

if something special was intended for superior students, let half of the sum be divided evenly amongst the men who took upwards of ninety per cent., the remaining half amongst those who had taken a first rank stand.

We merely outline our position at present. We hope to have the opinion of many students *pro* and *con* before spring. We hope, also, that the graduates will take a deep interest in this matter, and give us their views on the subject. We should like to see other Theological Colleges, especially those of our own Church, giving their views also, in order that we may have the voice of all Presbyterian students in the decisions at which we seek to arrive. We regard the question as one of vast importance in many ways to Theological Colleges. We hope, therefore, that the utmost earnestness will characterize the discussion.

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### THE PHENOMENAL GOD.

*(Opening lecture delivered Oct. 1886, by Rev. Prof. Campbell.)*

In the common speech of daily life a phenomenon is something out of the ordinary course of nature. A man of transcendent genius is a phenomenon; an ordinary mortal is not. A monstrous plant or animal is thought worthy of the title, but it is not accorded to more regular forms of life. When the newspapers characterize years and seasons and weather as phenomenal we know that they mean something strange, startling and, generally speaking, unpleasant. Such, however, is neither the scientific nor the original meaning of the word. A phenomenon is simply that which appears, which is manifest to one or more of the five senses. Every man, therefore, is scientifically a phenomenon, and so is every object that furnishes him with sensations and sense perceptions. The sun we behold in the heavens above us, the songs of the birds we hear, the flowers whose odour, themselves unseen, is wafted to our sense of smell, the viands we taste, the solid earth we feel beneath our feet, are all phenomena, things manifest in one or in many ways to our senses.

Do phenomena include all existing things? Philosophers, with the exception of those who are pure materialists, and theologians, say, no. Alike they believe in the existence of a spiritual world which cannot be seen, heard, felt or appreciated by any other sense. To it belongs the invisible soul of man; to it, perhaps, the intangible essence called life. The Christian believes that the things which are seen are not made of things which do appear, in other words that the phenomenal had its existence in the unphenomenal; so that if a man with his five senses had been present at creation he could not have perceived that out of which the earth and the heavens with all that therein is was fashioned. He also believes that beyond all phenomena and above the souls of men there exists, and has existed from eternity, a great all-pervading