

THE THEOLOGUE,

Presbyterian College, Halifax.

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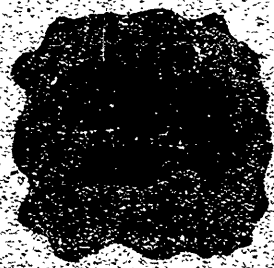
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THE THEOLOGUE.

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Presbyterian College, Halifax.

“THE POTTER’S WHEEL.”

BY THE REV. D. J. FRASER, M. A., B. D., OF ST. STEPHEN’S
CHURCH, ST. JOHN, N. B.

IF we have ever seen the potter at his wheel, moulding a rude lump of clay into an ornamental or useful vessel, we cannot wonder that this striking handicraft should have yielded to literature, both ancient and modern, many an illustration. As we watch the ease with which the clay responds to every touch of the potter’s hand, takes on a succession of symmetrical shapes, changes from a shapeless mass into a vessel of intelligent design, we almost fancy that it is instinct with the life and thought of the maker. No art is more beautiful or more suggestive, and in very early times the relation between the potter and the clay was felt to be a fitting illustration of the relation between God and man.

The figure of the potter’s wheel as an illustration of human life originated in the East, and we can easily understand how it would appeal to the Oriental mind with subtle force, for fatalism finds its native soil in the East. There, man is thought of as mere plastic clay in the hands of the potter, and God as the absolutely sovereign arbiter of human destiny. This is not to the same extent the thought of the Western world. With us life

is active, creative, effective. We make room for the agency of man. He is not passive clay, but a personal force. He is not moulded merely by influences from without, but can take the shape he wishes by the exercise of will and moral effort. It is true that we sometimes meet the Eastern quality of life among ourselves in the amiable despair of the *dilettante*, in the self disgust of the *blasè*, and in the far nobler form of the patient submission of the christian sufferer. But in its normal healthy state our western life is buoyant with hope and courage and energy. It is a life of activity not passivity; of self-assertion rather than self-suppression. We carry with us the consciousness of freedom of the creative power of the spirit, of the capacity to be and do what our Ideal demands of us, of our ability to progress by individual choice and personal effort. But to the oriental mind life is passive, contemplative, receptive. The agency of God is everything; man is plastic clay in the hands of the Potter. Hence the fatalism of Eastern people, their religion of calm submission to the decrees of the Fates, their philosophy of self-suppression and pessimism, their practical denial of human personality and freedom, their largest hope of eternal death. Among such people how fitting an illustration of human life is the potter's wheel! God is the only moulder of man's destiny; man is the helpless passive instrument of his purpose. If we thus take the figure at its worst, God the arbitrary, it may be even the whimsical potter and man the helpless clay to be shaped as suits the fancy of the maker; we have sheer fatalism, dark, dreary, despairing fatalism.

But we may accept the Potter's wheel as a perfect figure of human life, yet reach a conclusion just as false to human experience, because too full of superficial hope. If we think of the Potter as the All-merciful God, we are landed in a free-and-easy universalism. The Potter is all-Power and all-Love; he may do what he wills with the passive clay and he wills the best. Therefore, all vessels will come to take on in the end the same perfect form, with the same light-hearted mockery with which he touched every problem that seems serious to us, Omar Khayyam dealt with this figure of the potter and the clay, and he gave us a very good picture of the modern Universalist in the lines:

“Some there are who tell
Of one who threatens he will toss to hell
The huckless pots he marred in making; pish—
He's a good fellow, and 'twill all be well.”

Given a God of all-Love and all-Power, and given man the plastic clay, and the logical result is universalism. He wishes all men to come to the perfect image of the Christ, and he is all-mighty to effect his purpose, for helpless man cannot frustrate his will; therefore all men will reach the same goal by and by. Shall we call this the figure at its best? If so, it yields a cheerful optimism, but it is a superficial and spurious optimism which robs life of all moral meaning, and cuts the strings of all strenuous endeavor.

But some will take the figure neither at its best nor at its worst. They will look at the real facts of life, the vessels of honor and of dishonor, the pots of beautiful design and those of ungainly make, the cups which have poured their true use in the Master's banquetting table, and the cups which have been marred or broken in the process of being shaped; and as they reason from the potter's work to the potter's final purpose, they cannot give way to utter despair nor can they cherish a universal hope. In the presence of such confusing evidence, skepticism sometimes recommends itself as the safest verdict. This was perhaps the conclusion of the old Persian poet who is being so eagerly seized upon in literary circles to-day as the true interpreter of the spirit of our age. He leads us to the tavern where the human vessels are discussing the divine purpose and man's destiny, and this is what we hear:

Said one among them—“Surely not in vain
My substance of the common earth was ta'en
And to this figure moulded, to be broke,
Or trampled back to shapeless earth again.”

Then said a second—“Ne'er a peevish boy
Would break the bowl from which he drank in joy;
And he that with his hand the vessel made
Will surely not in after wrath destroy.”

After a momentary silence spake
Some vessel of a more ungainly make
“They sneer at me for leaning all awry
What! did the hand then of the potter shake?”

Whereat some one of the loquacious lot—
I think a sufi pipkin—waxing hot—
“All this of pot and potter—tell me then,
Who makes, who sell's, who buys, who is the pot?”

So the more serious of the vessels tell their hopes and fears and doubts, they have not evidence enough to come to any definite conclusion, and then Omar himself speaks, pouring scorn upon the whole discussion :

“ Well,” murmured one, “ Let whoso make or buy,
My clay with long oblivion is gone dry;
But fill me with the old familiar juice,
Methinks I might recover by and by.”

Whether the Persian poet was in a jesting or a serious mood, the whole result was sad enough. The Mohammedans accepted the figure of the “ Potter's wheel ” as a complete illustration of human life; but while fatalists in theory, they were far from passive in their lives, and the thought of God as the absolute moulder of character and the Supreme arbiter of destiny yielded them now hope and now despair; sometimes bitter doubt and sometimes reckless indifference.

The metaphor of the Potter's wheel it seems impossible for us to escape from in our thought of God and the world; but can we express the christian conception of the universe in terms of this Eastern figure? Browning made use of the illustration in his familiar poem, *Rubbi Ben Ezra*; and how did he succeed? He was fond of the bold imagery of oriental people, and he was at the same time one of the best representatives of the rugged energy of our Western world. He was therefore well qualified to translate this metaphor, if it could be translated into the language of christian thought; but he found it at best an imperfect metaphor. In Browning's thought of human life, two ideas may be said to be supreme: first, the religious consciousness of the absolute authority of God, and second, the moral consciousness of the function of the human will in the evolution of the soul. The whole meaning of life, according to him, consists from the divine side in the realization of the Ideal, and from the human side in the development of the good. His thought that

“ God's in his heaven,
All's well with the world.”

was held side by side with his other thought of

“ Life's business being just the terrible choice.”

The first idea found a splendid illustration in the potter's wheel. The Infinite Ideal is at work upon life shaping it in accordance with a divine plan :

“ He fixed thee mid this dance
Of plastic circumstance,
This present, thou, forsooth, wouldst fain arrest :
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed.”

We are in the hands of God, just as clay is upon the wheel of the potter. The divine potter is moulding us with a sublime purpose. It is not in his plan to mar us, but if we are marred, even if we are broken in the process of being made, what then? He will remake us according to his Ideal. The metaphor is therefore fraught with a splendid hope. We must not judge of our destiny while we are in the process merely of being shaped, while we are in rude form or marred or even broken, but we must judge of our destiny according to the thought that is in the Maker's mind. Therefore he bids us:

“ Look not down but up !
To uses of a cup,
The festal board, the lamp's flash, and trumpet's peal,
The new wine's foaming flow,
The Master's lips aglow !
Thou, heaven's consummate cup, what needst thou with earth's
wheel ! ”

There is a shaping Ideal—all educating and perfecting spirit at work upon human life. The potter is God who is moulding us to the perfect image of his Son. Time with all its experiences of joy and sorrow, hope and fear, is the wheel on which human life is being shaped. But here the figure breaks down. For the clay is not a fit symbol of man. The clay is passive, inert; whereas man is a personal agent. And when Browning wishes to speak his other thought that man can rise to the realization of the Ideal only by individual struggle, personal choice, the exercise of his own will he abandons the metaphor of the “Potter's wheel.” Man is not a lifeless lump of clay, to be the mere passive recipient of outside influences; he is a conscious soul which can only evolve the good by strenuous effort in experience. The potter's wheel allows no place for the human side of life; and the truth that man must consciously respond to the religious appeal, that he must act under the divine stimulus is not the thought of Browning alone, but of Isaiah and Jeremiah and Paul, and none of them would have us apply the metaphor to this department of human

life. This is the mistake which theology has sometimes made. The figure of the Potter and the clay has been quoted in support of a hard featured Calvinism which was alike an insult to God and a denial of humanity. Calvin himself was a fatalist: no more of a fatalist than Browning or Paul: but his disciples who would out-Calvin Calvin have used this eastern metaphor to teach not only the absoluteness of God but the helplessness of man. This latter it was never used by the bible writers to teach; and when so forced it yields fatalism—whether the Calvinistic dogma of the absolute divine decree of eternal torment for the vessels of dishonor—or the universalistic dogma of the absolute divine decree of the same salvation for all—one of which denies the justice of God or the other the facts of human experience.

The limitations of the metaphor, however, do not destroy its usefulness for us. Have we not known experiences in life when we could be but patient sufferers, passive recipients? In times of prolonged sickness, of weary watching by the bed of pain, in the midst of sorrows which we are powerless to ward off or to relieve, do we not think of the Potter's wheel, and realize that we are in the hands of God? When the spirit of rebellion arises within us, do we not catch the rebuke of Paul: "Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay?" (Romans ix: 21.) Then comes calm submission—a feeling of helplessness—resignation even to the worst that may befall us. In such experiences, have we never gone farther and learned the lesson of Isaiah (lxiv: 8) that the Master Artist who is at work upon us is our Father—that the painfulness of life is the process by which we take on perfect shape, that the sore experience is the touch of God who is fashioning character? If we have been so rebellious as to be marred in the process, we have at least the comfort of Jeremiah's words (xviii) that if we place ourselves submissively in the hands of the Potter, he will remake us into the vessel he would have us be.

The thought that we are in the hands of God, the All-powerful makes us submissive to His will. The assurance that the All-powerful is the All-loving too, nerves us for patient endurance. The consciousness that the Master Artist is shaping a cup for no

meaner use than to slake his own thirst yields us strength-renewing hope, even when the whirl of the wheel of life is worst. And such submission and patience and hope keep us plastic in the Potter's hand, responsive to his every touch and capable of offering up the prayer of trustful love :

“ So take and use thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim !
My times be in thy hand,
Perfect the cup as planned,
Let age approve of youth, and death complete the same ! ”

“ Oh ! listen man !
A voice within us speaks that startling word,
' Man thou shalt never die ! ' Celestial voices
Hymn it unto our souls : according harps
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality ;
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep toned seas,
Join in this solemn, universal song.
Oh ! listen ye, our spirits : drink it in
From all the air. 'Tis in the gentle moon-light ;
'Tis floating midst Day's setting glories ! night,
Wrapt in her sable robe, with silent step
Comes to our bed, and breathes it in our ears :
Night, and the dawn, bright day, and thoughtful eve,
All time, all bounds, the limitless expanse,
As one vast mystic instrument, are touched
By an unseen, living Hand : and conscious chords
Quiver with joy in this great jubilee. ”

RECENT PUBLICATIONS.

DR. CURRIE.

HEBREW SYNONYMS.—By James Kennedy, Author of "An Introduction to Biblical Hebrew." Large Oct. Pp. x, 140. Price Five Shillings. London: Williams and Norgate, 1898.

A scholarly treatment of synonyms in any language is difficult. The discussion requires an exact knowledge of the use of words and of the ideas they express in an extensive literary field. The writer must remember that a mere acquaintance with etymology is not sufficient, but that other criteria must be taken into consideration in determining the shade of meaning, sometimes very delicate, which marks off one synonym from another. The treatise on Latin synonyms by Dumesnil, although somewhat behind the time, is worthy of examination. Trench's synonyms of the Greek New Testament is a work of rare ability. In our own language such writers as Crabb, Graham and Fernald, have done much to cultivate precision in the use of words.

Hebrew synonyms have not fared so well. This is partly owing to the unscientific mode of treatment adopted by writers, who from their childhood have been familiar with the language, and partly from the fact that the literature of classical Hebrew presents a field comparatively circumscribed. Still, commendable attempts have been made. The dissertations of Reimarus, Pappenheim and Luzzato are valuable. Bedarchi and Tedeschi, authors of treatises in Rabbinical Hebrew, have been helpful to scholars, although the work of the latter writer is vitiated by the attempt to reduce Hebrew words to biliteral originals, and from them to fix the sense. In Germany, such writers as Oswald, Orelli, Ryssel and Levin, have written works of various degrees of merit. Comparatively little as yet has appeared from any English pen. King and Hands have published small volumes on particular departments of the subject. Canon Wilson gives valuable hints. Canon Girdlestone's treatise, perhaps the best known on the subject in English, would be more reliable had the Septuagint not been allowed to exert such an undue influence.

Kennedy, the writer of "Studies in Hebrew Synonyms," is favorably known as the author of a Hebrew Grammar, one of whose excellencies is accuracy. As might be expected, his volume on Hebrew Synonyms is a

piece of excellent scholarship. He does not attempt a treatment of the whole field, for this would require too much space. Nor does he deal with very easy terms such as the words for look and see, or speak and say. From terms presenting some difficulties he selects nineteen groups of words, each group containing from two to ten synonyms. The following is a sample of his grouping:—Verbs signifying to flee (3); adjectives signifying poor (5); nouns signifying rain (10); words signifying a flood (3); nouns signifying a lion (6). In tracing the exact shade of meaning of each term, he refers almost exclusively to biblical usage. This method is commendable, for undue prominence may be given to cognate terms in sister languages and to Neo-Hebraic literature.

To illustrate his method, take the four verbs signifying to wash. *Rahatz*, we are told, is the most frequently used term in Scripture, and denotes the bathing of the body. The Hebrew here suffers in comparison with the Greek which has two terms, one denoting to wash the whole body, the other to wash only in part. Then passages from Scripture are cited to show that the Hebrew term denotes washing as a whole or partial washing, the context indicating which is intended. In either case external, not internal, purification is meant. *Hediah* denotes normally the purging away of defilement, especially from the carcasses of animals which were prepared as burnt offerings. *Khabhas* signifies the washing of garments, and as a symbolical act had special reference to holiness. The Psalmist prays to be washed thoroughly from iniquity. He was so conscious of deep-rooted sinfulness that he feels that no ordinary cleansing will avail, he must be purified only by such a washing as will cleanse the inner man. Hence *Khabhas* is the word he employs. *Rahatz* might indicate only outward purity. The primary signification of the fourth term, *shataph*, is to sweep along like an overflowing flood. A secondary meaning is to wash away by means of water in motion as in a running brook or streamlet, or the pouring of water from a ewer, or the escape of water from a tap. The King's chariot was washed at the pool of Samaria by means of water dashed against it.

Six pages are devoted to the discussion of the above four synonyms. The other groups are treated with the same thoroughness. The book is worth a careful study, not only from its value in imparting an accurate knowledge of certain words, but from the training it will give in the exact study of the language. He who has carefully read this treatise may himself do good work in the same line even with no other apparatus than that supplied by Gesenius' or Fürst's Lexicon and Fürst's Hebrew Concordance.

SELF-PRONOUNCING SABBATH SCHOOL TEACHERS' BIBLES.—A. J. Holman and Co., PUBLISHERS, 1222-1226 Arch St. Philadelphia, Pa..

The press was never more busy than at present in issuing the English Bible. Editions of various sizes and styles of binding are constantly put upon the market, so that the book adapts itself to the character of the purse, whether light or heavy, and of the taste, whether simple or fastidious. A few pence will purchase a small pocket Bible, well printed and neatly bound in cloth, while from one to two guineas or upwards is the price of the long primer or bourgeois type volume, containing all modern Aids, and bound in the highest style of art. The presses of Oxford and Cambridge Universities, and such publishing houses as those of Bagster & Sons, Nelson, and Collins, have produced Teachers' Bibles, which, regarded either as to their contents or their mechanical execution, leave little, if any room for improvement. Indeed, high water mark seems to be reached.

Perhaps it is not generally known, that in America, S. S. Teachers' Bibles are published, which compare very favorably with the English editions. The catalogue of A. J. Holman & Co., Philadelphia, shows an excellent series of Bibles, printed in minion, emerald, bourgeois and pica type, and bound in styles from black cloth, red edges, up to Levant, calf lined, silk sewed, round corners, gilt edges. Besides the scripture text they contain Helps to Bible Study, in the shape of treatises on various biblical subjects, concordance, Bible dictionary, maps and kindred Aids. One of their special features is self-pronunciation. Every proper name is divided into syllables, the vowels have diacritical marks, and the accented syllable is indicated, so that the reader need not hesitate for a moment in reading even the most difficult list of names. Some of the Bibles contain all of the Helps, while others have a selection. But vast as the matter is in cases where all the Helps are incorporated, the thin paper prevents the book from attaining unwieldy proportions. A glance will show the value of such a Bible to a S. S. Teacher. The same volume that gives the text, also pronounces the proper names, locates places, supplies a concordance, furnishes a brief, but reliable dictionary, contains treatises on almost every topic that concerns the general history of the various books, and suggests valuable hints to the teacher.

One of the Holman editions deserves special notice, "The Linear Parallel S. S. Teachers' Bible." This presents a feature which is unique. It shows at a glance what the readings of the authorized and the revised versions are, by placing them side by side on the same line. This will best be understood by an illustration. In Matt vi., 1, we read: "Take

heed that ye do not your ^{alms} ~~righteousness~~ before men, to be seen of them ; ^{otherwise} ~~else~~ ye have no reward ^{of} ~~with~~ your Father which is in heaven." The words in small type above the level of the line, "alms," "otherwise," "of," belong to the authorized version, while the words, "righteousness," "else," "with," are the work of the revision. The other words in the verse are common to both versions. Thus without even a movement of the eye, the versions are seen side by side. In facility for comparison, the plan is about perfect. Changes in capitalization, punctuation, italization, parenthesis, omissions and addition, are recognized at once. The chapter and verse divisions of the authorized version have been retained for sake of convenient reference. When the marginal references in one version are identical with the corresponding text in the other, they have been omitted as unnecessary. In other respects the best marginal readings of both versions have been preserved. When warranted by the light of modern interpretation, new marginal readings have been introduced. This Bible also gives all the prefaces, company names, and appendices of the revised version. One reason why the revision is not more generally used is that facilities for comparison of the two versions have been lacking. Many do not take the trouble to examine two parallel columns, not to say two volumes. This Holman Bible affords every facility for comparison by leaving in large type words common to both, and by printing in small type the authorized above, and the revised below the line. The *textus receptus* of the Greek at one time was to the very letter regarded as sacred, so that the scholar who would substitute a new reading was regarded as guilty of something like sacrilege. So too, has it been in the history of the authorized version. But that day has passed. It is the duty of every one to become acquainted with the results of recent criticism in its bearing upon the settlement of the original texts and upon improved renderings in the translation. The concordance near the end of the volume contains one-hundred thousand references. There are also fifteen new maps, specially engraved to order, with an eight page index. The other helps are omitted as they would make the book too large. There are three styles of binding:—Imperial Seal, Persian Morocco, and Levant. Each form is divinity circuit, rounded corners, and red under gold edges. The best style (Levant) is silk-sewed, and the cover is calf-lined. These styles of binding will compare favorably with those of the Oxford Bibles, being in all respects handsome and durable. This Pica Holman Bible is an 8 vo., 9 inches long, 6 broad, and 1¾ thick. The pages, counting the concordance and atlas, number 1791. The type is large and clear, and the finest rag-paper, thin but firm, has been

used. The Bible can be had with or without the Denison Index. Ministers, S. S. teachers, and others engaged in the study of the Scriptures will find this Bible very serviceable. On application, the publishers will forward to intending purchasers, a prospectus containing specimen pages and prices. A special offer of one specimen copy of this Bible is made to clergymen and S. S. Superintendents.

A DICTIONARY OF THE BIBLE.—By John D. Davis, Ph D., D. D., Professor of Semitic Philology and O. T. History, in the Theological Seminary at Princeton, N. J. With new maps and plans and fully illustrated. One vol., Oct., 800 pp. Price, \$2,00 Net. Philadelphia: Presbyterian Board of Publication, 1898.

One evidence of the wide extent of the study of the Scriptures of the present day is the demand for Bible Dictionaries. And the supply is equal to the demand, for the market is furnished with such helps whether in the form of a pocket volume or of the ponderous tomes which sag our library shelves. Smith's Dictionary, a thesaurus in itself, is beginning to be regarded somewhat antiquated in certain lines, and the first volume of T. & T. Clark's new work has entered the field. Smaller sized Dictionaries like Schaff's and the abridged Smith are also meeting with competition. The volume at the head of this notice has just issued from the press. It has been prepared by Davis aided by Warfield and Purves, all of whom are professors in Princeton Theological Seminary. Davis is responsible for nine-tenths of the whole, while Warfield and Purves have contributed each nearly a score of articles in their respective departments. The contents are thus entirely original. It is claimed that this Dictionary, which is intended for Sabbath school teachers and other students of the Bible, is abreast of the most recent discoveries and researches, and that it will be found most comprehensive and satisfactory in its treatment of the multitude of themes with which it deals. The proper names of the Bible, biblical chronology, history, geography, antiquities, introduction, and a few of the cardinal doctrinal questions, all find a place. The average Bible student will seldom meet with a difficulty for the solution of which this Dictionary does not afford some help. While written, as it behoved to be, from a conservative stand-point, the author professes, while guarding against accepting theories as facts, to have duly weighed facts and given them the fairest consideration. The book claims to be a Dictionary of the Bible, not of speculations about the Bible. The pronunciation of every proper name is indicated. The seventeen maps are recent and accurate, and the illustrations are authoritative and not mere fancy pictures. The mechanical execution of the book is excellent. Sabbath school teachers and Bible students in general will find this Dictionary convenient and reliable.

OBITUARY.

SELDOM has the Alumni of our College suffered such loss as during the past year. The men that have fallen are all from the front rank of the Church. Among them are those who were long in the battle, with whom in a ripe age the sword clave to the hand and the young who had only entered the lists, but all alike have left a memory that cannot be soon forgotten and a work that will remain for ever. We publish the obituary notices of them recorded by the Alumni Association.

In the death of Rev. Geo. Patterson, D. D., which took place at New Glasgow, N. S., on October 29th, 1897, our Church sustained a great loss. He was born on the 30th of April, 1824. He received the principal part of his education at Pictou Academy and Dalhousie College. His theological course was completed in Edinburgh. On his return to Nova Scotia he was settled into the pastoral charge of Green Hill, Pictou Co., in 1849. In this field he continued to labor until 1876, when he resigned his charge. As a preacher he was faithful and preached to edification.

Dr. Patterson was an earnest Christian of rare gifts and scholarly attainments. As a friend he was warm hearted and true; as a member of the ecclesiastical arts, skilful and efficient, and as an author, industrious and serviceable to the Church.

DR. A. W. MACLEOD was a respected and beloved brother, an associated member of the Alumni Association, and an esteemed laborer in the Vineyard of the Master. The Dr. was a man of good mental ability and a faithful, earnest and evangelical preacher. He proved himself to be a faithful pastor in the congregations of Parrsboro, West River and Thorburn, and won the confidence and esteem of the people to whom he ministered. Though not a graduate of Pine Hill, he ever manifested a deep interest in its prosperity, and from the time he joined the Alumni Association, he remained a faithful member until his lamented death.

Dr. MacLeod was born at North River, Colchester County, in the year 1848, and was therefore about 50 or 51 years of age when he died, April 26th., A. D. 1898.

NEIL MACKAY was born at Earltown, N. S., in 1829. He was educated at Pictou Academy and the Free Church College, Halifax. He graduated in 1855, and was licensed and ordained that same year. He served the church well and faithfully for almost 43 years, in the congregations of Murray Harbor, St. David's, St. John, Summerside and St. Johns, Chatham. In every presbytery in which he labored, he fulfilled for a longer or shorter time the duties of clerk. He was Moderator of the Free Church Synod, and also of the Synod of the Maritime Provinces. He was for many years a member of the College Board, and president of the Alumni Association, and continued to take, down to the time of his death, the most lively interest in its welfare. He was to some extent instrumental in the establishment of the College paper. He took an active interest in all the work of the church, was an attendant at its various courts, and ever ready to champion a good cause with all the ardor of his impulsive nature. In 1896 his Alma Mater honored him with the degree of Doctor of Divinity. He was called to his rest on June 15th of this year. He died in harness, in the full possession of his powers. In the evening he bade his family good night in his usual health, and in the morning he was not for the Lord took him.

ALEXANDER D. GUNN was born at the East River, St. Mary's, in 18. He began his studies for the ministry at Dalhousie, pursued them at Montreal and Pine Hill, and graduated from the latter institution in 1891. He was appointed to the Mission charge of Barney's River congregation where he labored with diligence and success for one year; thereafter he was called to the congregation of Upper Stewiacke. During his pastorate there, which lasted for four and a half years, he wrought with unabated zeal. The congregation prospered. An evidence of their spirit was shown when their fine old church was destroyed by fire, in the manner in which they soon provided a new place of worship. Mr. Gunn's spirit was always greater than his physical powers

Although never in robust health, yet he accomplished much work and was never weary in well-doing. He won the affection, esteem and admiration of his congregation. In the winter of 1896-7, he was laid aside from the active duties of the ministry. In June he removed to his old home, but his health steadily declined, until after a long and weary sickness he was called to rest.

THE REV. R. J. GRANT was born at Sunny Brae, Pictou Co., in 1867. He received his primary education at Pictou Academy. He graduated from Dalhousie College in 1894 and took his M. A. degree in 1895. He finished his theological training in 1896, graduating from the Theological College, Halifax, with the degree of B. D. In the summer of 1896 he accepted a call to the congregation of River John, where he served his Master with diligence till suddenly called to his reward, July 10th, 1898. While attending the meetings of the General Assembly in Montreal in July last, he accidentally fell from his bicycle under a passing street car, and was instantly killed. His sudden tragic death cast a gloom over the whole church, and we who knew him well feel desolate for one who has gone from us, whose friendship was a benediction. Mr. Grant was a man of large intellect, quick, keen, and sane in judgment, and very ready to grasp the varied relations of his subject. But his strength was his character. Pure in heart, he had entered far into the inner court of religious experience and fellowship with God. Though of decided views, he was so sincere, and withal so kindly, that he never made an enemy. His people loved him and lived better. As a preacher he was quiet and clear, and behind the message one always felt the messenger's conviction of the truth of what he said. While we sorrow because of his early death, and wonder at the mystery of it, we thank God for a life at once so pure and strong, so lofty in aspirations, and yet so humble, so sincere, and yet so kindly, so religious, and yet so practical.

REV. DAVID SUTHERLAND was born at Lybster, Caithnesshire, Scotland, in the month of July, 1858. On receiving his early education, he spent some time teaching, and then proceeded to

the University of Edinburgh. After completing his Arts course, he entered the new College in that city and studied Theology for three years. He came to this country in the Fall of 1887 and completed his curriculum in the Spring of the following year. His first charge was the congregation of the Grove Church, Halifax, where he spent only a brief period, and was called in 1890 to Zion Church, Charlottetown. Here he remained until his death in July, 1898. Though barely attaining his fortieth year, Mr. Sutherland lived a rich, strenuous, and happy life. He was indefatigable as a pastor—powerful and convincing as a preacher—while his literary work was extensive and varied. The best in him was only being found when he was suddenly called away to enter upon ‘the rest that remaineth’”

“So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

THE THEOLOGUE.

PUBLISHED BY THE STUDENTS OF THE PRESBYTERIAN COLLEGE, HALIFAX, N. S.

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VOLUME X.

DECEMBER, 1898.

No 2.

EDITORIAL.

CHRISTMAS GREETING.

HOW the time goes by. Again it devolves upon the THEOLOGUE to extend to all its readers a Christmas greeting. To one and all we wish a joyous Christmastide. May no untoward happening obscure its sparkles of delight. May the presence of One who was anointed with the oil of gladness above his fellows, consecrate all our joys of living. Retrospection tends to increase our sense of the value of time. How many of our moments have returned empty-handed to the Ancient of Days? The all-determining hour will tell. In the meantime let us so live and work till next Christmas season, that "every moment lightly shaken, shall run itself into golden sands." To-day we are reminded of the birth of the Son of Man. About nineteen centuries ago, he who dwelt beyond "the light of setting suns" came to pay this earth a visit. He made himself of no reputation; he took upon himself the form of a servant. His self-sacrifice has been the impulse of the ages. In the present time millions of His followers in every land celebrate his birth, and attest by their lives to the quickening power of Him who ever liveth. The voice that is as the sound of many waters has not lost its power. We can still hear it above the "roll of the ages." In obedience to that voice let us reach out the hand of sympathy, and speak the kind word, so that the golden era long ago foretold by angel voices may be consummated.

DO WE NEED A LITURGY?

A NEAT little pamphlet, entitled, "Worship in connection with the Presbyterian Church in Canada," has been presented to each student attending the Hall. Our esteemed Principal informs us that we are indebted for this kindness to Sir Sanford Flemming, a gentleman whose interest in all that concerns our church is so well-known. On behalf of the students, THE THEOLOGUE desires, at this the earliest opportunity, to thank the donor.

We presume that the great majority of our readers have already carefully perused the pamphlet, inasmuch as the publishers have "been directed to send, free of charge, a copy to each minister on the roll, for his own use and the information of his Kirk Session." So much we gather from the publisher's notice. What attitude the ministers and Kirk Sessions assume towards the views set forward we cannot accurately determine. Possibly some diversity of opinion obtains.

It is evident that a very influential section of the church, we do not undertake to say whether it is a large one or not, is strongly in favor of the movement; and this section is as confident as it is determined. One writes, "We may as well make up our minds that it (a liturgy) is coming." Indeed! Pray why this confidence, or is it despair? Is it really coming whether we wish it or not? Ah! But we are going to wish it; that is the secret, for the same writer informs us that, "what our children are learning to like in the Sabbath School they will demand to have in the church when they come to have a voice in the regulation of its worship." Here, this gentleman is entitled to speak with authority, for we take it that he knows what our children are learning to like in our Sabbath Schools. The little ones are to be enlisted for the fray. Evidently the liturgy is coming, and mark you, it is coming to command, for on another page we read, "To adopt any Directory with the proviso that it is to be followed as far as circumstances allow is to defeat its purpose. When any

latitude is given more will be taken than was given." This must be correct. We would not dream of disputing the point. It is merely a bit of additional information. It mildly but firmly intimates that the so-surely coming directory, which, to satisfy our children must be a liturgy, is coming unhampered by any proviso. Its reign will be supreme. In the happy coming days when the little ones, now so carefully nurtured, rule, and when our youths go forth with multiplied ideas as to the indispensability of a liturgy, men with appropriate genuflections will look upon this newly discovered or re-discovered aid and say, it is good.

But will they? Is it true that the adoption of a liturgy will give a mighty impetus to our onward march as a church? Is a liturgy desirable? Do we really need one? Or if we do, is the need a true need or the creation of some artificially stimulated appetite? These, we submit, are grave questions. It would seem that the church is disposed to answer them affirmatively; at least the pens which usually indite the sentiments of the church seem more inclined to a "yes" than to a "no." If one's pen or lips trembles to a "no" he is solemnly assured that our traditions and history cry out against him, and he scarcely finds an opportunity for remarking that we want no resurrection of long buried skeletons unless they can be turned to immediate and effective use. Let the dear old things rest unless you can make something out of them.

Do we need a liturgy?

UNDER THE STARS AND STRIPES.

PERHAPS the readers of *THE THEOLOGUE* are not all aware that there are any Mission Stations belonging to our church in the domains of Uncle Sam. Such, however, is the case. During the past summer two students labored side by side on American territory, along the upper waters of the river St. John.

Mr A. G. Rondeau, of McGill University, was stationed over the field of Allegwash and Sinclair, Me., and Connors, N. B., being paid in part by the Board of French Evangelization, while St. Francis and Fort Kent were entrusted to the tender mercies of the writer.

Those who have been privileged to gaze upon the grandeur of the scenery along the "Rhine of America," as it wriggles like a blue swollen snake, in dull deep windings, through valley after valley, till again and again it seems lost among the greedy hills, will need no word of mine to describe its charm, while those who have not been so privileged, might think my language extravagant, were I to attempt to picture its loveliness. The Mission Stations mentioned above are as happily situated as any places on the river, being some three hundred miles from its mouth. They are favorite resorts of tourists and sportsmen, forming a part of the district known as the "Sportsman's Paradise."

At Grand Falls, the river St. John becomes the boundary line between Canada and United States, and continues to be for eighty miles, to its confluence with the St. Francis River, which then becomes the boundary, leaving the head waters of the St. John wholly in Maine. Some forty-five miles above Grand Falls is Edmunston, where the Rev. L. R. Bouchard is stationed as an ordained Missionary, visiting also the neighboring American French villages of St Agathe and Grand Isle, and preaching to the people in their mother tongue. Edmunston is the terminus of the C. P. R. From here one travels the remaining twenty miles to Clair's Station, opposite Fort Kent, by the Temiscouata Railway, which runs from Riviere du Loup to Connors—the extreme west point in New Brunswick. Our mission then extends

along the western sixteen miles of the boundary line between Maine and New Brunswick. The two Stations are fifteen miles apart.

Not only is the place an interesting one to the lover of natural scenery, surrounded as it is by high hills, which afford views of unrivalled beauty, and which when clothed with summer's mantle of green, or the more brilliant tints of autumn, would have been a fitting subject for the brush of a Turner, or the pen of a Scott; but also to the historian it offers opportunities for research. Fort Kent has a very interesting historical relic which shows its connection with the "Bloodless War of Aroostook." Soldiers were sent there in 1839 by the American Government, prior to the settlement of the "Northern Boundary Question." The wooden fort or "block-house" which they erected is still in good preservation. It is now the property of the State of Maine, money having been set apart in 1891 for the purpose of buying and repairing it. It was built to protect the large quantity of lumber in that vicinity, and to safeguard the lives of the people.

Another thing which makes the place interesting to a Nova Scotian at least, is the fact that it is the place of residence of so many of the descendants of the poor Acadians who were so ruthlessly driven from the home of their adoption,—the "Land of Evangeline"—and scattered over the globe. Many of their grandchildren can be found settled along the district of Madawaska on both sides of the river, for 100 miles above Grand Falls. They are, generally speaking, more cultured and enterprising than the French who have come into this same district from Quebec, and, as a consequence, are the recognized leaders among their fellow citizens. They still relate around the fireside in song and story, the tale of Evangeline and similar adventures, commemorating the heroes of the brave days of old. I should like to mention in passing, a remarkable confession which one of the more intelligent of their descendants made to myself, in the course of a conversation on the expulsion of his forefathers. His grandfather was one of those who were in the church at Grand Pre, when Colonel Winslow's soldiers surrounded it. He said they all would have taken the oath of allegiance had the priest allowed them. They were told that if they took the oath, it

would mean the giving up of their religion, and would seal their eternal doom. Then he added with a rising inflexion, "the people were green to believe him, and he was greener than they were." "We were rich down there," he said, "but up here we are poor most of us: it is a pity the priest was so green." Thus to him the ignorant priest was the real cause of the expulsion; he did not blame the English Government.

The history of our connection with this mission station is somewhat as follows: Until within a few years there was no regular service other than Romish in the field, and the few Protestants there who came from various parts of Maine and N. B. were dependent for their spiritual enlightenment on an occasional sermon by clergymen from the neighboring towns of Maine, perhaps once a year. Some eight years ago the student who was stationed at Edmunston visited the place and finding the people anxious for more regular services brought the matter to the notice of the St. John Presbytery. Rev. James Ross, then minister at Woodstock, visited them, and a student has been sent each summer since. The mission progressed very favorably, and in a year or two the people began, not only to talk of building two churches, but actually to build them. To-day two of the neatest and prettiest churches to be found anywhere are complete, service having been held in them during the last two summers. The erection of a church at St. Francis was begun a year or so in advance of the one at Fort Kent. Much credit is due Rev. E. J. Rattee, for his valuable services in raising funds for this church when laboring there as a catechist.

Messrs. Neal McLean and Chas. Jones, lumbermen and merchants of St. Francis, deserve special mention for the worthy way they have taken hold of the work and helped it through to a successful issue. To-day the church is completed without a cent of debt upon it. It was dedicated by Rev. James Ross on the 16th of October last as a Presbyterian Church, other denominations to have the use of the building when not occupied by our services.

The church at Fort Kent is a work of art, and when furnished with pews and a furnace will cost in the neighbourhood of \$5000. Besides the large Auditorium which will seat 200 people, there is a class-room separated from the large room by folding doors so

that both rooms can be thrown in one if need be. A basement extends under the whole building. The gift of an excellent bell costing \$250, came from the fellow representatives of Major Dickey in the Maine Legislature. A handsome memorial window costing \$250 adorns one end of the church—the gift of the friends of the late Mr. Seely, other memorial windows are soon to follow. Much praise is due Rev. R. G. Strathie who laboured in the field as a missionary, for his part in securing plans and encouraging the work. Mrs. A. G. Fenlason also deserves special mention.

The people in both these places merit the highest commendation for the energy and enthusiasm which they have so far displayed. It augurs well for the future success of the mission. As yet there is no organization except for financial purposes, but we trust the day is not far distant when there will be.

Regularly attended services were held each Sabbath throughout the summer in both of the churches. Two very promising Sabbath schools were also conducted, all shades of religious denominations are to be found there—Methodists, Episcopalian, Baptist, Presbyterians, Universalists and others, yet there is the utmost harmony and good feeling among them. At St. Francis the Presbyterians predominate; at Fort Kent, the Universalists. Though the people are not, what in the province we call "enthusiasts in religion;" yet in no place will you find more of the true Christian spirit. A large-hearted charity, a sympathy with what is best and noblest, and an exceedingly healthy home life, are striking characteristics of the people. The Protestants number between fifty and sixty families. The summer's work as a whole was quite encouraging. At St. Francis twenty have joined the church on profession of faith, twelve of whom partook of the Lord's Supper at the hands of the Rev. James Ross. They are the "first fruits" of our labors in this district. Mr. Ross also baptized twenty children; six at St. Francis and fourteen at Fort Kent. The gospel leaven is at work in the hearts of the people and ere long the whole will be leavened.

All denominations are loyal to the Presbyterian church on the principle that "a friend in need is a friend indeed," and they will remain so, as long as we continue to meet their wants in the same way we have endeavoured to do in the past.

W. A. R.

PLEASANT BAY.

THIS field lies in the north west corner of Inverness Co., C. B., on the Gulf shore, and is about eight or nine miles from Cape North. It is beautifully situated, though so enclosed by mountains that it is practically cut off from all convenient communication by land with other parts of the country. But the S. S. St. Olaf, a passenger boat with very comfortable accommodations, calls there once a week as long as navigation is open. Thus there is satisfactory connection kept up by water with Cheticamp, Margaree, Broad Cove, Port Hood and Pictou. However, any person who is anxious to get there during any part of the year in which the steamboat is not running, must undergo somewhat of a novel experience.

The writer had such an experience last May. After waiting at Pictou nearly a whole week for the second trip of the St. Olaf, he was finally disappointed as she had to undergo repairs. But being determined to get to Pleasant Bay before the next Sabbath, he found the only way was to go by train to Orangedale, and by stage or otherwise from there to his destination. Reached Orangedale at 3 p. m. on Friday, drove all night by stage from Orangedale to Cheticamp, a distance of about seventy-five miles, reaching the latter place Saturday, at 9 a. m. The only way to get from there to Pleasant Bay was either by hiring a boat or walking nine or ten miles to the mountains, and then thirteen or fourteen miles over the mountains. He chose the latter. Walked to the mountains and then over a trail, rough and rugged, steep and rocky, up hill, down dale, wet and boggy, as would naturally be the case at that season of the year. The novelty of the adventure, however, the beautiful scenery by the way, and above all, the pleasing prospect of laboring during the summer months in such a delightful place, among a people so noted for hospitality, kindness and intelligence, fully compensated for the labor and hardship of the journey.

Pleasant Bay is a station of about 40 families, several of which are along the coast separated from the Bay by mountains. The

occupations of the people are principally farming and fishing, the latter of which is carried on quite extensively.

The people, as a whole, are very intelligent, and the most of them fairly well educated. Indeed, one would be surprised to find there persons so well-read and well-informed as some of them are. It seems that being so isolated, they spend the most of their much leisure time in the profitable pleasure of reading and improving their minds.

This mission station is now under the control of the Inverness Presbytery. Previous to 1894 it was part of the Cape North congregation and under the Sydney Presbytery. But this was very unsatisfactory to the people as they would have the benefit of divine service only a few times during the year, for the mountains between Cape North and P. Bay rendered the travelling very laborious, and very often impassable during the winter season. The people then applied to the H. M. Board for the services of a catechist during the summer months, and the recognition of the district as a mission station. This request was willingly granted, and Mr. A. J. MacNeill of Orangedale, now a Theological student at Queens, labored there during the summers of '95 and '96 as the first student catechist. Formerly the station was under the Sydney Presbytery, but last year they transferred their allegiance to that of Inverness, which is more satisfactory. There is only one church, but service is conducted in two other places.

The results of the work during the past summer in these stations have been very gratifying indeed, both spiritually and financially. The church membership, which before was only 27, was more than doubled, and for the first time since it became a mission station no aid whatever was drawn from the H. M. Fund, while the people gave quite liberally toward missions. A Christian Endeavor had been organized by Mr. Fisher who labored there during the summer of '97, and another was organized during the past summer. Both are prospering very well indeed,—better than could be anticipated. We feel like praising the Lord for the manifest outpouring of His Spirit upon the people of this station which is destined in the future to be self-supporting and may possibly sometime be worked up into a congregation.

D. J. MACDONALD.

COLLEGE SOCIETIES.

THE FIRST GENERAL STUDENTS' MEETING was held Nov. 4th, President Dakin in the chair. In his opening address the President reminded us that the "wheel had taken another turn."

The usual Ecclesiastical Dignitaries were appointed, viz.: Pope, G. A. Sutherland (reappointed), Bishop, D. G. Cock, and Deacon, G. M. Ross.

On Nov. 8th the President announced that his mental wheels had "taken another turn," and so a second General Students' Meeting was held. Foot-ball was the subject under discussion, and a committee was appointed to arrange for a Rugby team in the College. On motion, this committee was also empowered to draw up regulations for the so-called Association game played by us.

THE THEOLOGICAL AND LITERARY SOCIETY held its first meeting in the large class room on Tuesday evening, Nov. 8th. Dr. Currie occupied the chair. The lecture of the evening which was given by Rev. J. S. Black, D. D., on the subject "Success," was mainly confined to rhetorical success, the lecturer taking it for granted, as he said, that no words were needed to a body of Theological students concerning the necessity of the spiritual element in success. The thoughts which seemed to impress us most forcibly were the desirability of, first, a careful and accurate knowledge of words, and, second, of a natural and unaffected manner in their use. Naturalness was particularly emphasised. Nothing could be more ludicrous than to see a huge, awkward six-footer attempting the smooth, insinuating ways and gentle, soothing tones of his more polished brother, except the attempt of a hollow-chested, narrow-shouldered youth to convince his hearers, in shrill, piping tones, that he is a veritable "son of thunder." After a discussion, in which Dr. Currie, Prof. Falconer and others took part, Dr. Black in

replying to a vote of thanks, illustrated convincingly and convulsingly some unnatural gestures and attitudes in speaking.

The STUDENTS' MISSIONARY ASSOCIATION held its first meeting on Nov. 9th. After prayer and reading of minutes the following officers were elected: G. A. Sutherland, President; F. H. Mackintosh, Vice-president; G. Dickie, Secretary; J. W. A. Nicholson, Asst. Sec'y. H. R. Read and W. H. Sedgwick were elected additional members of the executive committee.

Owing to the illness of Rev. Dr. Morrison a full statement of the Labrador and Corean funds could not be made. It was resolved to hear the report later.

At a second meeting of the Missionary Association, held Nov. 14th, it was resolved to give two hundred dollars from the funds to Labrador.

A third meeting was held on Nov. 21st where it was decided to give supply, during the winter, to North Dartmouth, Mount Uniacke and Hantsport, and to devote any funds obtained from these stations to our work in Corea.

Prof. A. MacMechan, Ph. D., lectured before the Theological and Literary society on the evening of Nov. 16th, upon the subject of "Canadian Poets." The lecture was in Dr. MacMechan's usual logical and lucid style. The poetry of Canada is characteristic. Rich in colouring as our own maple leaf, clear and sparkling as our mountain streams, and at times bright and dazzling as our frost-flecked snow-fields beneath a Canadian moon, it sings to us of the home-land. The lecture was one calculated to inspire us with pride in the past and high hopes for the future of Canadian life and literature. Dr. MacMechan has added another item to the debt of gratitude we owe him.

Nov. 29th was the regular missionary night in the Theological and Literary society. Dr. Currie read a paper on "Ian Keith-Falconer, a study for young men." The lecturer sketched the life and character of this great because good man from his youth through his school and college days until the day when worn out by his Herculean task, he was called from Arabian wastes to enter into his rest. Many lessons were drawn for us from this short but full life. After the lecture, Prof. Falconer gave some personal reminiscences of the young man whose life

we had been studying, and of the influence which his very presence seemed to exert. We left the meeting more strongly than ever convinced that length of years is not the measure of man's life.

On the evening of Dec. 6th, a debate was held as to the relative worth of the Erasmian and Lutheran characters. Mr Nicholson opened for the Erasmians in a clear, cool and comprehensive speech. He was opposed to by Mr. A. M. McLeod, who in many a burst of rugged Lutheran eloquence, strove to uphold the honor of his great prototype. Mr. Nicholson was supported by Messrs. Conrad, Mackintosh, Sutherland and Noble, while Messrs. Outhit, Forbes, Read and Colquhoun followed Mr. McLeod to the fray. Time does not permit that we specialize. It suffices to say that the oratory was varied. At times, clear cut logic would shoot straight at the heart of the subject, then a thunderous torrent of eloquence would sweep down in overwhelming power upon us; sometimes brilliant coruscations of wit would flash in dazzling splendor upon our startled senses, while at other times the sweet minor music of a sympathetic voice relating the trials, real or imaginary, of the martyrs would move us to "thoughts too deep for tears." Mr. W. A. Ross read an encouraging and lively critique. The Erasmians won by the popular vote.

On Wednesday, 14th, Mr. W. A. Ross read a paper on "the use of illustration in preaching." The paper was profound, yet lucid, strong yet graceful, serious yet brilliant. It gave evidence of deep philosophic thinking combined with strong common sense. Prof. Falconer, in a few words, complimented the essayist and impressed upon us that a preacher's first duty was to be interesting. Mr. Arthur Ross gave us some side-splitting examples of so-called illustrations that had come under his notice. This was not the least successful of our many successful meetings.

COLLEGE NOTES.

HOME, SWEET HOME!

Now Boys, remember your weak points.

Climbing up them golden (?) stairs.

Vacation gives the football rest and the shins time to heal.

Hair makes good padding. What about hair-splitting.

"Life is too short to verify all our opinions." It would be a long life indeed in which we could verify some of them.

The Library Building is getting ready for service. It is nearly completed.

We now have a beautiful library building and a valuable library. It must be due to an oversight, that in any institution where they are so much needed, we have nothing in the way of maps.

Revs. J. A. Crawford, W. H. Smith, R. G. Strathie and A. D. Stirling, your memory is still with us. Congratulations. The latter visited us lately.

The Students are giving extensive supply during vacation. Expenses are guaranteed. The St. John Presbytery pay the regular rates.

Our missionaries in Korea are studying the native language. May they enjoy it as much as they enjoyed acquiring Hebrew with us. They do not write every lecture this winter. They take them when possible from every one they meet. They hope to be ready in the Spring to proceed to their own station.

Vacation already. It is fortunate that in the most of our subjects, the introductions are short, or we would scarcely be through them before vacation.

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J. W. A. NICHOLSON,

Financial Secretary.

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Flannel Shirts	4
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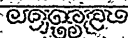
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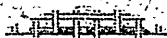
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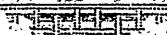
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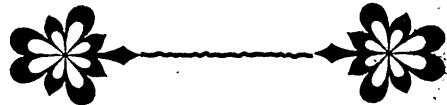
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