

therefore, we repeat what may appear almost trivial commonplace, that if every professing Christian in Canada were to condemn and avoid everything in his own conduct which he would be shocked by and ashamed at if seen in his "pastor's," a good many practices and pastimes, only too common, would not be so much as named among those "professing godliness." But this would take a much wider sweep than the one or two things generally thought of and spoken about in such a connection. "Drinking" as well as "dancing" would meet with a heavy blow and sore discouragement, and so would many sharp practices in business, as well as a good many other things which might very properly be called by uglier names.

THE Rev. J. T. Breese seems still in hot water. He writes us a long letter warning us against inserting any communication from his late church in Alton. No such communication has come to hand, but we suspect any church is greatly better without him. We strongly advise this man, Breese, to give Canada a wide berth. He has managed to make himself thoroughly under-tired here, and nobody wants to see or hear any more about him except, perhaps, his creditors.

We understand that the appeal of the Anti-unionists in the case of the Rev. Robert Dobie *versus* the Temporalties Fund, from the judgment of Mr. Justice Jetté, dismissing his action and dissolving the temporary injunction, has been argued before the Court of Appeals in the Province of Quebec. The case turns on the constitutionality of the Act of the Legislature of Quebec, and the powers of that body to amend an Act of the old Province of Canada; and as similar Acts have been already held constitutional by the Court of Appeals in Quebec and by the Court of Chancery in Ontario, there is every reason to expect judgment within a couple of months in favour of the respondents who represent the Presbyterian Church in Canada.

FAMINE IN TURKEY.

MR. EDITOR.—At the last monthly meeting of the Kingston Woman's Foreign Mission Society, the letter of the Rev. W. N. Chambers from Erzurum, was read, describing the sufferings endured by the inhabitants of that region from the famine there existing. Feeling much sympathy for the sufferings of the people, especially the women and children, for whom Mr. Chambers so earnestly appeals, a few of the members of the Society present contributed the enclosed amount of \$10, which I forward to you in the hope that it may suggest to others to add their contributions to the same object, so urgently appealing to our Christian humanity. A. M. MACHAR, Cor.-Sec.

Kingston, April 12, 1880.

[We shall be very happy to take charge of any other sums forwarded to us for the above purpose, and shall see that they are sent to their destination. —Editor C. P.]

KNOX COLLEGE.

The attendance at the closing exercises in Knox College, on Wednesday, the 7th inst., was very large, and much interest was displayed throughout. Among those present were the Rev. L. S. Reid and Gregg, with Messrs. Smith, King, Kirkpatrick, Hogg, Wallace, Mardonnell, and Cameron, Toronto; Dr. Proudfoot, London; Dr. James, Hamilton; Mr. Murray, London; Dr. Fraser, Bondhead; Mr. McMullen, Woodstock; Mr. Thompson, Saratua; Messrs. Ball and Torrance, Guelph; Mr. Grant, Ingersoll, etc.

Principal Caven presided. In his opening remarks he said that by God's good hand another session of the College had been brought to a close. The health of the College on the whole had been good. Two students of the graduating class had been seriously ill, and were unable to attend during the last few weeks. The Board of Examiners had, however, been pleased to give the status of graduates to both. In closing Prof. Caven said, "We cannot forget that since the commencement of the session now closing, two highly esteemed brethren, both of whom had close official connection with the College, have been removed by death. Dr. Topp was called away just at the opening of the session. The services rendered by him to the College are too many to be here recounted. As lecturer during a vacancy, as examiner, as chairman of the College Board, his labours were of great

value. He collected funds, and as a member of the General Assembly he did much to advance theological education both in Knox College and in other colleges of the Church. Mr. Breckenridge, a distinguished alumnus, was a very valuable member of the Board of Examiners, and gladly gave his part in all the labours necessary to advance our interests. Too soon has the Church lost these trusted and loved brethren. May we all—may the graduating class especially—catch the spirit of the servants of Christ, such as these, and go forth resolved to work for Christ till He shall call them, and to know nothing save Christ. We follow you with our blessing and prayers."

He then read the following list of

SCHOLARSHIPS AND PRIZES

awarded at the recent examinations:

First Year—Bayne S., Hebrew, examination at entrance, \$50, A. G. McLachlan, B.A.; Alexander (I.), general proficiency, closing examination, \$50, John Gibson, M.A.; Douglas S., Systematic Theology, \$50, John Neil, B.A.; Goldie S., Exegesis, \$50, W. H. Hunt; Gullies (I.), Church History, \$40, John Jamieson; Esson (I.), Bible History, \$40, D. McLaren, B.A.; Dunbar, Apologetics, \$50, Angus McKay; Gullies, Bible Criticism, \$40, A. G. McLachlan, B.A.

Second Year—J. A. Cameron S., general proficiency, closing examination, \$60, R. V. Thomson; Bonar S., Church History, \$40, Abraham Dobson; Leghlin S., Systematic Theology, \$50, Duncan McColl, B.A.; Alexander S. (II.), Exegesis, \$50, J. A. Turnbull, B.A.; Esson (II.), Bible History, \$40, J. A. McDonald; and James Farquharson, B.A.; Heron S., best average student who has not taken special scholarship, \$40, J. Farquharson, B.A., and J. W. Cameron.

Third Year—Hamilton Central Church S., general proficiency, \$60, John Knox Wright; Fisher S. (I.), Systematic Theology, \$60, James Ross and W. A. Hunter, B.A.; Fisher (II.), Exegesis, \$60, A. B. Baird, B.A.; Esson (III.), Bible History, \$40, Jas. Craigie, B.A.; Chey, best average, etc., \$40; James Ross and W. A. Hunter, B.A.

Second and Third Years—Boyd S., Church Government and Pastoral Theology, \$40, J. C. Tibb, M.A.; Smith S., essay on "Love of God" as revealed in the Old Testament Scriptures, \$50, J. R. Johnson, B.A.

First, Second and Third Years—Clark prize (I.), New Testament Greek (Lange's commentary), A. B. Baird, B.A.; Clark prize (II.), Old Testament Hebrew (Lange's commentary), J. K. Wright; Gaelic S., \$40, J. McLeod; Mal. McGregor, Prince of Wales' prize for this year as last.

Students who stand first in the Classes—*First Year*—Systematic Theology, John Gibson, B.A.; Exegesis, W. H. Hunt; Church History, John Jamieson; Biblical History, John Neil, B.A.; Apologetics, Angus McKay; Biblical Criticism, John Gibson, B.A.

Second Year—Church History, R. V. Thomson and D. McColl, B.A.; Systematic Theology, Duncan McColl, B.A., and Mal. McGregor, B.A.; Exegesis, R. V. Thomson; Biblical History, R. V. Thomson.

Third Year—Systematic Theology, James Ross and W. A. Hunter, B.A.; Exegesis, A. Baird, B.A.; Biblical History, J. K. Wright.

Second and Third Years—Church Government and Pastoral Theology, R. V. Thomson.

The Rev. Professor McLaren then delivered the closing lecture on the "Rule of Faith and Private Judgment." Our space will not allow us to give the Professor's lecture in full, and no synopsis would do it justice. We should be glad to see it published in a separate form as we are convinced that its wide circulation at the present time would do very much good. Anything new on such a subject was scarcely to be expected, but the whole argument was put by Mr. McLaren in a very able and felicitous manner, and it was shewn beyond all possibility of rebuttal, that, while there were difficulties connected with the Protestant theory of the Rule of Faith, these were both few and insignificant compared with those which crowded in upon the Tractarian theory, and still more upon the Romish.

We have room merely for the closing sentences of the Professor's remorseless and unanswerable argument in support of the assertion that the Rule of Faith according to the Church of Rome is so extensive that it can never be fully gone over, so intricate that it can never be understood, and so impalpable that it can never be applied:

"It may be admitted, that could the mass of Christians listen to the words of a living infallible teacher it would place them in an advantageous position for knowing his mind and learning the truth. But even this would not free them from liability to error, inasmuch as speakers are frequently misunderstood by those who hear their words. But even this advantage is denied to those who adhere to the Romish rule of faith. The vast majority of them can never listen to the voice of the so-called infallible teacher, and they have no absolute assurance of his real teaching. They never come in direct contact either with the infallible teaching or the organ of infallibility.

"The Pope, who has recently been discovered to be the organ of infallibility, writes in a dead language which only few of them understand. For what they know of his teach-

ing they are entirely dependent on translations made by fallible men. And what teaches them is not the supposed infallible utterance of the Pope, but the fallible representation of it made by his translators. Romanists urge this objection from translations with great vehemence against the Protestant rule of faith, but they fail to observe that it applies with increased force to the Romish.

"Only those who visit Rome and receive instruction directly from the lips of the Pope can, according to the Romish theory, feel absolutely assured that they have received infallible religious teaching. They cannot go to priests for they are admitted to be fallible. Martin Luther was a priest. They cannot apply to bishops, for they, too, may err. Did not eighty-eight bishops vote against the Pope's infallibility? To the Pope himself they must go, for if infallible instruction comes to them filtered only through fallible translations or fallible priests and bishops, how can they tell how much error has been mingled with the instruction which they receive?

"But the great mass of Romanists have neither the time nor the means to visit the Eternal City. And did they go, the Pope has not time to teach them. Any one given to calculation can easily satisfy himself that, however willing the Bishop of Rome may be to give his 170,000,000 of people the benefit of his infallible instructions, a physical impossibility stands in the way of their receiving personal instruction from one man. Did he devote ten hours per day to the work, he would require to live 3,881 years in order that each of this multitude, once in his lifetime, might get the benefit of five minutes' personal instruction from the organ of infallibility.

"We have seen how clearly Cardinal Manning has shewn that Tractarians who are separated by twelve hundred years from the infallible, undivided Church are thrown necessarily upon Protestant ground, and are compelled both to ascertain and interpret their rule of faith by private judgment. It does not appear to have occurred to him that the objection which he urges so powerfully against the Tractarian rule is equally fatal to his own. Separation by reason of space may be as insuperable a barrier to our contact with infallibility as separation by time. I can as little hear the voice which speaks at a distance of a thousand miles from me as the voice which spoke a thousand years before I was born. I may, no doubt, by the exercise of my individual reason, upon testimony, attain a moral certainty of what was spoken in distant parts of the earth. And, by like means, I may attain a moral certainty as to what was spoken or written a thousand years ago. By a similar exercise of my reason also upon the data which are within my reach, I may attain a moral certainty that the books of Scripture are not only historically trustworthy, but were written under supernatural guidance.

"But Romanists like Manning insist on something more than moral certainty. They tell us that in matters of faith we must have infallible certainty. This, however, we have seen, cannot be attained by those even who have access to the organ of infallibility, for they are liable to misunderstand his words; but without such direct contact with an infallible teacher it is clearly impossible that they can have any such infallible assurance of his teaching.

"For with slight modification of the words, and none of the argument, we may apply to Romanists the language of Manning in reference to the Tractarians. 'Such reasoners fail to observe' that those who live at a distance from Rome have no infallible certainty of what has been taught by the Pope *ex cathedra*. To affirm that this or that doctrine has been taught by the Bishop of Rome when it is disputed in Quebec or Mexico is to beg the question. The infallible Pope is infallible to those who live near him and hear his voice, but he is not infallible to us. He speaks to them, to us he is silent. His infallibility does not reach to us, for the translations through which his words are made known to us, and the bishops and priests who report and expound them to us, are by the hypothesis fallible, and may therefore err in delivering to us the teaching of the organ of infallibility. And it is certain that they must err in this, for they contradict each other as to the faith of the infallible Church.

"In calling your attention to the rule of faith and the relation which it necessarily sustains to private judgment, we have passed under review the three theories which are advocated in our day. We have seen that no rule of faith can be discovered which does not in some measure depend on the exercise of the individual reason, and that the Tractarian and Romish theories call for a much more extensive exercise of reason both to ascertain and interpret the rule of faith than does the Protestant. We have seen especially that the Romish rule when it does not rest on a vicious circle, or on the mere negation of thought, rests on mental processes vastly more complicated than any which is demanded of the Protestant. It does not, therefore, lie either with the Tractarian or with the Romanist to taunt us with the uncertainties imported into our faith by human reason. Within its legitimate sphere reason is a light which God has given for our guidance. And while it cannot teach us all we require to know, it can make known to us our need of higher teaching. And when that higher teaching has been enshrined in divinely inspired books, it enables us, by a careful examination of the data supplied, to reach a moral certainty that these books are the supernatural record of a supernatural revelation.

"And those who, by divine grace, yield themselves to the practical guidance of this moral certainty, attain speedily something higher and better. The words of the Great Teacher are fulfilled in their experience, 'If any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of Myself.' To the man who is thus receptive of the truth, the Word shines in its self-evidencing light, and his full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the truth in his heart."

THE success or failure to be a good and true man depends largely upon one's obedience or disobedience to the convictions of duty which every man at times feels.