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THE GENESIS OF ERROR.

REV. PRINCIPAL POLLOK, D. D.

ONE of the most discouraging aspects of theological study is the variety of theological opinion, which meets us everywhere. It may be most conspicuous in the department of Church History; but it is almost equally manifest in Systematic Theology, which has been developed by discussion and all manner of controversy. This diversity of opinion, attended with prevalence of error, is displayed on every subject—such as the Nature of God and His Knowableness, the doctrine of the Trinity in various particulars, creation, human nature, the nature of sin, redemption, faith, repentance, justification, holiness, death, resurrection, the intermediate state, the law as to its obligation, its office in conversion and the Christian life, the work of the Holy Spirit, the Sacraments, a future life, etc. The whole field of study bristles with weapons of war and resounds with the cries or shibboleths of the combatants. Instead of being a field which the Lord has blessed with peace, beauty and fruitfulness, it is covered with briars and thorns which lacerate the traveller. There is not a single topic on which there are not two or more conflicting opinions. Many of these controversies are not

new but merely revivals of old disputes. There is hardly a controversy which has not been revived; though it must be said that we have many previously unknown. Conclusions formerly reached and generally accepted are now assailed and disputed. There is no position in this warfare so secure as to be safe from attack. The battles of a former age or ages have to be fought again as if nothing had been debated or concluded before.

This aspect of Theological study appears more discouraging by comparison with the history of physical science, especially in modern times. Since the triumph of the inductive method of observation, experiment and verification, the progress of physical science has been a steady march and a succession of triumphs. Every position once secured is safe for all time. Errors may be current for a time, but such are soon corrected. Conclusions may be modified, but only to make the next conclusion more certain and more accordant with truth. It is true that when scientists do speculate and go from science into the field of philosophical inference upon the universe and the laws of the moral world, and the government of moral beings, they are as fallible as other men. Worse than Samson, they lose not only their hair but their heads. But when their method is applied properly, adhered to and kept within the sphere of matter and its laws, the conclusions of natural reason are irresistible, and in this respect it presents a remarkable contrast to philosophy and moral science—especially biblical criticism and theology.

One great disadvantage in this controversial aspect of theological study is, that it imparts to it all an appearance of uncertainty. If there be so much debate over the whole field, how can I be certain that truth in this subject is at all possible? The study is discouraged by the uncertainty of the results. The object of all study is truth; but in this case it would appear as if any truth attained were doubtful, that what is called truth by some were but an illusion, and that no one can be certain that he possesses that treasure. Besides all this seems to imply the inutility of Revelation. For what was this great boon bestowed? It may be described as serving two purposes. First, it communicates what man never could discover for himself. The whole plan of salvation is a matter of pure revelation. By it we are informed of counsels held before man was created

the nature of Christ, the work and purposes of redeeming love, future judgment and the destinies of men in a coming eternity. These and much more are pure revelations, and we know them only when they are discovered and understood. But secondly, it gives certainty to truths discoverable by reason, such as the necessity of a cause before all causes and uncaused, creation, two distinct substances called matter and mind, parts or phenomena of consciousness, the moral faculty and its nature, the nature of virtue, the duty of man to God, his fellow-men, his country or himself, the hope of immortality, etc. Such things have been discussed and taught by the unaided intellect—sometimes to much and sometimes to little purpose. Socrates made use of the argument from design long before Paley. Upon all such topics the Word of God speaks with clear, calm confidence, and it has given settled convictions to the great mass upon such matters. But when they are still debated, and truths long regarded as settled and elementary are, to the overthrow of all religions, questioned, then it does seem as if Revelation were in some measure a failure. Why should the foundations be moved and shaken when the word has been uttered so clearly?

It should also be remembered, however, that though physical science enjoys the advantage above stated, it is not so with mental and moral science, but very much the opposite. Since philosophy began its career in the west, philosophers have disputed much and the debates of a former age have been constantly renewed. There is no doctrine over which they have not fought and debated, until they landed in what has been called common sense, or in other words, faith or dogmatism—a conflict which has been described by Burns with his usual vigor:—

“ Philosophers have fought and wrangled,
And meikle Greek and Latin mangled,
Till, wi’ their logic-jargon tired,
And in the depth of science mired,
To common sense they now appeal,
That wives and wabsters see and feel.”

They have both maintained and derived the doctrine of creation or production out of nothing. Some, indeed *all* ancient philosophers, have upheld the eternity of matter. Some have denied

matter altogether, and some mind. Some have held two necessary and eternal beings, and some one eternal and necessary being with modes and manifestations. Some have maintained special creations and some development from a few rudimentary forms. Some have denied all knowledge but sense-knowledge, and some have denied even that; alleging that it is relative and may be illusory. At the same time they assure us that these phenomena are all that we do know. We see things only in relation to ourselves, and can tell nothing of the real nature of things. Some have resolved all knowledge into impressions and ideas, meaning by ideas only impressions remembered, and as these are evanescent we cannot be sure of anything. Some have denied beauty, conscience and virtue—making all actions supposed to be virtuous merely selfish calculations. Some have denied immortality to man in any sense, so that he dies never to live again. At last some have concluded, like the ancient sceptics, against all philosophy as an impossible search or a perpetual circuit without progress—a fruitless pursuit in which all are deemed to disappointment. So that diversity of opinion and dispute, and that also upon fundamental principles, so far from being peculiar to theology, is much more exemplified in mental and moral science as a whole. Upon such matters as the above-enumerated, Revelation has not brought unanimity or entirely repressed vagaries and eccentric views, but it has greatly promoted harmony among the mass of mankind.

The gift of a Revelation does not dispense with the proper use of our rational powers. We can conceive of only two ways in which the Deity can make a revelation to us. He can either make it to each individual, in which case there would be an excess of instrumentality not in conformity with his other operations, which are characterised by simplicity and by ends being secured without excess of means. It would, moreover, give each man too little to do for himself, and be such an exercise of power that man could scarcely be said to choose the good and to refuse the evil. The homage rendered to God would scarcely be spontaneous. The other way is to furnish by the medium of a few a message for all, that all may make an honest use of it for themselves—just as in the works of nature, men may know God and duty in some measure, or they may be blinded by sin

and refuse to see God in His wonderful works. Now men may, when thus left to themselves, abuse the blessing conferred. Sin, self and corruption destroy the best works and defeat the best purposes. So here, the Word is plain; "it is nigh thee." It is so plain that all may know what they are asked to believe and to do. There must be limits to all religious knowledge; just as natural vision has its limits. Revelation must stop somewhere. We must reach a point where we are left to wonder and speculate as to what lies beyond: but this doubt does not rest like a cloud upon those things which the Spirit purposed to reveal for our salvation.

The first requisite then, in the use made of any divine message, is honesty of purpose. If the Word were obscure and difficult of comprehension, then the fault might be laid on the record of revelation. But when the record is plain the blame must lie with the receiver. What then is needed in his case is integrity of purpose. But no sinful man can exercise this in his use of a message which so glaringly and forcibly condemns himself. The matter is not abstract or speculative, but personal and practical, and he will pervert its plainest declarations. Behold here the principal cause of theological error. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, for they are spiritually discerned." Nicodemus, though a teacher, did not know a most elementary truth in religion, and Jesus said: "Ye must be born from above." So that to some extent and in some source a revelation is made to each man by the Spirit of God who does not change the message, but the man who hears the message. His eyes are opened and he obtains a vision, without which the external revelation is no revelation to him. The theological student must not be astonished that so many erroneous religious opinions abound where men have not used the Word as was intended; and he may see what he needs in order that he may really have a revelation made to himself, namely, a purified and teachable disposition imparted by the Spirit that gave revelation.

It may explain much to remember that there is a genesis of error—in other words: that one error begets another, and that men support an erroneous opinion because they see it to be necessary from its connection with some other opinion. To con-

firm this by examples, might lead one over the whole field of human speculation. There must always be a desire in the minds of those who think to co-ordinate their opinions in order to be consistent and maintain in their views a satisfactory harmony and stability. Locke traced all knowledge to sensation and reflection; but reflections were remembered sensations, and those who followed, became what he was not, materialists who traced all phenomena of what we call mind, to matter alone, and held many degrading opinions. Another good man and distinguished philosopher took hold of the *reflection* of his predecessor, laid most stress upon it, and, to correct the downward tendencies of materialism and its malign influence upon religion, held that there is no matter but only phenomena. When a famous philosopher, following on the course begun before him, traced all knowledge to experience and that experience be made to be passing impressions, he threw doubt upon all knowledge. By referring all knowledge to experience he found his argument against miracles; without considering that upon his principles there could be no accumulated experience but only that which is personal and possibly illusory. Strauss rejected miracles, because upon his principles he had to do it. He had prejudged the case and no evidence could overcome his unbelief. In other words, he decided upon matters of fact, not by examination, but by a priori considerations. The Corinthians rejected the resurrection as philosophers. Pelagius rejected the doctrine of original sin, because of his experience, and from this rejection arose all his other errors. Augustine received it because of his experience, and from this root sprung all that distinguishes his system. Some reject inspiration because the word is not reconcilable with their system. The Romish Church mutilated the second commandment for an obvious reason. They contend for transubstantiation because it exalts the priest and the priest exalts the church. They put the church above the bible because the church is in much opposed to the bible. They find the dogma of papal infallibility necessary to the maintenance and enlargement of papal dogma. The distracted and divided field of religious opinions is indeed discouraging; but when one has subtracted from all these contending opinions that which can easily be traced to prejudices, to error previously told, to interested motives, to the

necessities of system or to inevitable inference from false premises, he will be far from thinking Revelation to be a failure, or that an honest inquirer cannot find the truth or that religious certitude is not practicable for man, even with the aid of revelation.

In addition to what has been said with reference to Christian character and a fair-minded love of truth, we must also perceive the need of care in the adoption of principles. A principle in morals and religion is like a formula in mathematics. If not sound it must lead to erroneous conclusions. Principles in argumentation are the major premises in logic. If they are unsound, then the better we reason the worse we infer and the more erroneous we believe. The business of the theological student is to form principles by enquiring and investigating and storing the mind with what is true in criticism and theology. It is for principles that we seek in the study of the Holy Scriptures. One wrong principle may lead to many errors. These evil opinions are the tares among the wheat. A little leaven leaveneth the whole lump, and care is needed in theological study, to prove all things in order to hold fast that which is good—especially at a time when daring speculations, that would overturn all religion, abound and the wildest opinions are floating over the land as the frogs went croaking over Egypt and entered the dwellings of kings, priests and people, troubling and defiling all things.

IMMORTALITY.

“ It must be so ! Plato, thou reason'st well ;
Else, whence this pleasing hope, this fond desire,
This longing after immortality ?
Or whence this secret dread and inward horror
Of falling into nought ? Why shrinks the soul
Back on herself, and startles at destruction ?
'Tis the divinity that stirs within us ;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.”

FACTS ABOUT HOME MISSIONS.

REV. P. M. MORRISON, D. D.

WHERE are ten Presbyteries within the Synod of the Maritime Provinces, which constitutes the Eastern Section of the Presbyterian Church in Canada. Within each of these there are fields that must be treated as missionary ground, because the people living in them are not able to support fully the ordinances of religion. Looking at these Presbyteries, in the order usually followed, we find in the Presbytery of Sydney, Pleasant Bay, Little Bras d'Or, Louisburg, and Little Lake, containing one or more stations each, which have not been organized as congregations, because not strong enough to meet the requirements of the augmentation scheme for self-support. Last summer students occupied these fields, and Louisburg and Little Bras d'Or paid them in full. The other two drew upon the fund for \$49 and \$67 respectively. Besides these the Presbytery received catechists from the Home Mission Committee for the following congregations,—Cape North, and Leitch's Creek, which are vacant, and Boularderie, under the charge of the Rev. D. Drummond. This large field desired an assistant to their pastor, and paid for his services in full. Of the two vacant charges, supplied by catechists, Cape North cost the fund nothing, and Leitch's Creek received \$41.

In the Presbytery of Inverness, Arichat, with its surroundings, and Baddeck Forks, are mission fields. The latter always pays the catechist the whole of his bill; the former, being numerically very weak and scattered, must get regular aid. Last summer it drew \$117 from the fund. This Presbytery supplied River Inhabitants, a section of Port Hastings congregation, by a catechist who received full remuneration from the people.

Pictou Presbytery has under its care, as mission fields, Cape George, Mulgrave, Country and Isaac's Harbors. Wine Harbor,

Barney's River, Cariboo River and Fifteen Mile Stream. Students labored in all these places last summer. The only one that paid the laborer in full was Barney's River. The others drew from the fund \$129, \$132, \$60, \$80, \$69, and \$3 respectively.

This Presbytery had an ordained missionary, the Rev. J. B. MacLean in charge of the congregation of Little Harbor and Fisher's Grant. The Home Mission Fund paid at the rate of \$100 per year. A minister is now settled over the congregation, and the supplement, if any be required, must be met by the Augmentation Fund.

The Presbytery of Wallace employed a catechist as assistant to Dr. Sedgewick. He was paid in full by the congregation. New Annan, formerly part of a congregation, is now a mission station. The people fully paid their catechist. The new congregation of Westchester, Greenville and Wentworth was supplied by two catechists, who drew from the fund \$37, and \$50, respectively. The congregation of Shemogue, Port Elgin and Tidnish have for years been ministered to by Rev. A. W. K. Herdman, who now receives at the rate of \$250 from the fund.

The Presbytery of Truro has two mission fields, North River and Harmony. These had catechists last summer who received \$69 and \$20, respectively from the fund. In two of the congregations catechists were employed to assist the pastors in their wide fields. One labored on Parrsboro shore, and drew \$100 from the fund, the other assisted the pastor of Economy and Five Islands, and received from the fund \$46. The Rev. F. L. Jobb presides as missionary over Maccan and River Hebert, and receives at the rate of \$250 per year from the Home Mission Fund.

In the Presbytery of Halifax there are Digby and Bay View, Middleton and Melvern Square, Mt. Uniacke and Beaver Bank, North Dartmouth and Montague, and Moose River and Cariboo Mines, that are not strong enough to qualify as charges under the Augmentation scheme. The catechists laboring in them received from the fund the following sums, in the order given above, \$134, \$75, \$158, \$143, \$67. Ordained missionaries were employed, viz., Rev. D. O. McKay in Carleton and Chebogue; Rev. A. Boyd, Kempt and Walton; Rev. A. E. Vert, St. Croix;

and Ellershouse; Rev. W. C. Morrison, Bay of Islands and Harbor Grace; Rev. Wm. McLeod, Labrador. The grants to these places per year are, \$300 \$250, \$250, \$300, \$150, and \$300, respectively. St. Croix and Ellershouse has lately received an able pastor, the Rev. M. G. Henry, and will be supported in part by the Augmentation Fund. Bay of Islands, in which there are only about thirty Presbyterian families in straitened circumstances, receives aid to the extent of \$200 a year from the congregation of St. Andrew's, St. John's. Labrador is the protege of the Students' Missionary Association, who deserve much praise for their fostering care of this needy place which costs them \$400 annually.

The Presbytery of Lunenburg and Shelburne has two large fields, one on the west side of the LaHave, south of Bridgewater, ministered to by the Rev. Henry Crawford, who receives from the fund \$175; and the other north of Bridgewater, covering the whole northern part of the County of Lunenburg and taking in a part of Annapolis, presided over by the Rev. S. G. Lawson, who is paid \$225 out of the fund.

The Presbytery of St. John, covering the Western part of New Brunswick, and shaped like a capital L, the St. John River being the upright line, and the southern shore of the Province the base line, is the great missionary centre of the Synod. It had last summer ordained missionaries at Milltown, Rev. J. Hawley receiving \$200; at Waweig, Rolling Dam, Tower Hill, and Baillie, Rev. A. W. Lewis, \$250; at Fairville and Grand Bay, Rev. J. R. MacDonald, \$250; at Andover, Tilley and Grand Falls, Rev. H. G. Gratz, \$400, specially provided by United Church, New Glasgow; at Edmonton and Connors, Rev. A. J. Lods, \$150, at Shediac, Rev. A. S. Morton, \$125; and at Dorchester, Rev. J. D. MacKay, \$200. It had catechists at St. Martin's, Waterford, Welford, and Riverside, who were paid in full by their fields; and at Salina, Portland and Rothesay, Norton and Campbell Settlement, Three Brooks, Fort Kent, and DeWolfe's and Lynfield, who drew \$14, \$80, \$134, \$103, \$8 and \$10, respectively. The pastor of the wide-spread field of Chipman was aided by a catechist, who cost the fund \$15.

St. Paul's Church, Fredericton, has undertaken to raise the supplement necessary for the support of an ordained missionary

in one of the fields; and the W. H. M. S. of St. John Presbytery has paid \$500 for the missionaries laboring at Fairville, Shediac, St. Martin's, Rothesay. \$100 each, and at Dorchester and Waterford, \$50 each. The W. F. M. Society of this Presbytery give a portion of their collections to Home Missions. They will raise about \$400.

The Presbytery of Miramichi has one ordained missionary, the Rev. J. A. Crawford, who labors at Metapedia, and receives at the rate of \$300 from the fund. It had catechists last summer at Kouchibougwac, Caraque and New Bandon, and Boies-town and Doaktown, who were paid in full by the fields: and at Douglastown, Hardwicke and Miscou and Shippegan Islands who received respectively \$77, \$26 and \$137.

The Presbytery of P. E. Island had ordained missionaries in two of their congregations, for a portion of the year, viz.: West Cape and Campbellton, and Tignish, Montrose and Elmsdale. In the latter the missionary Rev. A. D. McDonald has been called and settled as pastor, and the supplement of \$200 will be paid by the Augmentation Fund. In the former the missionary Rev. J. Valentine is still in charge, and receives at the rate of \$250. One catechist was employed. He labored at Richmond Bay East, an old but weak congregation, which paid for his services to within \$7.50 of the whole cost.

In the fields supplied by our missionaries, there are about 4000 families that hold connection with the Presbyterian Church. They raise for the support of ordinances about \$16,000 a year and contribute to the schemes of the church with a fair measure of liberality. On the whole they meet very well one of the conditions on which the church is expected to help them liberally, namely, that they help themselves, if not to the full extent of their ability, at least to a degree comparing favorably with that of the strong congregations

The Home Mission Committee with us acts as a committee of distribution of probationers, or ministers without charge. A sub-committee meets monthly for this work. It receives the applications of Presbyteries for the number of men they require to supply vacancies during the next month, and assigns that number to them, taking care that each man shall have a fair opportunity of preaching in as many vacancies as possible, until he is settled or Presbyteries refuse his services. Within the

Presbytery, the distribution of the preachers is made by the Presbytery. The committee appoints to Presbyteries—the Presbyteries appoint to fields. The number on the roll of the committee varies from a half-dozen to two dozen. During the two years past there has been more difficulty in securing work for the men, than men to meet the demands of Presbyteries. These laborers report monthly to their Presbyteries; and if there is anything due them for services by the congregations in which they have been working the Presbyteries collect it, or if satisfied with the giving of the people, request the Home Mission Committee to pay.

The cost to the fund for the different branches of the work, for the current year ending April 30th next, will be about as follows:—

Catechists	3000
Ordained Missionaries	6000
Supply of Vacant Charges	1200
	\$10200

The debt, at the close of last year, was \$3,700; so that, to wipe it out, and meet this year's wants, we should get \$14,000, beside what may be given to the work in the great North-West of our Dominion.

By means of this Home Mission work, the church is kept alive and growing. The growth is not rapid, because our population, especially in rural sections of our provinces, is not increasing. But there is, and will be, gradual growth. Groupes of stations which till lately, could not more than pay for a catechist during half of the year, are now raising \$400 for an ordained missionary; whilst others, that a few years ago were mission charges, are now nearly self-supporting congregations. The encouragement to continue the work with unflagging zeal, is very great. Whilst we must aid the western brethren to overtake the rapidly increasing fields in our new North West, it would be most fatal for us to slacken our effort on behalf of our people in the East.

To leave sections of our country without the gospel and the means of grace, would be to consign them to the blight of religious indifference and social disorganization; and to rob the church, to which they should belong, of the prestige they now give, and the strength they are destined to impart, at no distant day. Let each one do what he can for this work.

FROM FAR-OFF KOREA.

IT is now three years since one of our graduates began work as an independent missionary in Korea. During this time the attention of our church, especially the eastern section of it, has been much directed toward this field.

In June, 1895, the General Assembly discussed the adoption of north Korea as one of our mission fields, and referred it to the Foreign Mission Committee. Last June the Committee reported as follows:—

“The Committee considered carefully the Assembly’s reference of the question of entering upon mission work in Korea and concluded that at present it is not practicable. Since last Assembly, the Rev. W. J. McKenzie, who only three years ago went out from Nova Scotia to work in Korea, depending on the voluntary offerings of his friends for support, has been removed by death. He left a will which expressed his desire that any money he had should be used for mission work in Korea. It is ascertained that there are \$2,000 in gold available. Still the Committee realize there are grave difficulties in the way. Dr. Underwood, missionary at Seoul, of the Presbyterian Church of the United States North, in a letter in which he expresses the hope that Canadians will continue the work begun by Mr. McKenzie, says, that one should not go alone. Two, at least, should be sent if the work were undertaken. But to send two would demand much more means than are now available. Still the Committee feel that the Church should know all the facts, and therefore submit the following touching appeal and plea of the Christians in Sorai, where Mr. McKenzie laboured and fell. It is written in the Korean characters, but we give the translation as rendered by Dr. Underwood:—

[Translated.]

‘As we are presuming to write this to you who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention.

'We sincerely trust that by the grace of God you have been blessed and are well.

'After Mr. McKenzie arrived in Korea, he came down to the village of Sorai, in the Magistracy of Chang Yun, in the Province of Hwang Hai Do, and working hard about his Father's business led many to come out and take their stand for the Lord.

'The village of Sorai was always a very wicked place, devoid of blessings. Now there are many who are trying to follow the example of Mr. McKenzie. His body is no longer with us, and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher.

'In the name of the Korean Christians of Sorai.

SO KYEAG JO.

'Sorai, Chang Yun, Hwang Hai Do, Korea, }
December 26th, 1895.' }

Such is the cry that has come to our church generally, and to our church and students in the Maritime Provinces more particularly. What are we going to do about it? In accordance with the opinion of the Committee, the Assembly declined to undertake the work in the meantime. But the matter cannot be regarded as settled till the prayer of our fellow Christians of Sorai is granted and Christ is again proclaimed in this part of Korea. Can we, this Christmas season, rest satisfied in our abundance, while we make no effort to help those who are hungering for the bread of life and who have cried to us for it?

Korea is already white unto the harvest. A great change has taken place in the Hermit Nation since the first Protestant mission was established twelve years ago. Then the Korean, like his Chinese brother, distrusted the foreigner and despised his barbarous customs. Now the authorities are highly in favour of Western civilization and interested in Western religion. This sentiment is spreading among all classes. Dr. Vinton of Seoul writes in the "*Missionary Review*":—"Now, as never before, the people flock to hear the preaching of the Gospel. Chapels are crowded. The throng surround windows and doors to the full radius of the speaker's voice. Street preaching draws

larger groups than ever before. Hearers at dispensaries give closer attention than usual. In country districts a wider circle and a higher social stratum are reached. Men who have hitherto disdained the missionary now seek his attention, and this not by twos and threes, but everywhere in numbers. Men who have lived in open sin come confessing, repenting and taking up the cross.

“As an inevitable consequence of this growing interest, sessions and examining boards find their work growing burdensome. At every communion season there are numerous admissions. Nearly every Sabbath some baptisms occur. The lists of catechumens are full to overflowing. With all due caution as to seriousness and permanency of impression, this steady increase continues. The nation is in expectation. They look for the changing of all that is past. They are not more wedded to their old religious ideas than to those of daily social observance. The nation never had a religion—only a superstition. With scholars it is the following of the precepts of Confucius; with the common people the propitiation of local spirits. Shall ever a more favorable season occur for the wide uprooting of these beliefs and the presentation of Christian truth?”

Mr. McKenzie wrote, “The country is all open and ready to listen to anything false or true. The Jesuits are busy, and the Japanese are pouring in Buddhist priests, and yet God’s people are so slow. I have one province of nearly two million to myself. ‘The harvest is great, the laborers few, pray ye therefore the Lord of the harvest that he send forth laborers.’”

We have men for this work. It will be a sad day when the church which has produced such men as Geddie, and the Gordons, shall have to say that she has no more men for the foreign field. But that time has not, and, we believe, will not come. Our church never calls for volunteers and fails to get them. The spirit that animates her members is rather one that leads men to press forward alone when the church as a whole is not ready to move. That the missionary spirit is not waning is shown by the fact that in Pine Hill alone there are eight students who have volunteered for the foreign field. There are others in Dalhousie.

We have money. Lack of funds seems to have been the only

thing that prevented the Assembly from taking up the work. Yet our giving power is not exhausted. Our annual contribution per communicant for Foreign Missions is only 53 cents, and for all the schemes of the church only \$2.00. But the church will not have funds for Korea until she undertakes the work. God does not heap up supplies in order that we may have courage to obey His commands. He bids us to go forward in faith, and promises to supply all our need. The church will have money for Korea as soon as it assumes the work and appeals to the people for support. See how they rallied to McKenzie's aid, contributing during the brief period in which he labored about \$4,000, half of which remains for the continuance of the mission.

We have interest. Mr. McKenzie's work has turned the eyes of our people toward this field. He, being dead, yet speaketh. And to-day in some sections of our church there is more interest in Korea than in any other of our mission fields.

A province of two million souls! They cry to us for teachers. We have men, money and interest. Our Presbyterian brethren of the United States, who are laboring in the south of Korea, bid us God-speed. Surely these are God's calls to us. Will our church respond by assuming the work? Or will some other church enter the door which we did not have faith enough to enter? Or shall some follow McKenzie's example? Assuredly his spirit lives among us yet, and this cry shall not go unheeded.

STUDENT.

REASON AND RELIGION.

Dim as the borrowed beams of moon and stars,
 To lonely, weary, wandering travellers,
 Is Reason to the soul; and as on high
 These rolling fires discover but the sky,
 Not light us here, so Reason's glimmering ray
 Was lent, not to assure our doubtful way,
 But guide us upward to a better day.
 And as those nightly tapers disappear
 When day's bright Lord ascends our hemisphere,
 So pale grows Reason at Religion's sight,
 So dies and so dissolves in supernatural light.

ANOTHER SHEAF OF NEW TESTAMENT BOOKS.

THE attention of the readers of the THEOLOGUE should have been called some time ago to the *International Critical Commentary* edited by Drs Driver, Plummer and Briggs. So far five volumes have appeared, two on the Old Testament which have, so far as I have seen, met with unlimited approval, and three on the New Testament, one of them, that on Luke by Dr. Plummer, having been published in November. They are sumptuously printed, and the very appearance makes the reader anticipate a rich feast. For those who are acquainted with recent theological literature, the names of those who are announced to undertake the forthcoming books are a sufficient guarantee that the new work will be one of the most valuable additions that the scholarship of the English and American nations has ever made to the interpretation of the scriptures.

The first volume of the New Testament to appear was that on Romans by Professor Sanday of Oxford and Mr. Headlam. Within a year a second edition has been called for, which is a most encouraging sign of the growth of interest in theological learning. Anything that Dr. Sanday writes is good. Every word is well weighed, the statement so pruned that there is no fear of exaggeration, and his opinions given after a judgment both severe and unprejudiced. His scholarship, exactness, maturity of thought, wide learning, are winning for him the right to be called the successor to Lightfoot and Hort. This commentary will enhance his reputation, for though the editors claim equal responsibility for the material, it is almost inevitable that the larger share of its credit will go to the better known of the collaborators. Those most competent to judge seem to be of opinion that this is the best English commentary on Romans now in the field, the only one that could enter as a rival being that of Archdeacon Gifford in the *Speaker's Commentary*.

One obvious virtue is that the book is of moderate length, a volume of about 550 pages. In these are packed away the results

of an immense amount of work, and the substance of very wide reading and independent thought. A second virtue is that the book is well written and admirably arranged.

The epistle is divided up into sections, of which there are excellent paraphrases together with clear analyses of the thought. Then follow notes—very apt, judicious, concentrating much exact scholarship, and showing wide acquaintance with contemporary literature, Jewish or Hellenistic, as well as minute knowledge of the language of the N. T. The detached notes at the end of sections deal with such subjects as the righteousness of God, Jewish teaching on circumcision, the doctrine of mystical union with Christ, the idea of reconciliation or atonement, St. Paul's philosophy of history. In these we have in brief what we would have to search for in pages and chapters of New Testament theologies.

Dr. Sanday's qualities are seen at perhaps their best in the introduction to the epistle. One would expect in any work for which he is in any way responsible, that the treatment of the text of the epistle would show the mastery of a man who is now probably the greatest textual critic of the English-speaking world. Indeed the whole introduction is admirable, whether it treats of Rome in 58, A. D., the readers, the language, or the text.

Anyone who wishes to understand the gospel that Paul preached cannot do better than get this book and work through it conscientiously.

It will be good news to those who have read Dr. Sanday's articles on the gospels in the *Expositor* to be told that he has promised for this same series a commentary on the harmony of the four gospels.

The second work of this series was Dr. E. P. Gould's *Mark*. Dr. Gould, who is a professor in the Episcopal College at Philadelphia, has been so far comparatively unknown, so that his present work has been judged largely on its merits. To bring it into comparison with the last commentary is to judge it by a severe standard, nor can it be recommended with the same unreserved approval. The introduction to the gospel is somewhat meagre, though it is good so far as it goes, and he is apparently well informed in the most recent gospel criticism, accepting the

popular current theory as to the sources. However there is an improvement when we come to the study of the text. His treatment is well arranged and the notes are to the point. We miss, however, the compactness resulting from fulness, and at times wish that he had dealt with subjects at greater length. With all their ease of style, the gospels make greater demand on the skill of the commentator than the epistles. Their subtle interrelations, the delicate reference to customs and habits of thought of their age, the Person of Christ they reveal. His miracles, teaching and resurrection demand extensive learning and keenest insight. While there is nothing so charming as the simplicity of the gospels, there are no writings that require so many excellencies in their interpreter. Dr. Gould had not many competitors, for Matthew and Mark have been sadly neglected, and as far as I am aware he is the best we have in English.

The commentary on *Luke*, by Dr. Plummer in the same series has just come to hand, and the impression one receives from a somewhat hurried examination of the introduction and a few crucial passages is altogether favorable. To compare it with its predecessor on Mark, one observes that the introduction is much more adequate, the section on the characteristics, style and language being particularly good. There are many good suggestions as to the sources of the gospel, though perhaps on account of his editorial knowledge of what was to come, he omitted a fuller discussion of the Synoptic problem for treatment by Dr. Sanday's master hand. So far as I have been able to judge, the commentary itself is excellent, well arranged (a most praiseworthy feature of the whole series so far,) concise, sane, abreast of recent learning. On the whole I fancy it will be the most useful commentary on Luke that we have. Godet of course is in some ways a prince among interpreters, with his keen spiritual insight, his fine taste, his easy imaginative discernment, qualities which endow him with a distinction that mere learning can never give. And yet Godet is often very disappointing, especially when one is up to one's ears in work. At such a time the irreverent student might venture to call him long-winded. In matters of judgment also he suffers by comparison with some English scholars. His opinion on the text is apt to be misleading, and prejudice often prevents him from

weighing carefully all that may be said by an opponent. I imagine from what Dr. Plummer has done in the Cambridge Bible series, that where calm and judicial fairness is required in order to arrive at the truth of a passage, he would be a safer guide than Godet, an opinion that is borne out by the admirable discussions on the earlier chapters of Luke.

One welcomes any new work that is being done on the gospels, for not only are they in greater need than the major epistles, but also they must remain for all of us the most charming part of our New Testament study, and anything that helps us better to understand the exquisite beauties of the gospel story will be warmly received. Here I may refer to a book by that eminent oriental scholar, Canon Tristram, which so few will find useful. It is entitled *Eastern Customs in Bible Lands*; and in it the author uses his experience in the East to illuminate narratives in the New Testament. Some of his chapters are entitled, *Journeying in the East, Eastern Dwellings and Eastern Feasts, Marriage and Burial Customs, Agricultural Life, Eastern Jurisprudence*. While Dr. Edersheim remains in his own department the chief authority on Jewish life, much may be learned from this brightly-written, vivid book.

Connected with gospel history is another small book that perhaps deserves notice. It is called *The Ministry of Jesus, being a series of sermons on the Synoptic gospels especially*, written by Mr. T. G. Selby, a Wesleyan minister, who has during the last few years risen into prominence. There is much good thought clear and forcible writing, and power of fitting the Galilean teaching of Jesus to the needs of the present age.

To return to the subject with which this article began, I may call attention to two works of importance on the theology of Paul. One is Dr. Bruce's *Pauline Conception of Christianity*, and the other is Dr. Stevens's *Pauline Theology*. The latter has been published for some time, and its worth has been recognized, winning for its author a reputation which has been increased by his newer work along similar lines, *Johannine Theology*. Professor Stevens of Yale is one of the few American New Testament scholars, but his books are worth studying. He bases his exposition on a thorough knowledge of the text, showing almost invariably, if not brilliancy, at any rate admirable common

sense. As a rule he balances well between opposing theories, is well read in his subject, and states his conclusions in a straightforward clear manner. There is not much ornament of style, nor originality of thought, but he usually has an opinion that is worth hearing, which he seeks to justify from Scripture without any unnecessary embellishment.

Dr. Bruce's qualities, of course, are well known. This recent, though not his last, book will be found to be not unworthy of its predecessors. He is always interesting, often original, sometimes ingenious, usually persuasive. His *bete-noir* is Pharisaism in any form, ancient or modern, and therefore he is preserved from theological discussion pure and simple. Unless he could trace Paul's theology out of his very real human experience, and could show how he preached truths fundamental for our present life in the flesh, his theology would be naught. This is a book decidedly worth reading, some of its chapters being exceptionally good; and along with Stevens's work goes far to redeem English speaking Protestantism from the charge of neglecting the systematic study of Biblical Theology.

R. A. FALCONER.

THE Philosophical Club held its second meeting for this session at Prof. W. C. Murray's residence on the evening of Nov. 10th. Twelve members were present. Two papers were read, "Some Recent Scientists and Materialism," by John Macintosh, and "The Scientific Conception of Matter," by Ir. McKay of Dalhousie College. This was Mr McKay's first contribution to the society, and his racy, original paper was very much appreciated. The discussion was well sustained, and all declared the meeting to be one of the most interesting that has yet been held.

REV. H. PUTNAM, M. A., who has been so ill for the past year, is again, we are glad to learn, able to occupy his pulpit and we hope he may long be spared to minister to the good Kirk people of Columba Church, to whom our Missionary Association are so much indebted for their munificent gift.

LABRADOR.

DURING the past year our Labrador mission has enjoyed a season of quiet prosperity. For over two years the field had been worked by student catechists, but in the autumn of '95 Rev. Wm. McLeod resigned his charge at West Cape, P. E. I. and proceeded to Labrador as ordained missionary. During the winter Mr. McLeod with his usual impetuous zeal travelled along the coast, holding meetings, engaging in private conversation and in many ways scattering good seed which will undoubtedly bear fruit. Altogether Mr. McLeod remained for about a year from the date of his appointment, having in the meantime paid a flying visit to Nova Scotia and P. E. I. On his final removal from the field the Presbytery of Halifax appointed Mr. Daniel McKay, who will occupy the field during the winter.

Not the least pleasing feature of the situation is the condition of the finances. By a determined effort on the part of the students, together with the timely aid of some friends outside, the debt has been removed and the two sides of the account come out about equal. This outside aid has come to be quite a considerable item of late years, many societies and individuals showing in a practical way their interest in our work. In addition to money, gifts of clothing have been numerous. During his visit home Mr. McLeod made a special appeal for aid for the destitute along the coast. The amount of clothing sent in response far exceeded all expectations, and even exceeded the immediate needs of the mission. These things show in a most convincing manner that there is a very general interest taken in this work, and the hearty thanks of the Association are due to all friends who thus aided in carrying on the work.

Convinced of the great need of medical work on this remote and destitute coast, the Association considered the advisability of establishing a hospital there similar to those established on other parts of the coast by Dr. Grenfell, under the auspices of the Mission to Deep Sea Fishermen. It was thought at one time that the Association would take up this work, but on further

inquiry it seemed evident that the Deep Sea Mission would be able to do this part of the work more efficiently and economically so it was decided to leave it to them. This leaves the Students' Association free to engage more earnestly in distinctively missionary work.

The call for extension in our work seems to be along the line of education. Prior to the beginning of our work a majority of the people on this coast could not even read, and there are still many in this condition so that it will readily be seen that great advancement, whether spiritual, moral, or material is impossible in such a case. The difference between places where schools have been established and where they have not is great, as might be expected. During the past winter two teachers were employed besides Mr. McLeod, but although faithful according to their ability they were but indifferently qualified for the position. It seems to be beyond question that the hope for permanent work is by placing competent teachers in the larger settlements during the winter months, and in future the work of the Association will probably be extended along this line.

A. H. F.

At a meeting of the Home Mission Committee held on Dec. 1st. matters of practical interest to the students were dealt with. The committee passed a resolution in which they disclaimed all responsibility for payment of the services of any students who may be employed during the Christmas vacation. Students are further requested to refrain from entering into private arrangements for service for next summer, but are privileged to express their preferences to the committee. We can readily see how such engagements would interfere with the most effective distribution of supply, and we feel confident no student will transgress in this matter. Also in this season of good-will it is well to serve with as little thought of remuneration as possible. A gift of such service may be of incalculable value.

THE THEOLOGUE.

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No. II

EDITORIALS.

CHRISTMAS GREETINGS.

THIS is the season when with men there is less assertion of the individual than at any other time of the year. This is the season when the thought of the common brotherhood of mankind is borne strong upon us. This is the day when the Christ was born. And in contemplation of that marvellous act of love and service, the slumbering love of our own heart is roused, and awakened, and quickened to declare itself in acts of kindness and of mercy. We give our little tokens of love to those who come close to us in our lives; and even in the great wide mart of business and care we cease for a moment that we may exchange our heartfelt good wishes. The THEOLOGUE joins all well wishers of humanity, trusts that this season may bring joys to the hearts of its readers, looks to the new-born Christ for inspiration to be able to pass on the glorious sentiment of the angle's song.

“ Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever :

Glory to God on high, on earth be peace,
And love towards men of love—salvation and release.

THAT YEAR OF SERVICE.

WHAT environment has an influence upon the desires of a community is manifest by the different attitudes taken by the extreme eastern and western sections of the Canadian Church, to the question, whether or not a student shall give one continuous year's service in the mission field before he is eligible for ordination and settlement. While this system would be practicable and perhaps desirable in the West, it is impracticable and undesirable in the East. We have at present more catechists than we can employ in the summers, and hence have no need of graduates in mission stations. On the other hand there are always vacant congregations waiting to call our men as soon as they graduate.

Many of our mission stations are small, and the congregations so scattered, that it is not wise to employ catechists during the winter months. When the field is vacated in the fall Presbytery arranges for a regular supply during the winter, which is given by the different ministers in turn. There are some fields which can support a missionary through the winter, and for such missions a catechist can nearly always be obtained.

Suppose the remit, recently sent up by the Kamloops Presbytery, should be adopted by the next General Assembly, what would it mean to the theological student of the Maritime Synod? Simply this, the fourteen men of the graduating class would as catechists, unless settled before June, take the places of as many younger men, who would be without employment, and at the same time weaken, by fourteen men, our ordained staff, which would be a double injury—to our vacant congregations, and to our younger students. If our graduates intend settling within the bounds of our Synod, they do not desire to keep others from employment, by entering mission stations for a year on catechist's pay, nor yet can they afford to go thousands of miles into the west and return, for the sake of a year's service in some small mission field, in order that they may receive ordination.

We fully realize the position of the Western Presbyteries, and sympathize with them in their dearth of men, yet we see no

necessity for crippling our work when by so doing we can in no way advance their cause. If it would be an advantage to the Western Section, and we have no doubt it would be, why not enter upon a regulation as requested, which would apply to that section only? It would be a benefit to the east not to have such a system, while it would benefit the west if it were endorsed. Why not then give each what is for its greatest good?

COLLEGE RELATIONS.

OUR college exists for the purpose of training a select body of consecrated young men for the Christian ministry. As ministers our field is the world. Sometimes we fear the narrow view of our work is taken, that our college exists solely for the purpose of preparing enough men to supply the demand of the churches within our own Synod. This view is erroneous and leads to evil results. So long as our young men have the idea that our church is over crowded with ministers, and that we have no obligations outside of the Maritime Provinces, they will not press into the ranks of the ministry, but will turn their attention to secular occupations or professions. True it is our Synod alone that is responsible for the financial condition of the college, but must we only give where we expect to get back? The North West is continually asking for men, and the Macedonian cry reaches us from heathen lands. In response to these urgent requests we seldom have a man to spare. We are led to ask, why does this state of things exist? Is it because we have no more young men who are willing to enter the ministry and give their lives to be spent in the service of Christ wherever he may call? Far is this from true. Is it, then, because our young men have not confidence in our college, that it will give them the necessary training which will equip them for this work? Again we answer, no. Where can we turn our eyes to find the source from whence springs this carelessness which exists among young men about entering the ministry of our church, and their ignorance of the great work they are called upon to perform? We are sorry to think it, but we believe it lies largely with the sessions of our church.

As we look over our Synod, with its ten Presbyteries and nearly thirty-six thousand communicants, we only find fifty men on the roll of our college. These men are loyal to the church, but they are too few. There are men throughout our congregations, who, if the need of the work were unfolded to them and a word of encouragement spoken, would gladly enter upon active service in the ministry. These men would become living links between the congregations and every department of church work. The congregation represented in college would become interested in the standing and support of the college, which would result in increased liberality. The congregation with one of its men in the Great West would be bound to that mission field by ties which could not be broken. How can we interest our people in the cause of foreign missions is the question of the church to-day. This can only be done by bringing our people into sympathy with the "great commission," and the need of the heathen. How can this be better done than by each congregation having one from among its number proclaiming the Light of the World in a dark and heathen land. Such a man would bridge the span between the butments of Christianity and heathendom and make intercommunication possible. A knowledge would thus be gained of the heathen, and an example given of obedience to Christ's commission, which should lead every thoughtful person to say, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

Often if the pastor on appealing to his congregation for funds to carry on the work of evangelization, but knew the inner life of some lad in his congregation, now rising to the full strength of young manhood, he would see there a soul, which cannot be weighed in the balance with silver and gold, willing to be consecrated for service in the cause he is so earnestly pleading. The congregation which gives money for this noble cause does a grand work, but the congregation which gives a consecrated soul does an infinitely grander work.

Our college occupies a place between the pew and the pulpit, a place where preparation is made which fits men for the proper exercise of the functions of the Christian ministry; where the practical work of communicating theological truths in the most effective form is learned, and where men receive that fuller life,

which leads them to look upon the ideal minister as a true servant of Christ willing to go where called, and to endure hardship, if needs be, for the cause he represents. When our pastors and sessions arise to the full use of their possibilities for doing good, our college will be crowded with students, and fulfil the proper end of its existence.

NEW YEAR THOUGHTS.

THE secret of some men's power is far from obvious. There are men who, in intellectual gifts, are much below their fellows, and whose form of expression is far from fascinating, yet who wield over us a very strong influence. Of these it is especially true that the common people hear them gladly, an honour they share with Him who spake as never man spake. On the other hand we listen to men of brilliant attainments who flash forth rays of truth with the brilliancy of the diamond, who tell much that is new in choicest form, and yet we are only entertained or perhaps dazzled or even irritated by the splendour and the richness. There is not the silent influence which in the other case laid hold upon your mind and heart and moved you to nobler deeds and more fervent resolves—a breathing of a nobler spirit upon you which blessed your life. What, then, can be the secret of the influence of such lives? How often the student, when his heart is burning with zeal to do service for his Master, is met by characters of this nature, and he is made to pause and see that zeal will not accomplish the highest and best results. Grasp of intellectual truth, brilliancy or zeal then will not account for the power exercised. Yet does not the one word character explain the secret of such lives.

Many of the best preachers unconsciously inweave into their sermons the experiences of a deep, devoted, God-filled life and these will find an answer in the hearts of others. The man with no rich experience or depth of character will be forever harping on a few well worn tunes that will call forth no answering emotion from the hearts of his fellows. The superficial man does not understand himself, and where he fails to read himself he

fails to help his hearers. Or looking at another aspect of it, sympathy is necessary for success in the preacher. The claims on it will be manifold and from sources which if our character is shallow and narrow will stir up feelings of scorn or contempt rather than of sympathy. This same narrowness will result in our presenting the truth in so unforbidding an aspect as to arouse feelings of resentment, and the hearer is rather hindered than helped. It is only the nature that is itself enriched with much of the divine that can always follow the counsel of the poet Lowell :

“ If you would preach, you must steep all your truths in sunshine
Would you have them pierce the crust.”

Another writes, “ Truth itself when spoken with hate will be spoken falsely ; for there is nothing in the world falsier than hate, and no heresy can be more contradictory of God than the absence of love from one’s creed.” Hence, in order to bring to men the complete message which meets their needs at every side we must be ourselves men in whom the divine influence has wrought its beneficent work on every phase of our character in rich measure. “ Sublimity of character must come from sublimity of nature,” and the latter only by intimate fellowship with the Ideal Man. And as at this New Year season when Time cuts a niche to mark the passing of life, we seem to be more impressionable to the influences of the unseen, ought we not to suffer the testing words of Christ, which speak to us so loudly across the centuries, till stript of the false, the insincere, the superficial, we can say with honest heart “ Lord, Thou knowest all things, Thou knowest that I love Thee.” Then, and not till then, can we receive the commission “ Feed my lambs.”

WE were glad to receive from Mr. E. E. Annand the annual Catalogue of the San Francisco Theological Seminary. Mr. Annand is a middle year student of this institution. We notice that it has a teaching staff of six professors and one instructor, an attendance of thirty-one students, and a splendid equipment in the way of buildings and library. Mr. Annand’s friends will be very pleased to hear of his being able to continue his studies in that far-off land.

COLLEGE SOCIETIES.

ON December 1st the Missionary Association met to consider some important matters of business in connection with the Labrador mission. Mr. Foster on behalf of the treasurer, who was absent, presented the financial statement for the year ending November 1st, 1896. This report was very encouraging and showed the receipts of the year to be \$1327.88. The expenses amounted to \$1325.63, which leaves a balance on the right side of \$2.25. The new executive committee was then appointed consisting of Messrs. Douglas, Robb, Foote, Forbes and McOdrum. Dr. Aspland, who has been assisting Dr. Grenfell on the Labrador coast in connection with the Deep Sea Mission, was present and gave some valuable information regarding the work of their mission among the fishermen and settlers of Labrador. Another meeting of the Association was held on December 3rd to consider the advisability of extending the work in Labrador, by erecting a hospital and employing a medical missionary. As Dr. Grenfell purposes establishing a hospital on the coast occupied by our mission if we do not, it was deemed advisable, in view of the fact that he can do it much cheaper than our Association, that we confine our attention, as hitherto, to teaching and evangelization. It was also agreed at this meeting that after the New Year the Association will not undertake to supply any mission station except on regular application by Presbyteries.

THE first regular monthly meeting of the Missionary Association was held on the evening of December 2nd, when Dr. Gordon delivered an interesting and inspiring address on the "Life and Work of Dr. Livingstone." With the spirit of a true missionary the speaker guided his hearers through the tangled paths, up the mighty rivers, and over the broad lakes of Africa until they too caught somewhat of his spirit and thought within themselves, "The harvest truly is great, but the laborers are few." What we owe to Dr. Gordon for his interest in these missionary

meetings it is difficult to estimate, but of one thing we are assured—there is a revival of missionary spirit in our college.

THE Theological and Literary Society met on the evening of December the 9th to consider Dr. Watson's "Mind of the Master." Mr. John McIntosh opened the discussion with a paper in which he reviewed the salient points of the different chapters of this book. Several joined in the discussion, and while they acknowledged the beauty of expression and the value of very much in the book yet most expressed disappointment with it

COLLEGE NOTES.

"COMPLIMENTS of the season."

REV. F. L. JOBB was visiting in the city, and gave us a call.

THE graduates are having their class picture taken at Notman's.

WE are glad to learn that M. F. Grant and Adams Archibald are much improved.

FIVE of the graduating class have just taken the M. A. examinations in Dalhousie Collge.

KNOX COLLEGE MONTHLY has ceased publication, being absorbed by *The Westminster*.

WE direct the attention of our readers to the advertisement of L. Higgins & Co., shoe store, on the second page of the cover. Read 83 Barrington St., instead of 61 as in ad.

REV. A. M. THOMSON, '95, of Margaree, C. B., was married last June to Miss Ida Ogilvie, of Little River, Halifax Co. The ceremony took place in the church and was performed by the pastor, Rev. Jas. Polley, '95. Best wishes.

REV. JAS. ROSS, '86, the energetic superintendent of missions in St. John presbytery, paid us a short visit when in town attending the Home Mission Committee meeting. He reports good work done by our boys during the summer.

NEWS has come to us from time to time of Rev. J. W. McLennan B. D., ('86) since his departure for the west to recruit his failing health. He is much improved and is now recovering some of the unoccupied western fields in the U. S. for Christ and Presbyterianism.

REV. W. L. MACRAE, '86, visited the hall before his return to Trinidad. He has been very busy during his furlough, and we feel sure his work will produce practical results in the many congregations, where by word and picture he has made our work in Trinidad better known. We wish him renewed success as he resumes his labours.

THE latest adventure in high school journalism is *The Academy Annual*, published by the students of the Halifax Academy. The paper is neat in appearance, and filled with interesting reading. We congratulate those young journalists on their success, and if true to their motto, *discimus facere faciendo*, we will hope even for better in their next.

THE Junior Class, although the smallest in college, possesses a unique feature which is worthy of note. Of the eight members of the class five have offered themselves for service in the Foreign field. The majority of the five, we understand, are looking forward to assist in carrying on the noble work begun by the brave McKenzie in Corea.

SINCE our last issue the following clergymen visited us at the Hall:—Rev. D. Henderson, Blue Mountain; Rev. J. A. Forbes, Glace Bay; Rev. D. McDonald, Strathlorne; Rev. P. M. McDonald, Wolfville; Rev. J. P. Falconer, Bedford; Rev. G. E. Ross, N. W. Arm; Rev. J. F. Polley, Little River; Rev. David Wright, Springhill; Rev. Henry Dickie, Windsor; Rev. J. A. Falconer, Truro; Rev. C. MacKinnon, Stewiacke; and Rev. A. S. Morton.

THE graduating class which, at present, numbers fourteen, is the largest in the history of the college. This fact is surely an indication of the growth and popularity of our college by the sea. The following are the names of the graduates:—Ralph G. Strathie, D. A. Frame, G. F. Johnson, W. W. McNairn, A. D. Archibald, Edwin Smith, Robt. Murray, E. W. Johnson, John McIntosh, L. H. McLean, A. L. Fraser, C. D. McIntosh, A. H. Foster, Arch. Williamson.