

Up to the seventeenth century and often since, for want of time and for other reasons, this department has often been treated as an integral part of Dogmatics, in an exposition of the Decalogue, and in an attempt to make it cover all the complex relations of our modern life. This method of handling it must always be somewhat inadequate, from the negative form of most of the Commandments, and from the absence of the distinctively Christian point of view. It is certainly true that Ethics must have its root in dogma, since love to God begets love to man; yet the complexity and importance of Christian morality require the separate treatment, which is now very generally adopted. It is the opinion of some wise students of the times now present, that during the last thirty years, we have laid rather too much stress on simply believing in Christ, and not enough on the nature of the life, which ought to seal and crown that faith. Certainly there are some in every church, full of pious raptures and strong assurance of their own salvation, whose spirit is not like the spirit of Christ, and whose lives, on some sides, are in open opposition to His will. Ethical preaching must correct these abuses.

CHRISTIAN SOCIOLOGY.

The new department which diverges most widely from the traditional curriculum of Scotland is Sociology, the science of human society, the doctrine of its constitution, phenomena and development. All are agreed that this should form part of a liberal Arts education, but that it should be included in theological training, is not at first so apparent. But the questions with which it deals have been forced upon the attention of many a Christian minister by the fierce conflicts which are waged all round him. He has been compelled to grapple with these subjects, in order to give private advice to individual members of his congregation, and to bear an intelligent public testimony, as the accredited expounder of Christian righteousness. He ought to be the leader of his people in everything which makes for human welfare. It is to fit him for this that he is specially educated, and if his training have no reference to the contemporaneous intellectual and spiritual phenomena of popular life, it is surely an anachronism. Many social questions are extremely complicated. If an ordinary minister attempt to inform himself on them by special reading, he is more likely to read plausible books which will lead him astray, than those which would be safe guides. It is manifestly a great advantage, before entering on the responsibilities of his pastorate, to have gone over the general principles of social economics under the guidance of a specialist, who has been all round the difficulties of the subject, and who has made an exhaustive study of its relation to the doctrines of our faith, and its practical bearing on modern church life and work.