

## THE NEW PRINCIPAL AT EDINBURGH.

Referring to the recent unanimous and enthusiastic election of Rev. Alexander Whyte, D.D., pastor of Free St. George's Church, Edinburgh, and known the world over as the greatest preacher in Scotland, to the position of Principal of the United Free Church College or Theological Seminary at Edinburgh in succession to the late Principal Marcus Dods, The Presbyterian Standard says:—"This institution is the most distinguished of the three theological schools of the United Free Church and has generally had the strongest staff, but of late by reason of the presence of Dr. Staker in the faculty at Aberdeen, and of Dr. James Orr, Dr. Jas. Denny, Dr. T. M. Lindsay and Dr. George Adam Smith in the faculty at Glasgow, these two institutions have somewhat eclipsed the more famous and larger one at Edinburgh. Moreover, the Edinburgh school, like one of our famous seminaries in the northern part of our own country, has fallen out of practical contact with the actual requirements of the present-day ministry to a certain extent, and evinces less power than formerly to make effective preachers, though still maintaining a high grade of scholarship."

"The election of Dr. Whyte as Principal of the Edinburgh Seminary is a master stroke and will do more than any other thing to deliver it from undue scholasticism and too great a preponderance of radical criticism. He has never had any sympathy with the well nigh overwhelming wave of radical criticism which has swept Scotland. He is first, last and all the time a practical preacher. And now we come to the statement of the most notable fact about him and the fact which causes him to stand in a class almost by himself among the eminent preachers of the day, and that is the fact that he preaches constantly, pointedly and pungently the doctrine of sin. When Rev. Hugh Black was his assistant and was preaching with much literary charm the softer religion of the more liberal school, the difference between the two men was noted by the half flippant church-goer and hit off in the somewhat crude remark that Dr. Whyte painted everything black, and Mr. Black painted everything white. This is, of course, a gross exaggeration. Dr. Whyte is a man of most helpful, tender and sympathetic spirit, and he is an optimist in the sense that he knows and preaches a gospel of real salvation for a world of real sinners."

"In a thoughtful article in the last number of the Union Seminary Magazine, Rev. J. K. Hall enumerates several of the causes of the decline in the sense of sin which is so characteristic of the present time—such as worldliness, the lessening of the realization of the holiness, majesty and presence of God, the attacks upon the inspiration of the Scriptures, false theories of the Atonement, the over-emphasis of the love and goodness of God, to the exclusion of his holiness and justice, the denial of eternal punishment, the fatalistic philosophy of the time, the general decline in the average piety of God's people, and the failure of the ministers of the present day to preach as they ought upon sin, the holiness and justice of God, judgment to come and the doom of the sinner. He says there are no exceptions, but the great mass of present-day ministers are failing at this point. Whether the method by which he seeks to establish this assertion in regard to a number of the most evangelical of present-day ministers be altogether legitimate or not, no thoughtful observer of the times will be disposed to question the fact which he states. But Dr. Whyte is one of the "noble exceptions" alluded to, and the cause of vital religion cannot be too heartily congratulated on his appointment to this position of pre-eminent influence over the rising ministry of Scotland."

## DR. LYLE ON AUGMENTATION.

The following notes on Dr. Lyle's admirable address in presenting the claims of the augmentation scheme reached us too late for publication at the proper time: Rev. Dr. Lyle, of Hamilton, Moderator of the Presbyterian Church of Canada, and Convener of the Assembly's Committee for Augmented pastorates, addressed the congregation of St. Andrew's at the morning service. He spoke, first, of the difficulties the church has to contend with. The line of operations extends no less than 5,000 miles, and in many parts is very sparsely populated. At present there is a cry for 100 new ministers to man this wide field. It has become a heavy burden for the church to keep up the supply for so many weak and feeble congregations—the ministers having to travel immense distances, and preach three or four times every Sabbath. Then the Protestant church is so divided 2, 3, 4, 5, 6 and in some extreme cases even 7 different denominations at work in one small town or village, and this among a people socially and politically at variance. In the West, too, there are forms of Christianity that the Reformed churches cannot in conscience approve, and which are working with uncommon zeal and energy. The difficulties are immense, but the Presbyterian Church does not expect easy things all the time. We are prepared to endure hardness as good soldiers. There are encouragements as well as trials and dangers, and it is our part always to speak the unvarnished truth and face the adverse facts as they arise. The Doctor then spoke of the resources of Canada, its 150 millions of acres of wheat-growing lands, and its rich mines of copper, silver and gold. The richest mines, however, will not make a country great—it is the mental and moral fibre of its inhabitants. When we think of our ancestors and their heroic deeds—when we consider that our population is composed of so many noble races of the old Arian stock, Anglo-Saxons, Celts, Germans and Americans, and that all these are blended and adopted in our own Presbyterian Church, we cannot take a back seat, we must step to the front in this great work of evangelizing the masses of our fellow-countrymen. The Anglican church has done nobly—the Methodist has been eminent for its devotion, the Baptists and Congregationalists have always stood for freedom, and the rights of conscience, and what of our own? Has it not done good service in England and Ireland, as well as in its stronghold in Scotland, the land of Knox, and the defenders of the Bible and civil and religious liberty. We cannot, therefore, take a back seat when the cry is "forward." Nay, our place is in the fore-front, striving at present to add 52 new self-sustaining congregations every year. We are supporting 180 men in augmented charges. We are giving them \$26,000 a year, and their congregations in return for this generous aid of the whole Church are giving back in collection between 70 and 80,000 dollars in support of the mission and schemes of the church, both foreign and domestic.

The Doctor then closed his address with a touching and impressive appeal for help and support of the Augmentation Fund.

## ATTRACTIVE PREACHING.

There is a manifest difference between attractive and sensational preaching. Attractive preaching appeals to our affections and confidence—sensational to our admiration and wonder. The one improves the heart by the sweetness of its spirit—the other startles by its novelty and abruptness. The attractive fixes our minds upon the theme discussed—the sensational inspires our regard for the speaker. In the one case the truth appears in its most winning form—in the other it is covered up and lost in the meretricious ornament of a gaudy fancy. We yield a cheerful and willing faith and obedience to the one—while the other excites a momentary impulse that passes away with the allusion.

When a minister adopts the sensational rather than the attractive, he tacitly confesses his incapacity for the higher service of his calling, and descends to the ignoble plane of seeking the praise of men rather than the honor of God. The true minister of Christ only wants Moses and the prophets and the teachings of Christ and the Apostles as the sum and substance of his preaching—while your sensational ministers would join in the request of the rich man to Abraham, to "send Lazarus," or some other spirit from heaven or perdition to startle, without convincing.

It is as true today as it was in the days of Christ that if people will not hear Moses and the prophets, "they would not be persuaded though one should rise from the dead." If Divine truth cannot convince, what can men or even angels do?

The St. Mary's Journal says: "One of the most, in fact the most unpretentious exchange, barring the 'World Wide,' that reaches our sanctum table is the DOMINION PRESBYTERIAN and yet none other comes so surely laden with a spread of good things. It is pithy, meaty, a veritable feast for the quiet moment. The old subscriber picks it up each week, confident of finding something to suit his taste and he is never disappointed. He closes his paper a better and a stronger man morally, spiritually, intellectually, from the quiet, continuous, earnest work of a conscientious unassuming editor." Our St. Mary's contemporary has our thanks for this kind reference to the DOMINION PRESBYTERIAN.

Dr. Chapman, the well known Presbyterian evangelist, announces that hereafter he will defer more to the stated and regular appointments for public worship which prevail in the communities where he may be conducting his services.

Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve, which afterward shapes life, and mixes itself with action, is the fruit of those sacred, solitary moments. There is a divine depth in silence. We meet God alone.—F. W. Robertson.

Hope both expects and desires; therefore it gives courage and pleasure.

There is no friend like a noble ambition.