

Principal Tulloch treated his subject historically, and thus followed the bent of his genius. He had great aptitude for the interpretation of history. What was a mere collection of details in the hands of inferior teachers, was filled with the breath of life when touched by him.

Principal Tulloch's literary activity was very great. In the course of his busy life, he published, among other works, "The Christ of History and the Christ of Modern Criticism," (in which he refutes the sceptical theory of Renan as expressed in his "Life of Jesus"); "The Christian Doctrine of Sin;" a volume of "Sermons preached before the Queen;" "Puritan Leaders;" "Leaders of the Reformation;" and "Rational Theology and Christian Philosophy in England in the 17th Century." These works are all marked by great literary excellence. Indeed, Principal Tulloch was one of the best prose writers that Scotland has produced. The very mention of his works calls up in one's mind the ideas of elegance, ease, and, at the same time, masculine strength of diction. And the arguments of the Principal's writings are no less excellent than their literary style. Great breadth of thought and wise insight characterized them all. He was an intellectual Theologian in the best sense of the term. He saw clearly that Religion must appeal to the intellect as well as to the feelings. Christianity was to him an intellectual system as well as an authoritative revelation. And yet no man (not even Mansel himself) perceived more clearly the limits of human thought and the Christian's need of rising above mere human speculations, to JESUS CHRIST, the Source of all Christian thought.

Principal Tulloch took a leading part in the counsels of the General Assembly of the Church of Scotland. After the death of Dr. Cook of Haddington, he was appointed principal Clerk of the Assembly; and he held this office until his death. His influence in the Assembly increased, year by year. At first, the older leaders were apt to distrust the man whose theology was thought to be of an unsettling tendency. But it was pleasing to notice that all this passed away, and that, for a long time before his death, Principal Tulloch possessed the full confidence of the Church. It is pleasing to remember that the Church granted him all the honor it was in her power to bestow. Sometimes a man's worth is not recognized till he has passed away; but the charge cannot be laid against the Church of Scotland in this case. She fully and gratefully recognized the services which Principal Tulloch rendered her.

Principal Tulloch took a very prominent part, of late, in the discussions regarding Dis-

establishment. He was Convener of the General Assembly's Committee appointed to look after the Church's interests regarding this matter. His last great speech in the Assembly was uttered in defence of the Church. I am told by those who heard the speech that it was one of the finest ever delivered within the walls of the Assembly. Old and young alike were moved to tears, as they listened to his impassioned words.

The late Principal also exercised great might as a politician. Throughout life he was a strong supporter of the Liberal party; though there were indications, towards the close of his career, that his confidence in Mr. Gladstone was beginning to waver. He believed in liberalism both in religion and politics, but he had no sympathy with the Revolutionary tendencies of the present so-called Liberal leaders. While editor of *Fraser's Magazine*, he wrote political articles of great ability. But the effort was beyond his strength, and he was compelled, after a short reign as Editor, to relinquish the task.

Principal Tulloch enjoyed the confidence and regard of her Majesty the Queen. In this he succeeded to the place once held by the late Dr. Norman McLeod. He preached frequently before the Queen at Balmoral, and was always a welcome guest at the Castle. The regard which the Queen had for him is shown in her requesting the Government to bestow a pension upon his widow, Mrs. Tulloch,—a request to which Mr. Gladstone at once acceded.

And now this great man has passed away, leaving behind him vast influences for good; yet leaving also a sense of ineffable loss. Who can take his place? A noble Leader has fallen! This is the anxious thought of the Church in her hour of trial.

CHARLES B. ROSS, B. D.

Lancaster, Ont., April, 1886.

GOSPEL STUDIES.

BY HON. DR. YOUNG.

- (45). CHRIST'S DEATH ON THE CROSS: Mark 15: 27-37 (See Matt. 27: 44; Luke 23: 39.)

During six hours, our Lord hung upon the Cross in His agony. It was nine o'clock in the morning, (the third hour by the Jewish, and the sixth hour by the Roman way of reckoning), that Christ was crucified, so that it was three o'clock in the afternoon when He gave up the ghost.

How many events transpired during those six hours, and immediately after!