction of a session into three months is so utterly absurd that one can scarcely discuss it with patience. The very text-books our students use cry out against us. Shedd's excellent work is, as everybody knows, his lectures to the students of Union. Dabney's book is his lectures of twenty years condensed. Phelps' splendid work, perhaps the best in existence on preaching, is the cream of his lectures to the students of Andover. Hoppin's twin volumes on Homiletics and Pastoral Theology are the results of his long and successful labours in Yale. What man on the face of this earth could produce lectures like these, working at Homiletics for three months of the year and doing pastoral work at the same time? The thing is absurd. If we are to hold our own in the matter of preaching we must have a professor to teach our young men how to preach.

In some respects the Homiletical department of a College is the most important of all the departments. At all events, it teaches the student to do that without which all the other teaching goes for nothing.

Let the field of truth be compared to a ten-acre field of wheat. The Professor of Systematic Divinity takes the student over the whole field. The Professor of Exegetics shows him how to examine different parts of the field critically. The Professor of Apologetics shows him how to drive the enemy off the field. What Knox needs now is a good man to show the students how to turn a part of the grain into a good rich loaf, and how to serve that loaf to the people on Sabbath. Manifestly, the young man cannot give his hearers the whole ten-acre field every Sabbath.

The student is a soldier. A soldier that cannot shoot straight is of no use in actual service. Principal Caven and Dr. McLaren can give the young soldier any amount of ammunition of the very best quality. Dr. Gregg can show him very well how to beat the enemy off the walls of Zion. What is needed is a fourth professor to show the young soldier how to load, take aim, and fire. A rifleman who cannot fire is of no use. A preacher who cannot preach is made in vain.

This contributor has no quarrel with any of the other Colleges. He says nothing about them, because he is not familiar with their equipment and might possibly give offence if he wrote as freely about them as he feels at liberty to do about Knox. If they need a professor to teach their students how to fire, he hopes the Church will soon supply each of them with one. The targets are many and some of them are not easily pierced or even hit. What the Church needs is skilled marksmen who can load rapidly with good ammunition and fire with precision. Won't some rich man endow a chair in each of the Colleges to show the young men how to fire? That would be a much more suitable thing than to complain because the young men don't always fire with precision and great effect. How can they use their arms successfully if the Church does not train them to do so?

THE FORMATION AND INSTRUCTION OF HIGHER CLASSES IN SABBATH SCHOOLS.

BY REV. PRINCIPAL VICAR, D.D., LL.D.

(Concluded.)

Let the attention of the pupil be directed to this thesis, and let the book be read from first to last, keeping this in view, and it will be found luminous and convincing. It opens with the announcement of the same proposition—the Divinity of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." Then follows the repeated public testimony of John the Baptist to the same effect, and the manifestation of Divine attractiveness and power by the Incarnate Word in drawing after him the Disciples of John, and the testimony of Nathanael: "Thou art the Son of God; Thou art the

King of Israel," and the assurance of Jesus in reply that Nathanael should see "greater things than these" which had evoked from him this enthusiastic confession. And from this point onward to the very end of the Gospel it teems with the record of these "greater things"—miracles the most amazing, utterances the most original and profound, and declarations of the Divinity of our Lord the most direct and unmistakable, coming from His own lips, and all arranged by the writer so as to have the force of an irresistible demonstration.

The teacher, having put the pupil in possession of the general thesis, should allow him, by his own efforts, to work out the Synoptical Reading of the whole book and thus to exhibit its rich and varied contents as bearing upon the one great theme. He should hold himself ready to give such information as may be asked, and to correct, combine, and harmonize the results reached by different members of his class, and at the same time, by sharp and searching questions to discover what has really been done by all. The very life and educational power of a class depend upon the versatility and skill with which the sifting and comparison of the views and work of its members is openly conducted. It is here that the personal force and well-classified resources of the teacher must become known and felt.

I only add under this division of my subject that all the books of the Bible admit of being studied in this fashion, and offer a field of investigation not likely to be fully overtaken by the most diligent during their life-time. Hence, we must be content to show our young people in the few years they may wait upon our instructions the right method, and give them specimens of the work to be done without pretending to complete it. And it may be well for this purpose and for the sake of securing variety and interest, to take up at first some of the shorter books, such as the Epistles to Philemon, to the Philippians and to Titus and Timothy.

The third course embraced in my schedule, I entitle:

The Inductive Study of Doctrine. "Induction is the process of drawing a general law from a sufficient number of particular cases." As to the nature of this process, so much talked of in science, I may say that it is conducted by observation and analysis. Dr. Whewell says: "we begin induction by the decomposition of facts." Having observed, decomposed and classified our facts, we draw from them our general proposition or law, or, speaking theologically, we formulate our doctrine.

The canons or laws of induction are simple, and can readily be mastered by the members of a Bible class. They are:

1. The partial judgments, out of which a general judgment is formed, must all be homogeneous—they must be of the same nature.

2. A sufficient number of partial judgments must be formed in order to warrant a general judgment. That is to say, our induction must be as complete as possible. In order to feel certain of the truth or correctness of a general proposition, we must take into account the fulness of the induction by which it is reached. Have all the facts been collected and properly classified? What is their character? Are they clear, precise, pertinent, bearing exactly on the point under consideration and the judgment about to be formed? Are they undeniably essential? If so, a small number of them may be sufficient to warrant a general proposition. And even if they should exhibit considerable variety and yet all look in the one direction, their force is decisive. Very much depends, also, upon accuracy of observation. A mistake occurring through incompetency, ignorance, or carelessness, just as surely violates both the process and conclusion, as wilful suppression or distortion of facts. Thus, you see, the great delicacy of the process, the very many things to be taken into account, and the great care to be exercised in arriving at general doctrinal conclusions.

The truth is, that few inductions can be regarded as complete. Such are the ramifications of subjects, the endless, mysterious interlacings of facts, and such the ignorance by which even the best investigators are characterized, that the results reached should in a sense be held as tentative and imperfect; and yet the inductive method is undoubtedly the true one, and should be followed in Biblical study as well as in other scientific pursuits.

But can we carry it out in the Bible classes? Why