

tude—of a profounder loyalty to truth and to the God of truth. It is the simplest form of justice that punishment can only be inflicted for acts wilfully committed. It would be wanton tyranny to punish a man for what he cannot find out. Though a man may have to suffer for a want of knowledge, it lacks the essential ingredient of punishment—conscious guilt. The sweet sense of innocence takes the sting out of its bitterness. Can we ascribe to God Almighty the monstrous injustice of confounding, in one indiscriminate sentence of condemnation, the self-condemned sinner, and victim of helpless ignorance or bewildered and conscientious seeker after truth? We all shrink from applying such a principle to the heathen world; but precisely the same principle of justice makes it impossible to believe in the penal condemnation of multitudes in Christian lands who have struggled for the light and failed to find it. It is sad to think that there should be such; that those truths which are dearer to us than life should be unknown to them, or that difficulties and discordant opinions—some of which must be fatal—should arise as to the meaning of that book which is to us a treasure of the hope and consolation. Dare we apply to such men as the Brothers Newman, or Carlyle—or think of the good God applying to them—the same anathema that has been pronounced over the profligate and the vile? When we think of the spiritual integrity of such men, can we conceive it possible that, for intellectual errors and perplexities, these high and truth-loving souls should be condemned and abandoned of God? I think that to suppose that would be a greater denial of God—ascribing a self-contradiction to Him more monstrous—than to deny Him altogether.” The rev. and learned Principal concluded his discourse by showing that there was nothing in the view he had adopted to paralyse Christian efforts in regard to missions to the heathen.

T. Theology Class in Glasgow University was opened by Dr. Caird's successor, Professor Dickson, by a lengthened address upon the proper function of a professor of theology, and in discussing the question, “Is there any such thing now-a-days as theology, and particularly as dogmatic theology?” “Men of science—that is, of physical science, for which they exclusively arrogate the scientific character—decided it as a meaningless metaphysical jargon. Men of literature sneered at it as inconsistent with their ideas of culture. Writers in newspapers, who would have them believe in their omniscience, or at any rate in their infallibility, were in a position to assure them that its day was past, because it was out of keeping with the spirit of the times or the public opinion of which they were the self-constituted priests and interpreters. Nothing could well be more misleading, in fact, than the use of the singularly vague and indefinite expression, ‘The Spirit of the Times.’ There was a sense in which it was often employed especially in the newspapers, as referring, not to opinion formed and expressed by the public, but to opinion formed for and addressed to the public, and many persons were simple enough to take the one for the other. On this point Dr. Dickson

said that when the questions dealt with belonged to the sphere of politics, it might fairly be argued that the newspapers, in reality, utter opinions coinciding with those of their readers; for they either give felicitous expression to views which the reader already held, and was pleased to find so clearly put; or, in the event of his opinion not being previously formed, they present their arguments with such adroitness and apparent cogency as to secure his acceptance of the views which they supported. But when they passed beyond their proper field of news and politics and dealt with other matters, such as literature, art, or religion, it was by no means equally clear that they were entitled to be taken as either interpreters or guides of public opinion, or, as expressing anything more than the individual sentiments of some anonymous writer.

Principal Tulloch at St. Andrew's spoke on the “falsehood of extremes,” not only in opinions, but in the spirit in which opinions are cherished and combated.

“Glad tidings from the city of Edinburgh! a religious awakening is going on such as Scotland has not seen since the days of Whitfield. The largest halls are so crowded that ticket holders cannot even get near the door—the utmost earnestness prevails, and sober-minded ministers of all denominations are having their hearts gladdened and their souls refreshed by the general anxiety which prevails on religious matters and the members who are being added to the Church.” Such is the latest news from “Auld Reekie.” The movement alluded to is traceable, under God, to the presence of two American gentlemen, Messrs. Moody and Sankey, the one being singularly endowed with the gift of speech, and the other with that of song. Night after night the crowds seeking admission grew larger, and the interest and solemnity of the audiences increased. Many conversions have taken place—chiefly among the middle and higher classes.

On a Sunday morning Mr. Moody preached to young men in the Free Assembly Hall at nine o'clock. The place was filled to overflowing, admission being by ticket, and the vast audience was deeply moved by the sermon. At the close of the service a gentleman stood up and appealed to Mr. Moody for another effort among the young men. Mr. Moody said that if those present would work to get up another meeting for unconverted young men, he would address them; and he asked those who were willing to work to stand up. The whole audience stood *en masse*, and the second meeting was held on Friday. The Sunday evening was a remarkable time of blessing. The Free Assembly Hall, the Established Assembly Hall, and the Free High Church, were all filled to overflowing, and Free St. John's almost filled. All denominational differences were forgotten. Professor Charteris spoke in a Free Church, Professor Blaikie spoke in the Established Church, and brethren from all parts of the country came together in the unity of a common need and a common Saviour. Only those who understand the denominational position in Scotland can appreciate the significance of this fact.