

THE THEOLOGUE,

Presbyterian College, Halifax.

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THE THEOLOGUE.

Vol. V.—FEBRUARY, 1894.—No. 2.

Presbyterian College, Halifax.

FRESHNESS IN THE PULPIT.

IT is no *concio ad clerum* I am attempting in this brief article on Freshness in the pulpit. I leave that to older and worthier hands. The subject is one of perennial interest, and if I can contribute a few thoughts upon it, they may not be out of place in the THEOLOGUE.

The pulpit knows but one book—the Bible. The preacher's commission restricts him to one great theme—the Gospel. The question is: "Can he keep within his appointed limits, and yet come before his people Sabbath after Sabbath with anything like fresh messages?" Of course the audiences that preachers address are very varied in their attainments and tastes, and sermons that are regarded as fresh by some, may not be so regarded by others. Yet, I apprehend the freshness of the pulpit, like the freshness of Nature, is acceptable to all. Fresh preachers will never want for hearers.

Yes, it has been done. Preachers, who have occupied the same pulpit for years, have been as fresh in their last as in their first sermon. That was notably true of the late Mr. Spurgeon. It is true of vast numbers of preachers to-day. Their people do not weary under them. "The old, old story," is ever fresh as it comes from their lips. It will be a good thing for congregations generally, and little short of a revival in some quarters, when this quality of freshness characterizes the rank and file of the Gospel ministry.

It is the freshness of Nature in the springtime that makes us long to get away from the city to the green fields and woods. It is the freshness of youth that makes their company so genuinely attractive. The most of us would gladly exchange the conventionalities of ordinary society at any time for the natural unconventional ways of free-hearted children. The freshness of Nature is always attractive—much more attractive than the elaboration of art. A drink from the old well or spring that sends forth its living stream as fresh to-day as in the days of our childhood, is much more enjoyable than a drink from a tap in the house—even though it be a silver tap.

What we want in the pulpit is the freshness of life. Life is always fresh. It may be younger or older, more or less vigorous, but where there is genuine life there will be a measure of freshness. We hear a good deal to-day about the dead line in the ministry, and, truth to tell, there are some stubborn facts that seem to indicate that it is not wholly an imaginary line either. But since freshness depends upon life, and since the life required by the ministry is not exclusively or even mainly physical, but largely intellectual and spiritual, the dead line ought not to be reached so soon as it sometimes appears to be. Freshness is an attribute of the mind, not a characteristic of years. In German universities and pulpits, says Dr. Stuckenberg, we often find a freshness peculiarly rich because it has the developed maturity of age. "It is one of the most peculiar characteristics of our own age that it regards the seventieth year as a period of most vigorous activity—as witness such men as Humbolt, Ranke, Bismarck, Thiers, Gladstone, Palmerstone, and many others."

Some of the freshest preachers we know are no longer young men. Their locks are not as abundant or as glossy as they once were, but their thoughts are more living, and their hearts more hopeful. Their sermons are better now than ever before. Despite the desire that is apparent to-day for young men in the pulpit, give us the freshness that comes from living thought and living experience, as that is improved rather than deteriorated with the advance of years. But, as I have intimated already, this quality of freshness is not dependent upon age. It may be lacking in young preachers, while it may characterize older ones, and *vice versa*. It is hardly a question of age at all (of course

we know there is a time limit) it is largely a question of diligence in the cultivation of intellectual and spiritual life. Thought knows nothing of age, and life is always interesting.

Not long ago, I heard a brother minister prescribe a visit to the Holy Land as a means of freshening up one's interest in the Bible and in pulpit work. Doubtless the prescription is a good one, the only difficulty is the cost of it. And that is too much for the ordinary pastor. *Nolens, volens*, he has to set it aside. If freshness depends upon any such pilgrimages then woe to the average Gospel preacher. He's doomed to the lowest depths of dulness—to what Dr. Talmage calls "Ecclesiastical hum-drum."

But it is not so. There are fresh preachers who never saw the Holy Land, and never expect to, this side of Heaven.

In general, I have already said that *life* is fresh—living preachers will never lack freshness. All living preachers are preachers who preach living truth, that is truth that is living to themselves, that has the fresh mint mark of their own thought upon it, and the fresh warmth of their own breath in it. Such preachers are soon known. They are as acceptable and refreshing to living experience in the pew as cold waters are to a thirsty soul, or as the air of a fresh spring morning is to a man who has spent the previous night in a close, stuffy room.

To secure and retain that freshness we must, as far as possible, get our stores of truth direct from the fountain head. The Bible is fresh. It has the freshness of Nature, though not the order of fields, parks and gardens. While we are thankful for all helps to the study of God's word, let us not become mere voices expressing thoughts that others have given us. Second-hand goods are generally poor, and so are second-hand thoughts. Richard Baxter in one place says: "Being by sickness cast far from home where I had no book but the Bible, I set to study the truth from thence, and so by the blessing of God discovered more in one week than I had done before in 17 year's reading, hearing and wrangling." It is substantially the same thought to say that fresh preaching is Biblical rather than theological. We must have our systems of theology, and we must have them expounded in our class-rooms, but we cannot preach them. That is, we cannot preach them as systems of theology. To quote again from Dr. Stuckenbergh: "I have been struck with a marked dif-

ference in the doctrinal discussions in England and those of Germany. In England the appeal is often made to dogmatic theology, where the Germans make their appeal directly to Scripture. What the English preacher and theologian regards as settled dogmatically and historically, the German proceeds to develop step by step from the living Word of God. This process of living construction, this growth from Divine truth, gives freshness and vitality to old doctrines."

Continuous Bible study is essential to freshness in preaching Exegetics before homiletics. Exegesis mastered, homiletics is easy. Textual preaching may be carried too far, but it gives that variety which is necessary to freshness. The geology that we learn as, with hammer in hand, we wander about among the rocks, is much more interesting and much more likely to abide with us than that which we hear from the lips of a lecturer or read from the pages of a book.

"No truth that hangs loosely on a man and is mechanically served out to the people has spiritual freshness. Dogmatics and Ethics remain priceless until they become to the preacher faith and life and spirit."

It need scarcely be said that this getting truth at first hand or, as far as possible, from the original sources, implies thought on the part of those getting it. Thought that is to come with freshness to others must of necessity be fresh to ourselves. Freshness in preaching demands freshness in thinking; not necessarily in securing new truth, for the truth it is ours to preach is not new, but in securing that familiar truth be living. Thought must be kept fluid, and the sermon must be a living stream if it is to be refreshing. There must be a living mind, a living heart, a living man behind the sermon if it is to be effective.

It is too much to expect that all preachers will be as fresh, say, as John McNeill or De Witt Talmage. There is a raciness of speech native to them that few have. Such men are *sui generis*. But every man has his own individuality, and his effectiveness as a preacher depends to some extent upon the proper cultivation of his individuality. As regards the message they have to deliver, all preachers are alike, but as regards their way of looking at it and their experience of it themselves, no two of them are exactly alike. So in their delivery of the

message no two of them need be exactly alike. Or, in other words, naturalness contributes to freshness. The preacher who is himself, provided he has the necessary gifts and graces, is not likely to be deadly dull, as the preacher who honestly and earnestly gives of what he has (no one can give anything more or other) is not likely to be uninteresting and ineffective.

The freshness of novelty can be easily had. Frequent enough changes in the pastorate will secure it, and while to a certain extent that way of securing it is allowable and right, sometimes necessary, yet the freshness that depends upon constant change is not going to be really helpful to either pastor or people. What is needed is freshness of thought and experience, growing development of life and character, and with the inexhaustible Word for our text-book, the all-wise and Holy Spirit for our teacher, and He who spake as never man spake for our example, it ought not to be difficult for us to make our teaching and preaching refreshing and helpful to those who wait upon our ministry.

A. S.

THAT MINISTER.

I MEAN that particular one over whom some of our Religious Weeklies have been so much exercised lately. He has as yet no name; but we are bound to believe, from the serious tone of the writing, that it ought to be Achan. He is the man whose congregation is in trouble, and it doesn't thrive, and it is discouraged, and it wants to get rid of him and it can't. What is wrong with him? The list is appalling. To begin with, he is a poor preacher. That is, he is so considered now by the troubled ones. It wasn't always so; once there was quite a flourish of trumpets over him. But now, alas! his preaching is weak and pointless; that is, when it is not too pointed and too vigorous just where the points show up. His temper is also at fault. Then he doesn't visit; or he is too much among the people and too little in his study. He lacks adaptation to this particular congregation; he might do much good elsewhere, but his usefulness is gone here. This last fault is sufficiently general to cover

much, but not everything. The last fault discovered is, he is *dead*. Only think of it—a *dead minister*; but dead only from some other people's point of view. From his own, he is lively, if not comfortable, and forbids sepulture.

What is proposed to be done with him? The Presbytery ought to visit the congregation, look into the matter, and give due and prompt relief. And for the future, professors should anticipate abnormal developments and suppress intending ministers who do not give reasonable promise of proving successful.

But, in all seriousness, has any good ever come from parading matters of this kind in the press? Is not the enemy comforted, and a lot of actual or only profile faults of ministers held up before the evil-minded and troublesome, which only help them in their evil work? If there are such cases, known to be such, by all means deal with them. But this throwing of mud and stones "at large," tends to awaken suspicion of a widespread evil and to promote a spirit of criticism and fault finding. But there are such cases in Ireland "frequently," and elsewhere. Then let the churches in Ireland and elsewhere deal with them; and let us keep up the fences and require that examination of all incomers be made, whether from Presbyterian churches or other.

SOME THINGS THAT I HAVE OBSERVED.

1. That the student of whom failure in the ministry would naturally be predicted by the Professor, judging from his point of view, is quite as often a successful pastor as the student who, as such, raised high expectations is found to realize the expectations of which he gave promise.

2. The young man who had the greatest difficulty of any of my acquaintances, in securing the favorable judgment of his Presbytery required for his licensure, proved generally acceptable among the congregations and, during his short career on the field of his choice, was highly esteemed and eminently useful.

3. The qualifications required for a successful pastorate are so varied, and the compensating power of the more active and popular kind is so great, that the case must be patent and serious that will warrant professors and Presbyteries to stay further progress.

That trouble often arises in congregations, sometimes from the pastor's side, which, for the time being, greatly hinders the Lord's work is freely granted. At the same time, I do not believe that such trouble is traceable to what is commonly called "poor preaching." We must remember the old saying, "It takes two 'good' people to make a 'good' sermon,"—a good preacher and a good hearer. It was in connection with hearing that Jesus said, "With what measure ye mete, it shall be measured to you, and more shall be added. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath," (Mk. iv. 24, 25.) A hearer that is out of sympathy with the preacher, even when the preacher is Jesus himself, comes to be "without" (Mk. iv. 11) in relation to that preacher, and pays the usual penalty. He sees, but perceives not, and hears, but understands not. He says there is no good seed cast, and knows not that he has become a wayside hearer, or one of the other evil kinds. I presume every church has an ideal of its own of what constitutes "good preaching," and aims in its colleges to supply the kind of preachers which are supposed to be in demand. Our church has its own ideal, and our colleges attain much success in meeting what is understood to be the demand. One of our most intelligent elders of a town congregation that had been vacant for about two years, remarked to me about the end of the vacancy, "Our long vacancy is in part, at least, owing to the excellence of our preachers. We have heard a great many; but we have not heard yet a really poor sermon, and our people have become divided in their choice." Another elder, who occupies a seat on the Bench in a neighboring province, remarked some years ago, "My duties have led me to travel about the country a great deal, and I have heard many of our preachers, old and young, and I can say that a poor sermon is rarely heard." Nevertheless, the Judge said some pretty hard things about ministers from other points of view. So far as I have ever heard, this is the general testimony.

HOW CAN THE DIFFICULTIES BE LESSENERED ?

I do not believe that a very large measure of relief can be obtained by the interference of Presbytery. Ask ministers of long experience, and the almost invariable reply is, Don't have a

meeting of Presbytery in your congregation, if there is trouble there, with the expectation of settling it. Presbytery can deal with ministers. It is often very successful when a congregation is discouraged or divided, and can't see its way clear to choose a pastor, or when it is out of sympathy with the church generally in any department of its work. But when, from any cause, trouble arises between a pastor and a part of his people it is not generally so successful. The old saying about too many cooks spoiling the broth is apt to be verified. There is perhaps insufficient time to get at the bottom of the difficulty: and men in whose training the manifold duties and methods of administration generally find little place, are not apt to see their way readily to the right conclusion, or perhaps to any one conclusion. Moreover, someone's remarks are apt to give offence and leave a sting behind. Judicial and administrative duties subject the representative system to the hardest strain. Our civil affairs would, I fear, fare badly, if such duties were left to our legislative and deliberative assemblies. A standing judiciary and a standing executive with special inspectorship are judged necessary: and no wonder if our Presbyterianism, which so rigidly and jealously adheres to the general principle of representative government, finds itself hard put to and not always successful. But why not sever the pastoral tie when a difficulty arises? Because such a course often threatens still greater trouble. It is probably not once in a hundred times that the difficulty is between a pastor and the better part of his congregation. Often the troublesome faction is very small, and one or more of the same parties have been at the bottom of every case of such trouble in the congregation. The better part naturally object strongly to losing a loved and trusted pastor to gratify this faction, especially when the same parties occasion trouble in successive pastorates, and seem only to be emboldened by success. But would not the rotary system put an end to all these difficulties. *First*, it does not do so among those who have adopted this system. *Secondly*, the system designedly and actually cherishes an interest in the ecclesiastical system rather than in the people for whom the system exists—in the *ism* rather than in the *ists*. In point of fact a minister does not change fields of service often before he finds that the personal element in his

attachment to and interest in the people of his charge gives place more and more to the merely professional. Hence arbitrariness comes to be almost an unavoidable characteristic of all ecclesiastical systems in which *rotaryism* finds a prominent place.

THE BETTER WAY.

The case is one to which the old proverb applies—*Prevention is better than cure.*

1. Under a free and liberal system like the Presbyterian, there is no practicable way of arranging matters in which the chief responsibility shall not rest on the people,—on the church itself for which its office-bearers exist. Our people insist on their *right* to choose a pastor, and they must recognise the responsibility that belongs naturally and necessarily to such right. Let them exercise more care in using their right of choice before they ask Presbytery to form the pastoral tie. We are all familiar with the old saying, Marry in haste, repent at leisure. Congregations are long enough vacant. But no matter how long, the choice is too often made at last on the haphazard principle of, Hit or miss. Even where men of experience are sought, less care is taken to enquire rationally into antecedents and to obtain a satisfactory guarantee that the choice is a wise one, than an ordinary business firm would exercise in choosing a clerk who might be dismissed summarily or at short notice. As likely as not the choice will be in favor of some ministerial excursionist, or chronic wanderer in search of pastures new, who always manages to carry a few select sermons with him and counts on a general hand-shaking, a free lavishing of smiles, or a general off-handedness, even if put off for the occasion, to do the rest. The system of candidating is bad for all concerned. We may suppose that not many instances occur like the following, but it serves to show how little reliance can be placed on a few sermons as a sample of what a congregation can expect for its ordinary fare. While spending a few weeks at Princeton, N. J., a few years ago, Peabody, the well-known elocutionist drill, stated as an instance of the value attached to his services, that a few days before he received a note to be present at a certain function when the morning train was due from —. The object of the note turned out to be to employ the time until the train going to

Montreal was due in drilling a minister, who was on his way to preach to a vacant congregation there on the following Sabbath, in the delivery of the sermons intended for the occasion. Other ministers would doubtless give a fair specimen of the sermons as ordinarily delivered: but they would likely suffer in the popular estimation for their honesty. Use some common-sense method of inquiry.

2. Increased faithfulness on the part of the eldership would lessen the liability to difficulties between pastor and people. In the reformed churches the eldership was regarded as embodying the principle of the people's right to a substantive part in the government of the church, and as a bulwark for the church against clerical domination. Our ministers have therefore a right to look for the support of the eldership in the general management of the affairs of the congregation and of the church, in harmony with the principles and practices set forth or warranted in the New Testament and the regulations provided by the church; and the congregations have a right to look to the eldership for protection against any encroachment on their scriptural liberty and any unnecessary and irritating changes in established usages. The pastor may be a better judge of human nature generally than his elders; but they are better judges of the actual opinions, tempers and expectations of the members of the congregations; and even when they are satisfied of the propriety and desirableness of a change should firmly resist an innovation on existing usages until the people are educated up to the change; but they should co-operate in such education. There seems to be a tendency among our elders at the present time to become mere class leaders and public exhorters. I would not depreciate such work; much good may be done thereby, and it should be done to the extent to which time and qualifications justify; but it is secondary in their office, and there are others in the congregation who may do these things as well: and as the manifestation of the Spirit is given to each one to profit withal, the opportunity should be furnished him for contributing his quota, in the Spirit, for the common good. I may be sure I would say and do many things better than they are said or done; but it does not follow that it would be better for the congregation or the church that I should retain the saying and doing in my own hands.

3. It is in the power of pastors in some cases to lessen or even to remove altogether the things of which the people complain and which tend, often with great rapidity, towards serious difficulties. A man may be naturally gloomy, or restless, or sensitive, or retiring; he may have become devoted to literary work, to philosophy, or to theological disquisition: but he is not an honest man if he accepts a call to the pastorate and does not subordinate all else in the spirit of his office, which is the Spirit of Christ, the Spirit that rules in the body, to making his work as a pastor a success. One pastor has been in his congregation for years but "he hasn't yet got the length of our house." Another "hasn't been in our house for years." A third is "a very sensitive man, if any person says anything to him that grates on his feelings, or he hears anything that anyone has said, he can't meet that person. He is here often but he doesn't visit generally." A gentleman whom I occasionally meet has repeatedly remarked, "We never know when our minister will preach to us. I used to ask a friend to come with me to hear him, but we were disappointed so often I don't do it now. I think he must consider we haven't called him right the first time, perhaps we ought to call him over again. Another said of the same minister: "I wish he would go for good that we could call one that would stay at home. Our minister scarcely ever notices the young people of the congregation." A mother remarked recently, "our minister always speaks to the girls on the street but he never notices the boys. My boy will not go with us to church now, he has made a choice for himself and attends down street." It doesn't take much to make a beginning of trouble, but, behold, how much wood is kindled by how small a fire! The complaint of the neglect of family visitation (pastoral) is on the increase. "Our minister calls sometimes and chats freely but he never prays with the family." Presbyterian visitation might and ought to be able to prevent serious trouble rising from these and other removable causes: but I am inclined to think it ought to be gone about differently to accomplish very much. It ought to be attended to systematically and not in spurts; and instead of meeting the office-bearers and people only together, more might be accomplished by meeting with the office-bearers first and enquiring into matters from their point of view. The object is

not simply to know how things are done and stand, but to stimulate towards the attainment of an ideal of doing and being. Ministers often see and hear and remark to each other in private features in the manner or general procedure of a brother which they know are hindering his success and endangering his future peace; but the public meeting gives no opportunity of calling his attention to them and no one has authority to speak to him in private, not even the Moderator.

I would like to refer to two other points, but perhaps I have already occupied more space than I ought, and I will do little more than mention them. They are:—

4. Another occasion of difficulties between pastor and people could be removed by effecting a complete organization of congregations at the time of their formation. I do not think any other Church, or indeed any moral or religious society, manifests so much carelessness and lack of intelligent foresight as we do in this matter. Nothing is done at the time to give authoritative expression to the relation of the children or the baptized membership, and it is apt to continue, so far as they are concerned, an open question. No definite organization is effected in relation to the contributions of the people. And who can be ignorant of the trouble of various kinds arising from the want or neglect of proper business methods in this connection, or from the attempt to introduce such. Besides our practice cherishes a spirit of independence of authority that is not favorable to harmony.

5. It would tend to the lessening of the occasions of difficulty if more attention was given in the training for the ministry to the different functions of the office. Even when so much is said of practical training, there is a strong tendency to apply it all to the function of preaching. Yet it is seldom difficulty arises from this side—particularly on account of the preaching alone. A fuller preparation for judicial functions is needed. The existence of a law school in the same city with the college suggests that there ought to be some way that would not involve large expense by which the students might learn something more in this connection and on such subjects as laws of evidence. Then the minister is the official head of the congregation. A congregation cannot be worked satisfactorily to-day by the methods in vogue in the past generation. Practical Christian work claims atten-

tion, and if a pastor cannot organize his people for such work in proper regard for relationship to Church and home, he is likely to come into conflict with the demands of his people, or some one else will likely step in and do it for him without such regard. The strong things hurled at his congregation for not engaging in Christian work along the lines called for in his preaching, by the late pastor of Regent Square Church, London, when he was leaving, seemed to indicate mainly that he lacked the ability and tact to lead them successfully. Go boys, go, never proves so successful as, come boys, come. But no doubt his training was at fault; it was directed towards making him a preacher. A man should already be acquainted with the best methods of Church management, with the strong and the weak points in Sabbath School work, in Y. M. C. A's., in the Y. P. S. C. E's., etc., when he enters on pastoral duties.

J. D. MCGILLIVRAY.

AS WE SEE OTHERS.

EVERY Christian country has its own peculiar phases of religious life. As soon as we cross the Canadian border into the land of the star-spangled banner, we find that the religious atmosphere has to some extent changed. The temperature is more variable. The extremes of heat and cold are greater and the forces at work are more cyclonic: but my object at present is not to refer to the broad distinctions which exist between Christian life in that country and in our own, but to point out in a desultory way some of the minor peculiarities in which we differ.

One thing which at once impresses a Canadian with a feeling of wonderment is the multiplicity of Doctors of Divinity which he finds in the ministry of the American church. Men, old and young, prominent and obscure, wise and otherwise, have had this honor thrust upon them, or have obtained it in some other way. I had the privilege a few weeks ago of attending a Ministerial Association of which nearly every member was a D. D. In glancing over the report of the last General Assembly of the Presbyterian Church in the United States, I noticed that in one

presbytery of eighteen members, the Presbytery of Ebenezer, in the Synod of Kentucky, there are nine D. D.'s. The proportion may be larger in some other presbyteries. One writer suggests that since the College of the Propaganda at Rome confers this degree on all its graduates, the American seminaries would do well to follow this example and *decorate all their students* in this way as soon as they have completed their theological course. The colored people have contracted this mania and are exhibiting even worse symptoms than their white brethren. One man after returning from the South is reported to have said that he had been waited on at table by one D. D., while another shaved him, and another blacked his boots. We cannot tell whereunto this will grow.

I realize now as never before how scarce D. D.'s are with us. Only about one in twenty of those whose names appear on the roll of the Synod of the Maritime Provinces enjoys this distinction, but we have the satisfaction of being able to point with some measure of honest pride to our D. D.'s as men who have nobly won their honors by long and loyal service to the church.

* * * * *

In the matter of public worship many of the ministers no longer enjoy the privilege of taking charge of the service themselves. They can no longer even say, "Let us begin the public worship of God." The organist does all this for them. When the organist concludes that the proper time has come to begin the service he glides gently out of his waltzing voluntaries into the doxology which the congregation catches up and the service is begun. It is not customary for the organist to relieve the minister of the benediction, but the time will come, I believe, when this will be the case. Indeed the minister's occupation will soon be gone.

It is only necessary for the minister to select about one-half of the hymns. The rest are selected by the leader of the choir and are ushered in without any announcement. If these choir selections were always in harmony with the rest of the service—which unfortunately they are not—no serious objection need be made to them, except that they deprive the congregation of their privilege of joining in the praise service. The way the popular male quartette is ever coming in with psalms and

hymns and spiritual songs, etc., etc., etc., is most bewildering. It is quite evident that the quartette is no longer under law.

One thing which I miss in the praise service of the American church is the Psalms. I have not heard one sung in church since I left Canada. Some years ago this church adopted the plan suggested by some at the present time in our own church, of incorporating selections from the Psalms with the hymnal. It is not difficult to understand how this plan succeeded in virtually suppressing the Psalter, since the few selections were almost lost amongst a great multitude of hymns. Some of the hymns are excellent, and in the true sense of the word, inspired, since they contain the thoughts of inspiration, but they are, as a whole, poor stuff when compared with the Psalms.

The Americans have a free and easy way of conducting religious services which we seldom meet with in Canada, outside the Salvation Army. I heard the leader of a meeting for young men open the service with the words, "Forty-six, boys." My first impression was that he had counted us and was making public the result, but I soon learned that he was announcing the 46th hymn. It sounded like a word of command from a military officer, or like some laconic term employed in athletic sports. It is a grand thing for the leader of a meeting to be free-and-easy, to try to divorce the service from all stiffness and coldness and formality, but there is a certain reverence due to the object of our worship, without which it is not easy to worship aright.

One thing very noticeable amongst the Americans is a difference in the use of terms descriptive of church work. I miss the word "induction." "Installation," the word which has taken its place, may be a very good substitute, but I cannot learn to like it. I had the pleasure a little while ago of attending the induction, or rather *installation*, of one of our Canadian ministers, who had received a call, or rather *invitation*, to an American church. Instead of the Presbytery meeting to induct the minister, the work was done by a committee. In this age of committees, I suppose we, too, must come to this. There was one feature of the ceremony which impressed me most favorably. The duty of addressing the people was assigned to a ruling elder. He occupied just four minutes in delivering his address, which was practical and pointed. He told the people their duty

with a directness which a minister might feel some hesitancy in employing. We have so many elders in our own church who are well qualified to do this work that we might, with profit to all concerned, make this wise innovation.

* * * * *

Woman is a very important factor in church work everywhere, but in no country under the sun does she make her influence felt in public as in the United States. A little time ago a minister and his wife were installed at the same time. It must add immensely to the interest of an induction service to have the minister's wife play so important a part. Although we do not induct our ministers' wives we often look upon them as if they were inducted and expect them to give their time to church work almost as exclusively as the ministers themselves. In Brooklyn a minister and his wife appear regularly in the same pulpit side by side. One does the preliminaries and the other does the preaching. It will be in order now to speak of the pastor and the *pastoress*.

It was once said, very uncharitably and unkindly, I admit, that the most earnest desire of a young woman's heart is to change her name. That charge can no longer be preferred against American women. The light has dawned upon them that during all the ages they have been suffering a grievous wrong in that they have been compelled to give up their own name when they yielded to earnestly persuasive entreaties to enter into the bonds of matrimony. Why should Miss Mary Smith completely lose her identity on marrying Mr. John Jones and forever after be known as Mrs. John Jones? The decree has gone forth that this gross injustice must be righted. There must be equality. Both names must be preserved intact, and so we have Mrs. Mary Smith Jones. Whether it will be the proper thing for Mr. Jones to subscribe himself John Smith Jones I cannot say. I fear that the next stadium in this movement will be for woman to assert her right to be supreme, and then man who has so long usurped authority over woman, will learn by experience how unjust all the past ages have been to the weaker sex. Instead of Miss Mary Smith becoming Mrs. John Jones, Mr. John Jones will become Mr. Mary Smith. There is one presbytery within the bounds of the Synod of the Maritime Provinces which is known as the

bachelor's refuge. Unless the unmarried members of that Presbytery redeem the time in these evil days, they may be compelled when they grow weary of their present environment to relinquish their right to be called by their present name.

A. W. MAHON.

Princeton.

UNIFORMITY IN OUR COLLEGES, AND THE PRIZE SYSTEM.

IN our December No. of last year attention was directed to the importance of securing more uniformity in the work done in our Theological Seminaries. It was pointed out, that in view of the similarity of ministerial work throughout the Dominion, a uniform course of studies for all our colleges, followed by the same examination tests, might easily be arranged for by the General Assembly. We are not aware, however, that anything has yet been done in this direction, notwithstanding the many advantages which the adoption of a common educational standard would naturally carry with it. Still as the subject is one of supreme importance, it must, we feel sure, commend itself more and more to the attention of all who are interested in promoting the harmonious development and complete unification of our Canadian Presbyterian Church. May we not, then, hope in the near future to see all sectional differences removed, and a common course of studies adopted in all our colleges.

It was also suggested by the writer of the article in question, as an argument in favor of the scheme, that "two or three scholarships be offered every year to enable the students who stood highest to prosecute their studies abroad." We fear this would be a mistake. The principle of offering scholarships, especially in connection with a Theological course, is open to serious objection. The prize system, whatever may be said in its favor, does not rest on a sound moral foundation, and should not therefore be allowed to obtain too firm a foothold in our Divinity Halls. The only true incentive to honest, conscientious study is the love of truth, and it might well be doubted, whether any inducement in the shape of a prize or scholarship would do much

to deepen this love. Would not the granting of such rewards on the basis of intellectual attainments, tend to place too high a premium on mere head knowledge, and involve a necessary discrimination in favor of a select few whose educational privileges had been particularly great? Of course the competitions would be open to all, but the rewards would, for the most part, come only within reach of the few. Perhaps there is nothing wrong in all this, and yet from a strictly moral point of view, it does seem hard to believe that it is altogether right specially to reward a man because he happens, either through mere natural cleverness, the force of circumstances, or undue mental exertions to make the highest marks at an examination.

But, aside from this view of the question, would the church really gain by the operation of the prize system? Even this may be doubted. An examination is, at best, but a very imperfect test of what a man knows, and it does not in any way touch what a man is. True worth cannot be measured by per cents. Besides, high mental capacity, true sympathy, and nobility of character are qualities which are unfortunately not always associated with intellectual attainment, which generally may be regarded more as the result of favorable circumstances than the natural outcome of inherent greatness of mind. It does not follow, therefore, that the successful competitors, according to the plan proposed, would be by any means the men best qualified to fill the highest positions in the gift of the Church. High Scholarship is, doubtless, an essential requirement, but it should hardly take precedence over those qualities of mind and heart which constitute the only basis of true manhood. The church has, indeed, a need of men of the highest character and culture, men of the broadest sympathies and the most commanding talents, but it can hardly be claimed that the offering of rewards in the way referred to would do much to supply this need. And even if it could be shown that this system was calculated to produce a class of men capable of filling "theological chairs and other important positions," the evils inseparably connected with it, might still be sufficient to condemn it. Nothing need be said in condemnation of the bitter spirit of rivalry which the struggle for such rewards would inevitably create among the students. Nor need we speak of the secret heart-burnings, the pangs of

disappointment, the jealousies, and other unpleasant accompaniments of the system.

But there is a sadder and more serious side to the question, and that is, the relation which the system bears to the health of the student. There is a weakness in human nature which shows itself in the importance generally attached to mere externals, and which often leads the ambitious student to sacrifice or permanently injure his health for the sake of gaining a temporary prize or distinction. He is, of course, under no compulsion to ruin himself physically, yet as a matter of fact he too often does so, realizing when perhaps too late what a tremendous price has been paid for a temporary applause. It is safe to say that there is scarcely a university of any standing in existence but could furnish, mainly as a result of this system, a sad record of shattered health and blighted hopes. Theological institutions may do much to encourage high scholarship, but it would be utterly inconsistent with their aim and character to open the door to such a train of evils.

At the same time, it is readily conceded that the prize system can lay claim to some advantages. But it is worthy of earnest enquiry whether all that is truly valuable in this respect, may not be gained without the use of doubtful means of stimulation. Let it be noted, too, that the good effects of these expedients are readily seen, while the evils may not be apparent to the ordinary observer. The good is not extensive, while it is obvious, the evil is extensive, while it may be easily overlooked. This system may indeed promote that knowledge which puffeth up, but not that charity which buildeth up. Our church will never perish, or suffer greatly from a lack of higher scholarship. It may greatly suffer in the future, as it has in the past, from a lack of charity.

Let our theological seminaries have, by all means, a common educational standard. Let there be the fullest unification of work possible. But let us be slow to introduce into these institutions a system which would, in any way, tend to disturb their sacred serenity, or interfere with their high moral and spiritual aims.

A. D.

AN exchange from across the sea has the following :—

"HARD ON THE PROFESSORS.

"The minister of a country kirk had been away on sick leave. The Session Clerk had to write the College Committee for pulpit supply when the Session couldn't manage otherwise. Several times the Clerk had to complain about the poor preaching from the College. The College Committee didn't like these complaints, and at last their impatience found expression in a brief note written by the Chairman to the Session Clerk, in which he said—'You are continually grumbling about the preachers we send, and I write to inform you that if we hear any more complaints on this head we will send down one of the Professors to you!'"

Perhaps our Supply Committee is not duly thankful for the lightness given to its labors by the grateful appreciation of those for whom they are undertaken. Surely they will realize it after that they have pondered over the very different lot of their brethren of the story. But—possibly the reason for the difference lies in another direction—not with the people but with the students. For our own we may say their services seem to be almost invariably acceptable, and not yet even in one individual case of a fault-finding people have we been called on to make such a threat as that recorded above. More! there are even cases on record—probably because of a student not being available—where a congregation has actually *applied* for the services of a professor, has received him gladly, and have expressed themselves as fairly well pleased, on the whole, with his sermons!

REV. W. C. MORRISON, a member of the graduating class, but taking his year extra-murally in Bay of Islands, Nfld., having been specially ordained to that field last spring, paid a short visit to Halifax last summer. We did not see him—but his mission was not to see us. The city, however, was not without its attractions, and we understand he had a very pleasant though quiet time. We tender him our heartiest congratulations. Indeed, knowing Morrison as we do, we can cordially congratulate them both.

CORRESPONDENCE.

To the Theologue :—The circumstance of having finished the mid-sessional exams calls to mind the many things that have been said against examinations. The ideal of a certain class of students is a time when colleges shall have no examination papers; a time when everything shall be free and easy. One would think that theologues, who preach the legal side of righteousness, who dwell with rapture upon the conception of a judgment seat before which all must come and render account, would be staunch upholders of a system of stringent examinations. But no; strange paradox. They are found maintaining that to insist on examination halls and standards of education is to speak a want of faith in the Christian consciousness of the candidates, and to put the affairs of "the Kingdom" on a level with those of "the world"; and with the next breath they declare, that the future world is one in which rewards and punishments are meted out according to the merits or demerits of those entering it.

Why make this distinction? If it is moral for God thus to judge men, is it not moral for judgment to be passed in matters relating to His kingdom on earth? In short, is it not immoral for students assisted by their presbyteries to seek to avoid the annoyances and drudgery incident to the prescribed course of preparation for the work of the ministry, unless sufficiently good reasons can be given for such a course; a proviso which has *not* always been met in years gone by. Not until such time, when in the process of development men shall come to love truth and integrity for their own sakes, will it be safe to remove the healthful disciplines of examinations. I do not think there is an honest man among us who does not accept them as, in existing conditions, a necessary part of his training. Our standard of education has been rapidly advancing, and it is a thought which may well fill with joy the hearts of those who love our hall, that that standard will be advanced still higher, and that too, in harmony with the expressed wish of our students. For let it be

distinctly understood, that there is anything else than a disposition to tolerate the shirker in our midst, not even when present at the request of the General Assembly.

There are cases which deserve to come before the Assembly. A man may not feel it to be his duty to go and preach the Gospel until after he has assumed the responsibilities of family life. In many cases to ask a man so circumstanced to take an arts course would be unfair; as due allowance should always be made for the educating power of a rich experience. Therefore I think concessions should be made when they are likely to result in the good of the individual and the church to which he offers his services. But a large proportion of special cases are not those of men advanced in years and rich in experience, but of young men with no insuperable difficulties; and it is to them that I refer. More ministers are wanted, and young men who are professing christians will surely be found to offer themselves for this great work, without first demanding that a nominal preparation is all that will be required of them. It is useless to seek to disguise the opinion held by many that some Presbyteries have very little respect for themselves or for the ministry of our church, judging by some of the recommendations made to Assembly. When an education is within the reach of every young man who will work for it, I do not think he is entitled to much respect, when, instead of entering by the door, he seeks to climb up some other way. But I have said enough to reveal how the tide of opinion runs, and will conclude by hoping that the future deliberations of the students anent this matter may lead to a more satisfactory state of affairs.

Faithfully yours,

STUDENT.

WE are pleased to hear again from the Rev. L. H. Jordan, who at present is enjoying the pastoral charge of St. James' Square, Toronto. He intends, we believe, to resume his studies across the sea as soon as another pastor is found to fill the vacancy which he is now supplying. Rumor has it, however, that other things are in store for him on this side of the Atlantic. We tender him our heartiest good wishes.

THE THEOLOGUE.

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

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VOLUME V.

FEBRUARY, 1894.

No. 2.

EDITORIAL.

SOME MISSION FIELDS.

IT is pleasing to note the increasing interest in our Home Mission work. In our own province we cannot expect much increase in the number of our stations, as the ground is already fairly well occupied. New Brunswick, however, seems to have an especial claim upon the energy of our church, as many of the stations have been but recently opened, and other places demand attention. The action of the Home Mission Board, supported by the Christian liberality of some of our people in the neighboring province, has made possible the support of a superintendent of missions within the bounds of the Presbyteries of St. John and Miramichi. This is meeting a great need, and we may expect much from the additional agency. Some, no doubt, will regard it unnecessary, in view of present expenditure in connection with our Mission work. This, however, can only arise in the minds of those who have not been face to face with the problem in our Mission fields. If we had trained men, men who knew their work thoroughly and could devote their whole energy to it, the case would be different. Student catechists entering our Mission fields are not trained men. This cannot be otherwise. They are being trained in College and in the Mission field, the only possible method for proper training. No soldier is supposed to do the work of the general, and yet in some places it seems

that our students are almost required to attend to duties for which they have not been qualified. Again students may not suit the field. This is no fault of the man nor the field. According to present arrangements it cannot well be avoided. No committee of Presbytery can locate men satisfactorily unless it can give especial attention to both men and fields. In new fields much work must be done which the student cannot very well do. It is difficult for him to act with authority as the qualified representative of our church in organizing and consolidating the work. The short time in the field, the peculiarities of the men, give variety and novelty rather than continuity. We cannot estimate the feelings and desires of the people according to the standards in our old organized congregations; hence many things which appear small in the eyes of an old congregation mean very much in a Mission field. The people have not had the advantages of continuous moral and spiritual training, consequently do not fully appreciate the meaning of our work. A visit from a member of Presbytery is remembered with manifest satisfaction and inspires new hopes and determination. It seems likely that a Superintendent of Missions would do much to solve these difficulties. He cannot do everything; possibly will fail in some things, but must be successful in awakening and stimulating an interest in our great work. The student under his ripe judgment can do better work, the people will be cheered and encouraged by his visits, the destitute places supplied during the winter, scattered fields organized, new fields opened. He would call forth the best efforts of the people and carry on our work in keeping with the spirit of our church, and we shall be disappointed if the experiment does not justify the wisdom of the action now indicated.

SOME VACANT CONGREGATIONS.

IT would appear that the need for workers has always pressed heavily upon the masters of the Harvest in the field our church has had to reap in the Maritime Provinces. The result has been that in many places we have suffered loss because others were found to reap where they had not sown, in fields that were being neglected by the proper owners. It was but right that

they should have stepped into the breach that would else have been left open to worse dangers than those incident to proselytizing, and if this were suffered to go on, soon all the old landmarks would be gone. Little more of time than a generation is required to sink out of sight traditions that have nothing in the weekly routine of life to keep them from smouldering into the cold ashes of absolute forgetfulness. But our church has awakened to see in a clearer light the problem that others were settling so happily for themselves; and perhaps never in her history has the Maritime Synod been so active in conserving its strength and pressing out for new territory, as at the present time. But still the problem is not settled to the very last fraction. Perhaps, indeed, it is a mark of a *finished* church, when everything is squared off to her satisfaction, when there remains no more of her promised land to be possessed. And so we have to rejoice that our work as a church in occupying the land before us is not yet completed. We have lately been spying out the land, particularly that part of it that constitutes our Maritime Synod. In the previous editorial we have adverted to the more elementary stages of church extension and consolidation with special reference to the neighboring province. And now we wish to speak with respect to those branches of the church that are full-grown but still have pressing needs, the congregations, and in particular those that are vacant. We have been astonished to find how many they are; and perhaps it will not be without interest if we give the results of our enquiry.

According to Presbyteries, they number as follows:—

Truro has 4, Sydney 3, Inverness 6, Halifax 7, Wallace 2, Pictou 8, Lunenburg and Shelburne 4, Miramichi 4, St. John 5, P. E. Island 4—47 in all. Their respective Presbyteries, we doubt not, are keeping these places pretty well supplied; but we could wish they might soon be all relieved from this duty by the happy settlement in the various fields of bishops over flocks that will all the more appreciate and help their new pastors because of their having been more gingerly fed by stranger hands.

* * * *

But, how are all these places to be supplied? There are a few unengaged ministers in the synod open to calls: in the Spring there will be half a dozen graduates from our Hall at Pine Hill,

and several of our own young men at present in Scotland, will also be then at the service of the Synod. But even these all, what are they among so many? There is still room for others. Will not the christian young men of our church, who realize that the need of workers is a call to the work, see in the great need of our church at home one great reason why they should lay the offering of their lives upon the altar of the church? In our first issue reference was made to the duty laid upon ministers of bringing the matter before the young men of their congregations, and of charging them with the possibilities open to them. We would now seek to say a word to the young men directly. Having given ourselves to this work we invite you to come with us. Never before did God call more loudly for workers in His vineyard than to-day. Hear His call by facing the *need* for the services that *you* can render Him. Would that our feeble voice could be heard by all eligible for the work—we trust it may be by a few. We think not alone of our own Synod and its needs; but while we have "heart's desire and prayer" for all others, we certainly do not forget our own pressing needs—and we are honest enough to say, we think of them first, for is not that true charity?

THE SYNODICAL EVANGELIST.

“**W**HEN a revival takes place, it is simply a revival, of course, of God's grace; of course, of Supernatural power; but of the supernatural working along very natural lines.” So says John McNeill. There is the so-called revival which is merely excitement, a stirring of the emotions, the apparent reformation, which, when it subsides, leaves the subject worse than before; but we must also admit that God has His own revivals, and they come very often “without observation,” *causing* individuals to cry aloud and invoke the presence and blessing of God upon them and his cause. These are the “natural lines” referred to. Now suppose one of our rural congregations is stirred up to feel their deadness and coldness in God's service, a necessity arises for more earnest effort. The pastor finds it enough to break unto his people the bread of life on the Sabbath, and yet his flock is hungering for evening services during the week. What is to be done? Let him call to his aid

the earnest, true-hearted, devoted evangelist approved by the Synod, and a work honoring to the Lord will be accomplished. The foundation has been laid perhaps years before by honest pastoral work; the seed has been sown and now the soil needs a little loosening up when it will yield an abundant harvest. It is here the services of an evangelist are necessary—not to work up a revival at his will as some people have supposed, but to assist the pastor whenever he finds tokens of an especial manifestation of the Spirit's presence. The neighboring congregations hearing of this will earnestly pray "Whilst on others thou art calling do not pass us by," and ere they are aware of it the Spirit of prayer and work has overtaken them also, so that like a wave rolling over our land would the Lord of righteousness cause his blessing to pass. It is therefore our humble opinion that the Synodical Evangelist would be a most useful officer in the church, and that the day is not far distant when our desire will be realized.

PICTOU'S LIQUOR WAR.

THE liquor war in Pictou still continues. It is not always easy to clearly define the universal principles underlying moral and social activity. It is, however, not necessary to wait for a perfect knowledge of these things before dealing with great social crimes and most degrading immorality. Whenever any members of society undertake to sacrifice public and private interests to an unworthy and unholy purpose, and thus become the enemies of our country, society has a right, based on Divine principles which permeate the human, to protect itself by stopping all such activity. This may interfere with the individual's freedom—but only in so far as his activity affects society. Pictou is doing nobly. It may be an experiment. All true progress is attained by this method. We don't believe that legislation alone will solve this problem, but the place that determines to maintain right is already grounded in truth which will supply the power necessary to educate and enlighten the people.

* * * *

One of the abnormal developments of this liquor war has been the generation of a number of Pseudo-Moralists. They do not exactly pose as a school of "Morals" Philosophy, but yet all have one common object in view: it is to convince the reading public that the present attempts to stamp out the liquor traffic are glaringly immoral. The champions of Temperance—and particularly their lion hearted leader, the hero Grant—have been recommended to the Gospel to learn there lessons of tolerance toward the liquor sellers, charity toward their victims, and liberty toward all. The parties attacked in this marvellous way by the impeachment of their morals, have been manifesting all along their perfect ability to cope with these hypercritical mincemeat philosophers, as well as with their admired friends in the trade. We do not here take up the cudgels in defence of a party already thrice-armed; we merely make note of the case as one that must prove of interest to students of modern philosophy.

♦♦♦

A NEAR CALL.

THE question of further work for the student needs now to be approached with caution; many feel that we are running under as high a pressure as is safe. It is with diffidence then we suggest that we undertake some regularly organized mission work in the city.

The Society for improving the condition of the Poor has presented a call for material help, which has met with a liberal response; for evident reasons we have not been asked to contribute, yet we ought to have a share in this work. There is something we may carry to the poor which will greatly help ourselves. There are families in this city who are not regularly visited by any minister or other spiritual helper, and to whom bald almsgiving affords no more than temporary relief. These people should be visited, read and prayed with regularly, for it is to them that the gospel means most. To minds not sated with the good things of this life, Christ's message comes with greater fullness and power. Could not our Missionary Association arrange to have three or four men visit regularly some poorer section of the city. We understand that in some colleges Saturday afternoons are devoted to this purpose.

AIDS TO REFLECTION.

THE last fortnight has been one of suspense. The oft-repeated words at breakfast, dinner, or tea, have been "So-and so's laid up," which being interpreted means that LaGrippe many-handed and with a strong grasp has seized on some unfortunate. Those of us who have escaped so far, chew the cud and meditate "who's next?" The bacteria have mustered in the building in good force, and just imagine, we have been devouring the little beasts all alive! Ugh!

* * * *

Mumps! Did you ever see a man sitting up in bed with his head swathed in flannel casting piteous glances at toast, and preserves, and apples, and delicacies of various sorts? It is bad enough for children to weep at such a condition of affairs, but to see a philosopher in the like case—so near and yet so far—is moving in the extreme.

* * * *

WILL any of the dabs at philosophy tell me whether this is a lie? A black man required Bird-o'-Freedom Sawin' to tell him which was the north star. The poor slave-owner, conscious of the sin of giving instruction to a slave, turned his face about sou-west and "then picked out a middlin' shiny one and told him that were it."

* * * *

So another Presbyterian Church has gone up in smoke, and a beautiful one too, more's the pity. Moncton has my sympathy. If it had been one of the wooden barns that disfigure our towns and country side I should not have cared so much. It is not a sin to have a pretty church. To-day I saw some etchings of an old church in England with ivy-covered walls, smooth lawns and graceful trees. It spoke of calm, quiet, repose, such as was becoming. These are far beyond our reach; but why not try to get the trees and lawns, and at least some of the beauty that even wood can yield to an artistic designer?

* * * *

READER, did it ever occur to you that there are three ways of listening to the breakfast bells? There is the man who hears

the first bell and jumps at once. He comes down fresh and bright. He is like the good little boy who always went to Sunday-school, and never did what was bad, and consequently died young. Then there is the man who hears the bell and says "just 30 minutes more sleep and that will leave me 10 minutes for dressing." He is like the little boy who undressed for a bath and stood shivering on the bank, but thought the water looked too cold. So after getting blue and covered with goose flesh he got into his clothes again. Such is the man who comes down half-asleep when he has undergone the agony of a second awakening. The third man is he who deliberately waits for the second bell. He is past hope, and one whom we have a right to call a high-handed evil doer. All which is a parable.

* * * *

DON'T try to paraphrase 1st Peter in a rocking-chair with your feet on the radiator or the table after 9 o'clock at night. Of course it is the Elysium of student life to trace the effect of the *vav* conversive on the verb *qum*; but Elysium becomes Lethe if you have too many luxuries.

* * * *

I presume that the THEOLOGUE is not a censor of public morals, but there are two instances to which I wish to refer. I am sure every male reader has often come back from some public meeting feeling crusty. Think for a moment why. Probably the reason was that you were continually bobbing your head about, and stretching your neck to get a sight of the speaker, and having failed and being tired out you are naturally cross. Ladies are not satisfied with having hats with large rims, they must have birds in them, and in summer they must have forests in order that the birds may rest among the branches. By-and-bye Stanley's Darkest Africa will be nowhere compared with a modern concert-hall. Ladies! remember that you are responsible for strained and long necks in the other helpless sex. Now this is not enough, but they have undertaken to puff out their sleeves too, and shut off the view we had beneath the hats. Can it be that the angels are meditating taking unto themselves "wings" so that they may fly away from us? If so we shall have to clip them by legislation.

* * * *

THIS request is addressed to those among us who have been laid aside with the grip. Please do not, I beseech you, send an account of your symptoms and the medicine that cured you to the newspapers. If it was somebody's pink pills, or blood bitters, or yellow oil or sarsaparilla, or pain killer, or anything else, please let us know privately and we will inform all our friends how valuable the remedy is. The Pleasantries' column of the *Witness* is full enough already. Don't torture us with any more. Above all don't send your photographs. You would be certain I know to send the one "before" rather than "after;" but don't send any. If the mumps-man is inexorable let him at least favor us by sending his taken *during* the period when the remedy was at work. One of our ministers flourishes in the newspapers with a cure for seasickness. I should like to find out from him how many days it kept him on deck, and whether he is flattered with his likeness.

ST. ANDREW'S KIRK, NEW GLASGOW.—We are pleased to note that New Glasgow St. Andrew's congregation in connection with the Kirk of Scotland, has unanimously resolved to unite with the Presbyterian Church in Canada. Rev. A. Bowman, the pastor, has warmly advocated this step. We do not say that this new connection will either revolutionize the individual congregation or the united body, but St. Andrew's now comes into vital contact with a great organization that is actively engaged in caring for the scattered districts in our own land, and is spreading the gospel abroad. We would venture to say that as a church St. Andrew's will find ample scope for her best efforts, and will have a worthy place in the good battle-field of the world.

* * * *

OBITUARY.—On January 23rd ult., there passed away at Sydney, C. B., the Rev. Dr. McLeod, the father of the Presbyterian Church of Canada, at the advanced age of 91 years. We are told he could preach in Latin as fluently as in English and Gaelic. At Halifax in 1877 his closing address as Moderator of the General Assembly, demonstrates how eloquently he could speak in English, while you have but to mention his name among the Highlanders of C. B. to recall many an incident when thousands of worshippers, young and old, sat

at his feet in holy rapture as they listened to his word of power
Truly a prince in Israel has fallen this day.

* * * * *

WITH the same breath we are called upon to mourn the death of a younger pastor of our church. While still in the prime of his usefulness, the Lord of the harvest has called to his home the Rev. S. Rosborough, of Sheet Harbor. Just 10 years ago our College gave him to that field, and to-day it mourns the loss of an excellent student, preacher and faithful pastor. We extend our sympathy to the congregation and also to the family of the deceased.



COLLEGE NOTES.

THE Arm has frozen over at last, and now our students will not have to make such demands upon the rink. Several sets of band tickets will probably be exposed for sale at less than cut prices—apply to Rooms, Nos. 6, 14: others to follow.

WE did not think when making reference to our young friend Homer Putnam in our last issue, that we would be called upon so soon again to mention his name. Now this sounds like a continued story, and this the second chapter contains the record of an interesting event. We scarcely need to name it. Congratulations, brother.

SINCE our reunion after holidays we have been unusually buried in our note and text-books. The Midsessional Exams. were upon us, and despite our honest efforts day by day we felt as the time approached that an extra effort was necessary. But we are now on the home stretch and if we do as well in April as we have just done, our hopes are somewhat bright as to the result. We trust no one has made shipwreck, and should there be any to whom the Professor has given a gentle hint we know there is ample time and opportunity to retrieve shattered fortunes.

WE much regret the absence of our genial waiter, Joe. Last week illness claimed him as its subject with so tight a grip that it was found necessary to remove him to the Hospital. We are

pleased to know that he is gradually recovering and hope soon to have him back among us with his accustomed radiant smile and *fiery* enthusiasm.

During Joe's absence his co-partner, Charlie Flint, has been doubly busy. We cannot speak too highly of the efficient manner in which Charlie performs the duties of his office. As a table waiter his activity and proficiency are most commendable. To the ill he has been especially kind and attentive. Respectful, tidy and ever ready to assist, he deserves from all at least a hearty vote of thanks.

At our recent examinations twenty-five took the paper in *Junior* New Testament Exegesis. This is the largest number taking the examination in one subject in the history of our Seminary. We hope this fact may cheer last year's graduates who, when leaving, feared the extinction or the flickering lights by the sea.

As a result of constant and painstaking practice, the proficiency attained by some of our embryo theologians in the gentle art of slamming doors, is well worthy of remark. The fact that it requires but little brains to become an adept slammer, or that the noise produced is a constant source of annoyance to others, should hardly be used as arguments against the practice. Everyone has a right to look out for himself. If a man is sick he need not be selfish. Noise alone seldom kills, anyway.

When one comes to think of it, it must be confessed that slamming has some undoubted advantages over the ordinary way of closing doors. Besides furnishing indisputable evidence of refinement and gentleness of disposition, it also enables one to test, from time to time, the strength of the doors and the acoustic properties of the building. In addition to this, it is a means by which the attention of the whole college can be directed to one's ingress and egress—a most important consideration.

Then, again, when one comes in late at night (an accident which sometimes occurs) it is always important that the fact should be well advertised; and what more convenient, or effective means of waking up the College could be employed than a vigorous slamming of doors?

But while readily admitting the force of these considerations,

we would venture, nevertheless, to advocate a return to the gentle method of door-shutting, on the ground that slamming involves too prodigal an expenditure of energy. Besides, having *enjoyed* slamming so long, we feel that a change of some kind would be greatly appreciated by way of variety. Even a good thing long continued sometimes becomes monotonous.

WE regret to learn that Rev. A. Laird of Ferrona has resigned his charge. The congregation is being supplied partly from this College, and partly by Pictou Presbytery. Mr. Laird is spending the winter in Kingston, and is taking classes in Queen's University.

ACKNOWLEDGMENTS.

Rev. R. A. Falconer, \$2.00 ; Rev. Dr. McKnight, Rev. J. S. Carruthers, Rev. L. H. Jordan, Rev. A. D. Gunn, Rev. A. W. Mahon, Rev. D. M. Henderson, W. H. Piers, J. D. McKay, Mrs. J. J. Irving and Wm. Macnab, \$1.00 each ; A. M. Thompson, A. J. Macdonald, R. Murray, G. C. Robertson, J. A. Crawford, A. H. Foster, D. McLean, W. H. Smith, Rev. A. Laird, J. B. McLean, J. H. Kirk, Rev. J. A. Matheson, James Reid, P. K. McRae, Rev. T. Cumming, Rev. S. C. Gunn, Rev. J. D. McGillivray, Rev. R. D. Ross, R. J. Grant, Rev. P. M. Morrison, Rev. McL. Harvey, E. E. Archibald, Rev. D. McDougall, Rev. A. McMillan, Rev. R. C. Quinn, Rev. A. Falconer, Rev. J. P. Falconer, A. W. Herdman, Adams Archibald, L. W. Parker, T. M. McKelvie, E. E. Annand, Rev. J. M. Fisher, C. F. Mitchell, Miss C. Hobbrecker, R. G. Strathie, W. W. McNairn, Rev. John McMillan, Rev. Geo. McMillan, Rev. C. Munro, Rev. Prof. Currie, Geo. E. Ross, 50 cents each.

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