

# THE VARSITY

*A Weekly Journal of Literature, University Thought and Events.*

Vol. VIII.

University of Toronto, Mar 24, 1888.

No. 18.

## THE LONG STRUGGLE.

Dear enemy, the fight is long,  
I cannot win nor leave the field,  
You shall not win—you will not yield—  
And I am weak, and you are strong,  
And who is right, and who is wrong,  
I cannot tell; I look to see  
The day that brings to you—or me—  
The dreaded—longed-for—victory.

I feel your arrows pierce my hands,  
They fling back *nay* to your demands;  
I feel your arrows touch my brain,  
Then lightly fall to earth again;  
I feel your arrows in my knees,  
They shall not bow to your decrees,  
Until the day of days shall be,  
The day that brings to you—not me—  
The great, the dreaded victory.

Ah! could your arrows pierce my breast,  
My secret strength would stand confessed;  
And did your arrows wound my heart,  
No hand but yours could heal the smart;  
And did your arrows rend my frame,  
My blood would still repeat your name;  
And did your arrows blind mine eyes,  
I could not hide my bitter cries;  
For when your face I cannot see,  
Then that will end my life for me,  
And whose will be the victory?

Dear enemy, the fight is hard!  
And I am spent and battle-scarred.  
I wound you? Yes, with trembling aim,  
And still my blood repeats your name.  
I cannot yield—your heart is steeled—  
Would I could gain or leave the field!  
God knoweth what will be the end  
For tender foe, for stubborn friend.  
God grant I may not live to see  
The day that bringeth victory  
To you, not me—to you—not me!

## THE UNIVERSITY AND THE PROFESSIONS.

### VI. THEOLOGY.

In complying with the request of the editors of THE VARSITY, to furnish a brief paper upon the relation of the study of Theology to the University, one naturally recalls the fact that from the very dawn of university life, the study of Theology has been one of the most potent factors

in its development. The monastic life of the middle ages was largely an academic life. As far as the Christian spirit had freedom to assert itself, it stimulated education. The monastery and cathedral schools were the germ from which, quickened by contact with Greek literature, through the influence of the Saracenic schools, the Universities were developed. In the University of Paris, and others modelled after the same pattern, theology formed an integral portion of the Faculty of Arts. But in 1260 A.D. a distinct Faculty of Theology was created. Yet, alike in both positions, theology held its place as "the Queen of Sciences." If Cardinal Newman's definition of a University as a "place of teaching universal knowledge" be correct, admission cannot be denied to theology; and if, in the ever-widening and most attractive domain of science, continually suggesting new problems, and starting questions which it fails to answer, the words of Goethe are being perpetually verified: "The beginning and the end are not attainable for the student of nature," then we may rightly claim for theology not merely a place, but the chief place, the sovereignty, in the great cycle of human knowledge. To vindicate this statement one would need to traverse the wide field of theological studies, examine the vastness of their range, the complexity of the problems dealt with, and the transcendent importance of the issues involved in them. No one who has read, for example, the masterly vindication of "Theology, as an Academic Discipline," in the *Contemporary Review*, February, 1887, by Dr. Fairbairn, the accomplished president of the new Congregationalist College in Oxford, can fail to be impressed by the extent and claims of a science "whose field is co-extensive with the problems and history of religion."

However, it is enough for my present purpose that the place, if not the supremacy, of theology be conceded. Theology is co-ordinate with, not opposed to any of its sister sciences. The scientist's contempt for theology and the theologian's suspicion of science are alike as ungenerous as they are unfounded. Reason and faith are natural allies. As Bishop Lightfoot forcibly expresses it:—"The abnegation of reason is not the evidence of faith, but the confession of despair." The University needs theology not merely for the completeness of a full-orbed system of knowledge, but for the true interpretation both of man and of the universe which he is seeking to master. Theology needs the University as the fittest place for its free development, for the acquirement of essential preparatory discipline, and for those humanizing and practical influences which can alone preserve it from cloistered weakness and unreasoning dogmatism.

It is true that in a University constituted, as that of Toronto necessarily is, in the midst of a community marked by ecclesiastical differences, the relation of theology to the other faculties cannot be as organic and intimate, as would be desirable. But the discarded faculty of theology has been in some measure restored by the federation of Theological Colleges and their representation upon the governing body of the University, and it seems to me that it is in the power of the University with the concurrence of the colleges to make this union still closer and more effective. This can be done without changing in the slightest degree the non-denominational character of the University, or making it in the least responsible for theological teaching. On the part of the colleges, it simply requires as a basis the practical recognition of what is now theoretically acknowledged, namely, that the various denominations with