

C. Munro

Vol. I.

DECEMBER, 1889.

No. 1.

THE THEOLOGUE,

→* PRESBYTERIAN COLLEGE, HALIFAX. *

CONTENTS.

	Page,
A CANADIAN AGNOSTIC.	
REV. R. F. BURNS, D. D.....	1
MISSIONARY ADDRESS.	
REV. JOHN MORTON	11
REMINISCENCES.	
REV. NEIL MCKAY	14
THE MORAVIAN MISSIONS IN LABRADOR.	
W. J. MCKENZIE, B. A.....	20
THE IMPORTANT OFFICE OF THE RELIGIOUS TEACHER.	
PROF. H. M. SCOTT, D. D.	25
A TRAMP THROUGH THURINGIA.	
R. A. FALCONER, M. A	28
EDITORIALS	33
COLLEGE NOTES	41
PERSONALS	45
REVIEWS:—	
“The Old Testament in Greek.”	
REV. PROF. CURRIE, D. D	49
“Caird’s Philosophy of Religion.”	
PROF. JAMES SETH, M. A	50

EDITORS:

D. McD. CLARKE, B. A.

MCLEOD HARVEY, B. A.

A. W. MCLEOD, B. A.

R. A. FALCONER, M. A.

J. S. SUTHERLAND, B. A.

SUBSCRIPTION 60 GTS.

SINGLE COPIES 20 GTS.

Halifax Ladies' College

AND CONSERVATORY OF MUSIC.

COLLEGE WITH PREPARATORY DEPARTMENTS: English, English Literature, History, Mathematics, Science, Modern Languages, Classics, Physical Culture.

MISS LEACH, *Principal with 30 Staff*. Attendance during 1888-89, 218.

CONSERVATORY OF MUSIC: Theory of Music, Singing, Piano-Forte, Playing, Violin, Violoncello.

C. H. PORTER, Jr., *Director with 7 of Staff*. Attendance during 1888-89, 80.

FINE ARTS: Freehand Drawing, Drawing, Painting.

CLARA F. HOWARD

LOCUTION:

MISS JENNIE McFARRY

Autumn Term begins 10th September, 1890. Every effort is made to make the home life of the College healthful and broadly stimulating. For applications for residence in College, for Catalogue, and for other information, address: REV. ROBERT LEUNG, HALIFAX.

KNIGHT & CO.

Booksellers and Stationers,

HALIFAX, N. S.

We make a specialty of attending to the wants of Students, and keep a well assorted stock

BOOKS & STATIONERY

for Students use.

College Text Books, not on hand, can be obtained promptly by order.

KNIGHT & CO

Lydon & MacIntosh

CUSTOM TAILORS.

140 Granville St., Halifax, N. S.

IMPORTERS OF

English Broadcloths, Worsted Coatings, Fancy Trouserings, English, Scotch and Canadian Turned Suitings.

CARMENTS MADE UP IN FIRST CLASS STYLE AT LOWEST POSSIBLE PRICES.

— SATISFACTION GUARANTEED —

ONE HALIFAX DOOR

Hair Dressing Rooms.

E. T. PLEE, Proprietor

There is the place that all Students should patronize

— FIRST CLASS WORK —

Main entrance of Hotel

if you want anything in

Dry Goods

WRITE TO

J. F. BLANCHARD & CO.,

TRURO, N. S.

Samples by return mail.

A RICH STOCK OF THE BEST

Commentaries, Concordances, Bible Dictionaries,

AND THE

Latest Theological Works

THE BRITISH-AMERICAN

BOOK AND TRACT DEPOSITORY,

117 GRANVILLE STREET.

N. B. Special books will be promptly ordered from Great Britain or United States.

— F. TAYLOR'S —

DRUG & PRESCRIPTION STORE

Clergymen and Students will find every want supplied in the Medical Department to enable them to teach and study in every way, and liberality of their people or their Professors.

60 BARRINGTON STREET.

No 51

THE THEOLOGUE.

VOL. I. — DECEMBER 1889. — No. 1.

Presbyterian College, Halifax.

A CANADIAN AGNOSTIC.

FOR between two and three years past the Maritime Provinces have received periodical visits from the chief champion of Agnosticism in Canada. His discourses are very much a reproduction of the teachings of Paine, Ingersoll and Holyoake, though other names are set in the foreground. He dwells on "Names," and claims for the ranks of what is improperly styled "Free Thought," a large proportion of the leaders in the departments of Science and Statesmanship, of Literature and the Arts. We are informed in the published Reports that "John Stuart Mill, Huxley, Tyndall, Darwin, Arnold, Harriet Martineau, &c., were extolled in glowing terms for their genius and independence of thought." Some of the names noted, *e.g.*, Darwin, Huxley, Martineau (both Harriet and James), cannot be included in the Infidel class, but, even giving it the benefit of them all, we do not fear comparison. Need we refer to the "burning and shining lights" that have through the Ages "shone over the place where the young Child lay," those true Wise men, not the representatives of a Science and Philosophy falsely so-called, who have come, not from the East only, but from all points of the compass, and in all periods of time, to pay homage to His Person, and pour their treasures at His feet.

Sir Isaac Newton, the Father of Modern Physical Philosophy, *John Locke*, of Mental, bow their heads reverently together before the cradle of Bethlehem and the Cross of Calvary. Newton says:—"I account the Scriptures of God to be the most sublime Philosophy." Locke says: "To give a man a full knowledge of true Morality I should need to send him to no other Book than the New Testament." *Goethe*, that

"Prince and great man" in the realm of German Literature, affirms: "It is a belief in the Bible which has served me as the guide of my Literary and Moral Life." *Carlyle*, the mighty German's friend and admirer, exclaims: "A Noble Book! all men's Book! It is our first statement of the never ending problem of man's destiny and God's way with men on earth."

Sir John Herschel and *Sir David Brewster* may be selected as twin representatives of English, *Dana* and *Hitchcock* and *Dawson* of American Scientists. "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures," is *Herschel's* testimony, while *Brewster*, announcing the marriage of Science and Religion and blessing the banns, draws this beautiful picture: "If the God of Love is most appropriately worshipped in the Christian Temple, the God of Nature may be equally honored in the Temple of Science. Even from its lofty minarets, the Philosopher may summon the faithful to Prayer, and the Priest and the Sage exchange altars without the compromise of Faith or Knowledge." *Dana*, linking the Word and the World together and looking at their perfect harmony, declared: "The grand old Book still stands and this old earth, the more its leaves are turned over and pondered, the more it will illustrate and sustain the Sacred Word." Our readers are familiar with the testimonies of *Dr. Hitchcock* and our own "Sir William."

Was there not a singular significance in the action of our beloved Queen when she sent a Bible to the African prince who asked the secret of her Empire's greatness, and in the dying words of *Sir Walter Scott*, when with bated breath he whispered, "Bring me *the Book*," and when *Lockhart* inquired "what book?" in his prompt response, "Oh! there's *but one*."

The Fathers of the American Republic were all Bible-loving men. They knew better than certain pseudo philosophers and philanthropists what are the true foundations of civil and religious liberty.

John Adams, second President of the United States, calls the Bible "the best book in the world." His son, *John Quincy Adams*, the sixth President, echoes this sentiment: "So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society. *Andrew Jackson*, the Hero of New Orleans, occupant of the Presidential chair for two terms, pointing to the Family Bible, on the stand beside his dying bed, said "That Book, Sir, is the Rock on which our Republic rests." Another General—*Ulysses S. Grant*—yet better known than *Jackson*, and like him twice President,

wrote to the youth of his country in the heyday of health and the height of his fame: "Hold fast to the Bible, as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book, we are indebted for the progress made in true civilization, and to this we must look as our guide in the future." This list of testimonies which admits of indefinite extension may, for the present, reach a climax and close in that of *George Washington* who declared: "It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked who has not gratitude enough to acknowledge his obligation." These are names somewhat better known than the name of our perambulating Agnostic. We can almost hear the very Spirit of unbelief, sickened and saddened by her so called champions, like the evil spirit in the days of old crying out scornfully: "Jesus I know and Paul I know, Newton I know, and Washington I know and all these others I know, but WHO ARE YE?" Humanity cannot be exorcised thus.

Does not the very fact that the bearers of such illustrious names rank among the sworn friends of the Bible of itself meet the charge of the secularist that it fetters the human intellect and is inimical to mental progress. The real leaders of human thought, the most eminent scientists and statesmen, philosophers and divines, the men of loftiest intellect and broadest culture have been *Bible men*.

May we not, without injustice, say of this chief of Canadian Agnostics as was said by Thomas Carlyle of Voltaire, when showing how valueless was his testimony against Christianity: "It is a serious ground of offence against Voltaire that he intermeddled in religion without being himself in any measure religious, that, in a word he ardently and with long continued effort, warred against Christianity, without understanding beyond the mere superficialities what Christianity was." Very pertinent and pointed was the reply of Sir Isaac Newton to the astronomer Halley when he spouted infidelity in his presence. "Sir," said that Prince of Philosophers, "You have never studied these subjects and I have. Do not disgrace yourself as a philosopher by presuming to judge on questions you have never examined." Men the reverse of friendly to Christianity, as we understand it, such as Strauss, Theodore Parker, Renan, and Rosseau, have endorsed Richter's judgment on Jesus. "He is the purest among the mighty, the mightiest among the pure." Recall the elaborate eulogium of Napoleon Bonaparte on Christ, when talking with his sceptical General, Bertrand, in which he contrasts his own ruling by fear and Christ's ruling by love, vividly sketching the leading features of His character and facts of His history, and winding up with the exclamation:

“ If Socrates died the death of a philosopher, Jesus died the death of “ a God.” Our Agnostic is reported as making such statements as these. Christ had taught some doctrines that were in direct antagonism to the natural feelings and best instincts of the human race. He had failed to encourage intellectual inquiries or to stimulate independent investigation. Poverty, slavery, and intellectual degradation were the great evils of the early ages, but Christ never did anything to remove them. Neither had Christ inculcated peace and happiness. On the contrary he had even offered a premium to a man to run away from his wife and to forsake his children.” The staple of this Agnostic’s repeated talks, as reported, was made up of such unsupported statements and pitiful perversions. When the chief officer of the infidel corps in Canada speaks thus, what may we expect from the rank and file? They who plume themselves on their benevolence and virtue, and pose as Humanitarians should be the very last to slander the character of one in whom, on the testimony even of many hostile witnesses benevolence and virtue were incarnated; whose entire life was consecrated to the cause of truth and righteousness, and who went about continually doing good. But in spite of such efforts to traduce, most of us will continue to peruse with deepest interest the incidents of the Great Biography, and while not passing by on the other side the expressive portraits of the “ cloud of witnesses ” will continue reverentially to pause in front of the full size figure and exquisite vignettes of the “ Witness nobler still.” What the notorious Earl of Rochester said of the Holy Book applies equally to the Holy One. When asked, after his remarkable conversion, to explain his bitter enmity and that of others like minded: “ A bad heart, a bad heart,” exclaimed he, “ is the great objection to the Holy Book.” Like the antiquated flirt who, in a passion, broke her mirror because it revealed too fully and faithfully her multiplying wrinkles. Aristides had his enemies just because all men spoke well of him. Yet more so is it with Jesus Christ the Righteous.

This Agnostic missionary went on to say that: “ there was not one single doctrine of Christianity that was any good, that he could not show had been taught long before Christianity was first proclaimed.” He, however, took good care not to attempt showing it. He knew very well that he could not make the attempt without appealing to those very Books which it is his calling to deride and deny, or to other Books not having a title of the same historical testimony in their favour. From his Agnostic standpoint too, what credence can he attach to doctrines “ taught long before Christianity was first proclaimed ? ” What credibility, on his premises, can be attached to documents so far

back of that "living present" with which alone Agnosticism glories in having to do. According to this system of accumulated negations which has condensed into it, all bygone forms of disbelief, we are sure only of what is present and visible. It is a presumption to claim faith in more. He does not positively deny the existence of God. He just does not know. He is not sure. It is erecting over again an altar "to the unknown God." But this ignoring God is equivalent to denying Him. The Agnostic is, to all intents and purposes, what Paul calls in Eph. II. an "*Atheos*"—that is, one "without God" in the world. Does not his very capacity to doubt involve the existence of the Being doubted? Can there be any doubt without some measure of thought to beget it, or thought without a thinking principle? It needs intelligence to doubt, but that intelligence which dignifies man and lifts him above the brute creation, pre-supposes an intelligence separate from and superior to that in the creatures, else we have the greatest of effects without a cause.

The Roman Catholic theologian, Dr. Brownson, is unanswerable when he says: "You cannot assert the intelligible without asserting necessary and Eternal Being; and, therefore, since necessary and Eternal Being is God, without asserting God, or that God is; and since you must assert intelligence, even to deny it, it follows that in every act of intelligence, God is asserted, and that it is impossible, without self-contradiction, to deny His existence."

Indeed, to deny or doubt God would require the possession of the infinite qualities of the Being doubted or denied. We would need, for example, to be capable of existing in all space and during all time,—for there might be some spot in the illimitable regions of space where evidences of His existence could be got, or there might have been some period in the world's history when God was.

"Christ," he said, "had taught some doctrines that were against the natural and best instincts of humanity." Yes, the "natural" but not the "best." It is natural to resent and resist injuries. For example, the Sermon on the Mount frowns on certain of these "natural instincts," but is not this its glory in the estimate even of many who, in character and conduct, were far from being in sympathy with the Divine human Teacher, whose very "gentleness made him great." The themes of Christ's teaching, that are against our "natural instincts," far from being blemishes on the face of His Religion, are its "glory and joy."

The Lecturer is reported as having stated further that Christ had not encouraged intellectual enquiries or independent investigation. "You can't have intellectual liberty and be orthodox." Strange—passing strange—when what is known as "the Christian Era" has been

emphatically the era of progress, when, in the non-Christian countries mind is at a comparative stand still, and we have to look to the lands of the Bible for the fruits of mental culture and moral progress. Civilization has been invariably the effect of Christianity. Where stagnation and sterility reigned, there, at last, the happy fruits of righteousness have grown. Christ's whole ministry was an encouragement of "intellectual inquiry." He exemplified in himself and encouraged in his followers "independent investigation," and history is a lie if the very opposite of this calumny be not true. With few exceptions, which go but to establish the rule, the master minds of the world, during the eighteenth and nineteenth centuries of the Christian age, have been under Christian influences. The torch of Science, Literature and Art, as well as Religion, has been kindled at the Cross.

"How came it," asks this lecturer, "that Christ never grappled with the great evils that flourished in his day, such as slavery, poverty and intellectual degradation?" Now let it be noted that, although, in a sense, Jesus came to turn the world upside down (or rather, right side up), he was no revolutionist, in the ordinary sense of the term. His mission was not to head a crusade against the established interests and institutions of society.

He came to establish a kingdom "within us"—a kingdom of righteousness and peace and joy in the soul and society, that would work its way out from a man's heart to his habits, from the centre to the circumference of humanity, as light or as leaven, gradually, yet effectually assimilating the world to itself till the kingdoms of this world become the kingdom of our Lord and of His Christ. It was thus Christianity wrought amid the festering rottenness of old Imperial Rome—and brought under its sanctifying, subduing power the Barbarian hordes who rushed down from the cold regions of the North with the devastating power of an avalanche, on the effete empire and caused to crumble into ruins the throne of the Cæsars. Slavery, poverty and intellectual degradation felt and yielded to its influence.

The Lifted up One imperceptibly drew all classes of men to Him—lifted them up from the horrible pit in which they were imbedded, into Heavenly places, till poverty gave place to comfort, intellectual degradation, to intellectual development, while the victims of slavery, both of body and of mind, were made to realize that: "He is the free man whom the truth makes free and all are slaves besides."

The Secularist would fain have us believe that Ancient Heathendom was not so bad after all—and that the old world was under little or no obligations to the new system that was introduced by the Man of Nazareth and the malefactor of Calvary. He belittles the radical bad-

ness of the previous and the comparative goodness of the present state. Paul's picture in the closing verses of the First Chapter of Romans, gives us glimpses into that deep, dark pit which contemporaneous Profane History fully confirms. True, there were lights shining in the dark places, making the darkness but the more visible.

"There was no power known to Heathenism of lovely Art, historic recollection, sonorous eloquence, stinging satire, which could avail at this momentous and awful crisis." The empirical schemes of the most refined taste and subtle Philosophy and false religiousness proved utterly abortive. Were society as pure before Christianity as after, why does the Rationalist historian, Lecky, speak of the pages of *Suetonius* as remaining "an eternal witness of the abysses of depravity, the hideous and intolerable cruelty, the hitherto unimaginable extravagances of nameless lust that were then manifested on the Palatine." Why should the sceptical *Renan* testify "that in Rome every vice flaunted itself with revolting cynicism," and the Roman historian, Tacitus, says: "Virtue was a sentence of death." Why should that sarcastic satirist, *Juvenal*, say without any testimony of disapprobation, "There will be nothing further which posterity may add to our evil manners. Those coming after, can only reproduce our desires and deeds, every vice stands already at its topmost summit," and why would Matthew Arnold, whose sentiments and sympathies are closely affiliated with Agnosticism, who may be almost looked upon as its poet Laureate, give this finishing touch to the dark picture :

"On that hard Pagan world, disgust
And secret loathing fell . . .
Deep weariness, and sated lust
Made human life a hell."

In this corrupt mass was hid the leaven of Truth—"The Truth as it is in Jesus." "He descended into Hell,"—that hell of the Poet's portraiture, and in his train came love, joy, peace, long-suffering, gentleness, goodness, faith, patience, temperance."

Christianity infused "new blood" into the Body of society, which had become, as Troplong puts it, "profoundly gangrened." When we think of the source whence that blood flowed—of the sweep it took—and the sanitary influence it exerted, we may well say, "this is the finger of God!" A religion that could heal all our diseases and redeem our life from destruction, springing up at such an era, could have no other than a supernatural origin. The very conception of the fundamental principles of the Christian Faith was superhuman; nor less so, the forming and framing of a character so perfect, by illiterate Jews, born and brought up within the contracted circle of a system essentially

local and limited, at a time of marvellous mental enlightenment, as well as moral debasement.

The Secularist reflects on Christ for not shivering at once the chains of slavery and insisting on its immediate abolition. Yet did He sap its foundation by ranking the slave made free by the Son as no longer a servant but above a servant, "even a brother beloved." It thus firmly established the Brotherhood of Man, as well as the Fatherhood of God, by announcing God as having made of one blood all nations of men, and new-made them by the "One Blood." Its influence was not that of the cyclone or the simoon, tearing up and breaking down, but of the Gulf Stream or the sun and the showers of the Spring time; not of the hurricane, the earthquake and the fire, but of the still small voice.

How stands the case? In Christ and His Church from the beginning was neither "bond nor free." Slaves were cheerfully admitted from the outset to the ranks of its membership, the lowest on a par with the loftiest. Emancipation is represented by Lactantius as a prime duty of the Christian. Early liturgies had incorporated into them prayers for slaves. Families were forbidden to be separated by Theodosius. Justinian's laws were yet more markedly favourable to freedom. Afterwards legislation increased the privileges of the slaves and facilitated their manumission, which became universal in Germany by the 13th and in Italy by the 15th century.

The curse lingered longer in England and in America, but its complete suppression is due mainly to the operation of Christian influences. The movement against West India slavery was headed by men of an eminently Christian stamp, such as Clarkson, Wilberforce, Buxton, and Zachary Macaulay (the father of Lord Macaulay). The emancipation agitation in America received its strongest impetus from the same source though certain high-minded Free-thinkers, but far removed from the low Secularist type, were prominent in promoting it. As it advanced, it became more and more a religious movement. Mrs. Stowe, John Brown, Abraham Lincoln, and many others leaders, in the Churches, who brought about the downfall of slavery on this Continent, were not only believers in Christianity, but throughout, imbued with its spirit. So with other reforms, social, political, and philanthropic.

It is not correct to say that the religion of Jesus was inimical to them. It was simply the opposite of what the Secularist asserts. Christian men and women are at the bottom of most of our great Reformatory movements, and are the chief promoters of and contributors to all our benevolent schemes and charitable institutions. From the beginning, the Gospel has been preached to the poor, and the common

people have heard it gladly. Far from not sympathising with poverty and distress, Christ ever proved himself the Poor Man's Friend. Plato, the most advanced type of ancient philosophy, declared that the "poor and the hungry, being condemned by their appeals for assistance, should be expelled from market-place and city, and the country be cleared of that sort of animal;" but in contrast to this cold-hearted treatment of a Christless philosophy, "ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor: that we through His poverty might be rich."

The Secularist notion is that Christianity by her teachings takes the heart out of a man and bereaves him of hope. It is precisely the reverse of this. Secularism is the Gospel of Despair. See it in "Robert Elsmere." They who are without God are without hope in the world, for if in this life only we have hope, we are of all men most miserable. Misery can reach no lower depth than in the case of those who have no purpose of being, no real object in life, no higher aim, than is embodied in the pitifully sad refrain of the Godless wordling, "Let us eat and drink, for to-morrow we die."

Our Secularist champion magnifies the importance of this life, which he thinks we unduly minimize. He holds that "precedence should be given to the duties of this life over those which pertain to another world." He assumes that this life being "the first in certainty, it ought to have the first place in importance." But are we certain only of what we see? May we not hope for what we see not, and with patience wait for it, with as full confidence as if we saw, touched, tasted and enjoyed. The pleasures of anticipation often exceed those of actual accomplishment. We believe every day in the existence of persons and places we never saw, as firmly as if seen by us with the bodily eye. The inhabitant of the Tropics, accustomed ever and only to see water in a fluid state, may be satisfied of its solidity in the Frigid Zone as much as if he were there. Ice is not less a reality because multitudes have never seen it. The entire business of the world rests on trust. History would be useless without it.

But even supposing the seen more certain in all cases than the unseen, that would not necessarily prove it more important. Moral truth is less seen than mathematical, but who will say that it is not of greater importance? My thinking of to-morrow, though unseen and unknown by me to-day, may be far more important. Every Secularist who emigrates belies his belief in his favorite system. Every traveller voyaging to lands previously unseen and unknown by him, practically answers this sophistical dogma of secularism. He leaves what he sees and knows for what is beyond his personal vision and knowledge with

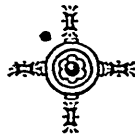
as much confidence as if he were there. In taking a ticket for a journey to distant parts, he walks by faith, he rests on testimony. Christians, in like manner, "look not to the things that are seen but to the things that are unseen." Only in their case the testimony rests on a firmer basis,—for "if we believe the witness of men the witness of God is greater,"—and the interests wrapt up in the unseen are infinitely more important, "for the things that are seen are temporal, whilst the things unseen are eternal." But because of the future and the unseen carrying it thus over the present and the visible,—as evidenced by our Secularist emigrant, who, to better his circumstances, abandons what he sees and knows for the land afar off, and circumstances and surroundings new and strange,—we need not necessarily be unmindful of the present and the visible.

The healthy happy Christians generally know how to make the "best of both worlds," and find Godliness profitable unto all things, having the promise of the life that now is and that which is to come. He tries to make this present evil world the better for his presence.

The Secularist's charge against Christianity, that it unfits for the ordinary duties of life and cuts the sinews of exertion, that it renders its professors, in their anxiety for the future, indolent and indifferent respecting the present, is thus practically met. The commerce of the world is mainly in Christian hands. The Charities of the world are administered chiefly by Christian generosity. The industries and inventions of the world are the product, for the most part, of Christian genius and skill. But our space is more than exhausted and we must, for the present, somewhat abruptly close.

R. F. BURNS.

Halifax, 14 December, 1889.



MISSIONARY ADDRESS.

BY REV. JOHN MORTON.

FELLOW STUDENTS :—

Every life has its compensations. So far as the future is concerned years are in your favour, as regards the past they are in mine. You may do more work in days to come; I have had more experience in days past, and I may therefore give you a short lesson, though quite aware that with your superior advantages you can teach me much.

In school-boy days I read the letters of Dr. Geddie; I heard the Rev. George N. Gordon speak on missions before he left Nova Scotia, and also when a student the Rev. Mr. Matheson; and I recognize distinctly the influence these things exerted over my life.

My one hope then, in addressing you this evening, is that some of you may be in some measure influenced for good by the few words I have to say.

All mission work is essentially one, whether it be Home Mission, City Mission, or Foreign Mission work. How they can ever be antagonized is to me unintelligible. The Master and the message, the aim entirely and to a large extent, the means, are the same; only the language, the locality, and the minor circumstances are different. Home missions and home work come naturally and essentially first in time and place, and in the number of men they require. Foreign Missions stand forth as the most Christ-like and unselfish expression of the life of the home church. The home supports the foreign work, the foreign crowns and completes the home. Without the home work there can be little foreign, without the foreign the home work will be arrested in its development.

The work being one, we should not decide for ourselves what part we will take in it. Servants should not choose their work, least of all servants in the Gospel. God wants every true worker, and has a place for him in which He will make him both useful and happy. The Master knows what you are best fitted for, and if you are not wayward he will show you this very thing. He will put you in the right place if you only develop your own character and strength, and follow His guidance. I do not then say: "Be Foreign Missionaries, all of you." Still less do I say: "Get ready and come to Trinidad." I say rather, "Prepare for the work and go at it wherever God calls you."

Perhaps some one will say—What strange indifference, and want of enthusiasm in a foreign missionary! No, it is not; for if you are ready to go wherever God calls you, He will call you to Trinidad if you are needed there, and you will be prepared to go, and face the difficulties like men. If, on the other hand, He should call you to home work, He will make you useful and happy in it. And in an indirect way you will even then advance the cause of Foreign Missions, for useful and happy home-ministers all believe in and promote work among the heathen. The work in the foreign field is far too serious to be undertaken on the impulse of the moment, when one is carried away by some powerful address, or after but a few hours consideration. It requires ripened determination. I would not so belittle the work as to say to any of you: "Decide now to engage in it!" On the contrary, I say "Count the cost;" for, unless God Himself recalls you, you should enlist for life. So far as retreating at your own will is concerned, you should burn your boats, or break down the bridge behind you.

It may nevertheless be the duty of some of you to go,—to face every risk, endure every hardship and thus save your own life, and the souls of many who are now perishing. There may be no escape for you from this issue. God calling and helping you, it may be the lightest burden you can carry, a plain path before you. The thought that you are called to this work may even now flash through the mind of some of you, and if so, it is your duty to entertain it, to give it place for germination if there be vitality in it, and then to await Divine direction. If it is God's call, He will ripen the determination and open the way. If the way is providentially shut, enter the first open door and till the nearest neglected field.

God may indicate in various ways that your work is at home: if he does so, settle at home, get your manse, marry and be happy. But, if you wish your happiness to continue, do not isolate yourself and your congregation from the world-wide sympathies which the love of Christ implants. Beware of congregational or provincial selfishness. Take broad views of the Redeemer's kingdom and impart the same to your people. Then, though absent in body from the foreign field, you will not be able to close a prayer without finding yourself there in spirit. Your hearts will grow large enough to pity the whole human family, and will swell with desires for the salvation of all nations, and burst forth in prayers for all Christian efforts. And thus you will help and cheer us.

Perhaps some one in looking forward to the foreign field as that in which he will probably spend his life, may ask: "What *special* preparation ought I to make?" Not much that is *special*. All that is good for foreign work is good also for work at home. Piety, common sense, self-

control, abstinence from strong drink and tobacco are indispensable. Economy—personal and official, is of great consequence. Patience in waiting and determination to adhere to your plans and to follow your purposes are invaluable. No rules will however teach you how to attain all these. What I think best for you is that you open out your whole nature to the sunshine and air of God's grace and providence, and grow. Grow naturally,—trustful, hopeful, cheerful, kindly, thoughtful, active, playful even, if you like; but in all, true-hearted servants of God. When thus healthy in soul you will be strong to resist such diseases as gloom, envy and selfishness; strong to work for God and man in whatever way your service is required. Remember that faith in God is the only sure ground of hope either for ourselves or for the world. God helping us we can do something; but we cannot evangelize the smallest island without Him. Do not attempt to carry infinite burdens and to accomplish impossible tasks. Do your own work as well and as cheerfully as you can. Hasten not to gather unripe fruit. Believe in God and be patient, for "He that believeth shall not make haste."



REMINISCENCES.

THE history of our Maritime Presbyterianism is yet largely unwritten. The heroic men, now nearly all vanished, whose busy and self-sacrificing lives were devoted to the planting and watering of our young church, were so much occupied in their work that they did not even think of the history they were making. They had no time to gather and record it. Enough for them to have unconsciously hewn out the materials. When some later hand, providentially raised up for the work, shall have gathered those materials and built them into a shapely and solid structure, many a humble name shall have placed around it in the sight of men, the halo of glory which already adorns it in the sight of the Master.

Forty years is not a long period in the history of a church ; yet the last forty years have wrought wonderful changes in the condition of our Maritime Presbyterianism. At that time three small bodies, vigorous and hopeful it is true, but sometimes jealous and fretful and ill-tempered towards one another, were each for itself, grappling with difficulties, which are felt to-day to be all but too great for the combined energies of the united three. Those whose recollections reach back so far, will not have forgotten our difficulties in those days of division and strife. It is neither pleasant nor profitable to recall the hostile feelings engendered or the bitter words spoken when Presbyterian opened fire upon Presbyterian, and brethren cherishing the same faith hurled maledictions at one another. Far more agreeable it is to retrace the means by which the brethren were drawn into closer fellowship, and the breaches and scars of our ecclesiastical system were healthfully and happily healed.

Of the three bodies forming the constituent elements of our now united church, the first in the field was the Presbyterian Church of Nova Scotia. At the time of which we write, this branch of the church had been in the field for more than half a century, and the first heroic band of missionaries had nearly all passed away. McGregor and McCulloch and Waddell, and Ross and Mitchell, and Robson, had finished their labours ; and not a few of their younger colleagues, such as Kerr and Walker, and Roy and Sprott, and Crowe and Trotter and McKinlay, were far advanced in life. A large number of the third generation, such as the younger Rosses, McCulloch, Waddell, McGregor, Campbell and.

Patterson, were at this time in the noon-tide of their power. This body was compact and strong—numerically the largest of the three sister churches, with well considered and clearly defined lines of policy. It had already taken the field as the leading missionary church in British America, and had launched out, and achieved success in another important line of action, of which more later on.

The next body in the field was the Synod adhering to the Church of Scotland. The large immigration of Scottish Highlanders to Pictou, Cape Breton and Prince Edward Island, early in the present century, was soon followed by ministers of the Church of Scotland, who organized Presbyteries and a Synod distinct from that already in the field. Many of these men appear to have been under the impression that their Synod formed an *integral part* of the Church of Scotland. This erroneous and delusive idea appears to linger still in the minds of some good people, and to be one of the principal causes of continued disunion in our Canadian Church. Some errors die hard. This one should have vanished long ago. Two facts should have effectually disposed of it.—(1) The Church of Scotland does not permit appeals from the colonial church courts to be reviewed by its General Assembly.—(2) The Church of Scotland receives no commissioners from colonial Presbyteries as constituent members of its General Assembly. These facts settle the question. All the colonial synods were looked upon by the Scottish Churches as sovereign and independent churches. No colonial church therefore really belonged to the Church of Scotland.

The Maritime Synod adhering to the Church of Scotland gradually grew, and became in time nearly as strong as its elder sister. The relations between those churches were often strained. Ecclesiastical antagonisms, themselves sufficiently disturbing, were embittered by political strife. We have no desire to draw aside the veil which time is kindly spreading over the contentions of those days. They had better be allowed to drop into oblivion. Shortly before the time of which we write the Maritime Synod had been greatly weakened. The disruption of the Church of Scotland in 1843, brought new influences into play by which for a time the Colonial Synod was shorn of its strength. Rightly or wrongly, the division which took place in Scotland was extended to Nova Scotia, and a number of the ministers went over to the Free Church; a much greater number looked across the sea and saw in the hundreds of vacant Scottish pulpits their opportunity for certain preferments at home. They instantly lost all relish for toil and self-sacrifice in the colonial field. They stampeded, and for a time, if we remember rightly. Pictou county had one solitary minister of that Synod. There were two in the city of Halifax. We cannot recall any others. These

were strengthened after an interval by the arrival of Rev. Mr. Herdman for Pictou, and three able young men, natives of Nova Scotia, who had completed their studies in Scotland. These were G. W. Sprott, Alex. McLean and Alexander McKay. Others followed, and at the time of which we write the Synod was again recruited and vigorously grappling with its work.

The latest comer of the three was the Free Church. It originated in 1844, out of sympathy with the principles and contentions of the Free Church of Scotland. It was at first numerically weak ; but it was early visited and fostered by influential deputations from the Free Church at home. Among those who came in this capacity were Rev. Hugh McLeod and Rev. Alexander Forrester, both of whom accepted calls to inviting fields within the Synod, and placed the Church under lasting obligations by their counsels and labors. Dr. Burns of Paisley, and Dr. Begg of Liberton, also visited the Church in those days. These men were very unlike each other, but they were both princely men. Burns was in stature short and broadly built, with a countenance, not strikingly handsome, but strongly indicative of physical, and intellectual power. We well remember how that face beamed almost with beauty as he spoke of the old land ; and how he captured our sympathies and stirred our emotions when he told the tale of suffering and self-sacrifice on the part of Free Church Ministers and congregations. Begg was a very different man. He was tall, and of magnificent physique. His address did not make us weep, but it strongly prompted us to fight. He abounded in denunciations of those who, as he believed, had been lacking in loyalty to the King, and fidelity to the Church of Scotland. The impression still lingers how the term, "Residuaries," rung out again and again. Perhaps, some of us had but a vague idea as to the exact meaning of the term, but every one felt quite sure that it meant *something very very bad*.

These deputations were followed by men and means, and the Free Church Synod soon attained proportions which placed it midway between the other two. Its most prominent members were Rev. John Stewart New Glasgow, M. Stewart, J. Fraser, A. Farquharson, Hugh McLeod and A. Wilson, Cape Breton, Forrester of Halifax, Duff of Lunenburg, and Struthers of Cornwallis, Sutherland and Blair and Campbell, and Munro and Bethune were soon added.

These three independent Synods confronted each other. They occupied the same ground and aimed to accomplish the same work. They had no defined conterminous boundaries. In every settlement, and in many families, they were intermingled. There was little affection between

either the ministers or the people of these churches. Think of a "kuk-man" and an "antiburgher" loving each other! After the lapse of nearly half a century the very thought of it provokes a smile! Then, how could a red hot "Free church man" love a "Residuary!" The heartiest hater seemed the best Christian, in the estimation of many, in those days. Let us bless God for the coming of a better day.

The chief hindrance in each of the three Synods was the lack for ministers. Occasional recruits were obtained from Scotland; but there was little attraction in the colonial church for any one who could push his way at home. Our country was wild, our forrests savage, our roads bad, our winters cold, and our salaries pitifully small. Lovers of ease and refinement did not come—or if they came they did not tarry long. We got a few of a better class; but they were not enough. How to supply congregations with pastors was the perplexing question which all had to face.

The eldest of the three Synods had solved the problem, many years before, by deciding to educate a native ministry. It was a weighty undertaking; but there were giants in those days. The work done by Dr. McCulloch at Pictou, and later, by Dr. Ross at West River was simply prodigious. It staggers ordinary men to think of it. It was done well. Any one familiar with the broad and thorough scholarship of men like the late R. S. Patterson, and our beloved Dr. Murray must know that even with the best materials to work upon, such results are not attained by slipshod work. The experiment, begun in faith, and pursued in patient industry, proved abundantly satisfactory. After a time the college was removed to suitable buildings in Truro, and additional Professors appointed.

The Fathers who organized the Free Church followed the example of the elder Synod. Encouraged by the Free Church of Scotland, which had already founded colleges in Australia and Ontario, she resolved to start a college. Men of influence and energy took hold of the work, and in a short time a sum of money, large for the times, was secured. Professors were appointed and work was begun.

Why did the Free Church organize a college? Why did she not co-operate with the sister church and send her students to the college already at work? There is but one answer. The spirit of union had not yet taken possession of the church.

The remaining Synod did not, at once, fall in with the idea of educating ministers in the colonies. It was supposed that a proper training for the work could not be obtained under the unsanctified shingles of colonial seminaries. Instead of attempting to educate them on the ground, select young men was sent to Scotland that they might

prosecute their studies at the ancient seats of learning, and rub off their rust by friendly attrition with the great men of the mother country. The scheme looked well on paper, and received the approval of good men on both sides of the sea. It was undoubtedly good for the boys, and for a time, promised well for the church.

While this experiment was in progress important changes were taking place in the relations of the other Synods. Community of methods led imperceptibly to community of feeling. No one could tell how it happened, but brethren found themselves wistfully looking towards one another. They stood around the embers of old camp fires, and scars here and there reminded them of bitter conflicts. But the demons of dislike and mistrust had gone out. Friendly offices were exchanged, and proposals and terms of union were discussed. The way was found more practicable and easy than the most sanguine had dared to hope. There are a few yet left who can recall that happy day in October 1860, when on the hill above the town of Pictou the union was consummated. At the hour appointed a solemn procession emerged from Prince St. Church, and, in single file, moved up towards the tent. When it reached Knox Church it was joined by another procession. The moderators and clerks were at the front. The fathers followed, and the younger brethren brought up the rear. With every heart throbbing and many eyes streaming, we silently locked arms—moderator with moderator, clerk with clerk, and fathers and brethren with fathers and brethren. Oh! what a going up was that! In this order we entered the tent and took our seats. Prayer was offered. The final minutes were read. The moderators clasped hands, so did every man with his brother, and the union was pronounced complete. The vast concourse assembled to witness and take part in the historical scene gave expression to its pent up feelings in singing the 133rd psalm. The new Synod was constituted and the business of the united church proceeded.

One of the immediate fruits of union was the increased efficiency of the college. The combination of the teaching force of the two Institutions resulted in a very effective staff of instructors. The cumulative duties by which under preceding arrangements, Professors were almost crushed, were now distributed; and a broader field of sympathy and support was provided, and men wondered why they had not thought of consolidation years before.

Six years later, in 1866, the New Brunswick Synod was merged into the Presbyterian Church of the Lower Provinces, and the spirit of the larger Union, since happily accomplished, began to make itself felt. The limits of this paper forbid a detailed recital of the steps which led to it. It may be stated, however, as an index of the trend of union

sentiment, that co-operation in education by all the branches of the Presbyterian Church was determined upon previously to the Union of 1875.

The experiment of sending men to be educated in Scotland did not prove practically satisfactory. Too many of the best of these young men were picked up by Scottish congregations. Many more found fields of labor elsewhere than in Nova Scotia, where they were so much required. Brethren, themselves overwhelmed with work, and sorrowing over the spectacle of long vacant fields, saw their brethren of the other body rapidly filling up their vacancies by efficient home-trained men. Fine theories gave way in presence of urgent necessities. The first effort in co-operation was put forth in the reorganization of Dalhousie College. To Principal Grant, at that time pastor of St. Matthew's Church, Halifax, unquestionably pertains the honor of inaugurating the movement of co-operation. The services rendered to the cause of our common Presbyterianism at this time by Dr. Grant have never been adequately acknowledged. He was ably assisted, chiefly by our esteemed Dr. Pollok, and to a less extent by others that might be named. In three years, beginning in 1862, these dauntless men raised the sum of \$22,000 for the endowment of a chair in Dalhousie College. Without this generous effort it would have been very difficult to have started Dalhousie on the prosperous career which it is now pursuing.

This was not all. Prompted undoubtedly by the same band of patriotic and large-hearted men, among whom honourable mention should be made of Rev. D. A. McLean and Dr. McRae, the Maritime Synod, a year before the Union of 1875, petitioned the Colonial Committee of the Church of Scotland to appoint an additional professor in Theology. Early in 1875, in response to this request, the appointment was made, and Dr. Pollok was appointed to a position upon the teaching staff of our college, the Colonial Committee generously paying his salary for some years until the united Church was adjudged strong enough to do so itself.

Thus, out of cloud and tempest—out of hopeful toil and weary waiting—grew our Maritime College. Its course since 1875 has been humble, but hopeful and progressive. It has stood many a strain, for "a three-fold cord is not easily broken." It has still upon its staff men who represent the three-fold source from which it sprang. Dr. McKnight fittingly represents the Free Church, Dr. Currie the Presbyterian Church of Nova Scotia, in whose bosom he was born and educated, and Dr. Pollok the Maritime Synod, of which he was for many years an honored member, before he was called to his professorial duties. The Church, and especially the Alumni of the College, are proud of the teaching staff, while they would gladly see it increased, so that onerous duties might be further distributed and the range of study widened.

NEIL MCKAY.

THE MORAVIAN MISSIONS IN LABRADOR.

ABOUT a Century and a half ago whaling ships brought tidings to Europe of a heathen nation far away in the icy regions of the north. Foreign Missions were then generally thought to be a dream of fanatics, but the Moravian Church at Herrnhut, though small in numbers, felt impelled to help this people living in ignorance and wretchedness. Wide expanses of ice, huge bergs, and Arctic snows seemed barriers impassable to the Gospel and civilization; but before the power of Christian love even barriers of ice melt away.

While these Christian people were deliberating, two cousins, men of dauntless courage, resolved to be the bearers of the Gospel of Christ to these regions, and without friends, and with but two shillings in their pockets, they left home for Copenhagen. By Royal consent they shipped as carpenter and cook in order to work their passage to Greenland, where their first experiences were full of hardship. Their lodging was a hole dug in the earth, and raw seal-flesh prepared with oatmeal and train-oil their frequent fare.

Five long years they sowed without any evident fruits, but in due time the harvest came, and the heathen began to accept Christ in hundreds, and to publish the news of the Gospel to their fellow-countrymen.

As years rolled on the Home Church sent out more missionaries, extending their labors to the opposite shores of Labrador where the natives were in keeping with the wilder and more desolate character of the coast. The first missionary and boat's crew which left for that land never returned. In the following year one of the Greenland missionaries who could speak the Esquimaux tongue visited the coast, and being well pleased with the inhabitants, settled at Nain, where, not without much labor, he gathered the people together in a mission station for instruction. Additional men were sent out from the mother church and new stations were opened, until there are now in Labrador six centres with from one to four missionaries at each, and above 1500 Esquimaux who are professing Christians. The names of these stations, beginning from the southernmost, are, Hopedale, Zoar, Nain, Hebron, Okak and Rama. A description of Nain will be a good representation of the method of life at these stations.

The missionaries, who, with the exception of a few Danes, are Germans, occupy with their wives and families one large house. Breakfast is served in separate rooms, but their other meals are taken in common in a large dining hall. The church is connected with the dwelling-house, and within a few yards of it the Esquimaux, 300 in number, live in small huts buried beneath the snow in winter. In summer they make their home on the outer islands, from three to seven miles distant, for the purpose of cod, salmon, and trout fishing, but they visit the station once a fortnight to hear the Gospel.

The Moravian system of training seems a most practicable one. Of the four men at Nain, one has a general oversight of affairs, for which he has received a superior education similar to that of the average Presbyterian minister. The educational attainments of the others correspond to those of our grade C teacher. The Superintendent is ordained before leaving Germany, but the others are first kept on probation for a year or two in the mission field. They are then examined on prescribed readings and if they give satisfaction are ordained. One of these men is a carpenter, and he has erected all their buildings and makes most of the furniture. Another has charge of the stores and supplies for the Esquimaux fisheries, while the fourth is a gardener.

By great care and the use of extensive glass-coverings, the missionaries are enabled to raise a large portion of the vegetables necessary for the long winter. Their gardens are beautifully laid out with flowers of every hue and remind one of more favoured climes, though the clouds of mosquitoes that sing about one's ears detract from the pleasure that one enjoys in sauntering among the flower-beds. The regular salary of the missionaries is \$40 per annum, with all meals except breakfast supplied at the church's expense. The children are sent home at the age of seven to a school supported by the Church in the Fatherland.

During the winter months, three or four services are conducted on the Sabbath, and there are meetings of various kinds nearly every night in the week, one of which is devoted to missionary topics. Last winter lectures were delivered on the life and labors of Dr. Livingstone, and mission work in Uganda. The writer had the privilege of being present on an occasion when an acknowledgment of a collection sent by the Esquimaux for building a church among the Hottentots was received, and the interest manifested in the welfare of these remote people was remarkable.

The men and women enter the place of worship by opposite doors and take their seats on either hand of the preacher. The young girls sit in front, wearing red ribbons in their hair; the widows dressed in white come next, and behind are the married women in blue.

Communion is dispensed on the first Sabbath of every month, and during the preceding week, an hour is appointed daily to hear the private experiences of each communicant; the object being, not a confession for absolution, but a review of the religious life of the foregoing month, in order that the missionary may afford help by his advice. A regular sermon is preached in the forenoon, as well as at the other two services of singing. Only communicants are present in the evening when communion is dispensed, and after they have partaken of the elements they follow the Apostolic custom of greeting one another with an holy kiss. It is emphatically a holy kiss, as not only but those who feel that they can engage in this part of the service without hypocrisy will commune.

At all their gatherings great prominence is given to singing, for which the natives have a very keen ear. There are trained native choirs that can read music at sight, and they are accompanied by the organ or some other instrument of music, and even by a brass band. Whole services are conducted with merely reading of the Scriptures and singing; indeed, in every meeting, about half the time is spent in the service of praise, participated in by the whole congregation, to whom Sankey's tunes are very familiar.

The Lot is often resorted to in difficult matters, and there are accounts of wonderfully suitable decisions arrived at by its use. The American Board of the Moravian Church resolved to begin work among the Esquimaux of Alaska some years ago. Owing to the urgency of the case, they sent for one of the more experienced missionaries of Labrador to go out in the following year: but it so happened that nearly all those on the coast were new men, unacquainted with the language. The Superintendent knew of but one man of sufficient experience for the work, and him the mission could least afford to lose at that time. However, he resolved to seek the will of God, and to this end spent the whole night in private prayer. In the morning he informed Mr. Yenish of the request and, leaving it to his own consideration, gave him ten hours to reply. In three hours Mr. Yenish returned and declared that he could not offer to go, but would submit to the Lot. All the missionaries assembled for prayer, and amidst the tearful emotion of the whole company, the aged Superintendent with large drops coursing down his cheeks plead for guidance from God. The Lot was then drawn, and it was decided that Mr. Yenish should not go forth from among them. Next year they received word from the Board not to send a man, as the request had been made owing to a mistake of one of the committee.

In connection with the marriage of the missionaries it is also frequent to have recourse to the Lot. One of the missionaries will send a request to the Home Church that a wife may come out to him on the next trip of the *Harmony*. Thereupon the pastor of each congregation seeks out those of his flock who are suitable persons, of a marriageable age and willing to go. At a gathering of the ministers the names, perhaps as many as ten or twelve in number, are handed in. After prayer the lot is drawn, and the fortunate lady is sent out.

It would be difficult to imagine the feelings of both parties interested in the transaction when the ship is furling her sails in the harbour. Neither has ever seen or known the other, and yet in a few hours they are to be in the indissoluble relations of man and wife. Strange as it may seem, these marriages are extremely felicitous, though freedom of choice has been permitted to the missionaries only to this extent, that they can mention the names of any of their acquaintances whom they would wish to come, or request that certain others should not be chosen.

A short time ago one of the unmarried missionaries sent home for a wife without mentioning any names. After the *Harmony* had left, he thought of a person with whom a more intimate acquaintance would not in his opinion result in their mutual happiness. The fear that the ady might be sent troubled him all winter. He prayed earnestly that his apprehensions might not be realised, but when the *Harmony* arrived whom did he find on board but that very person. He candidly informed her of the whole affair, and she expressed her surprise and disappointment thereat, but was willing to return immediately. The other missionaries invited her to remain at the station till the ship should leave, and in this way the acquaintance of the two increased to intimacy, till the young man found that his former antipathy had yielded to an affectionate regard. They were married, and the writer can vouch that there can be no happier couple on the coast.

The Esquimaux count in German as they had nothing in their language to express numeration. Their names also have been given them by the missionaries and are usually Biblical. In order to distinguish those who have the same appellation the wife's name is used, *e. g.* Peter Mary, Peter Martha. Their dress during the winter and even for the greater part of the summer consists of seal skin, and possesses this advantage, that they can recline on the snow without being wet. The following incident illustrates a further purpose which this clothing serves: Last winter an Esquimaux went about 80 miles inland to hunt for deer, and, expecting to have an abundance of venison, took only

enough provisions for the journey to the district. He failed, however, to meet with any game and, on his return, suffered terribly from hunger. When he arrived home his skin coat was eaten up to the shoulders, part of his pants was devoured, and also his boots down to the ankles.

The missionaries, much to their dissatisfaction, have been obliged to enter into trading relations with the natives, in order to protect them from the distress caused by the high prices of the Hudson Bay Company and other traders. The Esquimaux, like our Mic-mac Indians, are very improvident, and make no exertion during the summer to lay by stores for the winter, trusting for their supplies of food and clothing to the missionaries, who take in exchange the products of their hunting and fishing. It has been the custom in some quarters to accuse the Moravians of making money by their trading transactions with the Esquimaux, but so far is this from being the case, that the missionaries conduct their business even at a sacrifice to themselves.

The society owns and employs for their own exclusive service a large barque called the *Harmony*, a name which has belonged to three previous vessels. No coast surpasses that of Labrador in dangers for navigation, both on account of its exposure to fierce storms, and because of the numberless shoals and reefs which are neither marked on any chart nor distinguished by a warning lighthouse or fog-horn, and above all, by reason of the vast fields of ice and immense bergs that float about the whole year round. Notwithstanding these perils and the additional danger due to the frequent refusal of the compass to work, the *Harmony* has for one hundred and twenty years, made her annual trip from the Thames, freighted with clothing and provisions, and has never yet failed in reaching her desired haven. Not a man has been lost, no floating ice-berg has started one timber, no hidden rock has made a breach in her side. Truly Providence seems to protect and favour His faithful servants in a wonderful manner.

The short summer occasionally prevents the *Harmony* from visiting one or two stations, so that the missionaries at these points hear nothing from their friends or the outside world for two long years.

Such are some of the more interesting features of the noble work these Moravian Missionaries are doing among the Esquimaux. Their splendid example of the spirit of self-sacrifice should win for them the respect of the Christian world and stir up the members of churches in more favoured lands, who too often allow themselves to pass their lives in comfortable ease, with never a thought for the darkness of the regions of heathenism.

W. J. MCKENZIE.

THE IMPORTANT OFFICE OF THE RELIGIOUS TEACHER.

WHEN asked to contribute something to the Paper to be published by the Theological students of our College at Pine Hill, my mind turned very naturally to the work that these young men have before them, and the desire arose to say something that might stir them up, with Paul, to glorify their ministry. It is the office of the religious teacher to teach religion. But religion is not an accidental thing, a luxury, a form of culture, something which men can do with or without at pleasure. It belongs, rather, to the requirements of man as man, and must be recognized and guided by every leader of human progress. Communion with God is as much a need of humanity as bread or light or heat. Homer said: "All men hunger after the gods." Max Müller adopts Cicero's definition of religion, from *re-legere*, making it signify what is brooded over, and holds that it is the necessary result of all sound thinking about the universe. Nations are never atheists. No tribe is so small but it contains some prophet who can see God. The microcosm without and the microcosm within are full of voices of the night, that speak of sorrow and whisper hope in some God beyond the darkness. Scientific men sometimes get befogged for a little, as Ruskin said that "Huxley and Tyndall were not sure there was a God because they had never found him in a bottle anywhere," but "further study," as Bacon said, "always leads back to God." The world is full of thought, and thought involves a thinker, hence Nature has always been a parable of the Divine. The same result is reached by profound students of human life. The theme of the great poems, the epics, of the nations, is the mystery of the sorrows of man's experience, and the movement of their thinking is towards help in God. This is seen in the Book of Job, the epic of the Hebrews, the Iliad, the epic of the Greeks, and in the Italian, English and German epics of Dante, Milton, and Goethe. The philosopher Kant said that "all deep meditation about man and his destiny revolves around the three postulates of God, Free Will, and Immortality," all of which are religious themes. Thus it will be seen that the young man who looks to the calling of religious teacher must put himself face to face with the most funda-

mental problems of philosophy, ethics and social relations. He must not only look into these things and learn their lessons, but he is called further by his office to mediate between the world of moral theory and the daily life of man. It is his high calling to be a practising physician for the soul, as well as a student and expounder of ethical medical principles. Philosophy can preach; religion alone can practise. Fichte, the philosopher, in his intellectual pride, based all morality upon the human will. In an interview with the philanthropist, Von Kottwitz, he said: "The child prays, but the man resolves." "Ah, Professor," answered Von Kottwitz, "I have six hundred poor people to care for, and often do not know where I shall find bread for them; then I don't know what else to do but pray." Fichte was moved to tears and replied, "My dear Baron, my philosophy cannot go as far as that." Thus the whole field of human life, with its perplexities and sorrows, all classes and conditions of men, lies open to the religious teacher. He alone is recognized as counsellor and guide of his fellow-men, and of all his fellow-men. The physician stops with the body, the lawyer with the outward estate, but unto the true man of God all is laid open; for he must teach how men may eat and drink and do all things to the glory of God. To hear his word the anvil is silent, the shuttle ceases, the office is closed, the plough stops in the furrow, the student lays down his book. What loftier calling can be imagined or sought than to have for one's daily work the instruction of the ignorant, the lifting up of the fallen, and the making bad men good and good men better?

Such a high office may well require thoroughly furnished occupants. The man who undertakes this work must be nothing less than a prophet of the Most High. He must be, further, a theologian like Paul, whose burning utterances turned the world upside down. His theology may be summed up in two great doctrines: (1) Sin, and (2) Grace. The Epistle to the Romans has been grouped under two interjections—two O's—first at the thought of sin, conscious, apparent, felt before God: "O wretched man that I am! who shall deliver me from the body of this death? and, second, at the sight of mercy, pardon and peace from God through the death of Christ: "O the depth of the riches, both of the wisdom and knowledge of God!"

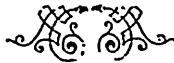
There is another theology which came from Greek Philosophy into the church, in the second and third centuries, and, though often cast out, still creeps in again, and unto this day is the basis of most of the so-called new departures in this study. It rests essentially on three principles: first, that there is a God, great and good; second, that man can and should lead a life of virtue; and third, that at the end he will receive the reward of such a life of obedience. The only theology is that of

Abel, confessing guilt, bringing a sacrifice, and being saved by grace; the other is the theology of Cain, acting as if men were still in Paradise, ignoring sin, and bringing the flowers and fruits of man's own deeds for an offering to God. Let me make two remarks in closing; and first, it has been the preaching of the theology of grace that has converted all the heathen who have accepted the Gospel so far, and it seems the part of wisdom to hold on to it until the other system converts some pagan land by its missionaries; second, it is the theology of grace that has produced all the saints that have so far adorned the Church by their piety and devotion. The test of all preaching is the kind of character which it builds up. The rule still holds, "By their fruits ye shall know them."

I remember with pleasure my student days in Halifax, and though "I've wandered many a weary foot" since then, I have found no teachings, in Britain, Germany, or the United States, better fitted to sum up the "whole duty of man," than what I learned under Dr. King and Prof. McKnight, in the old Hall on Gerish Street.

H. M. SCOTT.

Chicago Theological Seminary.



A TRAMP THROUGH THURINGIA.

STRANGERS in a strange land! Such were four students who studied in Leipzig during the summer of 1888. They came from widely scattered parts of the earth. One, whom I shall call P., was from Princeton; another whose designation will be T., had graduated from Trinity College, Dublin; the third, J., was a Canadian student from Edinburgh; the fourth was the writer of this article.

At the end of July the session was drawing to a close, and these four youths decided to take a holiday, part of which was to be spent on a tour through the Thuringian Forest. The final arrangements for the trip were so hurried that three of the party left the purchase of a portion of their outfit till the very last moment. P. with his wonted sagacity, had provided himself several months previously with a mackintosh, which however had by this time become rather unrepresentable. We other three in our haste fell among Jews, and the cunning proprietor of the shop of our choice was eager to do business with us at any cost. There was but one suitable rubber coat in the whole establishment, but of course he would order others from Hamburg, though we had not fifteen minutes longer to remain in Leipzig. When he found this unavailing he attempted to make a bargain in ladies' gossamers—the latest gentlemen's fashion from England, he would have us believe.

Imagine, then, four students starting for the railway station at a double, provided with a knapsack apiece, one umbrella, and two rubber-coats. The day was beautiful and everything auspicious. After a few hours' ride we reached Weimar, hallowed above all other German towns by literary associations. Here lived Wieland, and a statue to the memory of Herder, once poet-pastor of the town, rises hard by the church in which he preached. But the fame of Weimar rests on far greater names than these, for this was the home of Goethe and Schiller, and is now their resting-place.

After wandering through the town and gazing reverently at Goethe's house, we turned our steps towards the cemetery, where the two great German poets lie buried near their patron, in the mausoleum of the Grand Dukes of Weimar. They were friends in life, and in death were not divided. The stillness of the scene, and the mellow light of the setting sun, induced sentiments peculiarly appreciative of the associations of the spot. We had however not long to stay, and plucking a few leaves from the ivy that creeps over the walls, we returned through the grounds to the railway station.

Jena was our next halting-place. This town, famed for the victory won by Napoleon in the neighbourhood, and also for its University, is pleasantly situated on the borders of the Thuringian forest. Here we spent our first night, and had the novel experience of putting up at a German inn. Early the following morning we left for Blankenburg, entering now on the Thuringian district, of which the first glimpses as seen from the railway-carriage windows were very encouraging.

In Blankenburg we completed the equipment for our journey, and bought supplies for the day,—bread, sugar, cheese, tea, bologna-sausage, &c. Thus furnished and with knapsacks on our backs, we started off with a light step for Eisenach, 106 miles away.

The road, solidly constructed and well shaded, led for some distance through a rocky gorge, down which quite a stream rushed and roared. The mountains rose high on every side, and were covered to the top with a dark green foliage of pine and fir. We steadily ascended for a few hours and by noon were well up among the hills, winding in and out along the mountain-side, from which we had one of the prettiest views of our journey. An old-fashioned German village lay far below us embosomed in green. The river that we had left sometime before flowed past turning several water-wheels which gave quite a busy air to the quaint little hamlet.

But it was now nearing dinner-time, and we soon found a suitable spot for our mid-day repast. T., the Irishman, was made chief cook. P. J. and I took turns at gathering sticks, blowing the fire, and bringing water from a brook close at hand. I shall not describe the method of making the tea, suffice it to say that it was ingenious, and so far as I am aware original to T. We had only one cup, which was several times refilled from the brewing-pot with liquid in which tea-leaves were floating about in abundance; but our company was peaceable and we fared very well.

The journey was resumed amid threatening appearances, and during the rest of the afternoon we walked over rather bleak moorland and through thinly-wooded districts. Towards evening a thick mist settled down upon us—one of those mists that seem to penetrate through everything. At six o'clock matters had reached such a pass that a council was held as to whether it would not be advisable to postpone our tea and push on to Ilmenau still several miles off. T. strongly advocated a halt for supper, and carried his proposal more by determination than by a majority of votes, and we decided to make a meal in the woods. But things had vastly changed since noon. We could get nothing but stagnant water, the twigs were damp, mist was falling thick, and it was growing quite dark. We had almost despaired of lighting a fire when

some woodmen chanced along and gave us a little dry brush. This settled our first great difficulty. But we were doomed to failure, for just as the water was coming to a boil the pot upset and nearly extinguished the fire. Three of us were then unanimous for moving on; however T. was obstinate, and we eventually got our supper though not before 8 p. m. Then tired and wet we trudged on in the dark over muddy roads, till we reached Ilmenau at 9.30 p. m., and had to rouse the inn-keepers from their beds.

Next morning we were awakened by a perfect din of bells in which this village abounds. The mist of the previous night had changed to a heavy rain, and we rested in the house most of the day. Instead of an evening service we held a discussion on *Truth*, which degenerated into an argument on the question whether two maiden-ladies who hang a man's hat in their hall to keep away burglars, are transgressing the moral law.

By Monday morning the weather had improved; the sun was bright and everything was fresh after the rain. Our road to-day still ascended, and we kept on ever through pine and fir forests, with here and there a glimpse from some vantage ground of the undulating ocean of green. At noon we were nearing the highest point in the forest, which affords magnificent retrospective views to the tourist from Ilmenau, and is otherwise interesting as the scene that suggested to Goethe his classic poem, "*Ueber allen Gipfeln ist Ruh.*" The Schneekopf, the highest peak in Thuringia, took us from our path, but we were thoroughly rewarded by the very extensive outlook towards the north beyond the extreme spurs of the Thuringian hills as far as Gotha, and in other directions over range after range of hills. A very fine effect was produced by deep shadows chasing one another on the mountain sides as a high wind drove the clouds along.

The fine weather of the morning did not last long after mid-day, and we had just finished our lunch when the rain began to fall heavily. We were very poorly equipped for the down-pour that continued most of the afternoon. P. and I. wore rubber coats, but T. and J. had only an umbrella between them. Another regrettable circumstance was my having a straw hat. The heat of the summer days had caused the straw to shrink, and the crown was converted into a bowl, and the upturned rims into a saucer. Water soon gathered and trickled down my head and face, but this was remedied by inverting the rim and forcing out the crown, thus making quite an impervious thatched roof for the head.

The torrents of rain quenched our spirits into moody silence. Very few tourists were abroad "contending with the fretful elements," but to every one we met the same question was anxiously put, "How far to

Tambach?" invariably eliciting in reply, so many *stunden*. This answer was very unsatisfactory, as the distance one can cover in a *stunde* depends upon the speed of the pedestrian. At length, about 6 p. m., we arrived at the straggling village of Tambach, and found an inn where the landlord was very kind to us, and cheered our spirits with a large fire. The stove was curious even as a German production and old-fashioned, but nevertheless it soon warmed us, and in our cosy corner we forgot the weariness and discomfort of the afternoon.

Tuesday was the most uneventful day of the four. The weather was throughout all that could be desired, and we walked on at our ease, chiefly through quiet pastoral scenes up hill and down dale ever and anon past a waterfall or brawling brook—so common a scene in Thuringia. Towards sunset we halted in a beautiful spot for our evening meal, the chief course of which was boiled eggs. The peasants, returning singing from their day's work—

“As star followed star

Into eve and the blue far above us—so blue and so far,”

the smoke rising straight from some cottage chimney, and the well cultivated fields made quite an idyllic picture. It was dark before we reached Liebenstein, an aristocratic summer resort.

Wednesday morning broke upon us with very uncheerful prospect, but fortunately we had only occasional showers throughout the day. Again we were on historic ground. The western district of Thuringia was the scene of many of the most thrilling experiences in Luther's life, and among these was his arrest by order of his friend the Elector of Saxony, in one of the most romantic spots of the forest. We passed by several villages nestling in valleys below, and of very picturesque appearance with their bright-coloured houses and antique church spires. However, our impressions were changed when we had occasion to pass through the narrow rugged streets of these same villages. The peculiar head-dress of the women was noticeable, resembling much a black bow of very enlarged size—a costume which prevails also in Southern Germany. The inhabitants everywhere gave evidence of great courtesy, except that they were inquisitive to a degree which we would hardly regard as consistent with perfect politeness.

In the afternoon the descent towards Eisenach began, and the nearer we drew to our destination the lighter became our spirits, finding vent in wit or snatches of college songs which astonished other tourists by their boisterousness and unfamiliar sounds. Down, down we went, till we reached our nethermost limit in a long deep gorge damp and gloomy enough to have suggested to Dante the scene for his poem on the lower world. Immediately after leaving this gully we began with wonderful

contrast to climb the hill on which the Wurtburg Castle stands removed and apart from the common herd of heights. The situation is magnificent, and the views from it I cannot attempt to describe. The old keep itself is externally very similar to an English castle, but our attention was of course chiefly directed to Luther's room, where during his imprisonment he translated the Bible. Only second in interest to this are the chapel in which the Reformer was wont to preach, and the tapestried and frescoed halls of the Elector. After a careful examination of these various spots, we made our way by a precipitous path to Eisenach, a town beautiful for situation, renowned as the home of Luther's boyhood and the birthplace of Bach.

We were rather proud of having accomplished a walk of 106 miles in four days, which we had enjoyed immensely notwithstanding our frequent fatigue and the inclement weather we occasionally encountered. From personal experience on this trip, I should advise any student who wishes to gain health and pleasure from a holiday next summer, to choose sociable companions, be prepared for enduring some roughing, and start on a tramp through Nova Scotia or Cape Breton, where he can find scenery not far inferior in picturesqueness to that of Thuringia.

R. A. FALCONER.



EDITORIAL DEPARTMENT.

AMONG the many things that mark off the latter part of the nineteenth century from all those that preceded it, there is perhaps none so important as the influence exerted by the various journals, magazines, and papers that issue daily from the press. And among these various publications not the least important are the organs of student opinion and thought.

It is hardly necessary here to enter into a discussion of the benefits of college journalism. They are palpably evident to the most careless observer. Besides affording exercise to the literary abilities of the students, and a means of expressing their opinions on subjects of general importance, college papers reveal in an interesting manner, the under-current and general tendency of thought in various institutions of learning, and serve to foster among their readers a spirit of loyalty to, and of greater interest in the colleges by whose students they are published. These benefits as well as others that might be mentioned, have been generally recognized, and papers are issued at the present time by most of the colleges of the United States and Canada.

Pine Hill College alone of all the important colleges of the Maritime Provinces has hitherto been without such an exponent of student life and thought. The need of a paper has however been felt for some time, and now the students have started one which it is hoped will prove a credit and source of helpfulness both to themselves and the College. During the current session we purpose issuing three numbers of our paper, and hope to have in them a varied assortment of matter that will interest our readers. Our aim is, while giving our paper a certain theological tone, to make it sufficiently popular to prove attractive to different classes of readers. It will contain theological and literary articles, some of them by prominent divines of our church, reviews of recent books, accounts of missionary operations carried on at.

home and abroad by present and former students, a record of the doings of the various college societies, and personal notes on former students and others connected with our institution. Our columns will always be open for the discussion of live issues with regard to church work, and especially of matters connected with the welfare of our college. We desire that the students and members of the Alumni Association, under the auspices of which this paper is issued, will regard it as their own paper, and that all will unite in hearty and determined effort to make it a success. We believe that thus not only the students and the college, but the church throughout the Maritime Provinces will be greatly benefitted.

It is indeed with some diffidence that we launch our little bark upon the troubled sea of criticism, but we hope the sunshine of appreciation may rest upon us, and that the favouring breezes of friendly help may waft us on to success. Thus, asking support from our friends and a fair and impartial hearing from all, the editors of THE THEOLOGUE make their *debut* upon the stage of journalistic enterprise.

THE deepening interest in the welfare of our college manifested by the students and ministers of our church, and its consequent rapid growth is most gratifying to us, as it must be to all who have the prosperity of the institution at heart. During the past five years the attendance has been almost doubled, and the indications are that with the removal of some unfavorable circumstances it will still increase.

The result is another example of history repeating itself. For like the students of that school of the prophets over which Elisha was principal, we are compelled to rise up and call upon the Powers that Be to allow us to depart from our present quarters, for the place where we dwell is too straight for us. The ready assent given by Elisha shews that he was equal to the requirements of the occasion. We hope the leaders in our church will be prompt to exhibit a similar spirit of enterprise, now that they are placed in similar circumstances.

At the time when the present property was procured the building was doubtless of sufficient dimensions to meet all demands; but when we consider that there are now almost twice as many in attendance as it can properly accommodate, the pressing necessity for a change of some kind plainly appears. The question in fact resolves itself to this : whether the church will meet the growing demands of the college, or be content to allow our students to go where they will be better provided for. We have many examples from time to time of the deep interest manifested in our sister institutions by those upon whom they are dependant for support. As an instance we may note the success that attended the recent endeavor to endow a Chair of Applied Science in McGill College. More funds indeed are likely to be forthcoming than the necessities of the case demand. Surely our people in the Maritime Provinces are not less sensible of the claims of our own peculiar institution upon their generosity, nor less ready to respond thereto. We feel confident that whatever funds might be required, beyond those arising from the disposal of our present property, could readily be obtained if a proper canvass were made, to the end that our institution might be more suitably if not more beautifully situated.

Indeed the disposal of our present property and the establishment of the institution in more convenient quarters has long engaged the attention of those most interested in its welfare. One great obstacle to the achievement of this desirable object is the difficulty of getting rid of the property to advantage. But when the highest interests of the institution are at stake, he is short sighted indeed who will allow himself to be influenced by such considerations. Let the present site be sacrificed rather than have the college handicapped thereby.

The tenor of the discussion on this subject in the last Synod is calculated to inspire us with the hope that something in the right direction will soon be done. The necessity that there should be becomes the more apparent the more the subject is considered. Apart altogether from the inadequate accommodation provided by the building itself, the site alone is calculated to tell greatly to the disadvantage of the college. That, as at present located, we are looking at the matter from the standpoint of the summer tourist, very beautiful for situation, we readily admit, but neither

students nor professors are here in that capacity. Indeed, at the time of year when the above description may be said to apply to Pine Hill, we are not here at all; and when we are, considerations that are of more importance than a pretty site must have pre-eminence. The object of a college course is to supply that mental training which will the more thoroughly furnish the student for the active duties of life. No small part of such a training however is that obtained beyond the limits of the college curriculum; therefore the institution that brings the student most in touch with the outside privileges is destined to occupy the highest position. The advantages of such a city as Halifax are not to be ignored; but as we are at present situated an hour is lost in getting to and from the city, which to the busy student is a serious consideration.

Again our distance from Dalhousie College is of great inconvenience to the affiliated students, and practically debars from doing so, those who may desire to take any special class in addition to their regular theological studies; that these disadvantages have considerable influence in determining the course of those who decide to obtain their theological training elsewhere, is abundantly attested by the freely expressed opinion of those interested in the matter.

A way out of the difficulty is to some extent open. A building lot on Robie street, in the vicinity of Dalhousie College is fortunately already in possession of the Board. In our humble opinion, the sooner this is occupied and the College transferred thither the better. Not the least important of the advantages that would result is the increased facility for local mission work, which might be carried on in connection with a College Chapel. We would pause here to refer to the importance of the students being in residence, and to earnestly request that, whatever plans may be made, this weighty consideration be not lost sight of. It is our opinion that with a suitable building, thus conveniently situated, our College will have entered upon a new era of prosperity, and then only will she attain to that standing to which, as the Presbyterian Theological Institution of the Maritime Provinces she is justly entitled.

WE notice with pleasure that a chair of Biblical Literature has lately been established in connection with Yale University. Our colleges have too long ignored the study of our English Bible, and even our Theological Seminaries have given it too little attention. There is a sense in which all the work of a Theological course subserves Bible study. A training in philosophical thought and a knowledge of the sacred tongues are important aids in the study of God's word. But while these have their place as auxiliaries, the end of Theological study must ever be kept prominent above them. This end is a preparation for proclaiming the gospel of Christ. As popular thought and feeling change, so this preparation must change to meet it. The Apostle of Christ is an aggressive soldier; he must be the first to note a change of position and to vary his tactics. A curriculum suited for the time of Calvin, Knox, and their immediate successors will not suit our time. Then there was a system of doctrine to be established. The church had not entered upon the great work of evangelizing the world. Narrower fields of study were open for the student and a thorough training in the Bible tongues and Church history was all important. Now things are different. Everything takes a practical shape, and that which is not tangible and capable of expression in human life is condemned as of a by-gone age. The hostility of the few and the indifference of the many must be met by showing them the practical bearing of Christianity on human life. The Theological student then should be getting such a knowledge of God and His relation to man as will enable him to present most clearly and forcibly the suitableness of this religion to human needs. The power possessed by Mr. Moody lies on its human side in his intimacy with our English Bible. The preachers who are the most popular and useful to-day, are not those who have delved the deepest among Hebrew roots, who can unravel the dreams and fantasies of mediæval superstition, and confute the sophistries no one thinks of believing; but those who know and feel God's will concerning human action. Such men must be familiar with our English Bible. We would not give up our Greek and Hebrew. These are indispensable to a correct knowledge of the scriptures. But the reading of a few fragments in these languages during the college course should not take the place of a systematic study of

the whole Bible, as it has been doing. When the graduate leaves college for the stern realities of pastoral life, he finds his Hebrew and Greek lexicons useful in getting the meaning of single texts; but by far the greater part of his message for the people must come to him through an English medium. Let us have then not less Hebrew and Greek but more of our English Bible; not less Theology nor even Church History—though we cannot see the wisdom of devoting two years to Scottish Church history—but more Bible history, where the truth has not to be separated from error, but where the student may become so imbued with vital verities that he will go forward to his life work better “fitted” and more “thoroughly furnished unto every good work.”

THE visit of Dr. Robertson to the Maritime Provinces has no doubt awakened a deep interest in the North West missions throughout the length and breadth of our synod. It is like a meeting of the East and West. We feel, more than ever, the oneness of our church. The effect upon our people ought to be somewhat like that, stirred within the breast of every true and loyal Canadian, when the cry came over our land, that the North West was in arms, and that the unity of our country was threatened, and the lives and property of our western friends endangered. All the provinces were asked to send men to the front, and well we remember, the enthusiasm when the “Sixty Third” with drums beating and colours flying, boarded the western bound train. With what a cheer were they sent away, and no doubt many a prayer was offered for their success.

No one was indifferent to the gravity of the situation. The treasures of the Dominion were opened; and no expense spared or grudged. Men were ready to go to the front from every part. Prompt action soon led to victory. But, not only was victory gained, over the threatening foe, the united action tended to weld the parts of our land in to a more united whole. The East and West met and joined hands, and their united action made them all feel that they were fellow countrymen.

We do not need, of course, to go to the *West*, to find the enemy that is warring against the Kingdom of Christ, of which we profess to be subjects. We find his ravages everywhere, and valiant battle must be done against him on all sides, if we are to gain the victory. In the East, the church has, to a large extent, overcome opposition, and mission work is pretty well overtaken; while in the West great dangers threaten our land, our church and the common cause of Christ. There is likely to be a large population in that "Great Lone Land," and unless the churches of Eastern Canada send the gospel to them, they must inevitably remain without it, for no other Christian country feels any immediate responsibility in the matter.

Statistics given by Dr. Robertson show that in some of the Western States, only one in 600 belong to any evangelical denomination. In California one in 400, while in the others it ranges from one in 300 to one in 11. He also showed from the evidence of competent witnesses, that the Western and Pacific States and to a large extent British Columbia, are practically without a Sabbath. In San Francisco only 25000 in a population of 400,000 are found in the house of God on a Sabbath day. Senator McDonald says of a Sabbath spent in Chicago "soon the busy day's work began" and then speaks of all kinds of waggons going to and fro on all kinds of business, through the entire day. Shops, theatres, and saloons were open, and there was every sign of business and pleasure. He thus concludes—"And this alas, is Sunday, and in a Christian land! This open desecration of the Sabbath is only an evidence of a general moral degradation. Where the Sabbath is not observed we find all forms of sin flourishing.

This state of matters is chiefly due to the fact that the churches, in the Eastern States, did not, in the right time, plant the standard of the cross in the West till now, humanly speaking, it would seem impossible to regain what is lost.

Our North-West will follow in the same path, unless the churches make great efforts to keep pace with settlement. In the "frontier" parts it is nothing unusual to see men working on the Sabbath. Village merchants, in some parts, do quite a Sunday trade. Wherever churches have been planted, this is not the case, showing what an influence the missionary has. Our West is new;

and evils which are full grown, south of the line, are just budding, although the evil heart of man is full grown any place.

Can we not afford to send some men to this field now before these great evils get established; and conquests will have to be made, where now it is merely occupancy. We hope that Dr. Robertson has succeeded in raising enough funds for present needs; and that future offerings will show, that we have a real interest in the cause for Christ's sake, and are not merely influenced by sentiment. Let our young men be ready for any and every field; and whether they go East, or West, North or South, let us send them off with a cheer and a prayer for their success, and with a guarantee that they shall not want, for as much of the meat that perisheth, as we enjoy at home.

What a spirit of unity it would engender throughout our church, if we in the extreme East would send our volunteers to the West to quell this greatest foe of our country, the common enemy of God and man. We would thus be wielding an influence greater than any other church has been privileged to exercise.

Let those who can, offer their services anywhere and everywhere, and let the others in the proper way hold up the hands of those in active service. Thus having "brought all the tithes into the storehouse," we may expect that God "will pour us out a blessing till there shall not be room enough to receive it."



COLLEGE NOTES.

THE formal opening of Pine Hill College took place in Chalmers' Church on the evening of Wednesday, November 6th, at half-past seven o'clock. The students, who during the few days previous had been returning from their summer fields of labor, were present in force, and the body of the church was filled by a large number of those interested in the welfare of the college. Dr. Burns, Chairman of the Board of Management presided, and on the platform with him were the Principal and Professors of the College, and a number of the ministers of our church. After the usual opening exercises, an address exhibiting great erudition and laborious research was delivered by our revered Principal, Dr. McKnight. He chose as his subject the "Shepherd of Hermas," a treatise in patristic literature that reveals in an interesting manner the character of theological thought in the early church. In the course of his lecture he showed the influence of Oriental and later Grecian philosophy on the fundamental doctrines of our religion as held by the leading divines of the second and third centuries. We need not, however, refer at greater length to the address, as it has already appeared in full in the columns of a paper that circulates widely among our readers. The attentive manner and appreciative words of Dr. Burns showed very clearly the high value that those most capable of judging on such subjects placed upon the lecture of the evening.

Dr. McKnight was followed by Rev. Mr. Morton, who, on the eve of his departure to the foreign field, addressed the students of his Alma Mater in words which, for soundness of judgment and appropriateness to the occasion, were not surpassed in the many excellent speeches he delivered during his recent furlough. On the conclusion of his remarks, the meeting was closed with the benediction, pronounced by the Rev. Fulton Coffin, missionary-elect to Trinidad, and a former student of this college.

Our college has opened this session in very auspicious circumstances, the number of students—thirty-one in all—being, we believe, larger than in any previous year. It is encouraging to notice this increased attendance, showing as it does that the apprehension formerly entertained lest this institution might not prove a success was perfectly groundless. A spirit of harmony and missionary enthusiasm, which augurs well for the future of the church, prevails in our midst, and we are convinced that the *esprit de corps* among the students of the college has never been so marked as at present.

There has been during the past few weeks an unusually large number of meetings for the consideration of matters connected with student life in this institution. The proposal to establish a college paper, which was considered last session, was again brought up and discussed at several meetings. At one of these, Rev. Messrs. Neil McKay and Thomas Stewart, who were present as representatives of the Alumni Association, promised support, and assured the students of the hearty co-operation of the ministers of the church should the paper be started. Encouraged by the remarks of these gentlemen the students unanimously agreed to proceed with the publication of such a paper as was suggested.

Another important matter considered was the practicability of securing instruction in elocution. Miss McGarry, who has gained for herself a reputation throughout the Maritime Provinces, having expressed her willingness to form a class from among the students, a petition was presented to the Senate asking that body to grant a room in which the class might be conducted. This request, hazardous though it seemed to some of the students, was complied with, and Miss McGarry has already entered upon her work of instruction in elocution, a subject, the importance of which to those who are looking forward to the work of the ministry, is acknowledged by all.

The Missionary Society, one of the most thriving organizations of our college, has already held several interesting meetings. At one of these, the Rev. Dr. Robertson spoke to the students of the resources and needs of the great North West, and kept the close

attention of all for upwards of an hour. He pointed out what we have done in the past and, at the same time, what opportunities we have lost as a church owing to our neglect; from this drawing the lesson that now is the time to take possession for Christ of what will, in the future, be the most important part of our Dominion. In closing, he referred to the good service rendered during the past summer by one of our number, Mr. D. McD. Clarke, who was engaged in mission work out at Calgary.

At a subsequent meeting, Mr. W. J. McKenzie gave a graphic account of the work he has carried on in Labrador for the last year and a half, under the auspices of the Association. Mr. McKenzie's devotion to the work, as evinced by his sacrificing a session's study in order to remain a winter in Labrador, as well as his heroic service and strict economy in financial affairs, are deserving of cordial recognition at the hands of the society.

In addition to the maintenance of the mission in Labrador, the Association has also undertaken the partial support of the Rev. Fulton Coffin, in Couva. And in order to meet the expense of these two fields it is desirable that those who have subscribed to the funds of the Society, should, as soon as possible, forward their contributions to Mr. George Miller, Secretary-Treasurer of the society.

At future meetings reports of students who have been labouring in mission fields during the summer will be received, brief abstracts of which we hope to lay before our readers in subsequent issues.

Another very important feature in our college life is the Prayer Meeting, which we are happy to say is well attended. It is held on Tuesday evening, immediately before the Missionary Meeting, and has been marked by a spirit of earnestness and vitality.

A visitor to Pine Hill would be struck by the multitude of meetings in which the students seem to delight; but among the numerous gatherings to which we are summoned by the clang of the bell, not the least important and interesting are those of the debating society. Here anything and everything comes in for

discussion, from the Salvation Army to the Confession of Faith. Some of the fathers of the church would lift their hands in holy horror could they but have heard the fierce onslaught made by reckless innovators on the bulwarks of our faith. There are still, however, a few choice spirits left among us, who stand by the traditions and beliefs of the mighty past. These have resolved to prefer charges of heresy against the more prominent leaders of heterodoxy, at a future meeting of the Pine Hill presbytery, into which the students have decided to constitute themselves. We feel confident that the church at large will await with eager expectation the decision of this most momentous case.

The discussions have been characterized, so far, by vigour and that persistent dogmatism for which student debates are especially famed. Debating societies have been at all times a fruitful school of oratory, and we believe that from ours also will go forth those who will electrify the world by the truth and cogency of their arguments, and the irresistible power of their eloquence.



PERSONALS.

It speaks well for our College, that our ten graduates of last Session were all settled in a very few months after being licensed. We feel assured that they will not fail to reflect credit upon their Alma Mater. From reports received, we learn that all are doing good work in their respective fields.

ANDREW BOYD, was the choice of the good people of Glenelg. From what we know of this field, he must give them pretty sound doctrine or he would not long remain their minister. The field is large and will require careful attention to achieve success. He is no longer a disciple of St. Paul, for very early in the summer he disobeyed Paul's advice "that all men were even as I myself." We wish him and his partner much happiness and a long life of usefulness.

JOHN CALDER, B. A., is settled over the important charge of Springville, Pictou Co. As in other parts of Pictou Co., the people here are all Presbyterians, and a great many are of Highland descent. When such a class of people choose a man for their minister they do so on account of his sterling qualities and they will stand by him.

J. W. CRAWFORD is settled over the charge of Mahone Bay, where with two sermons a week in addition to other work, he has doubtless little idle time. The reports which we hear of his work show that Mr. Crawford is sustaining his reputation as a pulpit orator, so much so indeed as to be honoured with the title of the "Mahone Bay Spurgeon." His work out of the pulpit is, as those who know him would expect, also highly appreciated. If "they

say," is to be believed we understand that he is equally successful in another important undertaking, having yielded to the conviction that it is not good for man to be alone. We tender our congratulations.

GAVIN HAMILTON after spending a few months in a mission field in New Brunswick, accepted a call to the congregation of Brookfield, N. S. There, as among his fellow students his sterling qualities are appreciated. His success in his new field is very marked, and there is every reason to expect that it will continue.

GEORGE A. LECK is to be found ministering to the spiritual wants of the people of La Have, Lunenburg County. The position he holds in the estimation of his parishioners is best shown by the fact that it is the wonder of the people how they ever got him. He is making use of his talent as an architect as well as his talent as a preacher, having drawn a plan of, and issued tenders for a \$4,000 church, thereby saving a considerable sum to the congregation. We are convinced that his young wife is no small means of strength in his work.

A. W. LEWIS, B. A., B. D., is giving the people of Carleton and Chebogue the benefit of his services. This is a mission field which needs working up. With his characteristic energy, Mr. Lewis went to work and the first sign of progress appeared in a few weeks in the shape of two Y. P. C. E. Societies. Doubtless his work will be productive of good results, for whatever Mr. Lewis undertakes he does thoroughly.

J. M. MACLENNAN on graduation paid a visit to P. E. Island. The charms of the garden of the Gulf were irresistible, and receiving and accepting a call from Brookfield, he is now settled over that congregation. Many are the expressions of regret among

the students that he is not still with us. His choice in the selection of a helpmeet receives our highest commendation. We hope all our graduates may be as fortunate as he in this respect.

WELFORD and Mill Branch, Kent County, N. B., enjoy the services of William McLeod. With his wonted enthusiasm he preaches the gospel there, and we understand with good effect and much acceptance. He surprised everyone by being among the first to enter the holy bonds of matrimony.

JAMES F. SMITH, B. A., B. D., has a good field for his talents in building up a congregation from the somewhat scattered elements in River Hebert and Maccan. We wish him all success in his work, and from reports we learn that we are likely soon to have a much stronger hold upon that field. His characteristic perseverance and energy will have full scope in his present situation.

DAVID WRIGHT, is settled at Springhill, a young and growing town, which is destined to increase largely in the near future. His field requires good and noble work in order that our denomination may hold its own. We trust that he is the right man in the right place, and that he will prove equal to the occasion. Coming from the land of Knox, he ought to fearlessly wave the banner of Presbyterianism.

REV. THOMAS STEWART paid us a visit, as a representative of the Alumni; and at a general meeting of the students assured us of their hearty support in carrying on our journal. The editors, in the name of the students, heartily thank the Alumni for this and many other evidences of lively interest in the college. We remember with pleasure Mr. Stewart's visit last winter, when his lecture on the Religion of the Scandinivians took the students by storm. The Sussex people are fortunate in having one so able to minister to their spiritual wants.

REV. NEIL MCKAY, Chatham, N. B., also paid us a visit, and as president of the Alumni gave us every assurance of support from those very loyal friends of our college. He has since contributed an interesting article to our journal which appears in the present number.

REV. J. D. MCFARLANE gave us a call this week, We do not know what business brings him to Halifax, but we think it more than likely that some *one* knows. There is a vacant chair in his manse, but we can trust to Mac. to get it filled in due time.

MR. JOSEPH DEE is spending his 3rd year at the college. The students are all *fired* by his genial person, and hopefully look forward to his taking a post graduate course.



REVIEWS.

THE OLD TESTAMENT IN GREEK, according to the Septuagint. Edited for the Syndics of the University Press, by Henry Barclay Swete, D. D. Vol. I. Genesis, — IV. Kings. Cambridge: at the University Press. Pp. xxviii, 827. Price, seven shillings and six pence :

For the adjustment of the text of the Greek Testament, the textual critic is furnished with a great wealth of material. By a careful examination of the testimonies of manuscripts, versions, and quotations, texts like that of Westcott and Hort have been constructed which may be regarded as fair representatives of the *ipsissima verba* of the original writers. But for the settlement of the text of the Hebrew Scriptures the apparatus is comparatively scant. No manuscript dates farther back than the Ninth Century; and extant manuscripts present only one type of text, the Massoretic. Some scholars regard this text as very faithful, others maintain that it was much corrupted in pre-Massoretic times. Nearly all agree that among the available critical materials for the purification of this text the version known as the Septuagint, made about 200 years before Christ, stands at the very front. As yet no complete Hebrew text has been constructed bearing a strong Septuagint impress. But recently experiments have been made in this line. Wellhausen's Samuel, Cornill's Ezekiel, Ryssel's Micah, and Workman's Jeremiah, show to what extent some critics would give a voice to the Septuagint. But just here two important questions arise. What proof is there that the Hebrew text was very much corrupted in pre-Massoretic times? That to some extent it suffered deterioration must be admitted, but does not the fact that extant fragments of Greek versions made in the early centuries of Christianity prove in their general agreement with the Massoretic text that at that time great corruptions could not have been introduced? And during the centuries that preceded Christianity the probability is that the text was guarded with scrupulous care. The other question is: Assuming that the Septuagint must be permitted a strong determining voice in the settlement of the Hebrew text, should not its own text be first adjusted? A yard stick must be known to contain exactly thirty-six inches, neither more nor less, before it can be accepted as an authoritative standard of measurement. We must have a pure Septuagint text to rectify an impure Hebrew text. Now, on the testimony of Jerome, it would appear that, at an early period, three distinct recensions of the Septuagint were in circulation,—that of Hesychius in Egypt, that of Lucian in Antioch, and that of Pampbilus and Eusebius at Cæsarea. Accepting this statement as a fact, and recognizing the necessity of securing exactness in the standard,

Paul de Lagarde several years ago commenced the gigantic work of constructing pure types of these three recensions, hoping that on comparison they would yield the underlying original Greek text. He commenced with Lucian's recension; but the labor of several scholars for many years will be required to bring this work to a satisfactory conclusion.

Meanwhile much caution is necessary in using the Septuagint as a source of critical emendation; for it is as convenient as it is fashionable at the present day to invoke the aid of this version in all cases where crooked places must be made straight and rough places plain. The Vatican is the best manuscript of the Septuagint. An edition based upon this MS. was published in 1587 by Sixtus V., known as the Sixtine text. Tischendorf's edition, especially as edited by Nestle who collated the Vatican and Sinaitic MSS., is a great improvement upon the Sixtine. The publication of the fac-simile edition of the Vatican Codex in 1868-81 showed critics that a much better edition than the Sixtine was indispensable. Dr. Scrivener, the noted textual critic, was asked by the Syndics of Cambridge University Press to act as editor, but the infirmities of advancing years prevented him from undertaking the task. It was then given to Dr. Swete who is performing the work in a most scholarly manner. At the bottom of the page, which contains the text of the Vatican Codex carefully edited, readings are given from other important uncials. The critical material averages about ten lines for each page. The first volume has now been in the hands of scholars for two years, and has given much satisfaction. The type is small but remarkably clear. The second volume is said to be just leaving the press. The preface states that after this edition is completed a much larger one will be issued containing complete critical apparatus and full prolegomena. This Septuagint is undoubtedly the best ever printed, and it must prove very serviceable to ministers, theological students, and others who read the Old Testament critically.

J. CURRIE.

AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION.—By John Caird, D.D., LL. D., Principal and Vice-Chancellor of the University of Glasgow. New edition. Glasgow: James Maclehose & Sons, 1889. Pp. xi., 343:

Advantage may be taken of the appearance of a new edition to call attention to this work, the real importance of which has not perhaps been sufficiently recognized. That importance lies in the fact that it is the first work in English in a field of inquiry which has been occupied for some time past by German writers, and to which the attention of thinking men must in the future be more and more directed. Since the first publication of Principal Caird's book, another work of great importance has appeared, dealing with the same subject from a very different point of view, viz: Dr. Martineau's *Study of Religion*. These two works together form a very promising contribution to the discussion of what is to the British mind an entirely new subject.

Principal Caird's book is professedly a mere *Introduction*. Indeed our only regret at the appearance of this new edition is that the author has not seen his way, in the ten years that have elapsed since the original publication of the work, to develop these "prolegomena" into a substantive treatise on the subject. A better introduction, however, from the author's peculiar point of view, could not be desired. Any one who is in perplexity about the meaning and scope of the "Philosophy of Religion" may be confidently commended to Dr. Caird's exposition, as luminous as it is profound. It may be questioned, of course, whether a philosophy of religion is possible, whether the two notions—philosophy and religion, are not reciprocally exclusive. But if the task of philosophy is the explanation or thinking out of experience, it is difficult to see why it should not attempt the explanation of the higher as well as the lower forms of that experience, of the religious as well as of the moral and intellectual life of man. Let the attempt be made at all events; even if it ends in failure, and in the insight into the necessity of the failure of such an inquiry, the labour will not have been in vain.

The standpoint from which the inquiry is undertaken is all-important. Principal Caird's standpoint is that of the Hegelian philosophy. In the preface he makes full acknowledgment of his indebtedness to Hegel's *Philosophie der Religion*; and indeed his own work has simply been to strip the Hegelian metaphysic, especially in its application to religion of its somewhat repellent native dress, and to present it to his countrymen clothed in a garment of the easiest and most idiomatic English. The "general reader," it is to be feared, will still find Hegel difficult, it may be even unintelligible. But after the labours of the two Caird's in the elucidation, and in a sense popularization, of Hegelian thought, there is little excuse for the student who still finds it all "forbidden ground."

It is impossible here to follow the writer in his argument. The book itself is a mere summary, and will not bear further summarising. But a single criticism of the Hegelian philosophy of religion, here so persuasively presented, may be allowed, viz: "That it is for the most part merely abstract and formal, and misses the real content and fibre, so to speak, of the religious life and consciousness." The cause of this defect is that the moral or practical basis of religion is not sufficiently recognised. The attempt is made to found it on man's intellectual nature and necessities. Man, is an imperfect or finite being, who yet is conscious of his finitude or imperfection, necessarily seeks to transcend the finitude of his own nature, and longs for reconciliation—at-onement—with the infinite. Such a religion is the 'religion' of a merely intellectual being; it is not the religion of man, in all the pain and conflict of his life, and all the deep and crying needs of his nature. The deepest of these needs are moral rather than intellectual—the need of moral strength and of Divine consolation. There is indeed a sense in which the Hegelian admits that religion is the outcome of man's moral necessities. But even here the real nature of the moral case is overlooked; it is simply because man is finite in his moral as in his intellectual nature, that he needs religious satisfaction. For Hegelianism can recognise no real and positive evil in the universe. But is it not in the presence of this evil, and in the moral situation arising from its presence,

that we find the root of religion? The study of Christianity in particular—recognized by Hegel as the absolute form of religion—forces us to this conclusion. Its fundamental idea is that of the divine redemption of man from evil to goodness and to God. Its process is not one which can be delineated by any logic, or scheme of categories, even the Hegelian. Accordingly we find that Hegel's account of Christianity, empties it of its real content, ignores or at least fails fully to appreciate its fundamental idea, and sublimates its historical element. It is in short on a *a priori* construction of Christianity on the lines of the Hegelian philosophy, rather than a faithful and candid interpretation of Christianity itself. Perhaps what is needed at present, far more than such general "philosophies of religion," is a sympathetic and comprehensive, or in a word philosophical, study of the leading ideas of Christianity, in their relation to one another and to the needs of the religious man.

J SETH.

ACKNOWLEDGMENTS.

Rev. Dr. Burns, W. W. Rainnie, Rev. T. C. Jack, Rev. Neil McKay, Leyden & McIntosh, \$1.00 each; Rev. D. Fisk, Rev. Thomas Stewart, Rev. L. G. MacNeill, Rev. T. F. Fotheringham, Rev. P. M. Morrison, Rev. M. A. McKenzie, Rev. A. W. McLeod, Rev. Andrew Boyd, Rev. J. H. Cameron, H. G. Gratz, F. W. Murray, A. C. Miller, George Miller, W. J. McKenzie, A. W. McLeod, Duncan Henderson, Malcolm McLeod, Frank Coffin, J. D. McFarlane, Rev. S. C. Gunn, A. D. Gunn, H. Primrose, Rev. A. Rogers, C. Munro, Rev. L. R. Gloag, Rev. A. Simpson, Rev. D. Sutherland, A. E. Chapman; 50 cents each.

Business communications should be addressed to
McL. Harvey,
Pine Hill College, Halifax.