

# THE THEOLOGUE,

Presbyterian College, Halifax.

## CONTENTS.

	PAGE.
THE STRENGTH OF YOUNG MEN FOR THE MINISTRY.—DR. GORDON .....	139
THE GUILD.—	
I. O. T. EXEGESIS .....	147
II. N. T. EXEGESIS .....	152
III. SOME OTHER BAPTISMAL TERMS AND PHRASES .....	155
THE NEW DICTIONARY OF THE BIBLE.—R. A. F. ....	161
VALEDICTORY.—D. M. MACRAE, B. A. ....	163
EDITORIALS:—	
THE GUILD .....	168
THE EXAMINATION FOR LICENSE .....	169
THE B. D. DEGREE .....	170
THE LIBRARY BUILDING .....	170
CONVOCAATION .....	172
COLLEGE NOTES .....	175

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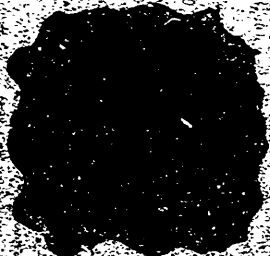
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# THE THEOLOGUE.

VOL. X.—APRIL, 1898.—No. 5.

## Presbyterian College, Halifax.

### *THE STRENGTH OF YOUNG MEN FOR THE MINISTRY.*

(IN CLOSING THE CLASS OF SYSTEMATIC THEOLOGY FOR THE SESSION, DR. GORDON GAVE THE FOLLOWING ADDRESS.)

EVERY one knows how strong in our congregations is the preference for young men, how seldom a minister of ripe years and experience is called to a new charge, and how much truth there often is, so far as new fields of work are concerned, in that cruel saying that in the ministry we must draw the dead-line at fifty. One of our ministers who had turned sixty, a forcible preacher with large and valuable experience, being without charge and finding not what he sought, said that he thought he resembled the apostle Paul in "being born out of due time," for, when he was young, congregations desired old men, and, now that he was old, they all desired young men.

Now, certainly, the young men are not to be censured for this. It is not their fault if they are attractive. But, let us ask, what are the reasons for this preference? What is it that congregations find, or expect to find, in young ministers, which they think must be lacking, or at least less richly supplied, in those who have passed middle life? What are some of the features that should make the ministry of young men attractive, and that

lead so many congregations to expect more from them than from those who are greatly their seniors? It is very different from what prevails in other professions, for here we seem to set very little value on experience, which is so highly prized elsewhere. What, then, are the attractions that create this widespread preference?

"The glory of young men is their strength," and strength is always attractive. No doubt, there are some men who seem to be always young, like Oliver W. Holmes, who, when an octogenarian, spoke about being eighty years young; but these are the exception; it is in the young men that we expect to find strength.

We look to them, *e. g.*, for the strength of enthusiasm. There are those, indeed, who carry their enthusiasm on into old age. Like Caleb, at eighty-five, they seem to be as strong as they were in their early prime, ready to go up against the Anakim, recognizing that there are always some wrongs to be righted, and eager to fight on to the end in the faith of the Lord. There are aged ministers who seem never to have lost the fervour of their first love, the enthusiasm of their early consecration. Their zeal has not been weakened, their ardent love of souls has not been chilled by the lapse of years. That kind of spirit can find no dead-line at fifty; because of the strong pulse of life that is in them their leaf does not wither and they bring forth fruit in old age.

The Church expects this strength of enthusiasm in her young men, this fulness of life that rejoices in work as a strong man rejoices to run a race. There are young men who are feeble and old before their time, who live and move as if they had already exhausted life's fountains, and had found all things to be vanity. They speak with a "Nil admirari" tone, as if in God's fair world there were nothing about which to grow enthusiastic, nothing in His Church to call forth the most intense and high-strung effort of which they are capable. For them the dead-line of the ministry was drawn at their birth.

Every congregation desires a man with enthusiasm, desires him because it knows it needs him; and this kind of strength is more common among the young than among the old. He who is richly endowed with it will not be much troubled about ques-

tions of casuistry or of expediency; the zeal for Christ will help him to a speedy answer. When others ask, 'May a Christian take part in this or that practice or amusement?' his ready answer is, It all depends upon what kind of a Christian you want to be; and while his own earnestness of purpose and of service settles such questions for himself, his example convinces others that fulness of life will find easy solution for problems that perplex the less fervent. Such a man will find little difficulty about revival work in his congregation, for he will be his own evangelist. His charge will be so precious to him that, in his watchful and loving devotion, he will seek increased life for the living and quickening for the dead. But the man who has no strength of enthusiasm, whose fires have never been kindled or have already burned out, will find that congregations regard him as old before his time, old, not with the ripened wisdom but with the languor and feebleness of age.

Another element of strength that the Church expects and needs in her young men is the strength of hopefulness. There are old men who possess this, and while they have it they remain young; "for a man," says the proverb, "is as young as he feels." These men look on age as the sunny side of life, and say with Rabbi Ben Ezra,

"Grow old along with me, The best is yet to be,  
The last of life for which the first was made."

They know that God has always better things in store for His children, that for them life is like the marriage at Cana, where the best wine came last, and that their Father will never say to them as was said to Dives, "Thou hast had thy good things." This buoyant hopefulness, that springs out of faith in God, gives them power to speak words of cheer that stream like sunshine into the soul. They help the good to become better and the bad to become good, because they are always opening a door of hope. Like the good Samaritan pouring oil on the wounds of him that had been beaten, they pour the oil of hope on human hearts. They have fitting words for the children as well as for the aged, for the active and the happy, or for the bed-ridden and the mourning, and life is made brighter for some even by the silent presence of such hopeful and hope-inspiring souls.

Now, surely the young minister of Christ should be always strong in hope, with an open eye for the bright and sunny side of life. He is commissioned to preach a gospel that has hope at the very heart of it, a great and blessed hope that he is called to ask every one to accept and rejoice in, glad tidings of great joy. If he has not felt the power of that hope he is guilty of wrong in passing as Christ's minister; he is certainly not called to preach the gospel until he knows that he has a gospel to preach.

People expect to find young men more hopeful than the old, and all persons like to hear a hope-inspiring speaker. They do not go to church to have doubts and difficulties dealt out to them, they can find enough of these in their own hearts and they seek deliverance from them. But they do need, cultured and ignorant, old and young, prosperous and sorrowing, they do need the blessed hope of the Gospel; they are disappointed, and they have a right to feel disappointed, if they do not get it. If ministers, whether young or old, fail to meet this expectation, if they fail to bring the helpful and uplifting hope of the Gospel into the hearts of their hearers, if there is no sanguine uplook in themselves that calls men to look in the same direction and there to see Christ, if there is no cheerful assurance going out from them to those that work with them, then congregations will soon weary of that kind of ministry and will conclude that here again the deadline has been already drawn.

Again, there should be in the ministry of young men the strength which comes from the ability to adopt new methods of work, new ways of putting things.

Every generation makes its own theology, or, at least, its own form of expressing its theology. The style of writing and of utterance in the press, on the platform, and in literature, changes imperceptibly yet really from decade to decade, almost from year to year. Therefore the style of sermon that is to prove effective to-day is not the same as the style of thirty or fifty years ago. It may be better or it may be worse, but it is different, and this difference must be reckoned with.

No man could preach one of Chalmers' sermons to-day, even with all Chalmers' enthusiasm swinging his long and heavy

sentences, and produce the effect or evoke the response of sixty years ago. The old truth must be cast in new forms. Just as the modes of doing business, or the style of newspaper writing have changed, so there comes a change in the style of effective preaching and in the forms of Church activity. Sometimes ministers fail to note this and keep to the style of their youth, perhaps even try to preach over again sermons twenty or thirty years old. These may have been good sermons once, but they are back numbers now; they are dry as the bones of Ezekiel's vision, stale as yesterday's manna. Their methods of work too, like their sermons, are antiquated; they have not kept in touch with the changes of their time, to select those changes which are improvements on their old methods.

When this is the case we need not wonder if congregations think that the line of living usefulness has been already passed. We are called to bring to Christ and His church fresh offerings continually. The sacrifices of yesterday are fleshless skeletons, or cold, gray ashes to-day. The work of last decade, or even of last year, struck out originally at a white heat, is now cold and dull. He who is trying always to present the truth with freshness will insensibly change his forms of expression to meet the current needs of his hearers; but he who fails to bring this freshness into his work, relying mainly on the work of other years, need not be surprised if there comes to him from some quarter a whisper that his usefulness is gone.

Young men are expected to be up-to-date, with fresh, expressive ways of putting things. Sometimes, indeed, the young man may be behind his senior in this respect. A student in Dr. Hodge's class at Princeton, when called to read his homily began, "The son of Amram lifted up his thaumaturgic wand." "Who was the son of Amram?" asked the professor. "Moses, sir." "Then say, Moses. What was his thaumaturgic wand?" "His rod, sir." "Then say, his rod; now, read the sentence over again." "Moses lifted up his rod." The old man was more up-to-date than the student.

There should be no haziness about our speech. We may forgive haziness in a genius like Browning, although we would count him all the greater genius if he were clear as Shakespeare or Burns. At any rate, we are not men of genius, and if we have

a message for others our first care should be to see that we are understood. The fog may roll into the harbour, or may even invade the Arm, but we must keep it out of the class-room; or, if it does ever enter the College and our discussions of theological problems grow hazy, we must make absolutely sure of keeping it out of our sermons. To this end it is well to cultivate the use of helpful illustrations. Ask any one, cultured or ignorant, old or young, their opinion of a sermon in which a happy illustration has been used, and the first thing he will tell you is the illustration. *It seems to translate the rest of the sermon into the common forms of speech, a sort of Rosetta stone when the rest of the discourse was in hieroglyph.* But if the young man does not cultivate a fresh and living way of putting things he might as well try to preach the sermons of last century.

So, too, he should be watchful and alert to adopt such methods as may best develop congregational activity. The minister of to-day must try to be not only a theologian and a preacher, but also an organizer of the living forces in his congregation, to guide their activities in Church work, to foster the love and cordial support of Missions. If he makes no effort to reproduce in his own field those methods that are proving most effective elsewhere, and if, in regard alike to sermons and to modes of work, he is content that there should be no new thing under the sun, he may some day be surprised to find that the deadline in the ministry comes very near his own age.

Once more; the young man should have strength of sympathy. We have heard of an old Scottish minister who was described as being "invisible six days of the week and incomprehensible on the seventh." The man who is invisible for six days of the week, cutting himself off from his fellowmen and shutting them outside of his sympathy, is pretty sure to be incomprehensible to them, and without influence among them.

We think that this kindly interest in others should be stronger in the old than in the young. It is one of the best arguments for a long pastorate that it gives room for such sympathy to have its perfect work. The man who has been in touch with the heart-strings of the children, who has kept up a living communion with them through youth, their friend and counsellor



as they faced life's battles and took up life's burdens, intimate with them as perhaps no other has been while he and they have grown old together, may acquire an influence through the strength of his sympathy such as gives to all he says a power that no mere eloquence could impart. When the aged minister is strong in this regard, the deadline for him is drawn only when he is called to higher service.

Sometimes, however, as years advance, the heart responds less readily than in youth to the sorrows or joys of others. Labour, disappointment and anxiety may have worn the edge off its sympathy. But it should not be so with the young man; he, at least, should be ready to echo the words, "Homo sum, nihil humanum a me alienum puto." As it was essential to the high-priest that he should have compassion on the ignorant and on them that are out of the way, so the Christian minister should try to sympathize with all, and to practise the precept, "Put yourself in his place."

Sometimes in intellectual conceit we might be inclined to say, "Fit audience let me find though few," but that is not our calling; we are not sent to gather a little coterie of highly cultured followers even if we were able to interest them; rather are we sent to follow the example of Him of Whom we read that the common people heard Him gladly. And when our sympathy for the sorrows and joys of common folk are dried up, the deadline of ministerial success is for us already drawn.

Let me refer to one other element of strength which we have a right to expect in young men, the strength of self-sacrifice. We may be willing to forgive the aged minister who allows himself be swayed by some desire for worldly comfort when his natural force is waning, but we hope for other conduct from the young. Do we not feel that the rich young ruler, who turned away from Christ for the sake of a soft and luxurious lot on earth, was false to the spirit of youth? Does not the heart of youth most readily respond to the call of Him Who was still a young man when He said, "Take up the cross and follow Me?"

There may be veterans who are willing to lead a forlorn hope, but it is youth, right-minded youth, that naturally seeks to be at the front when danger must be dared; it is to the youth of the Church that we look to man the hard fields of missions, both

at home and abroad. There may be some in the ministry more concerned about their salary than about the progress of Christ's kingdom; but these are foredoomed to failure, and the sooner they fail the better. The work of the ministry is a work of saving; not, however, of saving money but of saving souls. If we seek first the things of the kingdom, we can leave the money to be provided; if there's not enough, God will square that account with a penurious Church; at our hands He calls for self-sacrifice.

There are those, indeed, whose spirit of self-sacrifice no lapse of years can weaken. "Eighty and six years," said Polycarp as they martyred him, "have I served Christ, and He has done me no ill, and how can I blaspheme my King who has saved me?" There are those who learned in youth that self-renunciation is the first law of life, and by that law they will walk to the end. These, ever willing to spend and be spent, always find a demand for their labours; and he that loses his life for Christ's sake shall have no deadline drawn to his usefulness.

But, however full or however feeble the spirit of self-sacrifice may be among the old, we look for it especially in the young soldier of Christ, most of all in the minister of the Gospel. Has he not surrendered himself to Christ, to go where the Master leads, and to do what the Master bids? Perhaps, beyond all else it is the expectation of finding in her young men this spirit of self-sacrifice that leads the Church to welcome them so gladly and to set her hopes so strongly upon them. My young brothers I beseech you, do not let the Church be disappointed in you.

(Dr. Gordon closed with some words of farewell addressed specially to the members of the graduating class.)

I.—DEPARTMENT OF O. T. EXEGESIS.

STUDIES IN ISAIAH.

V.

CHAPTERS vii.—xii. may be taken together as forming an important section of Isaiah. This part has been called "The Book of Immanuel," because the name Immanuel occurs in it, and because there are visions of Messianic times full of consolation. The three leading topics discussed are: Threatened Syro-Ephraimite invasion with promise of deliverance; predictions concerning the captivity of the people and the devastation of the land; and predictions concerning Messianic times. In the discussion of these topics due consecution is not observed. On the contrary we find threatening and comfort alternating like the swing of a pendulum, just as if one required the other as its counterpart. For example, if on the one hand an enemy is predicted, on the other there is hope. Judgment may come, but ultimately there is deliverance.

Chapter vii. naturally falls into two parts. The first extends down to verse 16 inclusive, and gives an account of the confederacy of the Israelites and the Syrians against Judah and Jerusalem, and a predicted deliverance. This confederacy between Rezin the king of Syria, and Pekah the son of Remaliah the king of Israel, against Judah and Jerusalem, seems to have originated in the unwillingness of the Jews to unite with these two peoples against the Assyrians who were threatening the West. Rezin and Pekah are represented as saying, "Let us war against Judah and make breach therein for us and take it, and set a king in the midst of it, even the son of Tabeal." It is supposed that it was their intention to place this new king upon the throne at Jerusalem, that as an alien to the seed of David they might reckon upon him strengthening the anti-Assyrian confederacy. It may seem strange that Ahaz would not aid in opposing the rapidly increasing Assyrian

domination, but the reason may have been that he deemed it the more prudent course not to provoke an immediate Assyrian invasion. It would seem from II Kings xv. 37 that some time before this, in the last years of Jotham the father of Ahaz, Rezin and Pekah had begun to trouble Judah. And from II Chron. xxviii. 5-15 it would appear that these two kings had taken vast spoils from Judah, probably just before the incidents referred to in the mission of Isaiah to Ahaz, although the chronology is not very clear. So far however this is certain: the raid occurred in the reign of Ahaz and was sent upon him as a chastisement for his sins. As yet, however, Jerusalem had been safe. But now, when the confederacy had become emboldened to attack the city itself, and the crisis had become acute, Ahaz was terrified, "and his heart was moved and the heart of his people, as the trees of the wood are moved with the wind," and the king no doubt backed by his advisers contemplated invoking the aid of the Assyrians. At this stage Isaiah was commissioned to tell Ahaz not to look to Assyria for help, for in a little while the Lord would deliver the land and send destruction upon the confederacy. These two Kings who like two fire-brands would set fire to the city and the land, were after all only smoking stumps of fire-brands, and in the Lord's hand would be harmless for further evil.

There is a difficulty in the interpretation of verses 8 and 9. Verse 8b, "and within three score and five years shall Ephraim be broken, that it be not a people," is generally supposed to be out of place, and that it should follow verse 9a, "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." This arrangement would certainly make the verses more coherent. And yet it is strange that, if any one copyist had blundered in the transposition, such a patent error should have been transmitted. The LXX. gives the clauses as they are in the Hebrew. Some regard the clause in question as a marginal gloss which in course of time was introduced into the text. But if so why was not the clause placed after verse 9a? And, still further, why was not the fall of Samaria (B. C. 722) given as the time when Ephraim was to be broken, and not a period lying years beyond it? Retaining the clause as genuine, while it may have

been misplaced by copyists, the meaning is: "The work of confederates will not succeed, 'for the head of Syria is Damascus, and the head of Damascus is Rezin,' no gain to Syria will be made by the confederacy, there will be no gain by conquest, things there will at least be no better than they are now." "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son"; but here in the case of a people who had so apostatized as to be found in league with the heathen against Judah and Jerusalem, there was nothing but destruction. Samaria would fall, blow after blow would be inflicted till the last remnant of the Israelite population would be carried into captivity. Fourteen years of the reign of Ahaz which were set to run, the 29 years of Hezekiah's reign, and the 22 of Manasseh, when according to some the last deportation of the Ephraimites took place, are regarded as giving the *terminus a quo* and the *terminus ad quem* of these sixty-five years. Against this view, however, is the fact that we do not read of a third deportation of Israelites about the 22nd years of Manasseh's reign; and hence it is preferable to regard the introduction of another race by the Assyrian king Esarhaddon in the reign of Manasseh as the final step in the destruction of Ephraim, when it might be said that the heathen had taken possession of the land, and there remained no room for a return. Before leaving verses 8 and 9, other interpretations may be noticed. One may be paraphrased thus: "What are these foes? One of the confederacy is only Rezin; and the other is a usurper, Remaliah's son. What are these against Jehovah?" Another interpretation is: "This plotting against Jerusalem and Judah shall not come to pass, because the capital of Syria is Damascus, and shall be so still, and the sovereign of Damascus is Rezin, and shall be so still. And as for the other power there is as little cause for fear, for in 65 years more Ephraim shall cease to be a people; and even in the mean time it shall not be enlarged by the addition of Judah, for the capital of Ephraim is Samaria, and the sovereign of Samaria is Remaliah's son." This last view, held by Alexander and others, has this advantage, that it not only accepts the so-called interjected clause as genuine, it gives it coherence.

Passing on now, the prophet is instructed to say to Ahaz and his advisers, "If you do not believe the words of the Lord you

shall not be established." Ahaz was sinning in two ways: he did not put faith in Jehovah, and he was looking to a heathen nation for help.

Isaiah accompanied by his son Shear-jashub found Ahaz at the upper pool in the fuller's field. Probably he was there with his advisers to see what could be done to protect the city's water supply and to prevent the enemy from utilizing it. This was a great crisis in the history of the covenant people. They were pressed by a foe that threatened destruction to country and city, and to the hopes of the future. The prophet is fully alive to the situation, and with the spirit of a religious patriot he springs to the front as God's messenger to Ahaz, assuring him of safety if only he will put his trust in Jehovah. That the King might be left entirely without excuse for unbelief, God offers to give any sign that might be asked either in the depth or in the height, such a sign perhaps as was given to Moses when sent to rescue Israel from bondage, or to Hczekiah when the shadow on the dial moved backward. But Ahab will not accept a sign. He says: "I will not ask, neither will I tempt the Lord." At first sight the reply seems to present the king in a very favorable light. He seems to have such faith in God that he needs nothing to confirm it. In the time of our Lord the people were rebuked for seeking after signs and wonders, but here is a man in O. Testament times apparently content with the promise unaccompanied with any crutch for faith. But the prophet's reply, taken side by side with the known character of Ahaz, shows that the king was not to be commended for child-like faith and humility. On the contrary he was an idolater, he hated the God of Israel, his subsequent conduct in idolatrous practises showed where his heart was. He had not the manliness to openly avow his disbelief, for the enemy was pounding at the gates of the city. And yet great as the danger was he would not commit himself to the claims of Jehovah by asking a sign, for if that sign were given he would be compelled to live a new life. Isaiah knew the man and he answered him promptly: "Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?" The plural is used here, either because Ahaz might be regarded as representing the spirit of the ruling classes at Jerusalem, or because some of

his counsellors had accompanied him on his visit to the pool where Isaiah found him.

The prophet then says: "If you will not ask a sign I will give you one. A virgin shall conceive and bring forth a son whose name shall be called Immanuel, God with us. From the time of his birth to the period when he can discern between good and evil, say three or four years, the land will be forsaken of both her kings." Within a year Tiglath-Pileser king of Assyria came against Israel when Pekah was slain, a number of cities taken, and the districts of Galilee and Naphtali overrun, and many of the people taken captive (II Kings xv. 29). Within two years afterwards Damascus was besieged and the king of Syria slain. Thus the word of the Lord was made good.

The most of exegetes think that the expression, "curdled milk and honey shall he eat," denotes as in the 22 verse of this Chapter, an impoverished state of the land. It was a time when, owing to oppression, agricultural pursuits had ceased, and when the simplest fare is all that the people had. But taking the expression in connection with what occurs in Chap. viii. 4, where a somewhat similar sign is given, it seems to emphasize not the poverty of the land but the brief time which should elapse between the utterance and the fulfilment of the prophecy concerning the destruction of the two kings.

Had no reference been made to this sign in other parts of Scripture, probably but little controversy would have arisen regarding it. The general view would have been simply that during the brief period of childhood, say three or four years, the two hostile kings of whom Ahaz was in so much dread would be cut off.

Space does not allow a more extended notice of this interesting Messianic prophecy.

NEW TESTAMENT EXEGESIS.

I. COR. XII, XIV, XV.

CORINTH was a city in which the conditions were such as to lead to an abuse of the gift of tongues, seeing that it gathered to itself as a centre of Greek life so much from the extravagant oriental religious cults that were invading the West. Enthusiasm developed into hysteria was regarded as an especial evidence of divine favour (*εὐ-Θεος-ιασμος*) and there was a danger of confusing Christian with heathen exhibitions. Hence in xii 2, 3. Paul gives directions for judging the character of an inspiration which the ordinary Christian listener would be unable to check or follow. No true speech with tongues can come from anyone who is not a believer in the Lord Jesus Christ.

\* \* \* \* \*

Speaking with tongues is one of the distinctive manifestations of the Holy Spirit in the life of the early church, as depicted in Acts. It represents the spontaneous outflow of thanksgiving for the assurance of forgiveness of sins in the name of Jesus, of which the believer is confident because of the presence of the Spirit within him. In I Corinthians the gift has apparently lost much of its spontaneity, having become a cause for individual boasting, being sought for with an eagerness that destroyed the value of the gift. Hence Paul who probably sees that its usefulness in the Church is nearly over, ranks it lowest among the gifts of the Spirit.

\* \* \* \* \*

xii 28 throws light on the ministerial order of the apostolic Church. It seems not to have been regular and local, but what is termed charismatic; apostles, prophets, teachers impart instruction as the Spirit gave them utterance. Other functions were assigned to different men, the special duty of some being



pastoral, those who had the *χάρισμα ἰαμάτων* *i. e.*, power of working cures, perhaps combining the duties of physician and nurse to the brethren. In the epistle of James v. 14, we see that by that time the elders exercised a similar gift (probably enough this was in Palestine before I Co. was written). Others again had the gift of administration (*κυβερνήσεις*) the class from whom the elders would be chosen.

\* \* \* \* \*

The congregational service itself also seems to have been spontaneous. One of the brethren filled with the Spirit would utter a prayer or sing a psalm (not necessarily from the O. T. Psalter, but possibly of the type in Ephesians v. 14, I Tim iii. 16. Rev. v.) and the body of worshippers would respond with an Amen, xiv. 16. Another might speak with tongues in the form of a rapturous recitative of praise to God while he himself lost consciousness. The subject of his rhapsody which was usually thanksgiving to God for His great mercy would be explained to the congregation by another who had the gift of interpretation. The prophet also spoke under inspiration, but retained his mastery over himself, xiv. 30, 32, and after he had delivered his message, would give place to a brother prophet who by rising intimated that he had something from God to communicate. To this ordinary service, catechumens and even unbelievers were admitted, and Paul insists that everything must be conducted with the seemliness and understanding which would make it spiritually edifying.

\* \* \* \* \*

Since 1 Corinthians cannot have been written much earlier than 57 A. D., the record of the post resurrection appearances of Christ is very important. Only such are mentioned as would be of special value as testimony, *i. e.* those to apostles individually or in a body, and to an assembly of believers. Now that so much discredit is constantly being thrown on the closing narratives of the gospels as legendary, it is important to observe that their united testimony as to the empty grave, fits excellently into what Paul says in xv. 4. "He was buried," and after His resurrection Jesus was recognised by the disciples as the same person whom they had known before. The substratum of the synoptic

narratives must have been in existence by the year 65 A. D., so that the interval in which legend might work is reduced to a minimum impossible for the required effect.

\* \* \* \* \*

xv. 20-28 refers entirely to believers so that there is nothing said here as to the future of those who die without faith in Christ. In 23-24 we do not necessarily get a temporal order, but more probably the logical succession of events which are closely connected in time. Resurrection of believers to life everlasting is itself the annihilation of the power of death, and there is no ground for assuming from this verse a double resurrection, especially as the gospels do not distinctly teach more than one general rising, when at the winding up of the present world system Christ comes to judgment.

\* \* \* \* \*

The resurrection of the body implies identity of person, and an organism suitable for the requirements of the new life, but sufficiently similar to the old one to be recognized. Death leads to development. There is to be neither reanimation of the old body nor a creation absolutely new in form. Of what material the new body is to consist the apostle does not say, except that its appearance will be glorious (*ἐν δόξῃ*). The magnificent variety of creation should prevent us from regarding as incredible a change into a body incorruptible, brilliant, the perfect organ of pure spiritual being. The accounts of the appearance of the risen Christ in the gospels throw light on this section and *vice versa*.

## SOME OTHER BAPTISMAL TERMS AND PHRASES.

THIS second article is occasioned by my having overlooked one example of usage which seems to require an interpretation different from that already given. When I discovered the omission I requested space for a second article. The passage quoted was Mark i, 8; "I have baptised you with water ὕδατι but he shall baptise you with the Holy Ghost—πνεύματι ἁγίῳ—where the dative is evidently instrumental; pointing to the application of water to the body. But in the ninth and tenth verses the prepositions εἰς and ἐκ are employed in describing the baptism of Jesus. He was baptised εἰς τὸν Ἰορδάνον and he came up ἐκ τοῦ ὕδατος. This is the only instance in which these prepositions are employed in this connection. There the preposition must mean that Jesus was in the river and may mean "into" if ἐβαπτίσθη be a verb of motion. But if this verb means—washed, then the rendering—*in*—of the authorized version is legitimate and brings the passage into agreement with the others formerly cited. This preposition has sometimes a constructive pregnant and, where *previous* motion is implied, is to be translated by *in*. Cramer brings forward such examples as: "He who is in the field:" that is—who has gone into the field and is in it. "Philip was found in Azotus," that is—having gone to Azotus, was found there. "To die in Jerusalem," that is—to go and die there, &c. According to this usage of εἰς, this would mean that Jesus went to the Jordan and was baptised in it—whatever the mode of baptism may have been. Thus the interpretation might harmonise with the passages already quoted, the interpretation given to which need not be repeated.

In Acts, ii, 38 it is said: "Repent and be baptised every one of you in the name, etc," where the phrase is ἐν τῷ ὀνόματι and not, as in other cases, εἰς τὸ ὄνομα. Another and more common reading here is ἐπὶ τῷ ὀνόματι; which is regarded as an elliptical expression for upon confession of the name. In

Acts x, 48, we have again ἐν ὀνόματι. The most obvious and the plainest meaning that can be assigned to this phrase is: "by the authority of Jesus Christ." The baptism is an act which emanates from Him who said in the great commission: "All authority is given to me in heaven and upon earth." The phrase is to be carefully distinguished from the εἰς τὸ ὄνομα of the baptismal formula, and it is a matter worth consideration, if, in the actual administration, this difference of meaning should not be expressed. The preposition ὑπὲρ in a well known passage is thus connected with baptism: "Else, what shall they do that are baptised for the dead," etc., ὑπὲρ τῶν νεκρῶν. The meaning assigned to this by Cramer: "allowing oneself to be baptised for the dead"; ὑπὲρ assigning the motive, as often in classical Greek. It is not said that such baptism was for the advantage of the dead; but that the dead, inasmuch as they shall rise again, give the living cause or occasion to be baptised. Those who have been baptised for some such reason have been baptised in vain, if the dead rise not. Alford and others interpret it to mean that such persons were baptised for some benefit to the dead or in the place of the dead who have died without baptism and that the Apostle means to condemn the practice. But he does not condemn the practice—a fact which does not favor such an interpretation. We prefer to regard it as analogous with the argument that immediately follows:—"Why are we in jeopardy every hour?" Both are with a view to the future.

Besides these prepositions, some other words solicit a little attention: particularly βάντω with all its conjugates, βαπτίζω βαπτισμός, βάπτισμα and βαπτιστής. The first means to immerse, and the next to die, but as to the others, the Westminster divines with a moderation, for which they seldom receive credit, adopt the rendering *wash*; in whatever way this might be done. But why was this word employed and not the common word for the Levitical washings which formed the starting point for the New Testament baptism? "Josephus, Philo and the later Targumists never allude to the baptism of proselytes, though they had frequent opportunities of saying so;" Leyror in Hersog. The answer given to this question is as follows:—There are two Hebrew words, the one of which is *tabal*, and the other is *rachets*.

It is not questioned that the former means *dip*, and the latter means *wash*, and is rendered in the Sep<sup>t</sup>uagint by λούω and νίπτω. But in post-biblical Hebrew, the *former* came to mean to *wash*, and hence in the New Testament a conjugate of βάπτω was employed in the sense of wash—namely, βαπτίζω. An additional reason may be, that a word was wanted which might denote not *wash* only, but *washing as a religious ceremony* and so be distinguished from such words as λούω and νίπτω. John was called the Baptist not because he washed as the Levites did, but because he washed others religiously—with a view to repentance and remission of sins. In Mark vii: 4,—the words βαπτίζω and βαπτισμός are employed synonymously with νίπτω and ῥαντίζω to *wash* and *sprinkle*. Such washing may have been by immersion, or it may not; but the view that it was always so done, is neither reasonable nor probable, nor indeed tenable. Such a view is contradicted by the prepositions governing the nouns, and by the cases of the nouns—both expressing relations.

The question may be put thus. There was a word meaning, *dip*, and that word was βάπτω and there was another word meaning *sprinkle*, and that word was ῥαντίζω; both of which are scriptural terms. If the intention had been to express *dip*, why was not βάπτω used for that purpose? If the intention had been to express *sprinkle*, why was not ῥαντίζω employed? A word was used which did not restrict the action to either; namely βαπτίζω, a frequentative form of βαπτω; thus leaving the application of the water to be made in the way best suited to the person, the place, the time and other conditions. I believe that, whether the candidate stood in the river or beside it, (if there was any river) the water was always poured upon the head—as an action best suited to symbolise the descent of the Holy Spirit. Where the Spirit of the Lord is there is liberty. Accordingly the Westminster divines describe baptism as a holy washing to be distinguished from the ordinary washing of the body. The Apostle speaks in Eph. v 26, of the *laver* of water, and in Titus iii. 4, of the *laver* of regeneration. But the laver in front of the tabernacle was not for bathing in but for washing hands or vessels or implements of

sacrifice. The Saviour speaks of His own *baptism* of blood which was a plentiful effusion and affusion, but in no sense an immersion—in Gethsemane and on the cross.

The whole question labors under the disadvantage of inaccuracy in the use of language. The word Baptist means one who baptises, and in this sense it cannot be distinctive of any one body of Christians. No one is entitled to assume that it alone baptises. Nor does every church member baptise in any church but such only as have been commissioned by the church. The reasoning is as defective as the phraseology and is much like the following: All who believe shall be baptised: infants cannot believe; therefore infants shall not be baptised. This violates one well known rule of the syllogism that no term shall be distributed in the conclusion which was not distributed in the premises. The fallacy may be exhibited by one analogous argument (so called) as: Whosoever believeth shall be saved. Infants cannot believe: therefore infants shall not be saved. Here the premises are sound in both cases; but some will deny both conclusions and all Baptists are sure to deny one of them. In other words, though a certain thing may be affirmed of a class, it does not follow that the same thing may be denied of others who do not belong to that class.

The practice of baptising infants is founded upon the constitution of the church since the call of Abraham, upon both Old and New Testaments, or more properly, covenants, and applying to the whole Bible the principle of interpretation laid down in the first Chapters of the Westminster Confession: "The whole counsel of God concerning all things necessary for His own glory and man's salvation, faith and life is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture, &c. The constitution of the church has always been the same in substance, though not in form, under the Divine Logos, the second person in the Trinity who appeared to the patriarchs, established and resumed his Covenant with them, gave the law from Sinai, was worshipped in the temple, forgave the sins of his people and by his mediation led his people who believed and sought his mercy by faith and advancement from the rest of Canaan to eternal rest. This same Jehovah before his incarnation instituted two sacraments under the Old Covenant and re-

newed them under the New and, as the grace of God and the consolation of believers are more abundant under the New than under the Old, it is not reasonable to suppose that the children of believing parents are more rigorously treated under the New than under the Old. In his words and actions the Saviour recognized this Covenant and fulfilled all righteousness. The Covenant is the foundation of both dispensations—old and new, and that theology is just in name and substance which is called—federal. The Saviour underwent circumcision; though to Him personally the rite had no meaning. He was similarly baptized; though he was without sin. He kept the Passover; though he celebrated no deliverance and sought none for himself. Those who take comprehensive views of God's dealings with mankind think that such privileges granted and enjoyed for two thousand years cannot be curtailed except by express revelation. Express institutions require express abrogations.

One of the terms connected with this subject is *oikos* which ought not to be identified with *oikia*. The difference between these words is, that though both may mean household, the former refers to the family and the latter to the building, and the sense must be determined by the context. When Jesus said to Zaccheus, "This day is salvation come to this house—*oikw*—for as much as he also is a son of Abraham," He could not mean the building, but the family. The privileges which Zaccheus brought by his faith to his family were guaranteed by that covenant which included them as well as himself. (Here note such cases as Acts x: 2-48; Acts xvi: 15-16; 18-8; I Cor. i: 16: 16-15. So also the action of those who brought the little children could not have been so earnestly approved and so indignantly defended unless it had been an act of faith and not of unreasoning superstition. They acted in the true spirit of their religion and of the covenants to which they owed their privileges. The children were, many of them *βρέφη*, *babes*; and he did what the Church, his mystical body, ought to do,—He put his arms around them and blessed them. The children were not sick, but they were brought to receive an immediate spiritual benefit, and surely none will doubt that they received it. He also took occasion to teach that children were the model members of His church;

so that adults, to be saved, must become like children. When the disciples would prevent the people he was much displeased. Then the word *αγανακτεω* is used—a strong word which on no other occasion is applied to our Lord.

In the great commission, "Go, make disciples of all nations, baptizing, etc.," the same order is followed. Here the principal verb is followed by two model participles explaining how this making of disciples is to be done, namely, by baptizing first and teaching afterwards. In the case of adults, the teaching was preceded by a simple acknowledgement of Christ as their Saviour. In the case of infants this was not necessary. But the terms of the commission suit both such cases. This accords with the view so strongly urged by Dr. Charles Hodge, that we have no right to put any limit upon the language of the Apostle in Rom. v: 18-19, except what the bible puts, and that the Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in christian or heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ. It is scarcely necessary to refer to the often debated words of Peter on the day of Pentecost, when the word *τέκνας*, must mean *children* by natural descent and not grandchildren or great-grandchildren or posterity. It would be a strange reason for repenting; that the promise was to their posterity; but it would be a very strong reason that if they became Christians their families would share in the benefit. Why were the children mentioned at all as a reason for *their* repenting? Upon the theory that adults can only become Christians, the repentance of the parents had nothing to do with the children or the children with such repentance. It is of the nature of the christian dispensation to exclude no class from its benefits—especially the largest part of the human race. Omnes enim, say Irenaeus, per semetipsum venit salvare, omnes, inquam, qui per eum venascuntur in Deum, infantes et parvulos et pueros et juvenes et seniores.



THE NEW DICTIONARY OF THE BIBLE.

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FOR some time we have been eagerly waiting for the appearance of the new dictionary published by Messrs. T. & T. Clark, under the editorship of Dr. James Hastings. And now that it has come, we welcome it as fully realizing our expectations in so far as we have examined it. Dr. Hastings is a man still under fifty, who for some years has from his retired Free church manse in the East of Scotland been making his name known as the editor of that bright monthly *The Expository Times*. He is highly esteemed by those who know him as an indefatigable, modest, spiritually-minded man, with strong convictions, and with these qualities of his own he has brought to this great work besides most of the leading theological scholars of Britain and America.

Drs. Davidson, Driver, Swete and Sanday have rendered a great deal of assistance, and have put the stamp of their exquisite scholarship on these pages. Then there are many younger men whose names are new, but the results of whose work as here set forth give good promise for the future of theological learning in the Anglo-Saxon world. E. g. there is a most thorough and exhaustive article on the chronology of the New Testament, by C. H. Turner of Oxford, one on the Apocrypha, by Prof. Porter of Yale, others on the Apocalyptic literature and books by a scholar who has been for some few years prominent in this department, Mr. R. H. Charles, and others on Egypt, the exodus, and oriental subjects of which I am not so well able to judge. The introductions to the books of the New Testament are worthy of remark, that on Acts by Mr. Headlam, the collaborateur of Dr. Sanday in the now well-known commentary on Romans, being thoroughly judicious and serviceable in view of the criticism that is still at work on a book, which seems to be standing fire better the longer it is exposed to attack. Prof. Salmond's work on the Catholic Epistles, Principal Robertson's on Corinthians, and Dr.

Lock's on Ephesians, are worthy of the writers, and their standard leads us to look hopefully for those on the gospels, the pastoral epistles and Revelation in the volumes to come. From Dr. Davidson we get several very valuable discussions on Biblical Theology, such as Angel, Covenant, Eschatology, in which we have the outcome of a life of exact scholarship. They display in terse form his well-known insight and accurate learning, one illuminating sentence often containing the condensed thought and research that saves us much wide reading. He is one of those writers whose judgments on Biblical teaching one always feels confident in accepting as being very near the mark. Prof. W. M. Ramsay contributes valuable accounts of Corinth, Ephesus, and other geographical articles, E.g. by G. A. Smith on Antioch, seem to be equally trustworthy.

Of the handling of the Old Testament I am not in a position to speak, though the scholarship of Drs. Driver, Brown, G. A. Smith, Ryle, Davidson, etc., should be a guarantee of the finest qualities in this department also, while Prof. Hemmel, the well-known orientalist should put the modern reader abreast of the most recent discoveries and opinions in regard to Assyria and Babylonia.

To crown all the book is beautifully printed, worthy of the distinguished house that has undertaken its publication. It is to be completed in four volumes, of nine hundred pages each, and its reasonable price for such a work, 18/— a volume, puts it within reach of most of our clergymen and laymen. Our younger ministers who have not yet in their libraries a dictionary of the Bible, should aim at procuring this latest and seemingly the best and so save themselves the purchase of many other expensive books on subjects treated concisely and yet sufficiently for ordinary requirements in these volumes.

R. A. F.

## VALEDICTORY.

DELIVERED BY D. M. MCRAE, B. A.

*Reverend Principal and Professors, Fellow-Students, Ladies and Gentlemen :—*

“OH! I do hope that this valedictory is short! You know they are sometimes so long, and we don't know half the time what the valedictorian is talking about. Do you know who the graduates are? Why the class seems to be very small, only seven. There were fourteen in last year's graduating class.” “Yes, but seven represent the whole of the lower provinces, *one* has come from the ‘forest jungles,’ *one* from the ‘city of fog,’ *three* from the land of the ‘Bluenose,’ *one* from the land of ‘Humberly’ and *one* from the land where McAskill lies buried.” *Such* are some of the queries made by those who gather on an occasion such as this.

*To-night* it falls to my lot to say the parting word for the worthy seven of '98, and though valedictories may be hoary with age, and though *this* one may suggest remarks such as those mentioned, I would like you to bear with me, for it is—farewell.

In the drama of life, different scenes are rapidly taking place upon the stage. The actors of *to-day* become the *spectators* of to-morrow, and *vice versa*. As students at College we have been preparing to play our part, rather than acting the part itself. We are here awaiting the curtain to rise, if rise it will, to usher us upon the stage as actors in our special sphere. *Then* it will become us to play our parts in the living present, realizing that the curtain of night may soon be drawn upon our career.

Fellow-students, College life is one that is in many respects to be envied. As young men, we have daily held pleasant intercourse with each other. At the dining table, in the class-room, through our College halls, and *more particularly* in the societies and prayer meetings, we have seen every phase of each other's lives. Unconsciously, ties were being formed, sacred ties that

can never be separated. If there is one place more than another where life comes in touch with life, it is in College. So many different characters are brought to his notice, that not only has the student to give time and attention to the work assigned him by his professors, but he is also compelled to become a student of human nature. There are always the good and evil shadows cast. The student life becomes as it were a volume of history. Each one writes on the tablets of his heart and memory the history of his companions, and they in turn, his. To night we are penning the last words to this sacred volume of close and intimate fellowship, and when the ink and tablet will fade and vanish away, we know that it shall *again* reappear in a brighter volume above.

Students, a pang shoots through the heart with the thought of leaving you. The happy days we have spent together in college are past, never to return. In future days we will look back with pleasure to the good old times, again in imagination we still hear the rallying cry, "football! football!!" ringing through the halls.

We hear with delight that not only is there to be a new library erected, but that in the same building there is to be a gymnasium. As we think of her large and valuable library and her students, we cannot but feel that our college is sadly in need of such a building.

How often do we hear it said of our graduates, "his health has given way and he must resign his charge." What could be more desirable than to see men graduating from our halls, not only with developed intellects, but also with sturdy constitutions, strong enough to face the piercing blasts of the Klondyke region or the sweltering heat of the torrid zone. We firmly believe that a well equipped gymnasium is essential to bring about this desirable end.

Well may we take into consideration such far off regions as those I have mentioned, for our church is lengthening her cords, and strengthening her stakes, she is sending forth her men to the Hermit nation. As students we have also made a new departure in this line.

It was the life and death of William McKenzie, one of our College's noblest sons, that roused us to this our day of opportunity. On his death there came a call from heaven itself, that

shook our church to its very foundation. Wise men who shook their heads and said, "he made a mistake in going," now say "we have blundered, *not* he."

It is not the want of means that prevents the work from progressing more rapidly, but the lack of full consecration to God, a spirit of interest in foreign missions animates our college as never before. The students, "God willing," are soon to have a representative in the foreign field, one whom they have nobly volunteered to support. Surely if forty of our students struggling hard to make both ends meet, are able to do this, what might not others do? In order to bring such tithes into the Master's store-house, we must send forth from our College, men full of the spirit of self-sacrifice.

Class-mates we are now about to separate. Whither are we bound? God has opened up a highway into the heart of every nation. He has unlocked the doors and we have heard the hinges groan as they swung open. He has placed within our reach, golden opportunities, and has given us every facility to carry out His great commission.

The office to which we are called, we believe to be the highest. There may be hovering in the minds of some that going into the ministry means a *life* of ease. There is a *stipend*, and a manse well furnished with all that one *desires*. Is it for gold and earthly comforts that we are seeking? No! for we are soldiers of Christ. What wait we for?

To day we hear the battle cry. Spaniards are leaping to arms under their banner to uphold the honour of their King and their country. Our *neighbors* have sounded *their* bugle call, and young Americans without a moment's hesitation fall into rank and file under the Stars and Stripes. So also from the battlements of heaven the blast of the bugle resounds. It echoes forth into our ears. The great captain of our Salvation gives the command to his army, "Forward, march!" Dare we give no heed to his orders? No! a thousand times no. We are called upon to fill offices of great responsibility and trust, *so* with the accoutrements of heaven and under the ensign of God we advance, some to bear the banner at home, other to carry it into the heart of the dark fields of heathenism abroad.

*Valedictory.*

- I. "We are living, we are dwelling  
In a grand and awful time  
In an age, on ages telling  
To be living is sublime.
- II. "Worlds are changing, Heaven beholding,  
Thou hast but one hour to fight;  
Now the blazoned cross upholding,  
On, right onward to the right.
- III. "On, let all the soul within you  
For the truth's sake go abroad,  
Strike! let every nerve and sinew  
Tell on ages, tell for God."

To-night, beloved principal and professors, we desire to thank you for the help you have afforded us in preparing for life's work. For the past three years it has been our privilege to sit at your feet receiving instruction. During this time you have also been influencing our lives. Your warm-hearted greetings, your spirit of devotion to college work has, forcibly impressed us with the fact that you have indeed had our interests at heart. To-night, however, your immediate influence over us is drawing to a close, and the picture you have been painting on our characters is about complete. You have traced the last line with your pencil and no doubt have cause to wish another touch upon it, that it might become more like the ideal. To-night as your hands are being uplifted, we would remember that Christ alone can complete your work, and so we will keep in touch with him. How shall we repay you the debt which we owe? Is it not by being faithful to the Great Trust, loyal to our Church, and obedient to the Captain of our Salvation! We trust you may long be spared to carry on your noble work.

Beloved citizens of Halifax, we thank you most heartily for your kindness to us during our stay among you. A few years ago we came as strangers; but you have extended to us a royal welcome. We shall long remember your pleasant homes, and your social gatherings which made a phase of college life enjoyable.

We would wish more particularly to mention the clergymen of the city, as a class it is our desire to thank you for the good we have received under your earnest and faithful ministry. We have enjoyed the hospitality of your homes as well as of your churches, we shall ever hold in grateful remembrance, the

Sabbaths spent in Halifax, and with what boldness you proclaimed the truth, fearing not the face of man. At first we come only within pulpit range; but to-night we feel that we have formed such personal acquaintance with you that will ever be a stimulus and guide in the work which we are about to undertake.

Soon the ocean will roll between us, and the mountains and rivulets shall intervene. To-night as we separate we know that though we shall be borne on the wings of the morning to the uttermost parts of the earth, that we shall never drift beyond our Father's loving care; for underneath and round and about us are the everlasting arms. Farewell beloved principal and professors, farewell dear fellow students and classmates. Ladies and gentlemen farewell.

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On the evening of April the 7th, Dr. Grierson gave us a very interesting talk on Korea. Use was made of magic lantern views to spread before the eye the history and customs of a nation which has lately evoked so much interest in our church. Much that was new and helpful was expressed in the lecturer's own terse, crisp way. When the late Mr. Mackenzie's familiar form appeared upon the screen every heart was touched and each one's thought found fitting expression in the remark of Dr. Grierson "His record is on high." Dr. Grierson's venerable father was also present and made timely remarks upon the mission question. Other short addresses followed. On the whole our meeting was a soul-stirring one. We regret that owing to illness Dr. Grierson will be unable to make his contemplated tour through this province and P. E. Island. Such live lectures from men afire with missionary zeal would do much to arouse a slumbering church.

# THE THEOLOGUE.

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

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VOLUME IX.

APRIL, 1898.

No. 5.

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## EDITORIAL.

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ONCE more we lay aside our editorial pen. We do so humbly, without boasting. Some of our readers have hinted to us that it should be with confessions and apologies. But probably none are more conscious of our short comings than ourselves. We hope, however, that THE THEOLOGUE has done something to keep the church in touch with college life. We thank our subscribers for their continued support. The criticisms and advices we have received from time to time have been always welcome, especially when accompanied as they generally were with a remittance.

The guild has been a prominent feature of this volume, the success of which has been called in question. It was largely an experiment. It was surely an experiment with enough promise to justify it. Our students on graduating always seem anxious to continue systematic study. They generally go to their professors for help in forming a course of study. Would it not be a boon, it was naturally asked, to such students not only to map out a course but to give material aid in its study in THE



THEOLOGUE? Such was the purpose of the Guild. It is admitted that the idea is good, and that the notes given have been excellent, but it is generally confessed that the course is not studied. It is the old story of good intentions for post-graduate study, and the apparent impossibility of carrying them out. Very few of our clergymen succeed in reading a systematic course. We have reason to believe however, that so many have followed the Guild notes as to repay the pains our professors so generously gave to them. The Guild in itself, though not so successful as we hoped, we cannot regard as a failure. As a contribution to THE THEOLOGUE, however, it probably has been a failure. For our college paper we must aim at securing matter which we may reasonably expect to interest all our readers. The Guild will not be continued unless by a very general request of subscribers.

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*THE EXAMINATION FOR LICENSE.*

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ALL of the graduating class were examined before the Presbytery of Halifax. The question has been asked, did the examination give a fair idea of the work done in our college? That is the only question of importance that could be asked about this examination or the examination for ordination. We can see no other purpose that they can serve, than to show what work is actually being done in the college, unless it be to keep the examiners posted in their subjects. The diploma of the College has always been and must be a sufficient guarantee of the candidate's fitness to enter the ministry. Now a glance at the calendar will show that our course of study and the examination before Halifax Presbytery were not on the same grounds. The Hebrew examination was on work which has to be almost altogether left after the first year. The Greek examination was equivalent to that for entrance.

*THE B. D. DEGREE.*

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THE Senate are revising the course of study for the degree of B. D. As far as we know the direction of those changes, we are sure they will be greatly welcomed by students. The standard of seventy per cent. on the ordinary work will be retained. A general examination at the close of the regular course will also be given as at present, but the ground covered by this examination will not be extensive. The final examination will be on a special course in some one department. There is enough material in the ordinary course to afford work for the most ambitious. The course after graduation will be a guide and stimulus to continued study. A special course is much more fascinating than a general one. To get a fair grasp of one subject gives far better training in the method of study than a general study of a wider course. It will also tend to produce specialists on the various theological subjects. When a person once learns to thoroughly appreciate a subject he is apt to continue its study.

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*NEW LIBRARY BUILDING.*

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ON another page may be found an account of the close of another session's work. Our college is prospering and doing more efficient work year by year. Within a few years a lectureship in elocution has been established, and a fourth professor added to the teaching staff. Since our present college was opened the number of students enrolled has trebled and about doubled during the last ten years. Two-thirds of the ministers of the Maritime Synod roll, and nearly all our Foreign Missionaries, are graduates of our own college. A comparison with other colleges shows that we have the most economical college in the Dominion. The day of small things has long since passed, and there are no longer doubts as to the advisability of support-

ing a college in the Provinces by the sea. The thought now is to have a college building worthy of our church, and to give our students equal facilities with other students. The idea of a new library building, with suitable lecture room and gymnasium which has so long been cherished by our worthy Principal and his friends, is about to be realized. The work of the session of 1899-1900 will be begun in the new library building. It will be situated a little to the south of the present building, facing Franklin St, so as to form a quadrangle where the present front fence and garden now are. It will be 50 feet by 45 feet on the ground and two stories high. The front entrance will be from Franklin St, and the students entrance from the side near the old college. In one corner there will be a tower, and the whole will be of brick with stone facings. In the basement will be a vault in which may be placed all important records, and a gymnasium; on the first floor, two class rooms, hall and Professor's room; on the second floor, a well arranged library, reading room, quiet reading or writing room, and another room in the tower corresponding with professors' room below. The library will be arranged so as to hold 30,000 volumes. For some time we have been sadly in need of such a room. New books are continually arriving, and their has been no place to put them. Our college spirit has been growing of late, and we trust this departure is in the right direction and feel assured it will result in good to our church and glory to God.

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WE congratulate the following students of our college who have had conferred upon them the degree of M. A., by Dalhousie University:—G. A. Grant, G. A. Sutherland of the class of '96 and J. W. A. Nicholson of '97.

WE regret to say that since our last issue our fellow-student, D. C. Ross, has been called home by the death of his child. We extend to Mr. Ross and family in this hour of sorrow our sincere sympathy.

## CONVOCATION NOTES.

ON Wednesday evening, April 27th, St. Matthew's Church witnessed once more the simple but impressive closing ceremonies of the college year. The Principal presided with usual tact and grace. Most appropriately the proceedings were begun with the singing of "Old Hundred"—How deeply both psalm and tune are implanted in the Presbyterian heart. Rev. Mr. Munroe, of Oxford, read the word of God as it is contained in the 4th chap. of Eph., and Rev. Mr. Fowler the pastor of St. Matthew's, led the audience at the throne of grace, voicing the prayer trembling in every heart present, that the seven about to be set apart to the solemn stewardship of the mysteries of grace might be owned from on high. The words breathed sadness but throbbed with life and strength.

PROF. CURRIE presented the usual report. During the year 45 students had been in attendance, 7 taking the third year, 9 the second, 15 and 14 the first and second division of the first year respectively, this was one less than the number enrolled last year, but the presence of two general students brought the total number up to 49. The students have enjoyed the best of health—thanks to football industriously pursued through rain and mud, snow and slush—and the attendance with one or two exceptions was all that could be desired. Every one of the graduating class has taken a fine arts course, one man an M. A. The library was growing so that the necessity for increased accommodation had become not a luxury but a necessity.

MANY Americans and some Canadian Colleges offer scholarships which may help promising students to take a course of study abroad. Why should not we be in a condition to offer similar advantages?

THE principal made appropriate reference to the magnificent set of classical works donated to the library by Mr. McLeod, of Charlottetown. Such gifts rejoice the heart. But there they are in the box, we have no shelves to put them on.

SENATOR MCKEEN's generosity and interest in the college is still in evidence. The THEOLOGUE has already referred to the gold medal which he has offered for competition next year.

THE presenting of the well earned diplomas is always an interesting moment. People wait to "see them"—Here they are :

A. H. Campell, B. A . . . . .	Milford.
J. R. Douglass, B. A . . . . .	Pictou Co
W. R. Foote, M. A . . . . .	King's Co.
T. Irving, B. A . . . . .	Kent Co., N. B.
D. M. McRae, B. A . . . . .	Baddeck, C. B.
A. F. Robb, B. A . . . . .	St. John, N. B.
A. D. Stirling, B. A . . . . .	P. E. Island.

Seven men good and true.

EX MAYOR MCINTOSH, who presented each of graduating class, with a valuable volume, spoke in neat fitting terms to the "new ministers." His reminiscences were very interesting. We are but young yet we have a history. His address reminded us of the completeness of the union consummated not so very many years ago. The statement that this city minister or that belonged to this or that body in pre-union days was information to many. We have ceased to think of our divisions. They are as if they had not been.

YES we have a history—an unwritten one, largely, can nothing be done to make the records of noble, unselfish lives, spent in our country available. The biographies of many of our pioneer Presbyterian ministers would form most interesting reading. If they are to be written at all, the matter must be attended to immediately, else much valuable material will be irretrievably lost.

THE Principal's words to the graduates were short and characteristic, breathing a spirit of genuine kindness. He emphasized the necessity of entertaining the "judicial spirit." Take "short views of life." "Be much alone." You must "cultivate the habit of finding a solitude everywhere." We can never forget you."

FOR the benefit of our readers we would like to be able to report Rev. Mr. McMillan and Rev. Mr. Fullerton's addresses in full. The former dealt with Pulpit earnestness. We select a

few nuggets:—"Presbyterians demand an educated ministry, but with the trained intellect should be tongue of fire." "He is convinced of a truth he wants to impart." "His sermon is a means to an end,"—"The preacher's aim is not to please." "Not before, but to the people." "Too much of the milk of the word is dispensed in frozen lumps." "Avoid small sayings." "The aim of sensationalist is to attract attention to himself." "Where one congregation is suffering from sensationalism, twenty are dying from humdrum." "The preacher must give the best of his brain and the hottest of his heart." "Young men preach for eternity." Rev. Mr. Fullerton's address was mainly along the same lines. "We centre on the preacher's message," "Nothing will do save hard, honest work," "Deliver the message with the strong pathos of strong men," "Nothing human is alien to the preacher."

A goodly number of ministers attended the closing exercises. We are always glad to see them, and they do not suffer by the change. Perhaps we gave a warmer welcome to those of last year's graduating class, who dropped down to see us, we had visits from L. H. MacLean, W. W. McNairn, G. F. Johnson, R. G. Strathie, A. C. Archibald. All report progress.

THE Wiswell elocution prize for the best scripture reading was awarded to D. G. Cock, B. A. Prof. Carruther's prize for the best examination on the Theory of Elocution, was captured by H. R. Reid, B. A.

THE valedictory address is published above. It will be enjoyed by all who read it. But those who have not heard it have lost much of it, and only those that know Mr. MacRae, can fully appreciate it.

THE choir of St. Matthew's have always delighted us, they added much to the pleasure of the service.

THE interest in missions was made prominent in different parts of the service. The graduating class is eminently a missionary class. We were reminded that two of their number were appointed to the foreign field. It might have been mentioned that others are anxious to spend their lives in mission work. Our college will never refuse foreign missionaries to the Church when she is willing to send them,

INTEREST was maintained throughout the whole meeting. Whispering was confined to a few back seats. The speakers made themselves better heard than usual. We had to leave with regrets. But it is best to say nothing to encourage long meetings as they may not always succeed so well.

## COLLEGE NOTES.

The annual business meeting of the Alumni Association is held during the Synod meeting in October; but for some years the society has been accustomed to have a supper in the College on the evening before the spring Convocation. This year a profitable innovation was made. The gathering was a Conference, the feeding of the body being a secondary matter of cake and coffee taken standing. This arrangement left an extra quarter in the member's pockets for the Library collection the following evening—and it furnished an opportunity for the discussion of an important subject. That subject was brought up in the form of a question—"How far should the Church develop more of a denominational spirit among our people?" The President, Mr. Miller, occupied the chair. Two papers were read in introduction, one by Mr. Murray of the *Presbyterian Witness*, and the other by Mr. Jack of North Sydney.

Mr. Murray showed in beautiful language the broad catholicity of the true church, embracing in the rolls of its membership and the arms of its love all who trust the Lord Jesus as Saviour and obey Him as Lord. We shall look for the paper in the columns of the *Presbyterian Witness*, and shall read it with a pleasure equal to that with which we heard it from the author's lips.

Mr. Jack, with the clear vigor with which he is accustomed to express himself, gave us an earnest plea for more definite and distinct teachings of the doctrines of the church. He showed how the Presbyterians of these provinces have always been ready to co-operate with other churches in every good work, and pointed out the resulting necessity for careful and strong presentation to our people of the distinctive doctrines of the "faith once delivered to the saints."

The discussion that followed was conducted by Doctors Black, Sedgwick, Pollok and Gordon, and Messrs. Harvey, Wright, Carruthers, Cumming, and the President. Opinions differ as to

some points of method, but there was evident a very general conviction of the firm basis on which one church rests, being no mere sect or offshoot from the church, but the lineal descendant and lawful heir, bearing in her constitution the distinctive features of the church, not only of primitive nor even apostolic times, but of the church of the elders, dating back at least to the return from the captivity, if not to the day of Moses. And there was no denying of the right and duty of teaching our people accordingly.

The experiment was a fine success. We trust the Alumni will go on in the same way.



THE officers of the Theological and Literary Society for 1898-99 will be :—Pres., A. H. Denoon; Vice-Pres., Frank Baird, Sec'y-Treas., J. G. Colquhoun; Executive Committee, G. A. Sutherland, W. A. Ross and A. M. McLeod.

The following is the programme for next session :—

- Nov. 8.—Opening Lecture.—Dr. Currie.  
 “ 15.—Use of Illustration in Preaching—W. A. Ross, B. A.  
 “ 22.—Tendencies of Modern Civilization.—Rev. T. F. Fullerton.  
 “ 29.—Missionary.  
 Dec. 6.—Debate.  
 “ 13.—Canadian Literature—Dr. A. MacMechan  
 Jan. 9.—Training of Church Workers—G. A. Sutherland, M. A.  
 “ 16.—Missionary.  
 “ 23.—Subject to be announced—Prof. W. C. Murray, M. A.  
 Feb. 6.—Degrees of Sensitiveness to Sin—Rev. T. Fowler, M. A.  
 “ 20.—Missionary.  
 “ 27.—Shakespeare Night—Frank Baird, B. A.  
 March 6.—Literature and Lectures—R. L. Coffin, B. A.  
 “ 13.—Subject to be announced—Dr. Stewart.  
 “ 20.—Missionary.



PROVISIONAL PROGRAMME OF SUMMER SCHOOL.

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JULY 5th to 15th

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Rev. Dr. Charles Cuthbert Hall of New York.—Subject not determined.

Rev. Principal Pollok.—The Sabbath. The Presbyterian Church in relation to other Denominations.

Rev. Prof. Currie, Rev. Prof. Gordon.—Subjects not determined.

Rev. President Forrest, D. D.—Reformers of the Elizabethan Age.

Rev. Dr. Sedgwick.—The Oxford Movement.

Rev. J. D. McGillivray—The Biblical Doctrine of Sanctification. (Beel's Holiness recommended to be read).

Rev. H. H. MacPherson, M. A.—The Origin of the Christian Ministry. Books recommended: Host, The Christian Ecclesia. Allen's Christian Institution.

Rev. D. J. Fraser, B.D.—The Christian Creeds. (Books recommended: Allen's Christian Institution.)

Rev. D. S. Fraser, B. A., Rev. D. McDonald, B. D.—Salmond's Doctrine of Immortality.

Rev. James MacLean.—The Work of the Holy Spirit.

Rev. A. A. MacKenzie, D. Sc.—Development of Menotheism in peace.

Rev. T. F. Fotheringham, M. A.—Improvement of Services of the Church.

Rev. W. J. Armitage, (Rector of St. Paul's, Halifax.)—Wycliffe.

Prof. A. MacMechan, Ph. D.—Tennyson's, In Memoriam.

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All acknowledgements since last issue, will be published next year in the first issue. Address all business communications to R. L. Coffin, B. A., Tatamagouche Mountain.

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