

ever had, and accepted as an entirely new idea the suggestion that it might be well to discover what led to such moods in the child, and how they could best be dispelled. Nothing could better illustrate the old and fast disappearing notion that a child is a creature to be fed and clothed, to be "seen and not heard," and entirely subject to the will of its elders, than the fact that when Mr. Du Bois questioned the women as to what good traits they noticed in their children, no one could think of any, except that the little girl who required "strapping" always stood up for her mother if anything were said against her. A suggestion to look for the good points was readily received. Such meetings have long been held in connection with kindergartens, and their usefulness has shown the field for the wider scope of such a course as that at Hamilton, where the addresses of the specialists were followed by open discussion, and practical problems were considered in the light of the latest scientific thought, to which a full report in the local paper gave wider circulation.



#### Dr. Babcock's Death

Few of the younger men in the ministry have made so deep an impression or won so large a circle of friends as the Rev. Dr. Maltbie D. Babcock, who died in a hospital in Naples on Saturday of last week. The brief announcement of Dr. Babcock's death came with startling suddenness, and brought a sense of personal bereavement to all who knew him personally and to the larger number who understood what strength he brought to his profession, what a power he was with young men, to what a remarkable extent he had already drawn out the affection of the congregation of the Brick Church, and what great hopes were built upon him. Dr. Babcock was a member of a party which left New York late in February for travel in Egypt and Palestine. After visiting Cairo and the valley of the Nile, the party camped on the Mount of Olives, and spent a month in traveling through Palestine, visiting all the principal points of interest, and going as far north as Damascus and Ba'albek; late in April Constantinople, Greece, and southern Italy were visited. The party reached

Naples on Thursday of last week. Dr. Babcock was stricken with Mediterranean fever of a very acute type, melancholia developed, and under its influence the patient, while in the hospital, took his own life. How the opportunity for so doing could have been afforded by the hospital authorities to a patient evidently temporarily deranged is as yet wholly unexplained. For several years past Dr. Babcock has been so prominently before the public that his history is well known. He was forty-three years of age, was graduated from the Syracuse University, studied theology in the Auburn Theological Seminary, and was ordained by the Presbytery of Niagara in July, 1882. He became pastor of the First Presbyterian Church of Lockport, and was thence called to the Brown Memorial Church of Baltimore, where he at once won the hearts of his congregation and established his reputation as a preacher. He received many invitations from very important churches in his own denomination, but declined them all until he was finally convinced that duty called him to the pulpit of the Brick Church in this city, from which Dr. van Dyke had recently retired to accept a professorship at Princeton. Dr. Babcock was a man of singularly harmonious character, temperament, and mind. His personality was winning and at the same time authoritative. He was a clear thinker; a fearless preacher; direct and individual without dogmatism, and with the same power of interesting and impressing young men which Dr. van Dyke possessed in so rare a measure, and which has made the Brick Church for a number of years past in a peculiar sense the church of the cultivated young men of New York. Among the most promising preachers of his time Dr. Babcock held a foremost place. His death throws many hopes into shadow, but the memory of his life will remain an inspiration in his own church and in the Church at large.



The two principal features at the annual Commencement of Union Theological Seminary in New York City last week were, first, the address before the Alumni Association, and, second, the address to the graduating

Dr. Augustus Strong  
on Authority in Religion

class. The first was delivered by the Rev. Dr. Augustus H. Strong, President of the Rochester Theological Seminary, who said: "There has been an evolution of doctrine, just as there has been an evolution of the drama and just as there has been an evolution of nature. As evolution in nature is still going on, so is the evolution of Scripture. As a book, the Bible is complete; but the meaning to us of the truth of the Bible is constantly changing, just as the meaning of nature, under scientific scrutiny, is constantly changing." Dr. Strong called attention to the fact that the Bible is not free from error; consequently men of all ages have regarded it as their right to criticise the Scriptures. Ezekiel did so when he said, "God gave his people statutes that were not good." As Dr. Strong pointed out, Christ criticised the Old Testament laws concerning divorce and ceremonial purity, yet he did not think that by doing so he was destroying the Scriptures. The speaker claimed that the right to judge the Scriptures belongs to every member of the Church. "The fact that each individual may interpret the Bible for himself does not make individual conviction supreme, because, while using reason, we make Christ the supreme and infallible authority in religion."



**Dr. Cuthbert Hall on  
Authority in Preaching**

The address to the graduating class was delivered by President Charles Cuthbert Hall, of Union Seminary, and was of much interest and significance. His theme was "The Basis of Authority in Preaching." Three things combine to promote in the preacher a sense of his own authority which are not of a religious nature: (1) a certain social distinction which usually attaches to a clergyman; (2) the distinction which comes from superior scholarship; (3) canonical authority—the voice of the official rather than of the man, the ecclesiastic rather than the religious man. For the claim to authority on each of these three grounds there is some real basis; but the fundamental basis is deeper. Says Dr. Hall:

Two conceptions of the religious basis of authority in preaching now engage the attention of earnest men and reflect the tendencies of contemporary thought. The one develops out of forces that historically have controlled the Church of the past; it affirms an objective

basis of authority, namely, the content of Holy Scripture regarded as Divine Revelation. The other, born of the later philosophical and critical movements, represents forces that pervade modern thinking; it affirms a subjective basis of authority, namely, the content of the ethical consciousness and Christian experience.

Dr. Hall undertakes to show that these are concurrent, not antagonistic, that the latter includes the former; and he thus arrives, though by an independent road, at the same conclusion which Dr. Strong also reached. Dr. Hall declared the basis of authority in preaching to be first objective, the "Thus saith the Lord." Clerical authority, however, was developed to such an extent that the Church undertook to certify the Bible by act of Council. It is not surprising, as the speaker also thinks, that, with Protestant reaction, a tendency has been manifested towards radicalism. There are those, Dr. Hall says, who mistrust the subjective basis, but if it were not for the light that comes from the witness of the spirit, the churches would have been emptied. The modern appreciation of personality, which began with Wordsworth, has been followed by the growth of the critical movement. This movement has pursued an unavoidable task, and those who have insisted upon the inerrant letter have misunderstood the movement as challenging the integrity of revelation. In short, both the subjective and objective bases are essential to establish authority in preaching.



**Presbyterian General Assembly** The one hundred and thirtieth meeting of the Presbyterian General Assembly began last week at Philadelphia. The first days were devoted to general interests. The Assembly opened, as last year, with the encouraging announcement that its missionary treasuries are out of debt. The gifts of the Church to various objects are reported as over fifteen millions in all. For the Twentieth Century Fund, to be applied to different branches of church work, the reported offerings up to date are slightly above three and a half millions. In this aggregate, however, but little more than one-eighth of the whole number of churches is yet represented. Following the opening sermon by the retiring Moderator, the Rev. Dr. Dickey, the Rev. Henry C.