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THE THEOLOGUE.

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SPIRITUAL DIAGNOSIS.

(When closing for the session the class of Systematic Theology, instead of an ordinary class lecture, Dr. Gordon delivered the following address.)

READERS of the charming biography of Henry Drummond may remember that, near the close of his College course, he read a paper in the Theological Society on the subject of *Spiritual Diagnosis* that made a deep impression on many of his fellow students. He contrasted the clinical work of a medical student with the total absence of any direct dealing with men in a theological curriculum, and maintained that a minister can do far more good by "buttonholing" individuals than by preaching sermons. He urged that men may know how to preach, how to move the masses, how to draw a crowd; but "to draw souls one by one, to buttonhole them, to take from them the secret of their lives," this is difficult to acquire and hard to practise; and this power of spiritual discernment and of personal dealing, exercised upon another for his good, is what Drummond meant by spiritual diagnosis. He lamented the lack of such a science; he claimed there was a need for it in seeking to guide an awakened sinner to Christ; and he regretted that the College course gave no training as to how to direct such an one or how to note the changing spiritual experiences and their precise import. He closed his paper with an axiom for spiritual diagnosis which, in practice, he himself exemplified in a marked

degree, "Tenderness and courtesy are requisite to approach the heart, without which the heart is approached only to be shocked."¹

Not long after his College course had closed, Drummond was caught in the current of the great revival movement of 1873-75 and became a devoted fellow labourer of Moody. This work brought him into contact with many anxious and inquiring souls, and gave him an opportunity to become an expert in spiritual diagnosis. His own religious life was one of growth rather than of struggle, and, in his addresses, he spoke chiefly as he had himself experienced. But his work as an evangelist brought him into contact with many types. When asked on one occasion whether he had passed through a sudden conversion, he answered, "No, I cannot say I did; but I have seen too many ever to doubt their reality."

The experiences of the inquiry room were repeated in later years, and, with still fuller knowledge of revivals and greater fitness for personal dealing with men, he wrote in '79, "We do not want anything new in revivals. We want always the old factors,—the living Spirit of God, the living Word of God, the old Gospel. We want crowds coming to hear,—crowds made up of the old elements: perishing men and women finding their way to prayer meeting, Bible reading and inquiry room."²

One would like to have heard Drummond, after years of intimate acquaintance with the work of "buttonholing" souls, express his opinion as to how far, in the light of his own experience, he thought anything could be done at College to instruct men in the science, or rather the art, of Spiritual Diagnosis. On that, however, in those later years he is silent.

In his early plea for instruction along this line, he drew a comparison between the training for the ministry and the training for the practice of medicine; but, while there are points of resemblance, we must recognize the marked distinctions between these two. The medical student, for instance, has access to a hospital where he sees many forms of sickness. He is not yet able to distinguish one disease from another, to observe the symptoms, to recognize their importance or to note their re-

1. *Life of Henry Drummond*, pp. 50-52.

2. *Life*; p. 128.

lations. But it is part of the duty of his instructor, who goes with him through the wards, to point out these to him, so that, at first with the teacher's help and afterwards by his own unaided judgment, he may be able to diagnose the disease, to note the nature and force of the symptoms, and then, according to recognized and approved treatment, to prescribe for the patient. But there is no such hospital where spiritual diseases can be studied, where the student for the ministry can examine the various ills which it will be the work of his life to deal with, and for which the Gospel of Christ is the remedy. His instructor may, in the class room, speak of those spiritual maladies; he may draw upon his own ministerial experience or on that of others for illustration; he may discuss various familiar types; he may describe cases that present special features; and for these he may suggest the fitting treatment; but neither teacher nor student in this department has access to any place that, in the least degree, corresponds to the hospital where clinical lectures, with instruction in diagnosis, may be given to the student of medicine.

Not only so; but there is the greatest difference between the freedom with which the sufferer from physical diseases will let his symptoms be examined, and the usual reticence of men regarding their spiritual experience. The medical professor might have the student accompany him to the private sick room as well as to the hospital ward, and, unless there were some reasons for secrecy, the student's presence need not be the least restraint upon the freedom with which the patient might speak of his symptoms. But it is very different in the other case. Even if teacher and student could have access together to some one who was troubled in spirit, disturbed it might be by an awakened conscience, burdened by a sense of sin, harassed by doubt, or anxious about salvation, it would be practically impossible to have such a person open his heart to the one of these visitors while the other was making a study of his case. Matters that might be spoken of freely to a trusted friend may be as a buried secret in the presence of a third person. I suppose every one who has been long in the pastorate is made the depositary of confessions by troubled and anxious souls. No pledge of secrecy may be exacted, yet no one would dream of betraying

such confidence. Certainly the confessions would not have been made, the spiritual symptoms would not have been disclosed, save on the understanding that they remain untold. It would seem, then, that we have not the opportunity of studying spiritual maladies with such freedom as the medical student has, when examining physical diseases.

At the same time, however, it must be noticed that a man's own heart and life may give him large opportunities for studying the ills that afflict his brother man. The doctor who is called to diagnose a case in the hospital may always have enjoyed robust health; there may be nothing in his own personal experience at all suggestive, even in a remote degree, of any disease whose symptoms he there examines; nor is he of necessity the better qualified to detect or to treat the disease by having himself suffered from it. But, on the other hand, he who has to deal with the workings of sin or doubt or sorrow in the soul of another, may often have passed through similar experience, and may by his personal familiarity with these be the more quick to detect and the more skilful to treat them in others. There are, for instance, few earnest students who have not in the course of their studies met with difficulties and doubts, springing up in their own minds, as perplexing as any they ever encountered in books. There are few sensitive souls who, as they try to look on their own life in the light of Christ, do not feel such consciousness of sin as will enable them to sympathise with the one who is yearning for the pardon and peace of God. Even though a man may, like Timothy, have known the Scriptures from his childhood, though he may have passed through no sudden conversion, and though his growth in the faith and love of Christ may have been by gentle gradations, yet his knowledge of the Spirit's work within the heart, as well as his acquaintance with Scripture, may convince him that many a man's experience may be more marked and startling than his own.

Besides; while the data for spiritual diagnosis differ from the physical in being so often illustrated by the student's own experience, there is a great difference also in regard to the treatment required. For many bodily ailments there are well known specifics, recognised remedies that are prescribed when once the

disease is clearly determined. Although schools and opinions vary in medicine as in other sciences, and although progress and change occur in the knowledge of the cause and cure of various diseases, yet for many forms of sickness reliable remedies are known. No doubt, there are those who claim to have some one panacea for all the ills that flesh is heir to ; and there are others who would banish all physical remedies and rely only on the power of the mind, aided, perhaps, by faith or prayer, to conquer bodily ills. But these can hardly see any need of diagnosing the case at all, for, whatever may be the trouble, the treatment is the same. The scientific practitioner, however, recognises that, by wisdom and multiplied experience, men have been led to discover the cause and the cure of many forms of sickness, that the variety of disease demands variety of treatment, that, if he can accurately determine the one, he can with confidence decide upon the other.

In dealing, however, with spiritual ills, whatever be their character, there is one supreme specific, one remedy and no other; this one is that the sufferer be brought to know and trust the living Saviour, Jesus Christ. A man may be paralysed by indifference, dead to all interest in the kingdom of God ; he may be anchored by some secret sin which you more than suspect but which he does not confess ; he may be perplexed by doubts that make both heaven and earth exceeding dark to him ; he may be burdened by sorrow that makes him bitter against God and man ; he may be stung by memories of wrong-doing and by the reproofs of an awakened conscience ; but, whatever the form of his spiritual disease, the one absolute remedy is that he should surrender himself to God in Christ ; and the great work of Christ's minister is to help him to see Christ and to trust Him. Indifference, secret sin, doubt, bitterness, self torment, with other spiritual ills, sooner or later vanish from the soul that is linked by living faith to Christ. When once we have brought the man to the Saviour, we have rendered him our supreme service.

Yet, notwithstanding the difference between spiritual and physical diagnosis, and the greater difficulty of providing helpful training in the one case than in the other, they have this in common, that they both imply *personal dealing*. The minister

like the doctor, must treat his patients individually and separately if he expects to be of service to them. General lectures on hygiene, or miscellaneous distribution of medicines, would be of little avail in a plague smitten community, unless followed up by the doctor with personal visitation and individual treatment. Almost as futile must our ministry be for the help of the sin-smitten, if we confine ourselves to preaching. Indeed, perhaps the chief service of public preaching is that it paves the way for personal dealing, either on the part of pastor, teacher or parents; it awakens an interest of which advantage may be taken for the guidance of individuals; it helps to create an atmosphere that makes conversation about spiritual things easier and more direct.

It is needless to say that I would not under-rate the value of preaching. Our whole College course is intended to bear upon it, designed to give clearer and fuller grasp of the Word which we preach and to increase the power of presenting it in the most effective form. There is no need for me to emphasize this, for there is no danger of it being overlooked.

Yet, if the preacher would come with helpfulness to his hearers, not as an occasional visitor, but as their pastor, speaking to them every week through successive months and years, he must make himself familiar with their religious life and wants, must be sufficiently acquainted with them to suit his messages to their case, must constantly carry on some spiritual diagnosis, marking not merely the signs of the times in general, but the signs and symptoms of his own particular congregation, that call for one course of treatment rather than another. Indeed, although the preacher may be, like Apollos, "an eloquent man and mighty in the Scriptures," although his sermons may be powerful, attractive and convincing, yet preaching is but a part of his work. The best effect that he can look for from his pulpit ministrations is that they should bring awakened souls to him, that he may speak to them privately concerning Christ and eternal life. Sometimes the public preaching does this; but, when it fails, is the pastor to make no further effort beyond this failure to break through the indifference of his people? Must he not try, along other lines, to reach out for them and to get into closer touch with them? Drummond² was a popular and eloquent public

speaker and, also, an effective soul-winner in his private intercourse with men; and his testimony is, "I must say I believe in personal dealing more and more every day and in the inadequacy of mere preaching. The inquiry room brings its terrible revelation of the vast multitude of unregenerate Church members. I have dealt with several men of position who had no more idea of Free Grace and a Personal Christ than a Hottentot."¹

Those who have shared in any degree that experience of revival work in which Drummond took so large a part, have been surprised at the spiritual ignorance and indifference of many Church members; and it is a wholesome sign when revival, like judgment, begins at the House of God. They are surprised, too, at the recurrence of the same few types of hindrance that have been keeping back Church goers from decided allegiance to Christ. Here is one who does not think he is good enough, as if God required him to work out a certain character for himself and to score up a record of good conduct. Here is another who fears that he has not the right feelings for a professing Christian, the peace, or joy, or hopefulness, as if his salvation depended upon his feelings. Here is another who fears that he has no keen enough sense of sin, no startling anxiety to escape from wrath and condemnation, or another, it may be, who is oppressed by this very conviction of guilt. Here again, is one who thinks he must have this or that question, perhaps about foreordination or about eternal punishment, settled before he can accept Christ; and another who pleads that there is plenty of time, that he will not take the step hastily, for it is better not to vow than, having vowed, not to perform; and yet another who pleads that he is all right, for he believes in "dealing squarely and in giving every fellow a fair show." These are among the more familiar types, varied of course by the circumstances of the individual. Is it very difficult to deal with these and such as these? Not from an intellectual point of view. We would think little of the student of theology who could not suggest answers to such hindrances. The difficulty lies in acquiring spiritual fervour, keen enough interest, with tact and enthusiasm on our part, and an awakened conscience on the part of him whom we wish to

1. *Life*: p. 134.

help, the seeking love on our side and the honest heart on his. It is the lack of these conditions that makes mere academic discussion of such cases of little value. We learn to talk only by talking. We gain freedom and power in dealing personally with men about salvation only by dealing with them. Here, as in all best Christian effort, it is with us as it was with the man whose arm was palsied; when Christ said to him, "Stretch forth thine hand," the power for obedience came with the effort to obey. When the apostles ordained Stephen and Philip for their special work, they could not train Stephen beforehand for his discussion with the men of Cyrene, Alexandria and Cilicia, nor could they give Philip any hints that would help him in his personal dealing with the Ethiopian steward. These men had to learn by their own efforts.

The Mission field is, for such work, a better training school than the class-room. Perhaps the experience of both mission field and class-room might be helpfully supplemented by the training as an assistant to some experienced pastor in a large congregation. Still better, as a field for acquiring the touch needed for personal dealing, is the inquiry room in a genuine revival movement. There is no post-graduate course that can be so helpful to a man for the pastorate as an intimate share of the work in such a movement, when men of widely different experience, and with varied degrees of earnestness, are asking you about the way to eternal life. Even although they may not appeal to you, they do not resent your approaching them; they rather expect it and are likely to welcome it, and the worker himself is freer and more confident in his access to others. This is very largely due to the spiritual atmosphere produced by such a movement. Indeed, perhaps the chief service of a revival is just this creation of a spiritual atmosphere that makes personal dealing so much more easy, and natural, and effective, as if the air were charged with quickening influence, so that every willing worker is able to speak words that burn.

But it would be the folly of unbelief to suppose that this can come only through a general revival movement, and that we must either wait for such a movement or try to bring one about before we can speak freely and helpfully to others concerning

personal religion. There are men who carry a spiritual atmosphere with them, large hearts that are enriched by Christ's presence and that shine by His light, as if proving the possibility of being "filled with all the fulness of God." They may be as unconscious of the influence which radiates from them as were the apostles when others took knowledge of them that they had been with Jesus. They simply find that for them it is not difficult to speak about Christ and His claims and His kingdom; there is no subject so familiar to them, so important, or so near their heart; and others are glad to listen, for their earnest, loving words have a charm greater than that of any pulpit oratory. No doubt the men who excel in this are men of large sympathy and of tactful utterance, men who have grace poured into their lips as well as into their hearts, but surely it is possible to cultivate, in some degree, the qualities that make these men what they are, to be ourselves in such close, magnetic contact with Christ, that we shall form a ready medium for bringing others into touch with Him.

Besides; the necessity is not thrown wholly on the individual of creating the atmosphere suitable for personal dealing. There are appointed times and services that may favour him. The old practice of catechizing gave many good opportunities for spiritual diagnosis. It was not meant merely for family visitation, but that the pastor might have fitting chance to meet each individual member; and, where parents were watchful for their children's religious life, occasion might readily be made for the minister to speak a word in season to each one of the circle. This practice has been largely abandoned; it had become, in many cases, too formal to be of real value, and, like the various special services of the communion season, it has passed, or is passing, away. Yet, if we abandon a practice that once had life and value we should seek in some other way to secure the end it aimed at. Prayer meeting, Sabbath School, Bible Class, Young People's Society may all furnish opportunities if we ourselves are anxious and ready to converse with individuals; indeed, the very test of all these, as of the pulpit services, may be found in the extent to which they promote personal effort for the spiritual life of individuals.

Now, is not this an urgent and constant need of the Church? In the annual reports of Christian Life and Work presented to Presbyteries, Synods and General Assembly, there is wailing over the worldliness that hinders the progress of the Church, a moan so often repeated that we have ceased to feel moved or reproved by it. Of course we all know that the hindrances would be overcome, that the barriers would be swept away, if only the spiritual energy of the Church were sufficiently increased. Societies have been multiplied; Church machinery has been improved; and still the coming of the fuller life tarries, and members climb their watch towers looking for signs of it, as if it should appear like a great advancing wave upon the beach or like a relieving army at the gates. But is not the history of Church progress always the same,—personal dealing, one telling another, as at the beginning Andrew brought Peter, and Philip brought Nathanael, and the woman of Sychar brought her fellow townsmen?

And must not we who are ministers be the most active in this form of witness-bearing? It is pre-eminently the kind of work that our ministers among the heathen must engage in, for the fruit which they gather is all handpicked. Nor is it very different, if the fruit is to be gathered in the home field. No doubt it may be difficult, as all best work is difficult; and those who are most successful in it know what faithful preparation it requires, what considerate regard for another's feelings, what thoughtful concern for another's welfare, what keen conviction of the importance of such effort, and what a sense of dependence upon Christ. When General Gordon, who acquired such influence over African chiefs, had to negotiate with any leader whom he had not yet seen, he prepared for the interview by prayer for his unknown associate, and so met him as one with whom he had already, in a sense, become favourably acquainted. Christian workers, who have tried to be faithful in dealing with individuals, know the strength that comes by this means in preparation for such a duty.

It may help us to compare this part of our ministry with the work of others who, for their success, must appeal to the individual. When, for instance, one is soliciting subscriptions, he need not expect that the mere merits of his cause will al-

ways win support. Only the few are thoughtfully prepared beforehand to receive him. He must expect to plead his case, trying to present it in the light most likely to attract his listener; he must avoid giving offence; he must appeal to the best motives; he must not let himself be quickly discouraged; but, with confidence in his cause, he must be patient, earnest and courteous in commending it. This is not guile; it is common sense. The commercial traveller or the insurance agent is an example of the same kind of effort. He must plan for the most effective way of approaching individuals; he must be good-tempered, tactful, persevering, convinced that what he has to offer it is worth men's while to have; he must be able to stand rebuff, to be hopeful when the tide is ebbing, not soon wearied by disappointment.

Or, take one of Christ's own illustrations, when He says to His ministers, "Ye shall be fishers of men." Wherever men try to catch fish, in river, lake, or sea, and with whatever variety of net, line, or hook, they must make their preparations, must be watchful, patient and alert, ready to use their opportunities, yet able also to wait without wearying. Perhaps, indeed, as an illustration of personal dealing, the figure is for some of us made more vivid when we think of fly-fishing for trout or salmon. The care with which the flies are selected according to the season, or the weather, or even the time of day; the skill with which the line is cast near the shaded bank or across some gentle ripple; the patience with which the process is repeated till every foot of the pool is whipped; the thrill with which a 'rise' is greeted, and the quickened hope with which after, even this slight success, the effort is renewed; the keener thrill that comes when the fish is hooked, and the line drawn taut, and the reel spins rapidly; the indifference to all thought of bodily discomfort; the focussing of energy on the one effort to land the fish, and the glad sense of triumph when the captive is laid upon the beach; all this may illustrate for some of us the keen interest, the tact, the patience, the hopeful and persistent effort implied in being fishers of men.

Or, yet again, to return to the illustration suggested by our subject of diagnosis. Those who have seen a faithful doctor in his attendance upon some critical case, know how much he lays

it to heart and concerns himself about it, how carefully he notes the symptoms and considers what his next move should be, how eagerly he looks up the latest and best authorities for hints that may help him, how anxiously he watches the effect of his treatment and, when one resource fails, tries another, and how he rejoices with joy unspeakable when the wished-for change has come, and the tide has turned, and the crisis is past, and the precious life is spared. Well, shall we be less interested in our work, less devoted, less faithful when seeking the salvation of the soul?

But no illustration of our subject is as effective as the example of our Lord. We have many instances of His dealing with individuals, none more helpful or instructive than His interview with the woman of Samaria. The story is a study in spiritual diagnosis. You remember the course of the conversation. It is needless to say that our Lord intensely desired to lead this woman into the way of life; so He finds an opportunity to speak with her when she is not busy and might be in a mood to listen, and when they can be free from interruption.

He has no tone of patronizing superiority; so far from it, He asks from her a favour,—the simplest favour one can ask of another, a drink of water,—and thus He puts Himself under obligation to her, as if to gain her good-will. There is some surprise on her part at this, with perhaps just a little scorn; but He refuses to be offended and passes on in the most natural way to speak of the gift He has to offer. His words about "living water" perplex her, but she has pride enough to feel sure that He can do no more for her than she enjoyed as her birthright, that He has no purer water to offer than that from the well which Father Jacob had given. Again He commends the gift which it is in His power to bestow, trying gently to draw her thoughts and wishes to higher things. Perhaps His offer awakens a responsive desire in her heart, but, if so, she refuses to acknowledge it; she merely expresses a wish for some gift that would lighten her daily toil.

Then, suddenly, Christ changes the subject. He speaks a word that may touch her memory and her conscience. "Go call thy husband." But she parries the stroke, thinking that surely He cannot know the secrets of her life. "I have no husband,"

And He, in reply, gently presses upon her sinfulness, so that she may see her need of the Divine help, as God's ministers must often touch and disclose the sores that God Himself may soothe and heal them. The sequel shows that it was this thrust about her sinful past that she felt most keenly; but she tries to turn it aside. Admitting that He is a prophet she would like to hear Him upon something else, so she switches off the conversation from herself to a disputed point of doctrine, and asks His opinion about it, just as I have known a drunkard, when the conversation was coming too closely home to him, try to turn it off to the old dispute about foreordination and free-will.

Again this gentlest of all soul winners shows His unwearying patience, as He turns her thoughts to the Living One in Whose sight all such disputes are vanity. He gives her a wondrous revelation of God, knowing that the best He can tell her about the Father is the likeliest means to win her to Him. In reply, she proposes to postpone the whole matter. Either in sadness or in self-excuse, she pleads that she cannot settle it now; she must put it off till she gets further light. The Christ will come and set all things right; meanwhile let me live my life. But Christ's love will not let her go. While she speaks, the light is turned on. The Christ has come. "I that speak unto thee am He." Then she believed on Him, and became a home missionary; and as, long years ago, the fiery cross was passed from hand to hand, so the word that she spoke was passed from one to another, and many of her countrymen believed.

And has it not been this same service of personal dealing, practised by the Master and by all who come closely to Him, that has been the saving health of the Church in all ages, when each is able to say to the next one,

"A hand like this hand
Shall throw open the gates of new life to thee. See the Christ stand."

"He that winneth souls is wise."

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness shall be as the stars for ever and ever."

A FEW OF THE YEAR'S THEOLOGICAL BOOKS.

A BOOKMAN has two kinds of sorrow. It is doubtful whether he ever suffers from satiety, but he is constantly depressed by the thought that he cannot do justice to the intellectual feast that is set before him from year to year. Books come out so fast that we would often fain cry halt for a short time in order that we may digest what we have. But there is no stopping the flow, and so many, better perhaps than those we have read, pass on and we are never enriched by their thought. The other sorrow comes keenly upon one when inspecting a large library. Whose are those uncut, dust-covered books, the backs dropping off with age and the letters of the titles faded? Alas how many, and how much unappreciated labour. The world has not had the leisure or the taste for them. And the meditative bookman as he takes down the volumes, blows off the dust and glances at the pages, comes to the conclusion that the greatest loss has been incurred not by the world, but by the author or the publisher who invested his money in the venture. So the first sorrow is driven out by the second sorrow and we are eased from our poignant regret that we have to leave so much unread. In the few books which I shall mention some are of permanent value, others will doubtless soon be forgotten and probably not pass into a second edition.

For the theological student the year is marked by the appearance of the second volume of *Hastings's Dictionary of the Bible*, and the first of the *Encyclopædia Biblica*, both works of first rate importance.

So many reviews of *Hastings's Dictionary* have been written that it seems almost superfluous to add another, and I shall not attempt to do so. Attention will merely be directed to several articles which should not be overlooked. Of course, first and foremost is Dr. Sanday's treatise on Jesus Christ, which, if expanded, would take rank at once as the best life of Christ. Even as it is the student will find its condensed outlines give direction

to much of his own future work on this the most entrancing of all subjects. Next I would put Davidson's article on God in the Old Testament, most informing and trustworthy. Elaborate studies on the Gospel of John and the Epistles by the late Dr. Reynolds deserve attention, though they err by being too diffuse. Stanton's resume of the Introduction to the Gospels is excellent, as also Chase on Jude, Mayor on James, and Bruce on Hebrews, Dods on Galatians. Geographical articles on Galatia by Ramsay, Galilee by Merrill, Jerusalem by Conder are full of information and generally interesting. Mention may also be made of the treatment of New Testament theology by Orr on the Kingdom of God, Swete on the Holy Spirit, Skinner and Stevens on Holiness. These examples of the longer discussions together with a very full list of minor subjects on which one is frequently needing the help of a dictionary, are sufficient proof of the value of the book to everyone who wishes to know something of the best that has recently been done in Biblical scholarship.

The *Encyclopedia Biblica* is projected on different lines. Its editor, Cheyne and Sutherland Black, profess to have carried into execution the plan of Robertson Smith, though it has been strongly questioned by some who ought to know, whether the editors have not been pretty free in their judgment as to what that scholar's opinions were. It is admirably arranged, its cross references are most convenient, and by a judicious use of varied type (which is, however, somewhat small) the reader is enabled to get immediately at what he wants. A further merit is that the articles are condensed to the highest degree consistent with clearness. First rate scholars have been secured for the various subjects and most of those which I have read are written with admirable lucidity, and often with a touch of distinction, e. g., those by Mr. W. J. Woodhouse on Antioch, Corinth and by Prof. G. A. Smith on Cesarea, Damascus. Several younger English scholars have now come prominently forward in work which shows that they have a future, e. g. H. W. Hogg, Norman McLean. This, and doubtless much of that by others, such as G. B. Gray, may be relied on. But, to confine my criticism to the New Testament, the volume as a whole is disappointing. Here is an English dictionary entrusting its most important articles on the

New Testament not only to German scholars, but to the most radical wing of scholars. Not that one would wish to put the ban on German scholarship. True learning must be international and the seeker after truth must be willing to receive new light without prejudice from every quarter. But surely writers might have been found in England or America to write for a dictionary for English readers, articles suitable to the genius and position of English scholarship. The writers admit that they are in advance of their age, but most English and American New Testament scholars will be very loath to believe that the advance will be made from the positions of Lightfoot, Hort, Sanday, Thayer and Ramsay to those of Schmiedel of Zürich and vonSoden, of Berlin. Schmiedel writes on Acts, Barnabas, Council of Jerusalem, Christian, Community of goods, mainly from his own imagination, for Acts as a source for history is almost entirely untrustworthy, and what we are treated with is Dr. Schmiedel's caprice, very entertaining, no doubt, though we do not buy dictionaries for opinions which we might have gathered if we wished them from his German publications. And one who is in search for something definite in New Testament Chronology need not read vonSoden's article, for the chief impression he will get is that his own individual opinion on this subject is as good as any when all are nebulous.

Lülicher, who has recently finished a noteworthy treatise on the parables, gives more satisfaction on Colossians and Ephesians, but on the whole the foreign contributions will hardly be agreeable to the majority of our scholars.

In striking contrast to this drastic criticism there is a series of articles on Apostle, Baptism, Bishop, Canon, Church, Deacon, based on an unreserved acceptance of the Acts as an historical source, and even of the Pastoral Epistles. They are refreshing after the subjectivity of Schmiedel, and are very readable. Some severe judgments have been passed upon them in different quarters because of the ecclesiastical tendencies they are said to express. However, these are so latent that if Canon Robinson had not been known to be of high-church proclivities, it is doubtful whether the few statements that might be read in this light would have attracted attention. His article on the New Testament Canon is a condensed piece of scholarship.

If the remaining three volumes continue to represent the same positions as the first, it is more than doubtful whether the work will prove of much value to the intelligent layman or minister who has a limited purse and a limited time for reading. Hastings's Dictionary is beyond comparison more useful for the ordinary reader, though on points of scholarship it always will be advantageous to consult the *Encyclopædia Biblica*.

One of the contributors to both these dictionaries is an Irish scholar, who has for the past few years been making his own part of the untilled ground of the apocalyptic literature of the Jews. Mr. R. H. Charles has been known as the first English editor of the books of Enoch, Baruch, the Assumption of Moses, and the Secrets of Enoch, in all of which he has thrown much light on a hitherto dark subject. Notwithstanding occasional stringency in forcing his own ideas on the text or in making emendations, he is recognized as probably the leading English authority on Apocalyptic. With some extension of his field of labour he delivered the first series of Jowett lectures in 1898-99 taking as his subject *Eschatology, Hebrew, Jewish and Christian*. This theme has of late been engaging much attention, the interest in it, though of course it is perennial, having been quickened by Dr. Salmond's Biblical Doctrine of Immortality. These books proceed on very different lines. Salmond is careful, loyal to his text, and free from attractive or disconcerting theorizings. Charles belongs to that flying column which makes daring and often unwarranted sallies into the unknown. In the Old Testament his reading of the religious history of Israel is based on such a rearrangement of the books and portions of them, that one is often at a loss to know whether fancy or fact is the foundation of this theorizing. When we come to the New Testament we feel that his interpretation is often at fault and his criticism as well. Excision is the ready means he uses to get rid of such verses as may stand in the way of his interpretation, and this is always a last resort and a sign of weakness when it is done without textual authority. More than this, the light and easy way in which he banishes the doctrine of eternal death as a survival of heathenism does not do justice to the terrible earnestness of much of our Lord's teaching. One feels that Charles seeks to interpret the spiritual truths of Christ's teach-

ing as to the future too much as an outgrowth of Jewish conceptions, and does not make allowance for the supreme moral character in Christ by which He claims to be the eternal arbiter of the issues of this mortal life. Doubtless the Jewish thought of that day is of great importance for understanding the life of Christ, and hitherto it has been too much neglected, but the closer our study of the synoptic gospels the more are we persuaded of a spiritual uniqueness in Jesus Christ which was in strange contrast to the average religious thoughts of His time. The recipients rather than the teacher were those who were most thoroughly children of their age. Charles is led by his subtlety and overwrought criticism to trace divergencies in apostolic teaching and magnify differences needlessly. Into his treatment of apocalyptic one carries a suspicion from the other parts of the book that our author here also may be treating his sources in a rather cavalierly fashion.

Stevens's *New Testament Theology* which appeared last autumn is a very different type of book from the preceding. His previous writings on the Johannine and Pauline theology led one to expect thorough, reliable though somewhat commonplace interpretation of the various shades of Christian thought in the New Testament. But we have been agreeably disappointed. The book, while retaining and improving upon the old qualities, is much more interesting and indeed is quite readable, holding one's attention easily. His chapters on the Synoptic gospels, the Catholic epistles, and Hebrews are models of sane exposition set forth in succinct and clear fashion. It is by far the most useful and reliable theology of the New Testament we possess and supersedes all others.

It is seldom that a lawyer gives much attention to theological questions, but when he is able to do so with such conspicuous ability as Mr. Taylor Innes of Edinburgh has shown in his *Trial of Jesus Christ*, our regret is that the benefit has been conferred so late. With competent learning on matters of ancient law he threads his way surely through the intricacies of the narratives and of the Jewish and Roman trials. His English has the note of distinction; terse and vivid it often grows eloquent, and with an eminently impartial judgment there is combined a most reverent spirit. Few books of its size

contain so much of permanent worth. Any one who wishes to understand the malignity of the Jewish, and the travesty of justice in the Roman trial of our Lord should read this small volume.

The MacMillan Co. of New York have begun to issue under the general editorship of Shailer Mathews of Chicago a cheap series of handbooks on New Testament topics. Of the two already published one is by the editor himself and is entitled *A History of New Testament Times in Palestine*. It is well done and should prove very useful for advanced Bible classes or for anyone who wishes to get a grip of the preparation of the Jewish world for the Gospel. The story of the Maccabees, the Herods, the Messianic hope is told simply. It is both up-to-date and readable. The second is Marvin R. Vincent's *History of the Textual Criticism of the N. v Testament*. It is a good lesson for those who complain of hard work to read the record of toil on the part of men such as Erasmus, Mill, Tregelles, Tischendorf, Westcott and Hort. We rise from reading this book thankful that scholarship has made it possible for us to say more confidently than ever that our records of the epistles and gospels can be traced back with certainty to a very early date. A good seventy-five cents' worth is to be had in either of these little books.

Another volume on the *Apostolic Age* has just come from the pen of J. Vernon Bartlet, of Mansfield College, Oxford, but with the hasty glance that has been given to it, it is impossible to form a true estimate of the book. However, the subject is treated from a much more conservative standpoint than McGiffert's. Mr. Bartlet's reputation as a scholar is a guarantee that it will be worth the while of anyone who is studying that difficult period of the Church's life to read the book.

Though they are somewhat beyond my domain I should like to mention two or three other volumes. Chief of these is the last work of the late Principal Caird, the Gifford lectures entitled *Fundamental Ideas of Christianity*. Written in most chaste and elevated English they are an interpretation of Christianity from the standpoint of idealistic philosophy. It is doubtful whether there is anything in recent theology to surpass the eloquent lectures on the doctrine of the Incarnation. Also

Garvie's *Ritschlian Theology* should be studied by anyone who wishes to have an understanding of one of the most remarkable religious movements among theologians in this century. Men like Herrmann and Kaftan are religious teachers first, and theologians afterwards, and however much one may disagree with their system, one can never forget the serene piety of Kaftan or the fervid faith of Herrmann. Mr. Garvie seeks to set forth the teaching sympathetically from within, and he succeeds.

The high-church party of the Church of England we have always with us and apparently more and more as time goes on, so if anyone is interested in knowing what they understand by the Reformation and the course of religious life in England, he had better read the *Short History of the Church in Great Britain*, by Rev. W. H. Hutton, who writes; "the Scottish Reformation is a terrible tragedy. That it gave to the country a magnificent system of education, that it enormously strengthened the nobler features of national character, that it impressed on the people a genuine type of somewhat dour piety there can be no doubt; but it is difficult to estimate the cost of the movement in much that belongs to the beauty and sanctity of human life."

R. A. FALCONER.

*RESPECTABLE HINDRANCES IN THE WAY OF ONE
MAKING THE MOST OF HIMSELF.*

REV. THOMAS FOWLER, M. A.

THAT recipe for making hare-soup—"first catch your hare" has almost become axiomatic, and applicable to things of greater importance than hare-soup. So when one ventures to speak of making the most of oneself, he is challenged at the outset to catch himself. Is there such a thing in us as a self? Should we assume the possession of a self? This subject has exercised the pen of many who search as with X rays into the thrums of their life, as travellers have sought the springs of the Nile. One of these has declared that in all his searchings he never even by accident caught sight of a self. All he found was merely a sensation, a feeling of pain or pleasure, of love or hate. "Just so," says another, "what else could you expect? Oneself is hidden behind or beneath these sensations, holding them together, and making it possible for you to feel them. But for that you would never even meet these." Does not this take us too far? For it seems to imply that oneself is all and only what we are feeling, thinking, saying and doing at any particular time, and so makes the self a mere momentary thing, changing with every mood; whereas the conviction prevails that oneself is somewhat much more stable, and certainly of much higher quality than one seems to be in what he says or does or feels at any particular moment. There is much to commend this latter conviction. It is very convenient, and wonderfully comforting. A better contrivance for making a man well pleased with himself after wrong-doing, and repudiating the consequences, could scarcely be possible. It falls in with the ways of that boy, who like all healthy growing boys, becomes naughty at times, but who gets out of it quite nicely by saying it was not him but Johnny Jones; and who, when pressed to say where he was when Johnny was doing these bad things, is able to say that as for himself he was visiting his friend. That is not so elaborate

but is quite as effective as these arrangements by which Dr. Jekyll becomes Mr. Hyde when he wishes to play the rascal, and returns once more into Dr. Jekyll to escape discovery and punishment.

There is a large element of suggestive truth for the moralist in this conception of a self, which is seen in the mood of the moment. Possibly if more emphasis were laid on this, and more attention given to it, there would be a more serious effort on the part of many to condemn and overcome these moods. But great and important as is the truth that occasional moods and feelings may become at length our prevailing ones and possess and characterize the self, it is not all the truth by a long way. It overlooks or disregards that which underlies it, that each person is a self differentiated from his fellows by something peculiarly his own;—a bias in this direction, a tendency to that, an aptitude for such a service, a gift for doing or saying something in his own way. Humanity is surely not to be regarded as a common lump of dough from which lesser or larger bits are cut off to constitute a person. Yet only such a theory could furnish excuse for much of that disregard for the peculiar quality or qualities constituting oneself. Of these special qualities it is the duty of each one to make the most both for his own sake and the sake of others—whatever be his walk in life. Some hindrances to that duty are here set forth as they meet those in that walk of life in which most of the readers of this journal are engaged, or expect to be engaged.

The difficulties in the way are many and of varied quality. Obviously many spring from the indulgence of any one vice or passion, which at times will even destroy one's life. But I pass from them to such as are highly respectable and almost necessary, which nevertheless are exceedingly apt to ignore or stunt one's true self.

The first of these is *Imitation*. To that we all owe a great deal; without it we could scarcely become anything, or do anything. One wonders how our first father Adam got on in his first attempts at public speaking. His best consolation was in not having anyone to criticise him. Yet how can we help sympathising with him who had everything to do at first and without a pattern? It is not necessary to refer in detail to the many things we learn by imitation. It is scarcely possible to avoid it,

We all imitate consciously or unconsciously, and many do both. Essentially it is the adaptation of oneself to his surroundings, the taking on of the complexion of the prevailing colours. But this very good thing often becomes a snare and a bondage, when it leads to forgetfulness and neglect of ones own powers and turns the energy of the observer to merely imitating and reproducing the ways of looking at, the modes of expression, and the gestures of the person he admires. I have heard a layman lecture on a scientific subject. Before he had spoken many sentences I detected the tones of the minister of the church where he used to worship. Now we all know that pulpit tones are not the most suitable for a lecture on science. I have known a preacher who reproduced the tone, the gestures, and even the use of the pocket-handkerchief, which characterised a celebrated divine, but he did not reproduce the fire nor the oratory. The imitation in this case was both natural and excusable,—for the orator was his own father; but though he was his father according to the flesh, he was not his father according to eloquence, and the gesture of the father only hampered the son. David is seldom able to go forth in Saul's armour.

How few students fail to imitate some minister they admire, and find pleasure when it is said they greatly resemble him. This is pardonable for a time, and may even be serviceable. For in imitating the tones and gestures of another, one may discover the right direction for his own powers; and the imitator may even improve and perfect in himself the excellences of another. But for any one to linger in the crude state of imitations and make it his aim and pleasure to hear people say he is like some one (as was frequently said of Mr. Spurgeon's students), that surely is a sign of mental and moral beggary of which he should be ashamed, and an act of treason against his own self. The secret of a strong man's power does not lie at the surface like Samson's locks, and may not be possessed by imitating either his features or gestures. Some think otherwise. Two men, it is told, were hearing a famous preacher and were afterwards discussing his power. Did you see the secret of his power? said the one. No, said the other, did you? Yes. You did! Yes. Well, what was it? Did you not see how he turned his hand? Yes, but what of that? Well in that lies the secret. You are jest-

ing are you not? Not at all, that is it and nothing more. So that keen observer went to his own pulpit and turned his hand. He must have been greatly surprised that it did not mesmerise the people, nor make him famous. Power is not imitable though its signs may be. The power is in the man, and each man has a certain measure and quality of his own which gives a certain value to his utterances that belong not to another. That I think was the meaning of Henry Drummond's question asked of a minister: "Have you a gospel? And then he added I don't mean do you preach the gospel; but have you a message of your own? Perhaps it is possible for every man to have a special message, but I rather think it is more probable that each man has some special gift which imparts a quality to his message, and thus makes it more effective and more acceptable from him than from another. But imitative of another's ways of thinking and speaking robs him of his own power and his message of its proper quality.

Excess of Reverence also become a hindrance. Probably many will be ready to exclaim against regarding this as a hindrance. For it is of such excellence and so rare in this age, that we say with the poet:

"More of reverence in us dwell."

But I am writing of hindrances that are excellent and the injuries they inflict. And I have known something which I cannot call other than reverence, misplaced indeed and excessive, subdued and suppress the best in some men. Under force of this worthy feeling, a man will adopt tones in preaching which he would describe as intolerable, if used on any other occasions. Sometimes he will speak so low as to be inaudible, and sometimes so solemn as to make the hearers feel they are doing penance, and as if variety, clearness and natural play of voice were banned in the service of God. The opposite extreme of this is that flippant tone of familiarity which addresses the Deity and treats of sacred subjects as if they were calling up "central" to send an order to their grocer. But though this is to be censured, the other cannot be approved. Very few, indeed, can pass from grave to gay, or from things light to things serious so quickly and easily as Dr. Guthrie, who, on the same

evening, could be the life of a party full of fun and humour, and before they separated would lead their devotions in an appropriate manner. To many persons such a transition would call forth evidence of restraint. But surely it is not becoming that an act of worship, whether undertaken suddenly or deliberately, should be the signal for wailing and woe. Yet there are some men of rare gifts, of wide reading, of genuine goodness, robust and healthy in spirits, and boisterous at times as any boy let loose from school, who sink their voice in sepulchral tones as soon as they say "let us pray." You would think they were overtaken of the direst distress. You feel as if the sun had gone out of the heavens in a bright morning, the birds had ceased their song, and the flowers begun to wilt; you can see the doctor by the patient's bedside, hear his last words, catch sight of the waving plumes of the hearse and join the slow and solemn procession to the last resting place. What causes a man of good sense and great humor to talk in these tones? Hypocrisy or lack of joy in the service? Not by any means. But he is probably a Highlander, steeped to the lips with reverence for all that is good and sacred, and possibly under the influence of the memory of some aged saint whose ways and tones he cannot throw off.

Self-suppression is another hindrance. This also is excellent, and to be regarded at times as a duty and a virtue. Indeed it takes on the color and complexion of modesty—self-diffidence and self-distrust. In some quarters it might be cultivated to great advantage. Nevertheless here we regard it as injurious; and hold it accountable for considerable injury, poverty, weakness and ineffectiveness in the ministry. It may take on one of two forms and sometimes both together.

One may say, "Who am I, to stand in this place and do this in the name of the Lord?" The contrast betwixt oneself and the Lord is such as to paralyse every effort, or to weaken any attempts at the performance of the duty. That same contrast holds good of every one, great and small alike. The very greatest preacher that ever preached and swayed the hearts of men could say that with as much truth and modesty as the very weakest and most unpopular. For the difference between the least and the greatest of men contrasted with God is nothing.

A man is held accountable only for the gifts he has, and if he would not hide them, he must put them to use, and to the best use possible. If any man despise his gifts he despises not himself but his Master; and in that I am sure there comes not glory to God. There is surely nothing presumptuous, nor yet ungodly in a man doing his best with and making the most of what God has given him—whether that be little or large.

The other form which this subordination takes is in keeping out of the pulpit the subjects and thoughts which have interested him through the week, avoiding, as if they were unclean and unfit for reference, the books he has read, and the places he has seen and the events that have transpired. And all this from a noble but mistaken notion that they should not find a place in his ministry. As if the people on Sunday were different from what they are on week days or as though God took notice only of Sunday sayings and Sunday events, and left the other six days and their transactions out of His sphere. Both of those together, making what may be called the undue suppression of oneself, explain the fact that for the most part only one-fourth of the man appeared in the pulpit; the other three-fourths are considered out of place. There are men who have read largely in philosophy, who are students of science, and keenly interested in politics, have read the latest novel, the most recent biography, and have travelled in many lands, and yet you would never think it from their preaching. There are some who have the fancy of the poet, emotions sensitive to every trouble, humor to ease the strain of life; and you would never know it from their preaching. They know that their people have these gifts also, as well as troubles from passions and doubts; yet these are as if they were not.

There are of course, others who play off these things for mere show; telling stories, cracking jokes and causing mirth which is despicable; choosing texts that will furnish them an opportunity of telling where they have been and what they have seen and read and heard, all of which persons would be better for a year's utter suppression of themselves and their expressions. But bad as this is, I am not sure if it be much more reprehensible than the utter withholding of the three-fourths from the pulpit, which so commonly prevails. For surely all

the streams of a man's life and gifts and learning may flow into the pulpit for the service of the people and the glory of God, and all the stops of the emotions should be played on. It is a pity when the whole orchestra is suppressed for the sake of letting one instrument alone be heard. A penny whistle can send out brave music when a man puts his soul into it: but how much greater music can come forth from a whole choir and orchestra of musical instruments when led by one man! There is nothing so good for showing one's meaning and for closing one's case as an illustration in the concrete. There is one man, well known to most of us, and whose life and work shows, I think, the correction for self-suppression. I refer to Dr. Whyte, of Free St. George's Church, Edinburgh. He was called to succeed Principal Candlish and his reverence for that great man's power made him shrink, till the principal's appeal compelled him. The young snobs in that aristocratic congregation spoke of him quite familiarly and disrespectfully. Probably they would have acted similarly to any one. Dr. Whyte knew he was not Dr. Candlish and felt he was not worthy to be his successor; and he never tried to be Dr. Candlish, but he learned to know himself and be himself. He soon changed the tune of the young men: he did what was in him, and brought all his reading into his work. The result is known to-day far and near. Without any disparagement to his eminent predecessor, Dr. Whyte has more than held what was given him, and has done in some things what Principal Candlish would most gladly own he could not have done, and what many thought no man could accomplish. Dr. Whyte has achieved this because he is himself and brings all he reads and knows into his work.

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EDITORIAL.

FAREWELL.

ONE more college term is done. We remember with what eagerness we first entered Academic halls and longed wistfully for graduation day as for something we scarcely dared expect. For fourteen students of this college that time has come so suddenly that they hardly realize that the last bell has rung and school is out and everybody homeward bound. How the days glide by like a resistless tide. However fondly we may cling to youth and all its sunny dreams, we cannot stay the flow of the years. Again we turn our eyes to that bygone to which the tides of the present are ever setting. At such a time as this the mind turns instinctively to earliest recollections and latest attainments. No graduate of any college can forget the first day at school, where the novel and familiar strangely mingled, nor the last words of congratulation from Professors and friends. As we look backward not every wave smiles at the sun. The stress of study and examinations forms a sober undercurrent; but yet when we shall look back from future days of toil our student days will seem like the sparkling of a far-off joyous sea.

"We are part of all that we have met" and it now remains for graduates and undergraduates alike to transmute into the service of the Master all the privileges and opportunities we have hitherto enjoyed. Some of us shall return again after a summer's labour in the mission field. On such the burden of responsibility does not rest so heavily, for their mistakes can be more easily rectified. But with the graduate it is very different. There is a finality about his place of labour, and he must abide by the consequences of his failures. To him probably shall be given the care of many souls for many years, and hence he feels the weight of his responsibility settling upon him with almost overwhelming power. Since the life's work of the ministry is to dispense the bread of life, let us see to it that our hands may never forget their skill. The present graduating class is scattering far and wide, from the rising of the sun in Newfoundland to where he has his going down behind the frowning Rockies. Our best wishes follow them to their respective spheres of labour, and may God be with them all until they return again, or if there can be no reunion, "until we meet at Jesus' feet."

THE annual meeting of the Alumni of the College was held on the evening of the 24th inst. in the reading room of the college. The reading room was now made to do service as dining room. The Alumni were making glad the occasion of their meeting by means of a dinner. "The Fathers and Brethren" were present in goodly number and in excellent cheer. The table with its wealth of decorations and of viands was a sight to behold—"a thing of beauty."—Rev. J. A. MacKenzie, of Thorburn, President of the Alumni Association, presided. When justice had been done to the good things before us, he rose and after making a brief speech on behalf of the Alumni, called upon Dr. Pollok. Our venerable Principal is undoubtedly renewing his youth. Those who had the pleasure of hearing him at Dalhousie Convocation in the afternoon and again at this meeting were astonished at his enthusiasm and his vigour. He spoke feelingly of his pride in and gratitude for the work done by our Presbyterian people in response to the demands of the Church. Prof. Falconer gave the report of the committee, dealing with

the projected Alumni Scholarship, and in a stirring speech presented the claims of that Scholarship. Existing circumstances warrant the forming of a \$300 Scholarship to be granted every third year. Speeches by President Forrest, of Dalhousie College, Hon. Senator MacKeen, Mr. George Mitchell, M. P. P., and Dr. McKay, Supt. of Education, were thoroughly enjoyed and warmly received. Solos by Geo. Wood and selections by the Pine Hill Quartette, interspersed among the speeches contributed largely to the enjoyment of the evening. The Alumni dinner should be an annual event.

THE closing exercises of the College Session were held in St. Matthew's Church on the evening of April 25th. Despite the dampness of the evening a large congregation greeted Principal Pollok when he rose to announce the opening psalm. The singing, led by the excellent choir, was hearty and harmonious. Rev. E. B. Rankine, of Sydney, read the Scriptures from 2. Timothy iv, and Rev. J. S. Sutherland, of Sussex, N. B., offered prayer. The report of the Senate was read by Prof. Falconer. Its note was that of progress and gratitude. The year has been a good one, and though there was a slight falling off in the total number of students enrolled, the graduating class, fourteen in number, is as large as any in the history of the College. Four candidates presented themselves for examination in the first division in the B. D. course,—Rev. A. F. Fisher, graduate of '99, -and Messers G. A. Grant, G. A. Sutherland and H. R. Read of this year's class. All were successful. Rev. A. M. Hill having successfully undergone the final examination in the B. D. course, the degree was conferred upon him by Principal Pollok.

Prizes won during session were presented by Mr. Carruthers. "The Grant Memorial Prize," awarded this year for the first time, was divided between Mr. W. A. Ross and Mr. J. W. A. Nicholson. "The Wiswell Prize" was awarded to Mr. W. H. Sedgewick, and "The Carruthers Prize" to Mr. J. S. Ross. One of the most pleasing events of the evening was the presentation of books to the members of the graduating class by Mr. Geo. Mitchell, M. P. P. It is a healthful sign to see our

laymen taking so deep an interest in the affairs of our College. Mr. Mitchell's speech was enjoyed by all and his generosity is fully appreciated by the students. The graduates of next year are to receive a like advantage from his bounty. After receiving their diplomas, the graduating class was addressed in words of truth and sound wisdom by the principal. He urged upon them the necessity of devotion to duty wherever and whatever it be. Thus only they make their way prosperous; thus only could they have good success. Addresses of earnestness and power were delivered by Revs. A. B. Dick's and T. C. Jack. The former called upon those just entering into their life's work to exercise tact, prudence and common sense. The latter dwelt strongly upon man's indebtedness to society. "I am a debtor,"—with this thought deep-ingrained upon his heart every man must go forth to his daily round of service and labour until evening. Both addresses were listened to with deep interest. We must not forget to mention the beautiful solo "Fear ye not, O Israel," by Mrs. J. McD. Taylor. Her rich voice was heard to excellent advantage and her singing much enjoyed by all.

A few minutes before the hour appointed for beginning the Convocation exercises a pleasing incident occurred in the basement of St. Matthew's church. In recognition of the honor lately done him by his Alma Mater, Dr. Pollok was presented with a doctor's hood and trencher by a number of his old students. The presentation was gracefully made by Mr. J. S. Sutherland. The principal replied in fitting terms, expressing his deep sense of gratitude both to his old college and his old students.

In our first number we recorded with deep sorrow the death of one of our brightest and best beloved students, Clarence F. Grant. Sorrow is heaped upon sorrow, for now we must record the departure of another, his sister, to be with him. Miss Mary S. Grant was one whom to know was to admire and love. Her sweetness of disposition, her unselfish nature and her kindly sympathy endeared her to a large circle of friends, and in her death she is mourned as sincerely as in her

life she was esteemed. To the sorely-stricken family we offer our warmest sympathy. Where human comfort fails, as it too soon must do in such a case, we pray the presence of Him who comforteth us in all our afflictions. May He who wept with the stricken sisters at Bethany minister unto them all in this dark hour.

Mr. D. M. Reid was lately called home to the bedside of a dying sister. Scarcely had he gone when the word came that she had passed to the land invisible. It was a sorrow for us because it was so deep a sorrow for him. We wish to express our sympathy with our bereaved fellow-student and his family in the hour of sadness, commending them to the love and care of Him who erreth not and whose sure promises bring gleams of hope into the gloom of life's mystery.

The students of the College were At Home to their friends of the City on the afternoon of the 21st inst. The delightful spring weather, the presence of a large number of guests and the assistance rendered by the ladies of the College, contributed largely in making the affair a success.

Our special thanks are due Mrs. Currie, Mrs. Gordon, Mrs. Falconer and Mrs. Gardner, at whose suggestion it was begun, and whose thoughtful generosity made it possible for us to receive our friends in this way.

We enjoyed a treat from "home talent" at the last meeting of the Theological Society for the year. Mr. F. H. Mackintosh read a paper on "Tennyson's Poetry," in which he showed a high appreciation of the great poet's teaching.

Rev. Mr. Dustan, of Grove Church, was with us at our final missionary meeting for the past term. He has lately returned from labors in Trinidad and Demerara, and the clear and interesting account of our missions there, was thoroughly enjoyed by his audience.

We are all ready to bid our readers farewell except one—the Financial Editor. He has an eye to the monetary—for like Judas, he has the bag and bears what is put therein. He tells us that much has been passed into the treasury, but there must be more, as there is much to be passed out. Many of our subscribers have discharged their full indebtedness to us. We heartily thank you, and commend you for your prudence and honesty. Others have not: to you we have a word of warning. We know you are willing to pay, yes, want to pay, but somehow or other you forget or defer the matter, and the habit grows upon you. “Pay as you go.” That is what we do except when your sin makes us sinners. We trust our Financial Editor has no hard feelings against any of you; in fact, we know he has not, but he *would* have us speak in this fashion ere we pass off the stage and hold our peace.

All business communications during the summer should be addressed to

J. H. A. ANDERSON.

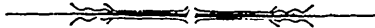
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