

head of steam on, and all his canvas spread. As the breeze stiffens he presses hard on the Free Church deserter, and, with a wild whoop that makes the welkin ring, he crowds her, hull and sails and masts and flag, "farther and farther, and faster and faster, upon the treacherous and fatal current of infidelity." One can enjoy this sort of thing and throw one's hat in the air and shout with the crowd, if one knows enough to discount fifty per cent. for Dr. Brookes' bias, twenty-five per cent for his ignorance of current movements in the Free Church, fifteen per cent. for his mechanical theory of inspiration—which deserves Prof. Drummond's epithet, "doubt provoking"—five per cent. for pugilistic proclivities, and four per cent. for his alarmist disposition. Or at least it would be enjoyable were it not so lamentable. Dr. Brookes' dogmatism is refreshing, but it is difficult to take him seriously.

LAST month we hinted that an article on "Marcus Dods and the Free Church" might appear in this issue. We substitute for it Prof. Drummond's exceedingly interesting and readable paper on the same subject. Not that we agree with what he says regarding Dr. Dods' doctrinal aberrations, but because Prof. Drummond covers the same ground so fully and so well. His description of Dr. Dods as a preacher could not be better. It is true to life. Any one who has ever listened to Dr. Dods' "half-dozen massive paragraphs" can see in this sketch a portrait as warm and life-like as Manesse's etched frontispiece. And yet Dr. Dods is not a great preacher. As an expositor he has no peer. But he lacks the enthusiasm, the passion necessary for a great preacher. He uses no weapon but truth—and his fidelity to truth is a standing rebuke to some of his orthodox critics who play fast and loose with Bible texts, and read a whole system of theology into the most innocent Bible statement. And, as Henry Ward Beecher said, "Truth, indeed, is the arrow; but man is the bow that sends it home." Dr. Dods has a splendidly polished and pointed arrow, but he never makes the bow-string whistle.

WITH Davidson and Dods in the Old and New Testament chairs, the Free Church College in Edinburgh will be out and away the strongest theological hall in Scotland. And, under the teaching and influence of these two masters all week, and of Dr. Dods' most intimate friend, Dr. Alexander Whyte, the Puritan preacher of Free St. George, on Sunday, if the students do not know and love the Bible, their case is hopeless. We look for increased interest in Biblical theology as distinguished from systematic theology in the Free Church. Such a result is almost inevitable, and, while it may loosen the hold of dogmatic creeds, it is not to be dreaded. Her ministers will be less dogmatic, but more Christian. They will be truly prophets of God and heralds of the Kingdom of Heaven.