

THE THEOLOGUE,

Presbyterian College, Halifax.

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THE THEOLOGUE.

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Presbyterian College, Halifax.

“THE PROPOSED NEW BOOK OF PRAISE.”

IN the consideration of this book of the future, there are two great questions of debate in our Presbyteries. First, shall the entire Psalter, as it stands, be included, or shall we incorporate selections only, and some new versions in our new Book of Praise? The last word has not yet been spoken, and perhaps some light may come as we look at the subject from the standpoint of usage.

Have we any use for the complete Psalter? Most of our ministers have already made their own books of selections. Though some have attempted to use all the Psalms, very few have succeeded. One, who made a bold start, and proceeded in regular order through many services, lost the support of his congregation and had to come to a halt at Psalm 50. The principle of selection has been virtually adopted by all, and many of the Psalms have been practically discarded for years. It may be safely said that one-third of our Psalms are rarely used, and fully one-half of them are not well-known to most of our people. In one moderately conservative Presbytery, lists of the Psalms in use were carefully prepared. Here are some of the results from fifteen reports sent in. Two pastors used as many as 100 Psalms each, the third highest numbered 99 on his list. The three lowest used 33, 29 and 28 respectively. 11 Psalms were used by none. 16 Psalms were not in use by more than one. 14 were not in use by more than two. 15 Psalms were used by all. The average number of Psalms in use was 69. These are significant figures.

In the Committee's list are selections from 78 Psalms. This is perhaps too small a number. The Committee has stirred up some opposition, and partly defeated the object it had in view, by making too sweeping changes. For example, we miss selections from Psalms 28, 30, 33, 42, 85 and 107. 111, a favourite with many, is not on the list. Perhaps no Psalm is more used for baptismal services in our country congregations than 78 (1-6), yet it is excluded. However, the list is a valuable one, and serves a good purpose in impressing emphatically on the Church this fact, that our Psalter is fast going out of use. In most of our Sunday Schools and Prayer Meetings, Hymnals are used. The children and the young people of the Church know little about the Psalter. The Y. P. S. C. E. and the Y. M. C. A. both work strongly against it. Our young people, when leading meetings, or taking part in them, select and suggest hymns, not Psalms. Consequently the Psalter is being superseded. If we are to keep it in touch with the young life of our Church, and have it available for services, this we consider can be accomplished only by incorporating selections from the Psalms in our new Book of Praise.

But the question may be considered from another standpoint. Many of our good people grow indignant at the very suggestion of making selections, and strong deliverances have been made by some of our Presbyteries. One Presbytery "emphatically objects to any tampering with the Psalter on the part of the Church." Another "strongly deprecates any attempt to eliminate any part of the present collection of Psalms from the new Book of Praise." But what is the ground of objection? The strongest argument we have heard advanced may be expressed in the proverbial saying: "Keep a thing, its use will come." Days of violence may arise, and times of persecution be in store for the Church. Then Psalms which now seem unsuitable to the devotional spirit will find their place. Keep them in reserve. We are told that many of our forefathers in the time of persecution used the strong language of some almost forgotten Psalms. We may ultimately find ourselves in like straits. It is well to have the Psalter untouched, so that when the time comes, we may call down the wrath of heaven upon our enemies, and relieve our own feelings by singing such Psalms as 35, 38, or 109.

Our forefathers were worthy men, but this use of strong language was one of their failings, a failing which has cost the Church much, and which we are slowly learning to avoid. The times are changing. The Church is surely advancing to a broader, more tolerant, more human, and more Christ-like spirit. The sense of this age is altogether opposed to the use of many Psalms. The development of the religious life is such, that no place is found in our service of song for the so-called Imprecatory Psalms, and others allied to them; so they have fallen into disuse. There is no division of any hymn-book now in use under the head of which we could well place the Imprecatory Psalms. And if the evil days come, instead of singing those Psalms which reflect the shadows of an older Dispensation, we may join in hymns of faith, and hope, and love, that nobly exhibit the spirit of Christ. While all the Psalms have their place in the Bible, many have no corresponding position in our service of praise, and in it some can find no place at all. It is only a matter of time, when they will be discarded altogether.

In 1775 there was published an essay which defended the Old Version of the Psalms, and strenuously protested against the growing favor of Wesley's Hymns. But the protest was unheeded. After long years of hesitation, and doubt, and dispute, during which our Church lost many of its young people, we have fallen into line with other churches, and hymns and organs are now in common use, and though for the present there are defenders of that which is old and "vanishing away," yet in the end the suggestions of our Committee will be carried into effect, and the best of our Psalms be preserved in use, by being incorporated in our Hymnal.

The Committee proposes to add to our collection 131 hymns. Their selections have been much criticised as wanting in variety of subject matter, and as being too much of one style of composition. One critic goes so far as to claim that nine-tenths are unsuitable for use in our country congregations. But a careful analysis yields better results. At least, four-fifths are in common use elsewhere, and are found in all the leading Hymnals of English speaking countries. Looking to the subject matter, the collection may be classified thus. To begin with, there are a dozen for communion, marriage, baptismal, and funeral services.

Numerous additions are made to our hymns for Missions, for those at sea, for children's services, for Christmas and for Easter. There are National hymns, one entitled "Before Public Worship," two for dismissal, two for morning and eight for evening services. We are even supplied with a capital hymn of consolation for a bad harvest, a translation from the German by Sir Henry Baker with the title, "The Contented Heart in a Scanty Harvest." May this fine hymn not be required in this Canada of ours.

In origin and composition, as in subject matter, the variety is commendable. There are about a score of translations from the German, Greek and Latin, and one from the Danish, by Baring Gould, "Through the night of doubt and sorrow." The translations of the *Dies Irae*, by Dr. Irons, and of the *Benedicite*, by Prof. Blackie, will hardly be used except by city congregations. The leading contributors are Miss Havergal, Dr. Neale, J. Ellerton, Sir H. W. Baker and Bishop How, and there are hymns from such writers as Bonar, Watts, Gurney, Heber, Lyte, Alford, Keble, Faber, Caswall and Monsell. The objector who urges that many of the hymns are "distinctly not Presbyterian" is right in point of fact, as we may judge from this partial list, but surely no one wishes to see the spirit of our church so moulded by sectarian feelings as to stunt its own growth by the exclusion of the best thoughts of inspired hymn writers.

In bringing the unsatisfactory state of the Psalter to the attention of the Church, and in the way of valuable improvements and additions to the Hymnal, the Committee has accomplished a work, for which it deserves the gratitude of the Church.

A. LAIRD.

"A WINDOW" IN NEW COLLEGE LIFE.

THE class in *humanity* is one of the most important and profitable in the New, or indeed any college. Of course I do not mean Humanity in the belles-lettres sense. Attendance on the former is compulsory and throughout the entire course. There are daily examinations and strange to say your fellow-students are the examiners. Stranger still, the papers are set, answers given, marking done, and the fateful results made known

to all, while not a line need be written or a word said. Nevertheless this process is as real and the results as important as those connected with any class in the curriculum. Nay, more, if the judgment written over against the name of the candidate in this examination be "weighed and found wanting," the result is infinitely more deplorable than if he failed to get a degree or diploma.

Carrying out the comparison it may be said that no man need fail in this examination. For the very weakest in body or intellect there is, if he will, a prize with first rank honours and a better than golden medal. For the man who wins the "well done" of his fellow-men secures the highest distinction which they can confer.

But I must have done with parable, as my purpose in these notes is practical and plain. Moreover, the scraps I shall offer will be concerning student life rather than about professors or other conspicuous influences here. The reason being that I assume your readers hear and know more about the latter than the former.

"General Booth," addressing the University students recently, said that if he enjoyed the privilege of residing in Edinburgh, the most interesting of all its many and great interests would be the young men who throng its colleges. The group of students to which I wish to introduce you is one of many, consisting of about 150 men, and is, of course, the New College group. Though small, it includes a greater variety of men than any other college in Scotland. There are representatives from almost every christian country in the world; from Australia and New Zealand, Canada and the United States of America, France and Germany, Italy and Switzerland, Armenia, Greece and Turkey, Holland and Bohemia, and from England, Ireland and Wales.

I shall not attempt to even touch upon every type in this varied and interesting group. I shall elect a few, and in doing so assume that the types within the British Isles are of most interest to your readers.

Let us begin our study at the dinner table. A strange place, you may say, to study. But for our purpose it is perhaps the best. The New College dining-room, apart from its merely animal function is a most important part of the Institution. The

room is plain and serves for reading as well as dining-room. The three tables which run from end to end seat about 120. Attendance is not compulsory but relish for this course is so keen that when the bell rings you rarely see a vacant chair. The Professors in turn preside at the centre table. The walls are adorned by the busts and portraits of Church worthies of the past. As to the arrangement of seats, Pine Hill might get a hint. The men are supposed to change seats daily to promote sociability. Thanks to this Kaleidoscopic disposition of the guests opportunity is offered for close and extensive fellowship. In the "succulent pauses" the gastric springs of eloquence move one to familiar discourse and self-revelation.

Taking a seat at random the first day, I found myself between two men as different in appearance as in character. The man on my right, Mr. A., is no longer young. There is hardly enough of the dew of youth on him to lay the dust. I understand that his opportunities in youth were greater than the average boy enjoys. He received sufficient "schooling" to enable him to see the appalling ignorance of the less favored about him, and to cause them to wonder that one small head could carry all he knew. He was, therefore, elected "dominie" in a Scotch parish school. There in his unselfish devotion to his humble duties he let slip opportunities, and let talents rust which would easily have made him Senior Wrangler, or the first philosophic prizeman in Scotland. At last, when his own children began to go to his school, when it became difficult to conceal from the rude world's gaze a scar received in boyhood on his head; when, owing to the rapid rush of knowledge to and fro, his intellectual supremacy passed away and into the hands of younger men, he concluded to deny that place the further favor of his services, and so resigned. He thus was free to study with a view to teaching in a higher sphere, the church. Of course, he did not propose to be a student in the *ordinary* sense. He would be more like one of the Faculty. From his extensive experience he could give the *Senatus* a few hints as to how a college should be run. Besides, he must needs convince the *ordinary* students of the infinite superiority of a practical man over theorizers and of character over brains.

The man on my left, Mr. B., is much younger and of a sunny

disposition. He is by the law of the attraction of opposites, the bosom friend of A. B. is positive, while A. is negative. B. shines, and A. casts a constant shadow. B. is a brilliant student, while A. has little more than experience and a bald head. B. is Solon and Socrates in one. A. is Athanasius minus the wide culture of that ancient worthy. A. is prepared to see and seek to extract the most infinitesimal mote from the college eye. B., if he must look, will use his spy-glass as Lord Nelson did in viewing the unwelcome signal.

Some say A. has chronic indigestion. Others, that he is pining for the appreciation which he deserves, but others receive. Whatever be the cause, it is certain that his thoughts and words about the college are rarely lit up by an optimistic gleam. However, this much may be said in regard to the wolfish pessimism of such men; that as a rule the younger men have not sufficient reverence for the college fathers. It is easy for the young twig to bend or be bent to college ways. To force the oak to stoop to the trivialities of such discipline is to fracture it.

My first question, which I asked over a steaming soup-plate, was about New College life in general. A. instantly replied: "They are as a rule a bigoted, conceited lot. I am a Freechurchman, but you get it here *ad nauseam*." Surely this is too dark a picture, I replied. In Canada we look upon Edinburgh as the Presbyterian Jerusalem, while some of us regard the New College as its very Temple. Here we are from the uttermost parts of the earth to hear the wisdom of your Professors, and be fired by your College life. We expected to return with the glad criticism of the Queen of Sheba on our lips. Has the glory departed?

B. saw the difficulty, and smilingly came to the rescue. "I do not think," he said, "my friend expects you to interpret him too literally. I admit that the Edinburgh men must seem to a stranger very stiff and priggish. But they are not intentionally rude. The Scotch student turns to philosophy as a plant towards the light. It would be inconsistent for him, therefore, to be moved by common things. You come to him merely as an *idea*, and your presence in his *consciousness* to be accounted for on the evolution or some other hypothesis. If he is satisfied as to the *subjectivity* of the idea he may so far 'realize himself' in

you next year as to speak to you on the street. I am getting slightly acquainted with Edinburgh ways and people. This is my seventh year in the city."

I could see A. felt half-ashamed. But as he glared over his shoulder his eye fell upon a certain exclusive coterie who always occupy the "philosopher's corner," and the old hard look returned to his face. I feared another explosion but he checked himself and said, "we have enough men from other places of a more genial character to partly redeem New College life. But even they are too often found willing to toady to our intellectual snobs."

This thrust at visitors brought B. to the front again. "Whatever adverse criticism I might have for Edinburgh men," he said, "I have little or none for most of the others. Take the Irish contingent which numbers 15, and almost without exception they are clever and genial men. As table or street companions they are 'jolly good fellows.' Follow them into the theological society and a doctrinal gulf as deep as St George's Channel yawns between them and the Scotch. The average New College man is a hopeless heretic. This society is proverbially uncanny. On a 'philosophic evening' it would make Hegel quake if he could drop in; while their theological discussions would put Pfeiderer or Welhausen to the blush. The Irishmen are from the Belfast mint and the image and superscription are those of Prof. Robert Watts. They are sudden and quick in doctrinal quarrel and it is highly interesting to see them analyze the Scotch heretic."

His society is yearly dominated by some philosophic Alexander who, unlike his great prototype in the world of action, has no tears to shed for undiscovered worlds to conquer. He has mastered the universe intellectually and the formula which explains all things reposes in his vest pocket. At this point the cups and spoons began to tinkle, a signal that the end was near. While Dr. Davidson was translating the announcements B. had time to say, "I am sure you will like the Irish, and they will be among the men from whom you will most regretfully part."

Some time after B. informed me he had taken three seats and so again I gladly joined them at the table. I opened the conversation by remarking that since our last talk I visited the Free College in Glasgow, and was delighted with the spirit of Profes-

sors and Students. "But," said A., "they are almost sure to be tainted doctrinally. Most of them have come by the elevated road *via* Edward Caird. These young Hegelians are on a par with the Subjective Idealist Eaglets of Edinburgh. And when in dubious strife they darkly close in the Theological Society over a subject like 'The place of Christianity in the evolution of religion,' the sight is interesting if not edifying."

I glanced at B. and he replied, "While agreeing in the main with A. as to the doctrinal tendency of the philosophic Scot, I take a more hopeful view of the situation. These young eagles are all the better of trying their wings. In mature and more practical years they will seek the earth again profited by their bird's-eye view of men and things obtained. Very few are so foolish as to take class-room formulæ into the pulpit. Those who do soon find that there is a more excellent way than trying to make ordinary men and women see the Kingdom of Heaven through Hegelian fog. The Glasgow type is decidedly more agreeable than the Edinburgh, and the color it represents in the New College prism is one of the brightest there.

And thus the balance sways and the story runs in New College life. There is much to be said on both sides. Truth may lie between.

J. A. MACGLASHEN.

Edinburgh, March 5th, 1894.

*THE SECOND INTERNATIONAL CONVENTION OF
THE STUDENT VOLUNTEER MOVEMENT FOR
FOREIGN MISSIONS.*

THE largest and most representative student convention ever held in the world was the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit from Feb. 28th to Mar. 4th, 1894. The total number of persons present, outside of the people of Detroit, could scarcely have reached less than fifteen hundred. The students who registered their attendance numbered 1187, representing 294 different educational institutions of Canada and the United States. Besides these students there were 50 representatives of

Missionary Boards, 50 Foreign Missionaries, 30 Y. M. C. A. Secretaries, 3 Fraternal delegates, 6 representatives of the Young People's Societies, and 31 others, making the total *registered* attendance 1357.

It may be thought that since this was a missionary convention, these students were in the main delegates from Theological Halls. But such was far from being the case. Out of the 294 institutions represented only 49 were theological. The medical colleges who sent delegates numbered 44, arts 144, normal schools 11, training schools 7, law schools 2, agricultural colleges 3, and preparatory schools 34. Of these various institutions 35 were Canadian. These Canadian colleges sent 151 delegates.

Dry statistics you may call these, but yet a study of them would be both interesting and profitable. It would shew us how deep-seated is the cause of missions among the students of our universities. It would shew us how they are willing to sacrifice both time and money in order that missionary interest may be both deepened and more widely circulated. It is no small matter for a student to miss one week, two weeks, and even, as in the case of some who were present, nearly three weeks from the very busiest parts of the season. Nor is it any small matter for students to put their hands in their pockets which, generally speaking, are not lined with gold, and to give liberally in order that large delegations may be sent from their university. Men who intend to be ministers, lawyers, doctors, farmers, teachers, were all thoroughly in sympathy with this great movement, which was to consider ways and means for the speedy evangelization of the world.

It was the aim of the convention to bring missionary workers and helpers from every land in contact with students who had volunteered to serve the Master in foreign fields, to increase our knowledge of the needs and resources of these fields, to consider the best methods of working, among the natives of these lands, to offer suggestions to the delegates for the better promoting of a missionary spirit in the college, to receive the report of the Executive of the Student Volunteer Movement and to consider the future of that movement.

The report of the Executive Committee of the Student Volunteer movement is a closely printed pamphlet of twenty-one

pages. It deals with the purpose, work, problems, perils, results, policy, and needs of the movement. It narrates its history for the past three years. For the first three years of its existence the movement was not thoroughly organized, and a considerable proportion of those who volunteered have been lost sight of. All these the Committee has removed from the roll. They now know, and have the records of 3200 Volunteers. One of the perils of the movement is the unwise and often misleading use which missionary speakers have made of the mere numbers, leaving unforced the spirit behind the numbers. It is not the aim of the movement to merely increase the *number* of Volunteers. It wants to increase the missionary spirit among the Colleges. I believe that the number of Volunteers could be doubled within a week if the Church would only awake to a sense of its full duty. But even now there are Volunteers in 477 different institutions. The influence which these have in deepening the spiritual life of the College is great. The movement has greatly assisted the College Y. M. C. A. in its work. It has, within three years, helped to increase three-fold the contributions of the Students' Societies to missions. There are now 686 Volunteers in foreign lands. Many are ready to sail. It is a fact worth noticing that more have sailed during the past two and one-half years than during the preceding five and one-half years of the movement's existence.

The movement of itself sends no men to the field. It works entirely in harmony with the Missionary Boards of the various denominations. It remains with the Volunteer to decide what Board shall send him out. We may look upon the movement merely as a recruiting force of the missionary organizations.

The Convention began on the evening of Wednesday, February 28th, and ended Sunday, March 4th. There were three different classes of meetings. In the morning most of the business was done, and topics connected with the Volunteer and the movement were discussed. In the afternoon, instead of a large general meeting, the convention divided itself into sectional conferences, each one of which was a small convention in itself. Each conference had some special object, and the delegate could attend whatever one he pleased. In these the various methods of work were discussed, and the peculiarities and needs of par-

ticular fields presented to those attending. The evening meetings were designed to be more popular. The best speakers of the convention were put forward. But no church in Detroit was large enough to hold the immense throng of people that gathered, and overflow meetings had to be conducted in two other churches.

The opening address was given by Mr. Robert E. Speer, Secretary of Presbyterian Board of Foreign Missions of the United States. Mr. Speer's subject was "Paul; the great missionary example." For nearly two hours he was listened to with the greatest attention. Most of the delegates were tired after their long ride on the cars, but he must be a tired man indeed who would show any signs of impatience while Mr. Speer was speaking. His youthful—and one might say almost boyish—appearance; his intense earnestness; the magnificent steady flow of language; the rich thoughts adorned in such beautiful clothing, had all such an effect as to completely nullify any feeling of weariness that we had when entering the building. He told us of the work of this mighty missionary, of his call, his message, his methods, his energy, his trust in the living God. If all had the same, the watch-cry of the volunteer movement would soon be an assured fact.

What kind of preparation would a volunteer require to take, previous to going as a missionary? This question was answered in Thursday morning's meeting. Dr. Judson Smith dealt with the Intellectual preparation. The course of study must be thorough in every respect. The missionary must be a man with a thorough intellect: all "short cuts" to the ministry were strongly condemned. Dr. Smith is the corresponding secretary of the American Board of Commissioners for Foreign Missions. He therefore would be intimately acquainted with the career of every missionary appointed by the Board, and the above testimony coming from such a man shows how valuable even in a foreign field is the thorough training of the mind by the University and Theological education. "When we want men to serve in the foreign field," says Dr. Smith, "we go straight to the college for them, for this is the class that can do the best work." The need of Practical Preparation was presented by the Rev. H. P. Beach, now of the Springfield School for Christian Workers. He spoke:

of the kind of people among whom the missionary was frequently placed, how he often would be thrown upon his own resources, and would have to use his hands as well as his head. "Go through the world with your eyes open, and learn all you can about everything." This he gave as good advice. The Spiritual Preparation of the Volunteer was the subject assigned to Rev. J. Hudson Taylor, of the China Inland Mission. Missionaries have more obstacles and difficulties to overcome than have other men. Hence the need of a true consecration. Prayer and the Scriptures were the two ways in which we come into contact with God's will. Mr. Taylor told how, when he first went to China, he found it so difficult to keep up a study of God's Word, there being so much else to do. Yet he knew that this was a duty which must be done if ever he was to hope for success in his work. And so before daybreak, for an hour every morning, when there was no bustle or noise in the city to disturb him, when all was quiet, he would rise and spend the time in studying his Bible. Is it any wonder that he was so blessed in his work?

The sectional conferences were all thoroughly enjoyable. On one afternoon four such meetings were held. At each there were discussed by missionary workers the different ways of working in missionary lands. These were educational work, evangelistic work, medical work, and women's work. On the following afternoon there were nearly a dozen of these conferences held. One was a meeting of College and Seminary Professors, of whom there were quite a number in attendance. Others took up different fields, and the returned missionaries gave a detailed account of the life and religion of these lands. The delegate could attend whichever one he pleased, and if he had decided to sail for some particular field he could here get an immense store of information from those who were best qualified to impart it. The writer attended the conference on "Papal Lands." The state of religion in Brazil and other South American countries is something appalling, and could scarcely be believed had not the description come from men who spent the greater part of their lives there. At the last census of Brazil 87 per cent. of the people could neither read nor write. The priests are dissolute, and make a merchandise of what they call the true Christian religion. But there are signs of improvement. The Republican government

has done wonders. Missions are growing. Even now there are 6000 communicants in connection with the Presbyterian Churches in Brazil. Truly this number is small, yet it is but the seed of what is to be.

About thirty different denominational conferences were held. The Presbyterian Church of Canada had a reunion in one of the church parlors, where we were all glad to shake hands with one another as Canadian Presbyterians, and where we listened with deepest attention to Mr. McKay as he gave a rapid sketch of our various missions. It is a fact worthy of note that although 38 different denominations were represented yet the greatest harmony existed throughout every meeting. There was not the slightest token of discord. All belonged to one great family, and all felt that the time had come when they should be one in spirit.

The evening meetings, as I said, were designed to be more popular. But space forbids that I should do more than mention some of the topics and speakers. The "Spiritual Needs and Claims of China" were presented by the Rev. J. Hudson Taylor and Miss Geraldine Guinness of the China Inland Mission. The "Agent and Instrumentality by which God will Evangelize the World" was one of the subjects given to Dr. A. J. Gordon of Boston. The same gentlemen also spoke on the "Work of the Spirit in this work of preparation for Missions." Mr. Luther D. Wishard gave an address on the value of the natives of a country as a means of evangelization. By special request Dr. A. T. Pierson took as his subject the motto of the Volunteer Movement—the Evangelization of the World in this generation. The farewell meeting was held on Sunday evening. Short addresses were given by some of the prominent men of the convention, including Donald Fraser of Glasgow, Scotland, Dr. Judson Smith of the American Board, and John Willis Baer, General Secretary of the Young People's Society of Christian Endeavor. And then the farewell was said in tender, touching words by him who opened the convention with his inspiring address on the world's greatest missionary, by Mr. Robert E. Speer.

I cannot close without saying a word about the educational exhibit. Some delegations appointed a man to do nothing else but examine this great display of missionary literature. I regret

that I could not find time to give more than one short hour to it. Here were books, booklets and tracts on every phase of work. Every field had a place by itself and samples of the best books published were open for inspection. There were missionary charts, missionary maps and atlases, publications of missionary societies, publications on the history of missions, books on non-Christian religions, all classified according to subject. The delegate or volunteer could inspect these works and note those which were best suited for the college library or for his own private use. Wherever there is a Volunteer Band or a Y.M.C.A. in a university there should also be a missionary library, and here in this exhibit you had a complete list from which to make your selection. Some of the faculties of universities sent a man to do nothing else but inspect this exhibit so as to get the best books for the improvement of the library.

And shall I ever forget the singing! Shall I ever again hear such choruses? Twelve hundred student voices united in singing only as students know how to sing. Under the magnetic leadership of Mr. George C. Stebbins all felt as if they must sing, and the songs rang out with such volume as to make the lofty rafters of the Convention Church tremble.

"Hallelujah! Hallelujah!
Hallelujah for the cross!
Hallelujah! Hallelujah!
It shall never suffer loss."

Truly it shall never suffer loss as long as these students continue to manifest the spirit of that Convention.

It remains for me but to say a word about some of the great men whom we listened to with wonder and admiration. For are we not all, to some extent at least, hero-worshippers. I can do scarcely more than mention names. First there is John R. Mott, who conducted the meetings throughout, a man of remarkable executive ability, a splendid speaker. It is principally to him that the success of the Convention is due. Of Mr. Robert E. Speer I have already spoken at length. Dr. A. T. Pierson is too well known for it to be necessary for me to say anything in his praise. Dr. A. J. Gordon, of Boston, is one of the greatest missionary speakers of the American continent. With two powerful addresses he delighted the members of the Convention.

We had also a delegate from Great Britain in the person of Mr. Donald Fraser of Glasgow University. Mr. Fraser told us of the progress of the movement on the other side of the Atlantic. Among the missionaries who spoke to us eloquent, earnest words—the Rev. J. Hudson Taylor deserves the first mention. With him in his China Inland Mission is associated Miss Geraldine Guinness. In the words of a newspaper report “her sweet face, her musical voice, and her deep earnestness made a profound impression.” In Dr. A. T. Rose of Burmah we had a snowy-headed veteran who spent the greater part of his days among the people of that land. And there are others whom I could mention, and others whom I could not mention. Perhaps they did not come into such prominent notice as their more brilliant brethren, but yet they had given their lives to God. And, in some cases, in obscurity and trial they had labored and preached, striving to speedily bring about that day when all shall know the Lord. Their works are known in heaven, and the bands of Christians whom they have rescued from darkness will sound their praises long after their bodies have crumbled to dust.

R. G. STRATHIE.

VALEDICTORY.

J. B. MACLEAN.

Dr. Pollok and Gentlemen of the Convocation ;

Ladies and Gentlemen :—

WHERE is a distinction between a man and a minister, as that old lady evidently had discovered who described the person under whose preaching she was obliged to sit, as neither the one nor the other. It must, surely, be a unique kind of existence, but it is not altogether without a parallel. I do not wish to press the illustration, but I cannot avoid seeing that it touches our case, at this stage of our evolution, just on the borders. We, as a class in the act of graduating, are no longer students of the college, nor as yet are we entered upon that life for which it has been preparing us. We are on the unnamed border-land between the two, where the Past and Future meet in a way they never shall again. The

position is unique—it may be occupied but once. It is one of tender sadness, for in it are gathered the memories of what hath been and never more shall be; and with it are bound up the issues of the dark but hopeful Future. It is bewildering withal! Time seems to have halted for the moment, for his new start under the totally new conditions, and the machinery of life seems, in the effort, to have gone altogether away. The mills of the prophets have ceased their grinding. They have ceased, and in our case, alas! they have ground exceeding small. They are not to blame, nor are we, it is simply an accident—that our class numbers but *six*—that we have gone back on last year's record of *nine*. Compensation might be found somewhere, but we shall not seek it just now. Looking away from ourselves as a class, let us say just this to any friend of the college who may be looking askance at our slight proportions—there is really no cause for disquiet. The day of small things bids fair to die with us: we have good reason to believe that our year is the last of the lean kine. Years fat-fleshed and flourishing are already bursting down upon us to browse among the Pines. The prospects for an influx of students to our college were never brighter than they are at present. The days of the "Harry-Carry Club" are gone, we trust, for ever. The problem of the future is to be, not the getting of students, but their accommodation. The Hall, these past three years, has been full to overflowing. Soon we shall have to tear down and build greater, or, at least, in some way enlarge our quarters. And the cause is not far to seek. The faithful efforts and heroic patience of our veteran professors, as they toiled so long in the face of many difficulties and discouragements, are now bearing fruit, which they are to gather in larger and ever larger clusters. We have felt the pulse of our college throb with increasing intensity during the successive years that we have known it as students. Progress has been written on her banners. In every department good work has been done—if we may be permitted to pronounce upon it.

During each session of our course, history was being made. Perhaps in the future, the distinctive feature that will mark the year just closed, will be that it has seen the working up of the Summer School for next July. Most of us are already acquainted with the particulars from the articles in *THE THEOLOGUE*

and the *Witness*. It is to be hoped it will prove the first of an annual series, and that many will make use of the opportunity to refresh themselves at the fountain of knowledge that will then be opened. Not to speak of the more external attractions that Halifax has to offer in the summer season,—and especially that part of Halifax where the College is situated,—the prospect of meeting again in class with the worthy men at whose feet they sat in the old days, should draw many of the old students back. And we can assure them they will do well to acquaint themselves in the class-room with the latest addition to the staff.

There is another end that the Summer School will serve to accomplish, it is hoped. It will bring many of the ministers of the Maritime Synod into closer touch with our College. Even some old students of the past day of small things and blue prospects, still look upon the institution with that circumscribed horizon. It is a deplorable fact that our College is not as well known in our own neighborhood as her age, her work, and her capabilities for still greater work, entitle her to be. But more than a beginning has been made. We cannot hope to have the whole matter righted in a fortnight, but we can hope that not a little will be accomplished. Besides instruction in Old and New Testament Criticism, in History and Comparative Religion, we look for this awakening of a new interest in the College. A year or two ago we had a good example of what our ministers and people would do, when they rallied to our cry for funds. Surely the moral support and deeper sympathy of the whole Synod should be as readily given us. What we should like to look upon as the first fruits of this Revival, came to us yesterday. A parcel arrived for the graduating class, containing for each member a copy of Dr. Cuyler's "Young Preacher," a gift from the Young People's Society of Acadia Mines. We take this opportunity of making note of the gracious little act, and heartily thank our stranger friends for their kindly thoughtfulness. We take it as a most hopeful sign that the young people of one congregation have manifested this interest in the College.

But with all our positive advance and our bright prospects, there is one glaring want that the Spirit of Progress has not yet filled, though it has often enough been exposed. It is a personal matter with the College itself. Though it has seen seventy-four

winters it has yet no Christian name. Of course it is the Presbyterian College, Halifax. But, then, there is another of almost the same name, on Pleasant Street. Again, there is the name Pine Hill, by which the College has been known since "it took up its abode on the Arm." But that name, too, is objectionable. Indeed, to some ears, it is simply odious. Why then leave longer unanswered the cry for a name?

The official report of the Session's work has been presented, and I have given you informally the verdict of the students. But there is another feature I wish to dwell on for a moment. I refer to the deep sympathy that has existed throughout between professors and students, and what was, perhaps, more necessary under the circumstances, the good-fellowship that has marked the intercourse of the students with one another. This is saying very much, for, as Mr. Ward assures us, "There's a good deal of human nature in a man"—even tho' a student in Theology.

But there is one specially sad feature that has marked the closing part of the year, and one that has thrown a gloom over all connected with the College. I refer to the absence from his chair through illness of our beloved Principal, Dr. MacKnight. And here this evening we all miss him from his post that he was accustomed to fill with such spirit and grace, as a man of letters and of heart. Our loving sympathy goes out to him, and we join in the earnest prayer, that in the Providence of God, he may recover strength and be restored. We could have wished that the sadness of our parting from the College, from professors and students, had not been deepened in this way.

But our hearts have been saddened not alone by the illness of our principal, they still mourn the loss of a former friend and fellow-student, who has been called away in all the strength and hope of his young manhood. Rev. Ambrose MacLeod was known to many in Halifax. From this place a few years ago he addressed to us, for his class, words of farewell—words that have proved prophetic of his own last farewell to Earth. But he is with Him whom he followed while with us, and whom his life bids us follow in every act of kindness and of love that may reflect the Master. All who knew his pure life and his amiable

character, must have felt the truth of the beautiful tribute paid to his memory by our old teacher and friend, Professor Beth.

In taking leave of the old life that we have so loved, we could wish that there might be no "sadness of farewell," but the wish were vain. The sadness is here, it is in our hearts—it is no formal song that must be sung to a tune already set. We feel it deeply as we pronounce the word *Farewell*; but we would not prolong the note. To professors and fellow-students; to all who are gathered here to-night, in the name of the class—*Farewell*.

PRINCIPAL MCKNIGHT.

ONE of those lives has just closed which was as unlike the career of ordinary men as it was, to the careless observer, uneventful. There are not many outward facts and crises to record of our late beloved principal, nor do we wish to remember him by what happened to him or by what he did, but rather by what he was. The circle of those who knew Dr. McKnight intimately was necessarily small, for he did not mingle much with men nor communicate freely to others what was in his heart.

Dr. McKnight was born sixty-eight years ago at Dalwellington, in Ayrshire, not far from the great mining district of Scotland. His arts course which he took with academic distinction at Glasgow was passed in stormy times, and he was one of the early students of the New College in Edinburgh, where with others all aglow with the first enthusiasm of the Free Church, sat under such men as Cunningham and John Duncan. He would often speak of those men, and to the very last retained deep down his love for the church in whose troublous years his student life was cradled. One of his last conversations was of the McCheyne, Bonar and Somerville revival, the strength and weakness of which his spirited intellect could accurately discern. Among his fellow students was the now well-known Dr. A. B. Bruce of Glasgow, though Principal McKnight had no distinct recollection of his then having shown any particular excellence above his fellows. We may be sure that Dr. McKnight would be estimated at his true worth only by a few, and yet that he was regarded with esteem is shown by the fact that his name

stands among the first honorary members of the New College Theological Society.

He frequently referred to Dr. Duncan and to his discursive method of lecturing, how he would leave the Hebrew and wander off into some profound monologue in the spiritual depths of theology. It has often occurred to me that in more ways than one our scholar-saint was not unlike his own teacher.

After being a probationer for a few years, Dr. McKnight was sent out to Nova Scotia to teach Hebrew in the Theological Hall, and it is unnecessary to repeat the steps by which he became professor of Systematic Theology and principal of the College. Those who are most capable of judging tell us that Dr. McKnight's acquaintance with Semitic languages was both accurate and extensive. In exposition of the Old and New Testament he was singularly clear, while his rich imagination and fine diction preserved him from the dulness that is so often attributed to exegetes. In Systematic Theology his clearness of thought was again prominent, while his breadth of view and imaginative power gave that touch of personality or genius which distinguishes the independent teacher from the ordinary routine theologian whose horizon is bounded by Hodge's System. In his teaching he used a text-book on Apologetics, but his finest work was done when he read his own lectures untrammelled by any one else's method. These were learned, fresh, ingenious, lucid, couched in rich language and delivered with a full melodious voice, often rising to eloquence. As an old student of his, as having had the privilege of many conversations with him on various theological subjects, and from the unanimous testimony of those who attended his classes, I am safe in saying that Dr. McKnight was a teacher who always illuminated any theme he treated, and often opened up side-issues and distant reaches that we had not previously observed. His vast erudition is evident to all who have the opportunity of inspecting his library. Probably there was not his peer in the Maritime Provinces nor his superior in all Canada in patristic theology and acquaintance with Hellenistic Greek. But his studies were by no means confined to theology. He was widely read in many branches and had no inconsiderable knowledge of the physical sciences, and his advice in selecting

books was invaluable. His mind was rich, not sparkling and brilliant as a stream passing over shallows, but deep and free from the wearisomeness that comes from endless iteration of the same thought. His cast of intellect was supremely moral and spiritual. A man may be rigidly orthodox and sadly unspiritual, being rigid in his own orthodoxy just because it is his own and because he is devoid of sufficient humility and charity to enter into an opponent's view. But Dr. McKnight was truly great in his breadth, truly charitable while at the same time just and exact in thought, and profoundly loyal to the verities of our Christian religion. The only two occasions on which he is known to have grown indignant were when he considered that prejudice had prevented some of his brethren from giving justice to those accused of erroneous theological opinions. The same spirit of charity was shown in his estimate of his student's work, of the deeds of men, and of the merits of books, though that he had a sound critical faculty might be gathered from the playful irony that would mingle in his judgments. With all this there was a rare appreciation of the humorous. He seldom attempted to provide humour for others, but throwing his head back and convulsed all over would enter heartily into some good story that was repeated to him. Often he would catch the ludicrous in some class event, or turn aside an inconsiderate question with gentle playful repartee.

With all his learning and intellectual power Dr. McKnight will be remembered for his unselfish, pure Christian character and his deeply spiritual life. Boundless generosity went hand in hand with his charity, both being the spontaneous outflow of a saint-like personality. In this his great influence resided, and this was in the highest degree spiritually educative on the minds and hearts of his students. We shall always look back to him as one of the few who stand away from and above their fellows, and yet who draw up towards them and through them to their Master all who are within the range of their character.

Dr. McKnight had a large share of the grief of life, but no murmur ever escaped him, nor did his cheerful and beautiful face bear any traces of the sorrow at his heart. Indeed his endurance and desire to be faithful unto the end even when his health was impaired may probably have struck disease ineradically into

his system and have hastened his death. He fell in harness as was fitting. He had spoken shortly before his death of his work for next session, and hardly seemed to realize that his end was near. While we now begin to understand what we have missed as we turn to enquire for his successor, we feel thankful that his end came as it did, that his death was peace as his life had been, and that so hath the Lord given His beloved sleep.

R. A. FALCONER.

THE annual general students' meeting was held according to the constitution on the last Wednesday of March to elect editors for THE THEOLOGUE for next session, to receive reports of standing committees and other business. The innovation of holding this meeting at a specified time in the Spring and the systematic method of electing two students from each class to the editorial staff has already proved itself most commendable to all. The financial standing of THE THEOLOGUE was reported showing that the funds would be in a favorable condition provided every subscriber did his duty. The report recommended for consideration by the meeting the advisability of issuing *five* numbers of the paper next session instead of *four* as hitherto done. The report was adopted, and, after a short discussion, it was unanimously agreed to authorize the editors of next year to publish five issues. The ballot for editors resulted in the election of the following:—

3rd year.....	{ A. D. Macdonald, B. L. S. J. MacArthur, M. A.
2nd year.....	{ J. D. Mackay, B. A. G. E. Ross, B. A.
1st year.....	{ John Mackintosh, B. A. A. H. Foster.

After the consideration of some minor matters a motion was brought before the meeting to the effect that in recognition of the great literary ability displayed in the many poetical productions which had lately come to light in our midst we elect Mr. George Caruthers Robertson as our Poet Laureate, and at once confer upon him the title of Lord Annan. The motion was duly passed and carried into effect. We trust that THE THEOLOGUE will be favored from time to time by Lord Annan's pen.

THE THEOLOGUE.

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

EDITORS :

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GEORGE ARTHUR, B. Sc.

A. J. MACDONALD, B. A.

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A. D. MACDONALD.

W. H. SMITH.

VOLUME V.

MAY, 1894.

No. 4.

EDITORIAL.

WITH this number we complete Volume V., retire from the sanctum and bid farewell to our friends. We have little to say. In accepting the burden placed upon us it was almost regarded as accepting the challenge thrown out by the worthy valedictorian of '93, who comforted us with the suggestion that some good material was left. We were cheered by this assurance, and now have the satisfaction of knowing that the THEOLOGUE has been welcomed by the old friends and appreciated by the new. From the learned professor and the practical business man, from clergy and laity alike, we have had many kind words, all indicative of progress, appreciation and deepening interest. We have sought to make it a faithful index of college life in relation to the great work of our beloved Church. As never before the interest is gathering round our educational institutions, and in no way can this interest be better stimulated and deepened than by being in vital contact with our colleges. We believe the college paper can do much to supply this connection, and we hope that our ministers will aid us in placing a copy of the THEOLOGUE in every home where this interest should exist. The appreciation of our humble effort in thus trying to popularize the THEOLOGUE has led to the decision that in the future five numbers will be issued during the college year—we hope soon to have a monthly issue. It does not become us to

make any suggestions to the incoming staff of editors, composed largely of new men. We presume that no one age or class has a monopoly of wisdom. It is sufficient to say that they are representative men, loyal to the College, and in sympathy with every movement for the advancement of our work. The balmy breath of spring reminds us that new life is throbbing in our land, and we turn from the labors of the past to the fuller activity of the future. To those who have helped us in our work we tender our thanks. To all we say, Farewell.

* * * * *

REV. B. FAY MILLS has been conducting special meetings in this city. Any novel movement provokes criticism, and this is not an exceptional case. Some critics appear to think that a man can unfold all scriptural doctrine, arouse the sleeping and lead the godless and indifferent to the fold of God within three weeks. In one of our great cities Mr. Mills has been severely criticised because he did not give a system of dogmatic theology.

A glance at the nature of his work would silence much of this criticism. Mr. Mills has been here for the purpose of doing a special kind of work, namely—to lead professing Christians to a realization of the meaning of the Christian life as a personal experience, and to lead all to decide to give themselves entirely to God. He came to a people who have had doctrinal instruction from their infancy, and who knew the great facts of the plan of salvation. Because he thus lays emphasis on man's part in salvation, and does not teach dogmatically the underlying principles of the plan of salvation, some good people say he is not orthodox. However, much of Christ's teaching, and that of His apostles, was not prefaced by an exposition of the doctrine of the atonement. Many very good sermons in our own churches do not deal explicitly with fundamental doctrine. They, of course, presuppose and imply these great truths. A man's teaching and preaching are necessarily limited to the special line of work he is doing, and this does not oppose these truths that remain untouched. Rather it implies and presupposes all that is necessary to that special feature of truth. Is it not surprising, therefore, if any one does not proceed directly to elaborate every doctrine of the Christian system of truth.

Another noticeable fact is that some good people appear to find what they call an inconsistency between the Gospel and Mr. Mills' teaching. The question here comes up, what is inconsistency? Is it that which is at variance with the whole system of Truth, or that which clashes with traditional interpretation of certain texts? They say he emphasizes man's freedom, and the power of man to surrender himself to God, while the Gospel says man is unable to do this. In other words, man is totally depraved, and as such cannot surrender himself to God. Here it seems that Mr. Mills has gone just a little beyond some other men's teaching. He ventures to explain man's relation to sin, life, and God, while his critics attempt no such explanation, but merely quote a text in support of their position. Which is the more rational? If man is totally depraved in the sense in which there is in him no capacity for giving himself to God, then why preach or teach or have anything to do with man. The only thing possible would be for God to create an entirely new man which could not in any way be the original individual. But, they tell us, use the means of grace. Well, what does this presuppose? It presupposes a God who wills man's salvation, who has made that salvation possible, and who has given these means of grace for its complete realization. If God is a God of love, yearning for the salvation of men, One who has authorized His messengers to offer life to all, One who gives grace and faith as a gift, and who never demands from men that which they cannot yield, then man's part is obedience; and in calling men to this obedience, the preacher is acting on the assurance that God is waiting to accept the surrender of the sinner.

It may be an easy matter to criticise one who is a specialist in Christian work; it may be an easy matter to boast we are orthodox, and quote a text to support our position; but if we cannot understand its meaning sufficiently to enable us to harmonize it with the system of Truth, how can we afford to condemn one who interprets it according to his view of truth? In this we do not advocate Liberalism. We only advocate fair, reasonable dealing with Truth as Truth. We wish to make the distinction often made before, that it hardly seems satisfactory to say that a position is orthodox simply because it has been held as such. May it not be that the explanation of revealed

Truth, as given in the Scriptures, is to be found in the living Christ through the Holy Spirit which is given to them that obey God. A real sympathy with the loving Saviour, and a loving service for the salvation of man seem the sphere in which man may best understand the deep things of God.

* * * * *

IT is pleasing to note that our Professors, ever alive to the best interests of the College, have so readily acceded to the wishes of the students with respect to a change in class hours. It was felt, especially by students of the second and third years, that four or five classes a day, with an interval of some fifteen minutes between each, occupied more time than would be necessary under a different arrangement of subjects, and a slight change in the time of the classes. The object aimed at in the new time-table is, by arranging related subjects together, and shortening the interval between classes, to economize the students' time and increase the efficiency of the work done. It was considered also that the work of the several years should as far as possible be kept separate, and in the re-arrangement of classes for next session, this, we feel sure, will be carried out, so far as it is at all convenient to do so.

THEOLOGICAL AND LITERARY SOCIETY.

SINCE our last publication three of the most enjoyable and profitable meetings of the Session have been held. On the 13th of March, in truly "Herdmanese" style, we received a sumptuous treat from the pen of our genial senior Mr. A. W. K. Herdman. The subject of his essay was the poetry of Tennyson. We expected great things and were by no means disappointed. Special emphasis was laid upon the poet's attitude toward religion, politics and love. These different phases were treated in a masterful manner, and the impression made upon the meeting by Mr. H.'s marked originality, his manifest full acquaintance with the topic in hand, and the beauty and aptness of his metaphors

and illustrations, was one which will long remain and doubtless stick to the memory of all "like a lion to the back of a giraffe."

On the following week the subject of "The Work of the Holy Spirit" was presented in an admirable manner by Messrs. S. J. McArthur and J. D. MacKay. With their characteristic vigor and lucidity of treatment both of these essayists threw much light on the subject under consideration, and the many lines of thought suggested by them were afterward quite fully discussed by the other members of the Society.

A most fitting close to our series of weekly meetings was a Symposium on Preaching, attended by nearly all of the Presbyterian clergymen of the city. The evening was a grand success. Three papers were read on the subject, the first on "Modern and Recent Day Preaching," by Rev. T. Fowler; the second on "Expository Preaching," by Rev. Thos. Stewart, and the third on "The use of Illustrations," by Rev. Allan Simpson. It is to be regretted that we are unable to publish these excellent papers in full, and a mere synopsis of each would furnish a very inadequate idea of the very excellent manner in which each subject was presented. The hearty vote of thanks tendered to these reverend gentlemen for their admirable addresses was but a mild expression of the very high appreciation felt by every member of the Society. Surely after such instructive and valuable words from those so capable of speaking on the subject the sermons of the summer catechists should be of a very high order! In addition to these papers by the gentlemen mentioned we were favored by a number of short and very much appreciated addresses from the other clergymen present. The whole was a most pleasant and instructive meeting and we look forward with much pleasure to similar gatherings during the sessions to come.

Enough has been already said with regard to the value and the important place which this Theological Literary Society holds among us. Suffice it to add that we have come to regard it as an almost indispensable factor in our college life. The following is the programme drawn up by the committee for next Session:—

- 1894.
- Nov. 13. Introductory Lecture on Dante.....PROF. FALCONER.
 " 20. Revivals.....W. H. SMITH.
 " 27. Dante's Paradiso, Cantos 1-7.....G. E. ROSS.
 M. F. GRANT.
- Dec. 4. The Christian Ministry.....S. J. MCARTHUR.
Critic—A. CRAISE.
 " 11. Dante's Paradiso, Cantos 8-13.....J. E. WALLACE.
 C. D. MACINTOSH.
- 1895.
- Jan. 15. Seat of Authority in Religion.....G. F. JOHNSTON
 " 29. Dante's Paradiso, Cantos 14-20.....J. H. KIRK.
 P. M. McDONALD.
- Feb. 5. The Value of the Study of Natural Science.....A. W. MCKAY.
 " 12. Dante's Paradiso, Cantos 21-26.....A. H. FOSTER.
 W. W. McNAIRN.
 " 19. Miracles.....J. MACINTOSH.
Critic—G. ARTHUR.
- " 26. Unity of the Christian Church.....J. B. CROPPER.
- March 5. Dante's Paradiso, Cantos 27-33.....R. G. STRATHIE.
 D. A. FRAME.
 " 12. Book of Ecclesiastes.....A. D. McDONALD.
Critic—J. F. POLLEY.
 " 19. Atonement.....J. D. MCKAY.
Critic—
 " 26. Symposium.....

Books recommended:

- DANTE.—Longfellow's Translation, with Notes.
 Carey's " "
 Dean Church " "
 J. Russell Lowell, "Among my Books."
- ATONEMENT.—Dale, Dorner, Candlish.
- ECCLESIASTES.—Delitzsh Commentary.
 Plumptre, "
 Dean Bradley's Lectures on Ecclesiastes.
- CHRISTIAN MINISTRY.—Lightfoot's Dissertations on Phillipians.
 Beet's " "
 Gore, "The Christian Ministry."
 Sandy & Harnack, "Expositor Magazine."
- MIRACLES.—Dorner. Bruce, "The Miraculous Elements in the Gospels."
 Christlieb, "Modern Doubt and Christian Belief."
 Newman, "Biblical and Ecc. Miracles."
- SEAT OF AUTHORITY IN RELIGION.—Bruce, "Apologetics," "Chief End of
 Revelation."
 Candlish, "Reason and Revelation."
 "Religion" Contemporary Review, 1886.

CONVOCATION.

The organ used in the Mills' meetings in St. Matthew's Church was quietly pushed aside, many chairs used by the United Choir were removed, and at 7.45 the senate, faculty, and graduating class took their places on the platform. The Hundredth Psalm was sung, then reading of the Scriptures by the Rev. D. M. Gordon, followed by prayer led by Rev. Dr. Sedgewick. In the absence of our beloved Principal on account of illness, Dr. Pollok presided, much lamenting the necessity which compelled him to do so.

Dr. Currie presented in a concise form an account of the present condition of the College, and the state of the funds. The report showed that in every way the affairs of the College were satisfactory.

Rev. J. Carruthers, in awarding the Elocution Prizes, took occasion to remark on the nature of the work done, and the object sought in the Elocution Department. The Senior Prize falls to P. M. McDonald, and the Junior to J. B. Cropper. Graduating Diplomas were granted to Messrs. A. W. K. Herdman, J. F. McCurdy, B. A.; A. J. McDonald, B. A.; Daniel McLean, J. B. Maclean, B. A., and to W. C. Morrison who has taken his final year extra murally.

Dr. Pollok then addressed the graduates; he remarked on the mutual good will which had always existed between professors and students; he expressed sorrow on parting with those whom he regarded as friends, and urged a continuation of study. Continuing in a vein of rare good humour he presented B. D. diplomas to Rev. A. W. Mahon, Rev. J. A. McGlashen, and Mr. J. B. Maclean.

Mr. J. B. Maclean, B. A., B. D., then delivered the valedictory address, which we publish in this number.

While the collection for the library was being taken, St. Matthew's choir kindly sang an anthem.

Rev. A. Gandier, M. A., B. D., was then called upon by the chairman and addressed the students on "Rewards and responsibilities of the Ministry." The address was delivered in an impressive manner. The following admirable synopsis has already appeared in the *Presbyterian Witness*:

Mr. Gandier began by congratulating the young men present, who believed themselves called of God to the Christian ministry. There may be very little to look forward to from a worldly point of view, but there are joys and rewards in a christian ministry that no wealth can purchase. To look forward to having a congregation whom you can speak of as "my people," and who will speak of you as "our Pastor," to discourse freely week by week on the loftiest themes, to a goodly company of attentive souls, who wait before you with eager upturned faces, is an ambition than which there is none higher or holier on earth. There is no throne on earth one-half so exalted as the pulpit from which a faithful ambassador of Christ addresses a trustful and receptive people. While in every congregation there will be some who are cold, critical, fault-finding—who will discount everything you say, just because you are a minister and are paid to talk that way, there will be others, and not a few, who will listen to your voice as to the voice of God, who will accept everything you speak from the pulpit as absolute truth, as coming with the authority of the Word and the Spirit of God. But what a tremendous responsibility this places upon us as ministers of the Word! Which of us dare enter the pulpit without careful study, long-continued meditation and prayer, and assurance that our message is from God! In your pastoral work, you will be brought into close contact with men and women at all the most solemn and critical periods of their lives. They will confide in you as they confide in no other. They will take you into the secrets of their home life, and admit you to the hidden recesses of the heart as they admit no other. Into your ear will be whispered confessions of sin, hopes and fears, that are breathed in the hearing of no other soul on earth. You will be next to Christ, and associated with Christ in the hearts of your people as their best friend and helper. In a word, if one is only half what he ought to be as preacher and pastor, people will love him and trust him beyond his highest expectation.

What purity of thought and life, what sympathy with men and women in the most commonplace details of life, what unselfish love must be ours, if we would fill the place of a Christian pastor without committing sacrilege.

How pure at heart and sound in head,
With what divine affections bold,

should be the man who undertakes to shepherd the flock of Christ!

Literary training and wide culture are not to be undervalued, but it is Love, not Literature, that fits for the Christian ministry.

Nothing is more surprising than to note how men who have spent years in the study of "the humanities," as they are called can be utterly out of touch with the sinning, suffering, weeping, laughing, concrete humanity all about them. It is only as we behold in each human soul, the possibility of the divine likeness,—the possibility of a Christ, and are drawn to men accordingly, that we are fitted to occupy our lofty position.

Mr. Gandier then proceeded to congratulate the audience and the Presbyterian Church throughout the Maritime Provinces, upon the numbers and characters of the young men now being trained for the ministry in our University and college. He said:—I believe that in ability, in purity of motive, in experimental knowledge of the great Christian verities, in adaptability for the work of the ministry, our students compare favorably with those of any other Theological Hall. I have heard it said that in the old Land, in days gone by, if there was a stupid son in the family, who wasn't likely to succeed at anything else, they educated him for the church. But whatever may have been, or may now be in other countries, it is very different with us in Canada. There is not a University in this Dominion where a large proportion of the most brilliant students are not drawn from the ranks of those who are studying for the Christian ministry. Especially is this true of those preparing for the ministry of the Presbyterian Church. Add to this the generally high character, and missionary spirit of our students, and we have much to thank God for.

There can come to a church no blessing equal to that of an able, faithful ministry, and no curse so terrible as that of a cold, sceptical, empty-headed, shallow-hearted ministry. Like priest, like people. Certain persons may affect to make light of the clergy and of their influence, but the fact remains, that whether as Roman Catholic priesthood, or Protestant ministry, they have tremendous influence in the community, both direct and indirect. Both history and present day experience show that at times this influence may be for evil as well as for good. Hence nothing can be of more vital consequence to the church, in her effort to advance the kingdom of Christ in the community, than the intellectual ability, the moral worth, the spiritual power of her ministry.

No class in the church should be more constantly borne up before God on the arms of faith and prayer, than those young men who are soon to fill our pulpits, to be our pastors and teachers. No institution of the church should be more thoroughly equipped than our colleges. No spot should be more sacred or

the object of greater solicitude than a Theological Hall. And if there are any in our ministry who have a loftier position and a deeper responsibility than their brethren, these persons are our Theological Professors. The task of training the future ministry is one of great responsibility at any time, but particularly at the present time.

We live in an age of unrest, a critical questioning age—an age when, in the thinking world, nothing will be accepted on authority, when men seek earnestly for just principles in which all knowledge may be co-ordinated, and the manifold phases of existence unified. New questions are arising as to the possibility of the supernatural, the nature of Revelation, the extent of inspiration, the person of Christ, and these questions have to be answered—answered in the language of to-day, and according to the methods of present day thought.

Now, who are to answer these questions? Who are to solve these problems, and assist Christian students and pastors to solve them, if it be not our Theological professors? This is an age of transition, a time when old truths must be reconceived and presented in new relationships if they are to continue to be held as truth; and a time of transition is always a time of difficulty and danger to the church—a time when many are liable to make shipwreck of their faith, and when those who want an excuse for unbelief can always find one. At a period like this we naturally look to our colleges for help to make the transition in safety, and for the assurance that the old faith can live under the new form richer and stronger than ever.

This is a time of intense interest, but also of great responsibility, for the leaders of Christian thought. If ever there was a time when we needed in our professorial chairs broad-minded men, and at the same time men of deep spiritual insight, it is now.

The great problems of our day are to be solved, on the one hand, by the patient research and chastened thought for which our professional chairs provide the leisure; and on the other hand by the practical outcome of missionary activities which are the glory of our church and our age. Let us be equally loyal to both—supporting both alike by our personal interests, our gifts, and our prayers.

COLLEGE NOTES.

HERDMAN, A. W. K., has been appointed ordained missionary to Port Elgin, Westmorland Co, N. B.

MCCURDY, J. F., goes as ordained missionary for a year to Tryon and Bonshaw, P. E. I.

MCDONALD, A. J., returns to the flourishing mission field of St. Ann's, C. B., where last summer he labored as catechist.

MCLEAN, DANIEL, has returned to his home at Southport, P. E. I. A very unanimous call has been extended to him by the congregation of Little River, Musquodoboit.

MCLEAN, J. B., is to be settled as ordained missionary at Little Harbor and Fisher's Grant, N. S.

MORRISON, W. C., continues his labors at Bay of Islands, Nfld.

WE are pleased to know that Mr. Annand, who was unable to be with us this Session, is enjoying the delightful climate of Riverside, California. He has been steadily improving in health, and hopes soon to resume his work.

A familiar figure in our Hall is G. F. Johnstone, B. A. Whilst his duties at Dalhousie College demand the greater part of his time, he nevertheless identifies himself with the life of Pine Hill, and here his philosophic spirit finds abundant material for reflection.

MESSRS. McGlashen, Morash, Thompson and Falconer, who were doing post graduate work at Edinburgh, have returned. They speak enthusiastically of the educational advantages enjoyed by the students. We are pleased to see them ready for work within the bounds of our church.

WE have been busy during the last few weeks but have been cheered by the interest shown in our Labrador Mission. The venerable Dr. McCulloch of Truro has gladdened our hearts by his kind words and strengthened our hands by his subscription. The students have subscribed over \$300. A few friends in the College have increased this amount. The Council of Public Instruction of the Province of Quebec recognizing the educational work of our Mission has given a grant of \$25. We are now beginning to see the dawn of a better day for our mission and hope soon to have an ordained missionary permanently stationed on that bleak coast.

It is interesting to note that our College was represented at the Second Student Volunteer Convention, held at Detroit Feb. 28th,—March 4th. Mr. R. G. Strathie, with great inconvenience to himself, carried out the wishes of the Missionary Association, and on his return presented an excellent report of that great gathering. Our College has always been characterized by a deep

interest in Foreign Missions. No professedly Christian institution of learning can afford to remain without a part in the great movement that seeks to evangelize the world in this generation.

THE offer of the students to do city missionary work was laid before the Ministerial Association at their last meeting. A motion was there passed expressing thanks for the offer and agreeing to formulate a plan of work to be laid before the students at their first meeting next session. It is questioned whether better work might be done by the students as an association, or under the direction of the pastor to whose church they belong. There are in the city very few persons claiming connection with the Presbyterian denomination who are not known and visited by some pastor of our church, but there are many who would be benefitted by more frequent visitation than their pastor can give, and in this line it might be profitable to direct our energies.

DURING the year the Library has received many valuable books. Only students can appreciate the opportunity thus given for consulting the best scholarship of our generation. These books have been carefully selected in keeping with a demand for the best literature on all the subjects of a thorough theological training. Our library is not as extensive as that of older and wealthier institutions, but we have tools for doing ordinary work. We cannot afford to stop here. There are special departments of theological science which now demand the attention of every progressive student. Could not some generous spirit make possible the opportunity for doing advanced work in these departments of research? A few hundred dollars would give us a library sufficient for all practical purposes. Men are seeking opportunity for safe investment, and we now suggest an enterprise worthy of the attention of our best men, an enterprise filled with great possibilities for good.

ELOCUTION.—This year we have had an attack and a relapse. The Senate wisely divided the course, making two short sessions. Perhaps there is no subject on the curriculum that suggests so much and actually accomplishes so little. This is no fault of our good instructor or of the subject itself. All that can be done in College course is to make it possible for the student to thoroughly understand his work in order that he may put into practice principles so well inculcated during the session. Mr. Carruthers has evidently been getting to the "underlying principles." His treatment of the subject not only commends itself as natural, but tends to awaken an interest in *life* as the soul of true oratory. The fullest life being necessary to the

truest oratory, the idea of a merely mechanical training can find no place in this work.

THE session has closed, but far-away echoes of our College life of last winter will come to us, on the wings of memory, in our distant summer retreats. We shall hear again the dulcet strains of music, the fluter fluting with his mate, and the tumultuous tread of many feet responding to the welcome dinner-bell or the postman's call, and half-forgotten scenes and memories will pass before us as off our thoughts return to our beautiful, much-loved College by the sea.

WE take this opportunity of thanking those of our subscribers who have so promptly complied with our request made in last issue. There are yet many others whom we need to hear from. Will such please communicate with the Financial Editor at their earliest convenience?

ACKNOWLEDGMENTS.

T. G. Wilson, \$3.00; Rev. Dr. Pollok, John Lepine, R. Taple, Ungar's Laundry, Knight & Co., Barnstead & Sutherland, \$2.00 each; Rev. W. P. Archibald, \$1.50; J. J. MacLean, Rev. Jas. MacLean, Rev. J. F. Dustan, Miss S. F. MacLeod, Rev. J. Scott Whittier, Rev. D. M. Campbell, Rev. M. G. Henry, Rev. John Fraser, Rev. J. C. Herdman, Rev. Geo. Fisher, W. C. Smith, Rev. G. A. Leck, Rev. Thomas Sedgewick, D. D., \$1.00 each; Rev. G. S. Carson, Rev. H. Putnam, Rev. Robt. Cumming, J. F. Polley, A. F. Robb, Miss Emily Harrington, Rev. A. Bowman, Rev. H. K. McLean, Jas. A. McDonald, G. P. Tattrie, John S. Smith, A. M. Cunningham, John Stirling, Rev. S. A. Fraser, Rev. J. R. Munro, J. H. Hattie, Rev. A. B. McLeod, Rev. Thos. Fowler, Rev. Thos. Stewart, Rev. E. S. Bayne, Rev. F. W. Murray, Rev. A. E. Chapman, K. McLeod, Rev. D. Campbell, Rev. D. McGregor, Rev. D. McDonald, Rev. Donald Fraser, G. A. Grant, Rev. W. H. Mess, Geo. Milligan, Rev. A. V. Morash, E. L. Nash, F. L. Jobb, M. F. Grant, Rev. J. A. Forbes, Rev. Allan Simpson, Rev. J. F. Forbes, A. D. Archibald, Rev. J. M. Robinson, Rev. Frank Coffin, 50 cents each.

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