

Herodotus says that "the Amathusians took the head of Onesilus, and, carrying it back in triumph, fixed it over their gates. Some time afterward, when the inside of the head decayed, a swarm of bees, settling in it, filled it with honey."

We conceive that, to a sincere and unsophisticated mind, it must be evident that the Bible is in entire unison with all established facts of Science, and that the more any department of Natural Science is compared with the Scriptures, the more will the Bible be cleared of all erroneous glosses, and stand forth as the inspired testimonies of Jehovah.

#### PRESBYTERIAN COLLEGE, MONTREAL.

LARGE GATHERING—CONFERRING DEGREES—IMPRESSIVE ADDRESS BY THE MODERATOR OF ASSEMBLY—VALEDICTORY BY MR. RONDEAU—BANQUET OF THE ALMA MATER SOCIETY—ADDRESSES BY THE PROFESSORS AND OTHERS.

Strangers walking along St. Catherine Street, on Wednesday evening, could easily imagine that something out of the ordinary routine was going on, as a large number of those comfortable cabs, with heavy robes and well dressed occupants, was to be seen turning the corner at McTavish Street, and driving in the direction of the David Morrice Hall. This hall—one of the Montreal buildings visitors wish to see—was the gift of Mr. Morrice, whose name it bears, and will speak to posterity of the liberal, generous-hearted and patriotic spirit which animated at least one of the members of the Presbyterian Church. The hall is a magnificent one, and well adapted for college purposes, public meetings, lectures and such like. On this occasion the hall was well lighted, and looked its best. The array of able men, some of them eminent in their special departments, who graced the platform, would be a credit to any college, and a guarantee that the education of the youth of the country is safe in their hands. Among others on and around the platform were Sir William Dawson, Principal MacVicar, Rev. J. V. Smith, D.D., Moderator of the General Assembly, the professors of the college, Rev. R. H. Warden, the efficient agent of the Church, and Mr. David Morrice, the benefactor of the college.

The appearance of the students in their gowns was much admired, and the arrangements of the meeting were everything that could be desired. The capacious hall was filled by an interested and intelligent audience.

The proceedings were commenced with devotional exercises by the Rev. F. M. Dewey. The presentation of prizes by the learned Principal followed, and as each student with firm and steady step presented himself, he was greeted with loud applause.

The valedictory by Mr. Rondeau, the gold medallist, was an able paper, and if there had been any doubts as to his claims for the gold medal previously, they were completely set at rest before the orator had finished. Additional interest was imparted to this address, from the fact that Mr. Rondeau is French, but speaks English fluently.

Conferring degrees was an interesting part of the proceedings, and whilst the presence of the accomplished Moderator of Assembly indicated some honour in that direction, speculation was rife as to the other names which would be adorned with the much-coveted letters.

The Rev. Professor Campbell presented Rev. Dr. Beattie, of Brantford, for the degree of D.D., and in doing so paid a well merited compliment to Dr. Beattie, who, he said, had earned his degree by a series of severe examinations. The Rev. A. B. Mackay presented the Rev. J. K. Smith as being worthy of this honour. The Rev. R. H. Warden presented the name of the Rev. John McTavish, of Inverness, Scotland, for the degree of D.D. The speaker made a graceful reference to the claims of Mr. McTavish, pointing out the various fields in which he had laboured, and the important services he had rendered to the Church in Canada, and the good work he is now carrying on in his present charge.

The Rev. Dr. Smith, Moderator of the General Assembly, was then introduced, who, after expressing his appreciation of the honour just conferred on him, and of how it would help him in his work, proceeded to deliver an eloquent and impressive address to the members of the graduating class, which, if remembered and acted upon in the course of their ministry,

will be of great service to them as preachers of the Gospel.

The Alma Mater Society gave a banquet in the Morrice Hall, on Thursday evening, which was attended by a large company of ladies and gentlemen. The tables were beautifully arranged, the menu and attendance left nothing to be desired, and the speeches which followed supplied the customary feast of reason and flow of soul.

The president, Rev. D. Currie, B.D., discharged the various duties of the chair in a most acceptable manner.

"That Grand Trunk" which arrives sometimes late, and sometimes leaves too early, prevented your correspondent from waiting to the close, and he would hereby apologize to the chairman for leaving before the toast of the "Press" came up, to which he was expected to respond, hereby saving the meeting an apology for a "speech."

The Presbyterian College in Montreal is doing a noble work, and deserves well of the entire Church. and should the time ever come when the truth, as taught there, shall be openly confronted by error and invited to stand aside, there is the clearest evidence that the teachers in that institution will "quit themselves like men," and put the enemy to flight.

As scientific, polemical and historical writers, several of them are well known beyond the bounds of our Dominion; whilst all of them are proved to be workmen who need not be ashamed. K.

Toronto, April, 1887.

#### DISCUSSIONS IN THEOLOGY.\*

The object of these discussions is stated to be: "To answer the question which every earnest student of Theology and ecclesiastical subjects may well be supposed to ask at the close of the year, viz.: what has been done in the different fields of sacred learning during the past twelve months, and what are the latest results of such studies?"

Part one has to do with Exegetical Theology, and is divided into two sections, the Old Testament and the New Testament. Professor Curtis is the writer of the section on the present state of Old Testament studies. He discusses Semitic studies, Old Testament Introduction, Hermeneutics and Old Testament Theology. Year by year a greater interest is taken in Semitic studies. The Pentateuch still seems to be the battlefield in Old Testament Introduction. Wellhausen's theory of the Pentateuch is presented clearly; the views of Professor Kuenen are also set forth, chiefly from the fact that a new edition of his Introduction has recently been published. The Mosaic authorship has been ably defended by Professor W. H. Green, D.D., of Princeton, who published "Moses and the Prophets" in 1883, and the "Hebrew Feasts" in 1885. Professor Bissell's work on "The Pentateuch, its Origin and Structure," published in 1885, is also reviewed. The chapter on Hermeneutics brings to light a fact which all students of the Bible should hail with delight. Fanciful interpretations of God's Word, putting into a given text a meaning which is not inherent in it, and explaining away its true meaning, because it may seem to the preacher to be unworthy of God, are all works of supererogation, for which God does not thank us. Speaking of sermons of this kind, Professor Curtis remarks: "They are tied to the text as oyster shells might be to an orange tree." Speaking of the method of interpretation which is now being adopted by all schools of critics, viz., the grammatico-historical, he says: "We agree that we have to do with a text that at the present stage of criticism is as perfect as we can secure. On the basis of this text we seek to know the teaching of a given Scripture taken in its connection, and at the time in which it was written. In regard to grammar Scripture is subject to the same rules as the writings of any author. We have no right to vary a hair's breadth from the grammatical meaning of the passage, because from our point of view we think it ought to mean something else. We are to go to Scripture to learn what it teaches, and not to put our interpretations into it." Farrar's "History of Interpretation," published in 1886, shows the importance of this grammatico-historical method of interpretation.

The chapter on Old Testament Theology is valu-

\*CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of the Chicago Theological Seminary. Vol. iv., 1887.

able. Since the publication of Oehler's Old Testament Theology and Van Oosterzee's New Testament Theology, a new interest has been taken in the Bible as a progressive revelation of truth. No theological student or minister can afford to ignore this department of study.

"The present state of New Testament studies" is edited by Professor Hugh McD. Scott, B.D. To those who know Professor Scott, his name is a sufficient guarantee that the work assigned to him has been well done. He is a native of Nova Scotia, a graduate of Dalhousie College, Halifax, in Arts, and of Edinburgh University in Divinity. After a successful pastorate of a few years in Nova Scotia, he spent several years in Germany. While still in Leipzig, he was called to the Congregational Theological Seminary in Chicago. Meeting him in Chicago about a year ago, at the funeral of Professor Hyde, he told me that the Theological Faculty, knowing of his previous work in this department, had assigned to him the portion of work which would have been performed by Professor Hyde, had he lived. Professor Scott has done his work well, both in this department and part two of the book, where he treats of the most recent studies in Church History, with some of its results. Part three is written by Dr. Boardman, and it deals with Systematic Theology. "New Theology," "Progressive Theology," "Regressive Theology," are all discussed, and the latest books and magazine articles analyzed and criticised. Theism, the Evidences of Christianity, Evolution, Eschatology and Ethics all pass under review, and the current thought of to-day is indicated in reference to all these subjects.

Part four is devoted to Homiletics and Pastoral Theology. This part of the book is the most popular. The works reviewed are nearly all English and American publications. The book should find its way into the library of every theological student, and all the younger ministers of our Church would benefit greatly by a careful perusal of it. Professors Curtis and Scott read German as easily as English. They are thus able to present the latest German thought on the subjects under discussion.

F. W. ARCHIBALD.

St. Thomas, Ont., April 5, 1887.

#### "PRESBYTER'S" REJOINDER.

MR. EDITOR,—Dr. McNish, in his reply to "Presbyter," claims that the Westminster Assembly is altogether on his side.

Let us see. Here is a morsel of history which he can easily verify for himself by laying his hand on a particular book or books in his library whose titles are familiar.

It was moved in the Assembly, that "beside those presbyters who rule and labour in word and doctrine, there be other presbyters who especially apply themselves to rule." "y."

What was the fate of that proposition? It was rejected, and so also was 1 Tim. v. 17, as a proof-text for it.

We are told that it led to a "ten-days' discussion," and to "many a brave dispute,"; and Bailie says that he "marvelled at the great learning, quickness and eloquence of the speaking."

The next card that he plays for a trump card in the argument is an extract from the Second Book of Discipline, where it says that "the word *elder* is sometimes applied to the pastor; only, however, when 'taken largely.'"

That is to say—it is not applied in a sense that is strictly official, but only in a general, just as the word "deacon" is occasionally taken for the pastor, not to serve for a specific designation of office.

There is, of course, a sense in which the minister is a deacon and an elder as well. Potentially he is both. But it is absurd to say that he is only a deacon simply for the reason that he sometimes gets the name.

This is not finesse, or a mere play on words.

A clause in the Second Book of Discipline, open before me, has just caught my eye: "In this our division we call them *elders* whom the apostles call *presidents or governors*." Did the clause escape the eagle glance of my correspondent in the act of copying the extract? It lies close in its vicinity.

Elders are not allowed to take a part in the ordination of a minister by the laying on of hands, for a constitutional reason—the inferiority of their office.