

escape from the controversial atmosphere of Scotland to other places that have less time for disputing and more for hard work.

The session had no sooner opened than clouds gathered. Professor Flint was the object of the first attack. In the introductory lecture to his Divinity class in the University he advocated progressive Theology on the basis of the Westminster Confession of Faith; and instanced Biblical Theology, Comparative Theology and Christian Ethics as three sciences that had made rapid progress in other countries while Scottish theologians were wasting their energies in disputes.

At once the daily "Scotsman" bristled with replies. It was urged that progress in theology on the basis of the Westminster Confession is impossible, "inasmuch as it covers the whole field of theological speculation, and definitely and dogmatically settles all questions regarding the Bible, God, Christ, Holy Spirit, man, sin, redemption, heaven, hell." Professors of theology and ministers of the Gospel who hold to Professor Flint's view were charged by Dr. Begg with "getting places of trust and emolument by false representations." The calamitous results that are alleged must follow were set forth distinctly.

Others, who were not prepared to go so far as Dr. Begg, attempted to show that the question underlying the discussion was the meaning to be attached to the declaration of adherence to the Confession; and contended that many ministers of good standing acknowledge the Confession in a general way without binding themselves to every statement in it. It was not until a great deal of bitterness had found expression that the matter passed from public notice.

Meanwhile another discussion was raging, which in some of its features displayed a superabundance of acrimony. I refer to "University reform," and the onslaught upon the middle schools, which were declared inadequate to thoroughly prepare young men for the Universities.

But a question of wider interest to Presbyterians is that of Disestablishment. The campaign was opened in Edinburgh in December. A mass meeting was called in the Music Hall, and chief among the speakers were Principals Rainey and Cairns. Many were as excited as if the safety of the solar system depended upon the vote taken. At times every person in the hall was on his feet; while shouts, hats and sticks filled the air. Since then the question has been discussed before

the public in different parts of the country, and many of the Free and U. P. Presbyteries have expressed themselves in favor of dis-establishment.

Still there is a large number, even in the Free Church, who do not think that the time is ripe for action, and therefore oppose it. Upon Principal Rainey rests the odium of precipitating the discussion. He has been severely blamed and roughly handled by Dr. Kennedy of Dingwall, who, in a manifesto, calls upon the Highland hosts as the moulders of Scottish history during important crises in the past to stand firmly by the principles enunciated in 1843. As Dr. Kennedy is said to be paramount in the northern highlands, this counter attitude within the Free Church must have a damaging effect upon the movement.

Canadian students look homeward and feel comforted that no such battles await their own loved church.

R.

THE TEN LOST TRIBES OF ISRAEL.

I.

The question has often been asked, What has become of the Ten Tribes? Where are they to be found? Are they still in the land of Assyria? Or are they fused among the other nations so as to become known by the modern names of Anglo-Saxons, Germans, Celts, Britons and Normans?

There appears to be a great degree of misunderstanding as to the nature and extent of the carrying away of the ten tribes from their own land, consequently a vast amount of irrelevant matter has been written in connection with the subject.

When the king of Assyria overturned the kingdom of Ephraim or the ten tribes, he acted on the policy of Nebuchadnezzar. As the latter carried away captive the king of Judah, the princes, the rulers, the priests, the nobles, the rich men and the *principal* persons in the kingdom to Babylon; but left of the poor people of the land who had nothing, no possessions, in the land of Judah for vine-dressers and for husbandmen, and gave them vineyards and fields. At the same time (Jerem. XXXIX. 10 : LI. 16) so the former took Samaria, made a prisoner of Hoshea its king, carried away its inhabitants, along with the princes, the rulers, the chief men, the rich, the noble and the great, into the land of Assyria, and