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THE THEOLOGUE.

VOL. 2.—JANUARY, 1891.—No. 2.

Presbyterian College, Halifax.

*THE DOCTRINE OF THE GOD-MAN THE ARTICLE
OF A STANDING OR FALLING CHURCH.*

BY PROF. H. M. SCOTT, D. D., CHICAGO THEOLOGICAL SEMINARY.

IT is not too much to say that Christianity stands or falls with Jesus Christ. Paul declared that if Christ had not atoned for sin, and conquered death, and risen from the grave, then "your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And he continues: "If in thi life only we have hope in Christ, we are of all men most miserable." He calls Christ the sole foundation on which men can build a hope that maketh not ashamed. He is the fulness of the Godhead bodily. All things are ours, for we are Christ's and Christ is God's. To be one with Christ is to be one with God; that is Paul's Gospel. John sets forth the same doctrine in great fulness. Christ is the vine of which his people are the branches. He was in the beginning with God; he is God; he was revealed to show the glory of the Father, full of grace and truth. John sums up his gospel thus: "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The Divine-Man, the Bearer of Eternal Life, to be received as a free gift to

faith. He that hath the Son hath life—that is the subject of the Fourth Gospel.

Jesus himself sets forth his mission in like manner. In the Gospel of Mark, which many critics love to call the original gospel, Christ claims to be Lord, sitting from before the ages at the right hand of God (Mark xii. 35). He admits that he is "Christ the Son of the Blessed," who, sitting on the right hand of power, "will come in the clouds of heaven" (xiv. 61). And most solemnly does he lead Peter (viii. 27 f.) to confess him to be "the Christ, the Son of the living God" (Matt. xvi. 16), and tell him that such a confession came from the Father in Heaven. Neither does it seem accidental, as early Christian teachers observed, that upon that confession of the Messiah as the God-Man followed the foundation of the Church, against which the gates of hell should not prevail.

When we go a step further and come to the study of theology, whether biblical or systematic, we find in like manner that the Divine Christ appears as the fundamental doctrine. For what is Christian theology? Paul's theology, Augustine's theology, for that matter all evangelical theology can be summed up in Rom. i. 16; the Gospel is "the power of God unto salvation to every one that believeth." It is a gospel of sin in man and grace in God; and that grace which forgives sin came by Jesus Christ, the only-begotten Son. Is our theology a scheme of salvation, of redemption, of deliverance, then the Saviour, the Redeemer, can be none else than the Lord mighty to save. Is it a plan involving forgiveness, then the forgiver must be divine, for "who can forgive sins but God only?"

The pagan theology, the wisdom of the Greeks, that filled the Roman empire when Christianity appeared, regarded religious founders and leaders as teachers. They showed men what was in harmony with reason and virtue, and urged them to shape their lives accordingly. This Greek theology had about three articles:—(1) There is a God, true, beautiful, good,—the mind of the Universe, the Unknowable; (2) Man should live according to right reason—he can do it; (3) Those who so live will enjoy whatever immortality or happiness may possibly be found beyond this life. That is Natural Theology, the theology still preached by a great many men, in the name of the Gospel of

"sweetness and light," the Sermon on the Mount, or perhaps Matthew or Edwin Arnold. But it is not the Gospel of Christ, for his teaching always involved his own person. He did not say "I show you the way," but "I am the way." He did not call men to learn a new lesson about peace, but he said "come unto me—I will give you rest," he did not point the guilty to some distant shrine or holy mount, but he forgave. "Son be of good cheer, thy sins be forgiven thee." Here is all the difference between mere mechanical energy and vital force. No Confucius or Plato ever dreamed of saying that he came "to save that which was lost," "I came . . . to save the world," "by me, if any man enter in he shall be saved." Christ the Teacher proclaimed the God-Man as Redeemer, for none less than the only begotten of the Father could be full of the grace and truth needful to save the lost.

Going a step further, and entering the History of Doctrine in the Church, we find it again true that the teaching of the God-Man holds the chief place. The thought of the first three centuries was occupied with Christology. Who is Christ? What is he? were the questions asked and answered by theologians. There were Nazarenes, Ebionites, and Docetics, Monarchians—both Dynamic and Modal—Sabellians, Arians, &c.—all dealing with the Person of Christ. All agreed that he was the *logos* of God; but there was also a *logos* of Greek philosophy, the mind of the universe, the rational soul of the world. At this point a door was opened through which a vast amount of cosmological *logos* material poured into the conception of the Christian *logos*. The human Jesus almost disappeared, and the Christ of grace was almost lost in a world-principle. Closely connected with this Cosmos-Christ, came in the Greek theology under Christian terminology, and the Divine-Man and the theology of sin and grace seemed about to disappear together.

Then came the first great doctrinal crisis in the Church. Athanasius appeared at Nicaea, thrust out the cosmological Christ, and restored the Christ of redemption, bringing back again in blessed company the God-Man, able to save, and the doctrine of man lost needing such a Deliverer. That was the "epoch-making" significance of the work of Athanasius. He

well showed that man needs a ladder on which to climb to heaven. That ladder is Christ, and such a ladder must reach all the way from man's lowest needs to the very throne of God; the Saviour must be all the angels proclaimed Him to be, "Jesus Christ, the Lord."

Such a Christ only suits Christianity as the world religion, as the religion of humanity. Heathenism was always entangled in the world about it; it was the worship essentially of the Divine Nature. Judaism was ever hampered by national limits, and, when it reached a pure Monotheism, stopped with the worship of the Divine Spirit. Christianity alone, rooted and grounded in the God-Man, the Son of Man, the Son of God, proclaims all men, Jews and Greeks, bond and free, one in Christ. Heathenism was the seeking religion, Diogenes with his lantern looking for Man, Plato with his philosophy looking for God: Judaism was the hoping religion, expecting a great prophet, a Virgin's Son, a Deliver out of Zion, Immanuel, "God with us": what these religions sought and hoped for appeared incarnate in Jesus Christ, the human ideal, the divine manifestation, the end and fulfilment of both philosophy and law. We may take one more step and appeal to the general History of the Church in proof of the position that all life and growth depend upon the doctrine of the God-Man. Delitzsch, in his *Apologetik*, urges this argument with great clearness and force. Religion of any sort means union with some God by prayer, sacrifice, and service. The Christian religion means union with the one living and true God, through Jesus Christ, the God-Man: this connection with God by means of a Divine-Human mediator is the *proprium* of Christianity. Hence to attack this vital point of conjunction with God is to strike at the life of this religion. That this statement is true can be seen from the two-fold observation, that churches, very intelligent, blameless in life and active in deeds of kindness, but which reject the Divine Christ, soon show signs of decay, lose the power of propagation, withdraw from foreign mission work, and gradually disappear: while churches much less intelligent, much more corrupt, much farther removed from freedom and general progress, but which hold, though it be surrounded by superstition, the vital doctrine of the God-Man, preserve their power, show mission zeal and live. Where are the ancient Docetics,

and Monarchians, and Sabellians, and Arians, the mediæval Adoptionists, the later Socinians? What is the history of modern Unitarianism? Everywhere the decline, the lack of aggressiveness is too uniform to be accidental. Unitarianism is not as strong in New England as it was twenty years ago. Chicago has one Unitarian Church in each of its three great divisions; it had that many ten years ago. In the same period, the number of Congregational churches has about doubled. Unitarianism, Universalism, &c., are at best about stationary, while the Methodist and Baptist denominations in this Republic claim each to build a new church for every day in the year. Even such unfavorable cases as the Greek and Roman Catholic churches, which teach the God-Man, though often sadly obscured by saints, angels and the Virgin, show the power of the Divine Christ in their midst, and they live. The Greek church has missionaries in Central Asia and Japan. The Roman church has her missionaries in all quarters of the globe. The Pope has bearded Bismarck in his den, and defied the mighty German empire; but he did so without fear, because he believed he was the Vicar, the representative of the God-Man on earth. The cry "Christ's Crown and Covenant," filled Scotland in the long wars for religious liberty. So Pope and Puritan, Covenanter and Cavalier, Catholic monk and Protestant missionary, all drew their inspiration and zeal from the same source of power, the doctrine of the Divine Christ. This faith has been the strong wind which impelled the boat of St. Peter steered by the Pope, and the Mayflower steered by the Pilgrims to the wild New England shore. The human helmsmen have often sailed in almost opposite directions, but the wind from the Holy Spirit, that filled the sails, came through like belief in the Son of Man who is the Son of God.

Thus it is true biblically, it is true theologically, it is true in the History of Doctrine, it is true in the experience of the churches, as well as in that of individuals, that "he that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

THE BRUISED REED.

BY REV. T. HODGKINSON.

[Preached in St. Matthew's Church, Halifax, Nova Scotia, on Sunday night November 23rd, 1890.]

“A BRUISED REED SHALL HE NOT BREAK.”—Matt. xii. 20.

THE Pharisees desired to destroy Jesus. His hour was not yet come. He sought safety in seclusion by the side of the Lake of Tiberias. Here the multitude followed him. He did not resent the intrusion, but graciously healed the sick ones. He commanded them not to blazon abroad his deeds of mercy. He showed how unobtrusiveness, absence of noise and parade, were the characteristics of the Servant, the Beloved of God. Jesus cites the words of Isaiah, the evangelical prophet, “a bruised reed shall he not break.”

The illustration was familiar to Christ's hearers. Probably reeds were growing on the banks of the lake. Reeds are tall, slender, hollow in their stems. Reeds are sometimes nearly snapt asunder by the hail storm, or trodden under foot by the wild beast, as he rushes to slake his thirst at the water's side, or lies in wait for his prey. Sometimes the bruised reed hangs together by a few threads, yet the Creator does not break it.

THE BRUISED REED A SYMBOL OF MAN.

In likening man to a bruised reed, we are not blind to man's greatness and powers. Reviewing the discoveries of men of science, the thoughts of great thinkers, the songs of poets, the skill of the artizan, man may proudly exclaim, “I, the heir of all the ages, in the foremost files of time.” But man's pride is abated when he considers how soon poverty, sickness, affliction, inherent tendencies, strong temptations, may lay him low in the dust. The reed that in its grace and symmetry waved its head in the air, is suddenly smitten, and, shorn of its strength, hangs downwards.

Job, the rich chieftain, becomes poor, diseased, and his house desolate. Jacob gives way to the hereditary failing, and becomes a wanderer on the face of the earth. David gives the rein

to evil passions, and is led into sins that forever tarnish his great name. Peter, sifted by Satan, shows his pitiful cowardice and the emptiness of his boasts.

The confessions of these men *after* they have been tempted are significant. "I abhor myself, and repent in dust and ashes." "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed thy servant." "Cast me not away from thy presence." "Yea, Lord, thou knowest that I love thee."

In all these utterances there is the tone of self abasement, the consciousness of being weak and bruised by iniquity. This conviction is shared in varying degrees, even by the young. Do you remember how Tennyson, in one of his sweetest poems, describes a pathetic scene? A mother sits by the bedside of her dying child. The maiden clasps her mother's hand and relates in touching words her religious experience. She says of her aged and loved pastor :

"He taught me all the mercy, for He showed me all the sin."

When we realize our sin we see the mercy that shines like the stars above the darkness of the earth.

Jesus Christ knew what was in man. He addresses young and old as bruised reeds. It is not an exaggerated metaphor. The inevitable day of trial has come, and no one has escaped unhurt. In every hero there is a vulnerable spot. As we sadly look backward and think of our many failures and rare triumphs we may well cry :

"Oh Christ,
What am I without Thee, but a shivering, withered reed,
With the glad waters at its roots, all gone to summer dust"

DIVINE CONDESCENSION.

We should read the words, "A bruised reed shall he not break," in the light of Christ's appreciation of what was strong and beautiful in Nature. Jesus was a true lover of Nature. His soul was in harmony with her rich and marvellous life. He was constantly referring to the sun, the sky, the sea, the soil, the seasons. We could understand Christ caring for the lofty cedar on Lebanon's height, or for the rose blooming on Sharon's fertile plain, or for

the lily in the sheltered valley; but it is a miracle of condescension that Christ should look on the bruised reed in the bleak wilderness. Reeds are worth so little, are so commonplace, so plentiful. Millions of them live and die unnoticed—save by God.

In his regard for the bruised reed, Jesus reminds us of his Father: "Who is like unto the Lord our God, who dwelleth on high. Who humbleth himself to behold the things that are—on the earth?" (Psalm cxiii. 6.)

Jesus, whose home was "on high," condescends to look upon a bruised reed.

He, to whom the Father hath given all power; He, who could blight a fig tree with a word, will not break a bruised reed. Jesus looked with compassion on the maimed reeds of life; on the robbed and wounded traveller; on the raving lunatic; on the weeping penitent; on the dying thief.

Pharisees, ignorant of their own sins, passed by on the other side and said, "As far as these characters are concerned, to us they are dead," and the world echoed the terrible verdict, and not infrequently the Church has said, "Send them away—excommunicate them."

But Jesus, gazing on men and women bowed down with sin and sorrow, has said in tones of far-reaching pity: "No, bruised not broken; crushed, not lifeless; fallen, but not beyond restoration." Christ brings hope to the hearts of the weary and heavy laden.

DIVINE HEALING.

"A bruised reed shall he not break." From a literal point of view this is a bare, bald kind of statement, but it has a large meaning. It is in unison with the context. It reveals, may I say, the modesty, the meekness, the lowly mindedness of Jesus Christ. It is the spirit of the noble benefactor who says to the anxious listener: "I will see to it that you do not want." That means far more than that the man will keep the object of his care just alive—feed him on bread and water—dole out to him a miserable pittance. It means this: "Don't be anxious; I will befriend you and supply you with the necessaries of life."

So this expression, "A bruised reed shall he not break," means far more than that Christ will not give "the finishing stroke" to the poor reed. It means far, far more than that. It means that

the Great Healer will stoop down and lift up the shattered stem. He will bind up its wounds and send forth the life-sap through the torn and cut veins. He will bid Nature, His servant, minister to the bruised reed. The air of Heaven shall revive it; the sun shall shine on it by day, and at night the dew shall descend on it in benediction.

So the bruised reed is made whole. In the same way Christ heals men.

He visits men at the time when mere acquaintances, fickle friends, depart.

He enters men's homes and hearts in the bleak day of adversity, in the day of affliction, when life is dark and men feel lost and miserable.

Christ watches for the faintest indications of life. He examines "the things that remain." He finds what there is good on which to work; what has outlived the storm; what natural feeling there is which may be purified and become imbued with the divine nature. Is the heart touched by the pressure of a child's hand or confiding glance? Does the prayer fall from quivering lips, "God be merciful to me, a sinner," as a remembrance of a godly father's life comes to the mind, and rebukes the son's wild, wayward career?

Does the hot tear fall down the cheek, as the memory of a mother's prayer breaks down the stubborn will?

Are there hours in the still night when conscience is the stern preacher? when the sinful past is bitterly regretted? when the future looks livid with coming judgment?"

Are there days when you look above and the vision of divine purity and love awakens in your heart, a great longing, a fierce hunger after righteousness?

Is there faith as a grain of mustard seed?

If the anxious enquirer can answer "yes" to these questions, then rest assured Christ stands near, ready to concentrate all His skill and love in rescuing a life from death, and bringing health and salvation.

My brother, my sister, do not destroy your chance of safety, and do not despair, for the bruised reed He will not break.

DIVINE GENTLENESS.

A bruised reed shall he not break. A bruised reed requires delicate handling. The rough hand imperils its chance of restoration. The ruthless hand destroys it.

Jesus was gentle with the classes that come in the category of bruised reeds. He had learned the art of gentleness by the things which He had suffered. He had gone through the hard school of experience. He had felt the force of temptation, and the bitterness of grief. He had been sorely bruised in life's conflicts.

Jesus comes to the weak and sorely tempted with the memories of the wilderness, the garden, the life of sorrow, the agony of Calvary. These experiences put gentleness in the touch of His hand; skill in His treatment; love in His heart.

Jesus never broke a bruised reed. He never broke a human heart by harsh words or deeds. He spoke to the woman of Samaria, though his disciples marvelled that he talked with her. He said that the despised publican was "a son of Abraham." He chided Thomas so gently for his unbelief, and proffered to him the test he had demanded. He only looked on Peter when he had disavowed him. A word might have made the remorse of the erring disciple insupportable. Who can number Christ's words of kindness or his deeds of mercy? Many a one, conscious of his refining, elevating influence, can say, "Thy gentleness hath made me great." Let us learn of Jesus Christ to be gentle to the sad, to the prodigal. Harshness sometimes means damnation, and gentleness salvation.

THE OUTCOME OF CHRIST'S TREATMENT.

In ancient days shepherds made musical instruments of reeds. They beguiled the time by playing on these pipes to their flocks. The good shepherd mends and retunes the broken reed. I thought the music would forever be stilled after the great transgression of Israel's sweet singer. But, no! What strains of holy joy, of deep penitence, of wonder at God's love, are to be found in David's later Psalms.

"My tongue shall sing aloud of Thy righteousness; open thou my lips and my mouth shall shew forth thy praise." We may have been bruised reeds, but if Christ has restored us, through our

“scrannel pipes,” will vibrate music “sweeter than Apollo’s lute.”

The ancients used reeds for writing purposes. A roll was called papyrus, or paper-reed. On rolls were written histories and biographies.

So a child of God, a bruised reed, may become as a letter conveying information of a life redeemed from sin and selfishness. There are many such letters scattered up and down the world today, perused by young and old. In them are written different and beautiful stories of Christ’s seeking love and willing help in dark days of weakness and peril.

The outcome of the divine love is more than sentiment. The divine interest and effort are repaid in the restored life. Christ’s oity, and gentleness, and patient toil are not lost upon a bruised reed.

Filled with Christ’s power, weak men become strong.

They are no longer bruised reeds, but “like trees planted by the rivers of water.”

Augustine, after a misspent youth, becomes a pillar of the Church through the ages.

John Bunyan, in his early life “a reed shaken by the wind” of evil imaginations, becomes a trumpet of the Lord. His words have inspired many a dispirited pilgrim, journeying amid terrible difficulties to Emanuel’s land. There is comfort for us all in the words “A bruised reed shall he not break.”

Backsliders! thinking of brighter and better days in the past, will you not cry to your companions, “Come and let us return unto the Lord; for he hath torn and he will heal you; he hath smitten, and he will bind us up.”

Sorrow-smitten one! Jesus speaks to you. “He is the Man of Sorrows and acquainted with grief.” He knows what a broken heart means. Will you not let him comfort you?

And you who come “broken down” in health, whose physical weakness darkens your spiritual vision, you who lose faith and think that you are no good, and are often very weary of being for months “the Lord’s prisoner,” let the music of the text steal into your heart and mind. In your weakness you can pray for your friends, and you can shew forth something of Christ’s patience, resignation, self-sacrifice. The Church and the world need such letters, such testimonies as you can produce.

And you who are afraid of being overcome altogether, and afraid of being a castaway, read the text afresh as one of God's love tokens to you. He will neither allow fierce foe nor wild alarm to crush you, for He loves you and has power to save you even to the uttermost.

“Come ye sinners, poor and wretched,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, joined with power.
He is able,
He is willing, doubt no more.”

MISSION WORK ON THE UPPER ST. JOHN.

ON the 30th of April, I learned that my field for the summer was Kincardine. Where is Kincardine, I asked? After many enquiries of many people, I found out that it was somewhere on the upper St. John, that it might or might not be near the railroad, that the station was likely Kilburn, or Perth, or —, and that if I left by Thursday, it was probable that I would arrive there by Sabbath.

With this information I started out. And by walking up to that light which I possessed, the indefinite and uncertain became somewhat more definite and certain. Saturday evening found me at Kilburn station. Valise in hand, I started to walk, arriving late at night at Kincardine.

Kincardine, better known in northern New Brunswick as the Scotch colony, is situated about one hundred and fifty miles north of St. John. The people of the colony came out sixteen years ago. They were led to believe that the country was indeed “a land flowing with milk and honey.” They came three hundred families strong. But so disappointed were they, and so indignant at the way in which they had been deceived, that the majority of them left, some going to other and better parts of the Province, others to the States. A few log-houses had been put up by the Government, but not a sufficient number to accommodate all; so, in some cases, several families were to be found in the same house. Great were the difficulties to be encountered—roads were to be made, trees were to be cut down, and this by a people altogether

unaccustomed to such work. In these early days of the colony, the people had a true friend and helper in Rev. P. Melville. They were dissatisfied, they felt they had been deceived, they wanted a leader, and Mr. Melville coming among them soon after their settlement, proved to be just the man needed. He kept the people together, encouraged them, and gave them help in various ways.

To-day the majority of the people are fairly comfortable, some very comfortable, and over one-half have moved from their log-houses into frame ones. I venture to say that no other class of settlers could, in so short a time, and under such unfavorable circumstances, have secured for themselves such homes.

During the winter months nearly all the men go away to the woods. With the money thus earned they are able to buy farm implements, etc., as it is pretty much in the way of trade that they get paid for their produce. No place can show a finer set of young men. They love home, and although sometimes forced to go away to earn a few dollars, yet, as soon as they can, they return to the colony, bringing their money with them, and using it for the improvement of the condition of their parents.

Of the eighty families in the colony, seventy-four are Presbyterians. There are four different stations, two of which are supplied each Sabbath. The field is well organized, having six elders, and a deacon's court, which meets every quarter.

I had been in Kincardine nine Sabbaths when I received word that it was the intention of the Home Mission Committee to station an ordained man in the field. For the next two months I was what might be termed an ecclesiastical football. At last I landed at Edmundston, and had the pleasure of conducting, so far as I know, the first Presbyterian service ever held there.

Edmundston, the chief town in the County of Madawaska, is situated at the junction of the Madawaska and St. John rivers. Across the river is the State of Maine, twelve miles north is the Province of Quebec. The county has a population of 12,000, only 2,000 of whom can read and write. The people are almost wholly French and Roman Catholic. The majority are lazy and without ambition. The county has been long settled, and yet the people can hardly be said to be comfortable.

Rum and Rome are, however, largely to be blamed for this

state of affairs. Three thousand dollars worth of liquor is said to be sold in Edmundston every month. In Edmundston, when the priest goes to administer the last rites to a dying man, he is accompanied by an attendant, who rings a bell, and as he passes by, the people on the streets fall upon their knees,—and this not in Quebec, but in New Brunswick !

The schools throughout the county are very primitive ; nearly all the teachers hold permissive licenses. One of the school trustees in Edmundston cannot read.

The French people are very polite. Unlike the Irish and Scotch Catholics, they will receive you well. The prevailing feeling among them is, you can go your way and I will go mine. But denounce their religion, speak ill of them, and your influence over them is gone. Familiarity, perhaps better called friendliness, is the way in which they are to be won.

I know of one place where the French are ready to receive the Gospel ; and at Grand Falls, where Rev. Mr. Lods is working, some children have already been sent to the Point aux Trembles schools, and the prospects are that next year as many as ten may go from that one neighborhood. And yet, two years ago, when Mr. Lods arrived in Grand Falls, the priest told his people not to recognize him on the street. Edmundston, where I remained for nine Sabbaths, has a population of at least twelve hundred. And as you look into some of the houses, and see how they are crowded, I think one would be almost justified in saying fifteen hundred. Only one hundred and twenty of these are Protestant, of whom the majority are Episcopalian. Methodists, Baptists, Congregationalists, and six or seven Presbyterians make up the remainder. With the exception of one or two, the Presbyterians are very much like the drunken man, who was supporting himself by leaning against a church, and when asked if he belonged to that church, replied that he sort of leaned that way.

All of the services, except the first, were held in the Court House, which the Sheriff, a Roman Catholic, kindly placed at our disposal. A Sabbath school was started, which had an average attendance of 17. The average attendance at service was 40. Should the work be continued in Edmundston ? I believe it should. The town is growing, the English element is increasing,

and the only Protestant service is a fortnightly one in the English church. At present three railroads find their termini here, the New Brunswick division of the C. P. R., the Temiscouata railroad from Riviere de Loup, and a branch of the Temiscouata which will soon be finished to St. Francis. The Grand Trunk, if Government aid is obtained, will likely build a short line to Moncton, which will pass through Edmundston, in which case it is thought the workshops will be erected there. If this takes place, it will bring in a large number of English speaking people, and, as the prospects are that the road will be built, I believe that the mission should be continued.

J. P. FALCONER.

THE PARABLE OF THE UNJUST STEWARD.

(LUKE XVI. 1-12.)

THE ordinary reading of the eighth and ninth verses is full of difficulties. Of these difficulties only one appears to have received much consideration. It has been alleged, and certainly not without some plausibility, that the passage as it stands in our authorized version is a terrible reflection upon the teaching of the Great Master, as though He were giving countenance to dishonesty. Shocked, or afraid that others would be shocked by so grave a charge, our expositors have spent their strength mainly or exclusively in laboured effort to meet this objection. They meet it by assuming that the design of the parable is to show the value of Christian prudence. But this assumption can hardly be sustained. In the 10th, 11th, and 12th verses Our Lord indicates plainly enough that what He desired to set forth was the importance of faithfulness—the folly and madness of unfaithfulness. Accordingly, He selects a character in which the one grand indispensable quality is honesty. "There was a certain rich man who had a *steward*." The office of a steward is scarcely known in this country; but the steward or bailiff in England, and the factor in Scotland, discharge the same or similar duties in our day. They are confidential servants, having large and, to a great extent, irresponsible control of their employer's estates and property. Obviously, the first thing that any rich man would endeavour to

make sure of in one whom he proposes to place in so important a position is honesty. This would be insisted on, whatever else might be dispensed with. So Paul: "Moreover, it is required in stewards that a man be found faithful." Prudence is certainly to be desired, and cannot safely be overlooked; a measure of it, indeed, is indispensable; but not as faithfulness is indispensable. First and last, and every time, above all other things, a steward must be honest. Perhaps then, in view of Christ's own application of His parable, it will be admitted, or, at least, regarded as possible, that our commentators err, when they represent Christian prudence as the lesson intended to be enforced in this story of the Unjust Steward.

Otherwise, that is to say, if the commentators are right on this point, one cannot but wonder that the construction of the parable, judging it reverently, but at the same time by the ordinary standards, shows so little of either art or skill. There is a strange ineptness in the illustration that surprises and perplexes. Surely the Great Teacher, who spake as never man spake, would have inculcated and emphasized the importance of prudence in some happier way than this, and without exposing himself to the charge of approving dishonesty. "But he does not approve of dishonesty." So it is said; but he commends the dishonest, and in order to vindicate his doctrine, that for which proof is demanded is taken for granted, apparently reasonable inference is simply denied, and methods of argument are employed, which, it has to be confessed, are not ordinarily admissible. It is quite safe to say that the greater number of intelligent readers rise from the study of this passage, and the best exposition of it they can find, feeling, it may be, that their guides have done for them the best that *can* be done; but feeling at the same time that there is something wrong somewhere,—feeling, in spite of themselves, thoroughly perplexed and mystified, dissatisfied, and ill at ease.

Mrs. Harriet Beecher Stowe has somewhere a sort of novellette upon the lines of this parable, as ordinarily interpreted. Her story is pleasantly written, as one would most surely expect; but she has no light for the darkness; genius itself cannot remove the incongruousness which is so painfully felt, even by those whose faith is strong enough to assure them that it is only apparent.

But now it has to be noticed, that besides this difficulty, with which, it must be admitted, our expositors have wrestled with all manfulness if less successfully than could have been desired, there are other objections of an equally formidable character that lie against our received version. These may be summarized in a single sentence. The statements in the 8th and 9th verses, taken literally as they stand, are in flat contradiction to obvious truth and fact. The children of this world are *not* wiser than the children of light, not even in their own generation. Wisdom directs to the choice of the best ends, and the employment of the best means. The children of this world fail utterly in both cases. They neither choose the best ends nor employ the best means. I do not wait to offer proof. The only semblance of truth in the utterance which has become proverbial lies in this, that the worldling often shows more concern, more self-denial, more eagerness, more persistency, to compass his end, than does the Christian in pursuing the highest good; but none of these things, not all of them combined, can stand for wisdom.

And as the general statement is untrue, so is the particular instance. The steward in the parable did *not* act wisely. How could he expect to escape detection under the eye of a master with his suspicions now thoroughly aroused? Or, supposing him successful so far, or prepared to brave the infamy of exposure, how could he expect that these debtors would "receive him into their houses"—give him a living for the rest of his days, in requital of his nefarious attempt to serve them. No man of any shrewdness, no man with even a very moderate knowledge of human nature, would have reckoned upon any such result. Receive him into their houses? Not much! Your average debtor is not built that way, much less a fraudulent debtor. The honour that is said to be among thieves would secure little provision for the steward, after his inevitable dismissal. Surely he, if ever man did, reckoned without his host. They might harbour him for a day or a week—even this is doubtful—but they would speedily weary of the burden of his support. He would be driven forth very soon, if received at all, driven forth—"to dig or beg," or starve.

Then when we come to read that Jesus said to His disciples, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habita-

tions;" we are staggered more and more. The gloss that is usually put upon these words is well enough known, or can be found in any commentary. We save space by omitting quotation here; but such gloss is felt to be clumsy, far-fetched, and inconclusive. Whether we regard the mammon of unrighteousness as dishonest gain, as the connection and analogy seem to demand, or less offensively, as the accumulations of legitimate and honorable traffic, we refuse to believe that Christ meant to teach that heaven can be bought with gold; whilst the method by which the obnoxious reference is sought to be evaded, is purely gratuitous assumption, satisfying neither mind nor heart.

In view of all these difficulties in our received version, would it be great presumption to offer a new reading? Would it be intolerable innovation to give another form to the text? Durst we change statement into question here? We should then read: "And did the Lord commend the Unjust Steward, because he had done wisely, for the children of this world are wiser in their generation than the children of light? And say I unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations?" Durst we venture upon such a change as this? There is nothing in the syntax of the case to prevent. The present punctuation, a mere modern invention, need not hinder. It is only to recognize the well-known figure of speech by which strongest statements and denials are made interrogatives. And this rendering would at once remove from the text all the perplexity and embarrassment, by which it is weighed down in our common version. It would make everything in the parable clear and consistent. We should have our analogy, no longer jagged, disjointed, and broken; but smooth, continuous, in well-sustained parallelism, as nearly perfect as analogy is ever found. It would be seen that from no point of view, and in no part of his conduct is the action of the unfaithful servant held up as an example to be followed; but rather, and all through, as a solemn warning against courses like his, at once foolish and criminal, and inevitably ruinous. It would be plain that our blessed Lord is insisting on faithful service; that He would warn His disciples against unfaithfulness; that, with this aim, He points them to the Unjust Steward as if to say, "You are stewards; you will be called

to account; and if found wanting in the duty you owe your Master, you will be left helpless and hopeless. Oh then, be honest, faithful, true. If otherwise: "Look at this man and see in his madness and folly, a picture of your own—in *his* fate, of *your* fate.

EBENEZER ROSS.

HIGHER RELIGIOUS INSTRUCTION.

THE present scheme originated in the Free Church of Scotland in 1878, and owes its inception to that prince of Bible-class teachers, Dr. Whyte, of Edinburgh. A very similar plan has been adopted by the Presbyterian Church of England and under the name of "Higher Education," is one of the departments of its Sabbath School work. Drs. Oswald Dykes and J. Munro Gibson are joint conveners of the committee. The idea has spread to the antipodes and finds in the "Higher Christian Instruction" scheme of the S. S. Committee of the Presbyterian Church of New South Wales a very successful adaptation to ecclesiastical conditions not very dissimilar from ours. The reports from all these churches shew that it is warmly endorsed by synods and assemblies, and that every effort is made to extend its usefulness.

The main features, aside from mere administrative details, in which the Canadian scheme differs from those of Britain and Australia, are that in it competition is entirely eliminated, the Biblical section is based upon the Sabbath School lessons for the year, and the syllabus is more systematic in its selection and arrangement of subjects. As my object in this paper is to explain methods in the light of objects aimed at, it will not be necessary to take up the scheme in detail. Some sixty or seventy thousand copies of the leaflet explaining it have been distributed throughout the church during the past two years and it has been frequently reprinted in our church papers, so that everyone ought to be familiar with it by this time. I shall merely note the several departments in order.

I. BIBLICAL.—I would be the last in the world to cast a slur upon the devoted army of workers in our schools. It is compos-

ed of choice Christians full of love and enthusiasm, and in many cases conscientiously painstaking in qualifying themselves to instruct the head as well as touch the heart. But when all due acknowledgment of this, has been made every pastor and superintendent will lament that so much of the Bible knowledge obtained in our Sabbath Schools is exceedingly superficial. The lesson is skimmed over in a manner that would not be permitted for a moment in connection with the work of the public school. There is a lack of precision of thought, depth of insight, accuracy of investigation, and breadth of knowledge. Cannot this be remedied, in some measure at least, by the employment of methods that are approved in the secular sphere? Every educationist recognizes the value of written examinations as conducive to thorough knowledge of any subject. They furnish a common standard, constrain to correct expression, supply a healthful stimulus, and their results are an invaluable guide to intelligent and painstaking teachers. If no good teacher of arithmetic, geography, grammar, or history, would think of closing a school term without testing his pupils' progress in a written examination, should not our Sabbath School teachers at least try whether the same method would not be helpful to the knowledge of the Book of books? Why should we not use this important auxiliary in connection with religious instruction? Our scheme proposes a plan by which this may be done. It is still to some extent immature and we are feeling our way, but encouraging results have been already obtained. It has taken root in nearly every presbytery from the Atlantic to the Pacific and will obtain a stronger hold upon the church every year as we are able to simplify its machinery and remove prejudices and misunderstandings. Our first examination has disclosed some points that may with advantage be amended and the coming one will no doubt reveal others. We shall watch and learn. One very important expansion must, I feel sure, be made in the near future.

Hitherto we have held but one examination, and that at the close of the year. This must be supported by a system of written quarterly reviews, and these in turn by a set of test questions on each lesson. Few think of the annual examination until after the summer holidays, and most candidates make up their minds much later in the season. By this time the lesson helps of the earlier

part of the year have been lost, and an impediment is thrown in the way of a thorough revision of the year's work. Besides, the scholars have not been taught in such a manner as to prepare them for the clear cut questions of an examiner. To meet these difficulties we must issue a weekly *Question paper* with, say, six questions on the lesson, a space being left after each question for a written answer. This leaflet should be distributed on the Sabbath previous to that on which the lesson is taught. The answers, written in full, should be brought to the class and collected by the teacher for careful valuation at home, or commented upon during the teaching of the lesson. The Quarterly Review questions might eventually be used for a simultaneous examination over the whole church, under rules similar to those governing the present system. Diplomas, etc., would then be given on the aggregate marks of the four quarterly examinations. The annual would become supplementary for those who prefer it, or had not entered the lists until one or more quarters had passed. By this means suitable preparation would be facilitated and the test would be applied when the lessons were fresh in the memory. This arrangement would, of course, apply to the Biblical department alone.

The questions set in our examinations in this department are just such as any good teacher might be expected to ask. Any ordinary class should be prepared to answer them. No special classes, or higher grade of teaching should be necessary. The best results will be obtained where individual teachers, in sympathy with the movement, endeavor to awaken enthusiasm in their classes. I know of some who have refrained from pressing the scheme upon the attention of their Sabbath schools because they thought it would be necessary to organize special classes and teach them outside of Sabbath school hours. On the contrary, it would not be the best plan for any minister or superintendent to separate in this way the working of our scheme, as far as the Bible study is concerned, from the ordinary course pursued by the school. The promoters of it wish it to become an integral part of the present organization, quickening and directing the agencies now employed. For all candidates under twenty years of age, that is, for the vast majority of the scholars, no text-books are assigned. The usual lesson-helps are assumed to be sufficient.

An additional book, indeed, is named for seniors, but it is designed chiefly for private study in connection with the lessons. Its use is to broaden and unify the student's knowledge of the whole section of Scripture embraced in the year's course. The number of marks assigned to it in the regulations is quite out of proportion to its intrinsic difficulty. A premium is set upon its study, so that no one may capture a diploma on the lessons only, and so defeat the object for which the book was set. The text-book for last year, Stalker's "Life of Christ," read in connection with the Gospel of Luke, is a good example of the relation which the senior text-book should bear to the work of the Sabbath school.

It has been said, again and again, "The scheme is too elaborate and complicated; make it simpler." I submit that we cannot ask less of our Sabbath schools than the thorough study of the lessons from week to week. Our scheme does not demand more where more is not desired. I look upon the Biblical department as the backbone of the whole syllabus. If it is a success, we thank God and congratulate ourselves. The other departments are of secondary importance.

II. DOCTRINAL.—The statistical returns from our Sabbath schools last year showed that only sixty per cent. of our scholars commit the Shorter Catechism to memory. We have no means of ascertaining how many attempted anything more than rote memorizing of the single question or two on the Westminster lesson leaf. We fear that comparatively few gave much thought to the substance of the answer. Ought we not to teach our scholars to aspire to something better than "saying the whole Catechism without missing a word?" If we would fortify their minds against the protean errorism of to-day, we must induce them to think over what they so glibly recite and understand the truths which they laboriously commit to memory. To do this is the aim of our scheme. The text-books we have assigned are incomparably the best, for class use, that have ever been written on the subject. Three years are devoted to one course. The catechism is not hurried over. An average of three weeks may be given to every two questions. The commentary preserves both teacher and scholar from irrelevant digressions, and compels them to think and reason for themselves on the topics considered. Should this department of our scheme take root in the Sabbath

schools of our church we may reasonably expect that the next generation will be less restive under doctrinal preaching than the present one, and being more competent to "prove all things," will the more firmly "hold fast that which is good."

Adults are asked to complete the catechism in two years. This should not be difficult, particularly if they have perused the junior text-books. During the third year, while the juniors are completing their course their attention is directed to doctrines, not usually treated synoptically and in detail, yet of preeminent importance. During 1891, Dr. Binnie's Handbook on "The Church" is prescribed. Other suitable topics would have been "Presbyterianism," "The Sacraments," "The Christian Doctrine of God," "The Sum of Saving Knowledge," "Butler's Three Sermons on Human Nature," "Church and State," "Pretty Strong Meat," some of these, but are students over twenty years of age still "babes"? Can we ever have robust faith if only infantile nourishment is assimilated?

The papers set last year encountered a good deal of adverse criticism, but, in my opinion, it was quite undeserved. Caly those who had read the text-books were entitled to pass judgment upon the relevancy of the questions. It is unreasonable for anyone to suppose that because he has known his catechism from childhood and is familiar in a general way with the theology of our pulpits, or even because he has studied Hodge at college, that therefore he should be able to answer at a glance any question based upon an answer in the Shorter Catechism, and be warranted in pronouncing those "too difficult for children" which he himself finds difficult. When the Shorter Catechism is the subject and Whyte or Salmond the text-book, a competent examiner must ask clear, sharply defined questions, couched in the correct theological terminology employed by these authors. The results of the examination shew that candidates who prepared themselves properly were able to answer a fair proportion of the questions. Out of sixty-two who obtained diplomas, twelve (or one-fifth) obtained seventy-five per cent. of the marks, and three took ninety per cent. or over. Only seven altogether in all the examinations took this, the medal, standard. There was only one medal taken in the Biblical department, where the questions were fair beyond all adverse criticism.

III. HISTORICAL.—History was chosen as the third subject of study because it seemed to be both interesting and of prime importance among those next after Scripture and doctrine. The best corrective to ecclesiastical assumption and priestly superstition is the study of the rise of mediæval corruptions and their reform in the sixteenth century. Anglican pretensions can be appraised at their true worthlessness when our young people have learned from the "Story of the Kirk" that she is the true historical representation of the ancient Celtic church. A just view of apostolic Christiani'—its doctrines and polity—will vindicate to the rising generation the ecclesiastical constitution to which they have fallen heirs, and the heroic history of the faith in the motherland will be an inspiration to them to be worthy of their immortal sires.

"The History of Missions," "The Historical Geography of Palestine," "The Historical Connection of the Old and New Testaments," are other subjects that might suitably fall under this department, and produce an agreeable variety. An occasional year spent on some branch of Christian Evidences might be introduced with beneficial results.

IV. ESSAYS.—The themes assigned in this department always bear upon the subjects of Bible study. They suit the special talents of a large number of our most promising youth, and are an incentive to a wider range of reading and more carefully elaborated expression. From the "Instructions to Examiners of Essays," it will be seen that the committee does not assume that they are to act as critics of English composition, but as judges of Bible knowledge. A maximum of a hundred and fifty marks may be given for fulness of research and originality of deduction but only fifty for mere literary form.

While we press our scheme upon the attention of ministers and all engaged in the religious instruction of the young or ambitious of self-improvement, as an important aid to the intellectual side of their work, we also claim that it will produce deeper results in the spiritual sphere. This we might anticipate. No earnest teacher can enlist the enthusiasm of his scholars in Bible-study, being himself a man of piety, without finding their minds open and receptive to those higher practical lessons which he will delight to inculcate. The reports of the examiners in the

Free Church "Welcome of Youth" scheme bear ample and grateful testimony to this effect as evidenced in the answers sent in. We give a few extracts to shew the warmth with which they write.

"I have to express unqualified praise. * * * The papers which stand at the head of the list would do credit to any minister of the church. I have been simply amazed at the extent and accuracy of the knowledge which so many display in what is known as experimental divinity. No doubt every one who reads the Pilgrim's Progress with any sympathy must learn much, but it is a hopeful sign when so many of the youth of the church can give such expression to evangelical truth as has been given this year in these papers." (1883, p. 5.)

"Many of the candidates have most clearly applied their heart as well as their head to the work, and have brought to the examination not only a knowledge of the hand-book [on the Gospel of Luke], but a loving and sympathetic interest in the Gospel story." (1887, p. 9.)

"There is one feature of the papers with which I have been deeply struck this year. I refer to the high spiritual tone by which many of them are characterized. In many cases the writers, quite unconsciously, impressed upon their work their own reverent appreciation and experimental realization of spiritual things. One can discern in almost all the papers an attitude of humble reverence on the part of their writers for Divine truth, while in very many one can see more than that—one can trace a spiritual illumination and elevation, along with a breadth and depth of spiritual experience, which only Divine grace could have imparted." (1888, p. 6.)

"In almost all cases there has been strenuous application, both of heart and head, to the subject, which cannot fail to influence for good those who have taken part in the examination." (*Ib.* p. 7.)

"It is always touching, too, to see in so many papers the signs of deep personal interest in the subject matter. Even a brief answer to such a head as Sanctification is often sufficient to show whether this is to the writer only a theological notion, or a fact and living experience." (*Ib.* p. 11.)

A revival of earnest religious teaching means undoubtedly a revival of religious life.

I have endeavored in the foregoing paragraphs to explain fully our methods in the light of our aims. The committee welcomes criticism. Again and again we have asked those who are not

wholly in sympathy with the scheme to write to the convener that we may have the benefit of their strictures. Whenever this has been done, it has been thankfully acknowledged and respectfully considered. Covert opposition or paralyzing apathy, we feel that we do not deserve. Our ambition is to serve the church in her work among the young. We have sacrificed a great deal already in order to advance this department, and further sacrifices will be limited only by ability and opportunity. We surely have a right to ask in return that those who approve of our course will adopt it and contribute liberally to its support, and that those who disapprove will help us to make our methods more efficient, so that they may meet the crying needs of our schools.

In conclusion, permit me to suggest that the commission of the Sabbath school committee should be enlarged, so as to embrace all that concerns the religious welfare of the youth of the church. This is a well defined department, requiring general supervision as much as Foreign or Home Missions or French Evangelization. The committee placed in charge of it should be accorded a status second to no other. The future character, not to speak of the present life, of the church depends upon the manner in which her young people are trained in her doctrines and initiated into participation in her active life. Presbyteries, Synods, and Assemblies fail to discharge their episcopal functions in this regard, which do not take the whole matter under their most careful consideration. The care of the young is too much regarded as a purely family, or at most sessional matter, with which the higher courts have no call to meddle. This is a view surviving from a past generation, when the very idea of the Sabbath school as now organized did not exist. But it has vindicated its right to a place in the constitution of the church. It has proved its legitimacy as the offspring of a more correct appreciation of the relation of the church to her children, and it now calls upon her to exercise her parental functions of loving guardianship and support. Are these duties discharged by an otiose assent to recommendations of a committee which the majority have no intention of assisting to carry out, and in which they feel the mildest sort of interest?

I would venture to propose, with much diffidence, the following scheme of reconstruction of the General Assembly's Sabbath

School Committee. In order that its name might more correctly indicate the scope of its duties I would call it *The Committee on the Religious Welfare of Youth*. It should be presided over by a convener who would be *General Superintendent* of Sabbath School work. He should be released from a pastoral charge and devote himself to organizing, stimulating and generally directing all branches of the work. In this he should be assisted by five secretaries. These need not be paid officials. The work in no case would be greater than is now performed gratuitously by many ministers and conveners of committees. They would have charge of:— (1) *Statistics and Finance*, including preparation of the annual statistical report, promoting systematic contributions to the schemes of the church and securing the funds necessary for the work of the committee. (2) *Higher Religious Instruction*—The proper management of the scheme already inaugurated under this name. (3) *Teacher Training*—A section devoted to the promotion of such a scheme as is embodied in the Chatauqua Normal Union. Either this could be adopted, or perhaps a more suitable course of professional study could be mapped out. Examinations might be held and certificates granted as is proposed by the newly organized "Sunday School Teacher's Examining Board" in the United States, described in the *Sunday School Times* for Jan. 17th. (4) *Young People's Guild*—The moral force contained in our young people's societies of various kinds should be developed and directed by the church. In the case, for example, of Societies of Christian Endeavor, our young people ought not to find it necessary to go outside of their own church for inspiration and encouragement. The Toronto Presbyterian Young People's Union are already moving for a general Guild and the Assembly should be prepared to welcome such a loyal effort. (5) *Systematic Bible Reading*—The Sabbath School Committee of the English Presbyterian Church assign daily portions for home reading and publish in their monthly children's paper suggestive questions for thoughtful readers. Not a few of our people, young and old, are already interested in the International Bible Reading Association, and it would not be unworthy of consideration whether this might be urged upon all through one section of our committee.

Perhaps the above is too ambitious. I have submitted it to prominent ministers in Britain, the United States, and Canada; and all have heartily approved of it. Is the church prepared to discuss its adoption?

T. F. FOTHERINGHAM.

St. John, N. B.

THE LATE REV. JAMES FESTUS SMITH, B. D.

IT is with deep regret that we chronicle the death of the REV. J. F. SMITH, B. D., late pastor of the Richmond congregation in this city. After a brief illness, which he bore with exemplary patience, he passed away on the 10th of January, in the 33rd year of his age. Seldom among the ranks of our ministers has a death occurred which has excited such profound sorrow. His early history, his struggles to obtain an education, his successful career as a student, his remarkable pulpit ability, his manly, christian character, the high promise he gave of a brilliant future,—all conspire to sadden our hearts as we remember he is not, for God has taken him. A strange, but not an uncommon Providence! Why are such lives removed when they are so much needed? Why did the sun of McCheyne, Summerfield and others go down before it was yet noon? We do not know. We must walk by faith, not by sight. Enough for us to be told that Jehovah reigns, and that He doeth all things well. No truncated pillar, but a perfect shaft, should be erected over these youthful graves, for their lives were finished, their work complete.

Young Smith was left an orphan at a tender age, and in his earlier years encountered a good deal of hardship. Noble lives, however, have often been cradled in a storm. The sapling oak, if reared in a hot-house, would lack fibre; but, if planted on the hillside or mountain top, it develops a sturdiness which laughs at the tempest. At Maitland, where Smith went when about 13 years of age, he met with kind friends, some of whom discovered his talents and encouraged him in his efforts to get an education. Here his first Latin book was bought and his first

lesson in the classics received. Young men who in the face of difficulties are preparing for the ministry, may well be encouraged by this example. Where there is tenacity of purpose, crooked places are made straight and rough places plain. God will help those who help themselves. After working and teaching for several years, he entered Dalhousie College. He proved a most diligent student and graduated with honors. Soon after he entered upon his Arts course he was employed as a catechist, and his quiet thoughtful sermons attracted the attention of the more intelligent of his hearers. In our Theological College here, he was held in high esteem by students and professors. He took a complete course of study, and received the degree of Bachelor of Divinity. As a theological student he was enthusiastic, faithful and thorough. He was in full sympathy with his work; he studied as in the sight of God, and every subject was thoroughly explored. He read extensively and made himself conversant with the various phases of religious thought. Mr. Smith happened to be present at a meeting in Halifax addressed by the coryphæus of the Canadian agnostics, and courageously took up the gauntlet which had been thrown down. Impromptu he gave such an effective reply that the lecturer himself, admitted that he had encountered a very powerful antagonist. During the present session he was a student in the Political Economy class at Dalhousie College, and only a few weeks ago he remarked to the writer that ministers should study such subjects, for he believed that the Gospel had a great work to do in adjusting the difficult questions of labor and capital, etc. This incident shows the breath of his views, and that he wished to make the Gospel bear upon all phases of social life.

After his licensure and ordination, he labored for a year as missionary at River Herbert, in Cumberland County, where he did a good work in organization. At one time he had resolved upon engaging in Foreign Mission work, but circumstances arose which prevented him from carrying his wish into execution. From the Richmond congregation he received a unanimous and hearty call, which, after mature deliberation, he accepted. Here his ministry extended over only five months. But brief as it was he greatly endeared himself to his people who are now grief-stricken under their loss. They had hoped for years of invaluable service

from their young pastor, but the Head of the Church had ordered otherwise. He is gone. And as we lay this small wreath upon his grave let it be ours to follow him even as he followed the Master.

“Servant of God, well done!
Rest from thy loved employ;
The battle’s fought, the victory’s won,
Enter thy Master’s joy.”

COLLEGE NOTES.

We regret that through a mistake of our printer the name of F. W. Murray was omitted from the list of personals in the last issue. He is happily situated in South Richmond, N. B., with a fair country and a promising cause. One of the students who enjoyed his hospitality for a few days last summer brought us some pleasing reminiscences of his visit there.

During the Christmas vacation nearly all of the students were out somewhere. Many were preaching, a few gave us to understand they were home, while others took ways too devious to follow. All returned, however, without colds and with as good appetites as before.

Miss McGarry teaches elocution this session as last. We are to be congratulated on having so competent a teacher. Much is being done for the comfort of future audiences. All peculiarities and mannerisms receive judgment without mercy.

At the Literary Society’s first meeting after the holidays we were favoured with a lecture from Professor Seth on *Individualism and Socialism*. The subject was treated with the lecturer’s usual grace and thoroughness. It was indeed a rare treat. It speaks much for the esteem in which the Professor is held among us that all the students, with the exception of one necessarily absent, were present at the lecture.

Our prayer meeting and missionary meetings are well attended, and fill a very important place in our college life. An

advance upon former years was made in having instrumental music. More than the usual amount of missionary work is done this year, most of it at places in or near the city. Whatever collections are received for such services go into the funds of the Association. At the last meeting of the Association, the question of continuing the mission in Labrador was very fully discussed, after which it was unanimously and enthusiastically determined to continue the work there for at least another year.

Midsessional examinations are upon us. "Grinding" is now the order of the day. Evening lectures are disregarded, and even "At Homes" seem to lose their usual attraction.

Dr. Burns seems never to get weary in well-doing for our College: A Christmas gift from him this winter added to our library a handsome Homiletic Cyclopædia, and also "Modern Europe," by Russell and Jones, in three volumes.

During the Christmas vacation we had a pleasant, though brief, visit from one of the editors of last year, Rev. A. W. McLeod. He was on his way home from Harvard, where he is studying this winter.

Rev. Anderson Rogers also spent a few hours with us, and showed his wonted interest in his *alma mater*. He has accepted a call to Windsor, N. S., where we predict for him a repetition of his past success.

Rev. A. J. Mowatt, another of our graduates, has been translated from Fredericton to Erskine Church, Montreal. May his future labors also be as successful as his past.

Notwithstanding the many improvements we still long for a telephone. In our isolated condition it would be of constant service to the students. It would often also be a great convenience to the church agent and to several of the stations we supply. Some of our friends have expressed their willingness to share the expense.

The most of our students attended the Dalhousie "At Home." It was a brilliant success and a great improvement on the method of celebrating Munro Day in former years. We congratulate the Dalhousie students on their successful management of the affair.

ACKNOWLEDGMENTS.

Dr. Pollok, \$5 00 ; A. V. Morash, \$2.00 ; Rev. Isaac Murray, Rev. A. Falconer, Rev. Chas. McKay, Duncan Henderson, A. D. Gunn, Malcolm McLeod, Joseph Greenlees, W. W. Rainie, Jas. Sedgwick, A. A. McKay, \$1.00 each ; Fulton Harvey, F. McIntosh, M. Marchant, W. H. Blanchard, J. S. Smith, Dugald Munn, John Paterson, John Brunlees, Rev. P. M. Morrison, Wm. Laird, F. W. Thompson, Donald Campbell, Robert Grierson, Dr. Currie, Jas. Gardner, Rev. A. W. McLeod, Miss Hosterman, R. McDougall, Dr. McRae, Mrs. R. Colpits, Myrtle Dickie, Jas. Reid, Thos. McKelvie, H. H. McIntosh, E. L. Nash, Jas. Eisenhauer, Dr. E. McLean, J. H. Anderson, Dr. McLean, senr., Rev. D. McDougall, Wm. Sedgwick, Rev. G. S. Carson, Rev. L. Gloag, H. D. Murray, Rev. J. D. McFarlane, J. J. McLean, Mrs. Enon McDonald, J. J. Irving, Rev. R. Cumming, Murdoch McKay, Norman McMillan, John McLeod, Rev. A. W. Thompson, Rev. J. F. Forbes, Geo. Forbes, J. A. Mahon, Peter Spriggs, W. J. McKenzie, Rev. H. H. McPherson, Miss Hobrecker, Mrs. M. Montgomery, A. R. Hill, J. B. McLean, H. Primrose, Rev. Willard McDonald, C. Munro, J. A. McGlashen, Rev. H. K. MacLean, 50 cents each. Payments made last April after we went to print are not given here.

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