

it is "Federal" or "Outside." This latter made the old war-horses prick up their ears at first. But "Outside" to-day is not what it was in "the brave days of old." Indeed we find it difficult to define either term or explain the *raison d'être* of either party. To the present generation of 'Varsity men "Federal" and "Outside" are, no doubt, as pregnant and soul-stirring as "Outside" and "Inside" were to the men of a dozen years ago. The "run" for President is expected to be very close,—D. O. Cameron for the Federals and L. P. Duff for the Outsiders. The only thing we are sure of is that a "son of the Manse" will be elected President for next year.

The Presbyterian Church of England is just now agitated over the appointment of a successor to the late Professor Elmslie, whose death was such a blow to their Theological College in London. Several names are proposed but the chief interest gathers round the name of the Rev. George Adam Smith, M.A., of Aberdeen. One party would be satisfied with no other appointment; the other party would support any other candidate. Mr. Smith's "Isaiah" is used by the one as evidence of his pre-eminent fitness for the chair of Old Testament Literature; the same book is regarded by the other as evidence of his unfitness. Mr. Smith belongs to the same school of young Free Churchmen of which Dr. Elmslie was a leading spirit. It may interest readers of the MONTHLY to know that the sketch of Professor Elmslie which appeared in the December number of this magazine has been very favorably received in Britain. Rev. James Stalker, of Glasgow, whose "Imago Christi" is having such an enormous sale, and who was a life-long and intimate friend of the late Professor, writing of the sketch in the MONTHLY said: "It seems to me to touch the very man better than almost anything else that has been published."

We are sometimes asked, "Why is there so much theological disputation in Scotland? The love of debate, especially theological debate, characteristic of the Scottish people, together with their love of theological study and investigation; the proximity to Germany and the great inflow of German thought during the last quarter-century; the disturbing influence of Hegelian philosophy and rationalistic criticism; the consequent reaction, on the part of Germanized Scotch students, against alleged unscientific and tyrannical traditionalism; the corresponding opposition of the guardians of "the faith once delivered to the saints;" the—the—

This Department has lost its way. We started out on an innocent ramble with a newspaper article on "Modern Scottish Theology." It was delightful at first; the sky clear, and the road inviting as a lover's walk. By and by clouds began to gather and the sky became overcast. The road became less and less distinct. Then nothing was left to guide us save here and there a blazed tree. Hello there! you newspaper writer! Hello, you Canadian preacher! You've wandered us. You've blazed the wrong trees. Hello! But no one answers. Our Canadian guides to Scottish Theology are themselves lost in the woods. Good bye, gentlemen, we admire your assurance but we can't walk by faith in your wisdom. We turn and make for the clearing.