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*AN OLD SCOTTISH PSALM-BOOK.*

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AMONG many topics discussed at our late Summer School none aroused more interest than that of Public Worship. Mr. Simpson, who introduced the subject, was unanimously requested to prepare a lecture; which was read at a subsequent meeting at which there was a large attendance—indicating that this subject had occupied the thoughts of many who were glad to have this opportunity of expressing their views upon what they considered to be a pressing need of our Church. The lecturer stated very fully his belief, that the time had come for the adoption of a partial liturgy or some read prayers or, for ministers having the option of using such prayers; whether these might be framed by the church or ministry themselves. The question was considered in its most general aspect of read prayers as compared with extempore prayers. To the former some members were opposed as betraying a want of spirituality—not coming from the spirit and not calculated to move the spirit. To this objection others replied, that the whole question was—which of the two methods was the more spiritual—following a prayer prepared by the church and familiar by use or an extempore prayer not heard before and past as soon as uttered.

A considerable interest was added to the discussion by Mr. Sanford Flemming, Chancellor of Queens, who attended all the meetings and took the greatest interest in the proceedings. Mr.

Flemming approached the subject from the side of much practical experience of the needs of exploring parties, new settlements, soldiers and sailors and people in different situations where no regular service can be held. Many such people would gladly have religious service; while they might not be willing to conduct it without the aid of a manual authorized by the church. If the church felt bound to provide at great expense hymns for public worship, it might, upon the same principle, provide prayers for its scattered members and thus free them from the necessity of having recourse to the prayer books of another church. As Mr. Flemming has always been known to be not only a firm member of our church but a Presbyterian by principle, his testimony was felt to be a most important contribution to the discussion. Each of these gentlemen spoke from a different standpoint—the one from that of the minister for more than a quarter of a century of a large city congregation—the other from that of a traveller and explorer, acquainted by experience with the needs of scattered and isolated groups of people in a wandering and unsettled age of the world.

This subject has in no way been *thrust* upon our consideration by the Summer School or by any one giving an airing to his particular hobby to the annoyance or weariness of others. For a most important overture was sent up to last Gen. Assembly, supported by Dr. Laing of Dundas and Dr. Thomson of Sarnia, and by the Assembly referred to an influential committee, with instructions to report to next Assembly. The programme for the Summer School was drawn up by those who knew nothing of the overture—so that it would appear as if the subject had itself attracted the attention of ministers, elders and members of our church. It should not be overlooked also that the Scottish Churches have taken action in this matter. The Church of Scotland, under the guidance of Dr. Crawford provided Aids to Devotion for the use of soldiers and sailors more than *thirty* years ago. The Book of Common Order or Euchologion is now used by ministers of all denominations and it has had a marked effect upon the devotional services of many churches. The English Presbyterian Church has issued under church authority a manual of services for the use of ministers and the U. P. Church has also prepared a similar book of the merits of

which we cannot speak too highly. Indeed many works of this kind for the use of ministers and members of the church have been published of late years; showing clearly that the prejudice against read prayers is a thing of the past, and that our church has not been in too great haste in taking this subject into consideration.

It is somewhat difficult to describe our present position as a church as regards psalmody and hymnology deliberations. At present we have psalms, paraphrases and hymns—the last adopted about fifteen years ago. If matters are left as they are, there will be little dissatisfaction and much relief; for a vast majority of the people desire no interference with the psalter and the paraphrases. To break up the Psalter into portions is to take liberties with an inspired book, hallowed by the devotions of thousands of years. To scatter the Paraphrases is to interfere with the plan of the whole collection which is didactic and instructive. They begin with the Old Testament and the doctrines of natural religion and then, taking up the most significant parts of the New Testament, they describe the facts and the leading features of redemption. This is done in the choicest and most tasteful language—in strains that will never be forgotten; whatever men may do by way of breaking up and scattering these charming pieces. They follow the gradual unfolding of revelation given in scripture—the carrying on and completing of the work that was finished on the cross and at the opened sepulchre, the planting of the church and the teachings of the Apostles, and end with the new Jerusalem or the church in glory. They thus furnish a course of regular instruction which forms an admirable accompaniment to the rigorous logical formulas of the Shorter Catechism. They have been committed to memory for edifying purposes, especially in the period of youth by thousands of our people.

It is a mistake to suppose that we have made any advance since the Reformation in our provision for public worship. Of this evidence was furnished by means of an old Psalm-book shown to the Summer School by Mr. Robert Murray. Knox's Liturgy and the accompanying Psalter have often been reprinted. But here we have before us a veritable copy, dating from the year 1635; which had been in the hands of some worshipper two

years before the riot of 1637—printed 260 years ago and which was ordered in the next year to be discarded by royal proclamation. The title-page is: "The Psalms of David in prose and metre with their whole tunes in four or more parts—whereunto is added many godly prayers and an exact Calendar for twenty-five years; printed at Edinburgh by the Heirs of Andro Hart, Anno Domini, 1635. The reprint published by Sprutt and Leishman in their Book of Common Order is from the edition of Andro Hart in 1611. This book of Mr. Murray's is printed by the Heirs of Andro Hart, 24 years later. It carries our minds back to the year when Laud and the bishops were preparing a new liturgy for the Scottish Church; when Laud told one of them "not to stick at anything" and, as the same bishop had expressed his fears, "not to trouble his mind with these conceits." It was in this year that the Book of Canons was passed by the King; to be printed in 1636. The liturgy was ready in 1636 for the printer. This old Psalm-book of 1635 comes to us as a memorial of a year when rebellion was about to break forth and, while destroying vast numbers of people, to change materially the character, worship and customs of the Scottish Church. The Perth Articles of 1618 having been passed, the book contains a particular direction for calculating the days of the moveable feasts. It contains an order for electing ministers, also for the weekly assembly of ministers and elders, an Order for excommunication and public repentance and for the visitation of the sick, prayers before and after sermon, an Order for the ministrations of the Supper, of Baptism and Marriage, a treatise on fasting and the exercise for the whole week.

Besides the Prayers, a most instructive part of the Psalm-book is the Psalter, given in the metrical version of Sternhold and Hopkins with a musical score and the prose version on the margin of each page. To the psalms are added a few metrical compositions such as the ten Commandments, the Lord's Prayer, the Apostles' Creed, the Magnificat, the Song of Moses, &c. Thus we have a most complete manual for the use of ministers and people in public worship. The most of the services are taken from the book of Geneva, prepared by Calvin; which became the model for the Reformed churches. This gives a dignity and respect to these services, prayers and forms. They are doubly

dear to us as having been used by our fathers in many sore and trying times.

According to the theory of the Reformed worship, it was framed upon an entirely different principle from the Book of Common Prayer. This book was really a revision of five missals of the Romists Church in England. For the Church of Rome did not practice uniformity in England or the Continent. The Anglican book was framed upon the plan of responses and hence it is a responsive service. This practice, however, is attended with some disorder and discord and, except perhaps to those long accustomed to it, has from its irregularity a grotesque and disturbing effect. The Genevan service is framed upon the principle that, provided each worshipper has a book and knows beforehand what is to be prayed or sung, audible utterance is not needed. As it was not desirable that the prayers should be set to music, which affords the only means by which a crowd can enunciate harmoniously and without a disorderly gabble, this part was left to the minister alone. The prayers were in the hands of the people, who responded with the Amen. But the psalms were the proper response of the congregation to the minister's part. All these were set to music that the people might utter them with united voice. For this purpose singing schools were established and musical culture was maintained; as no multitude of people could without disorder speak together except by musical time and tune suited to the theme and occasion.

Advance, not improvement, was made upon this by the Westminster Assembly; but, as in the old book free prayer was not forbidden, so in the Directory prepared prayers were not forbidden. One thing was particularly required, namely, that the same *order* should always be followed. Thus read prayers are in accordance with the practice of all Reformed churches. It was the strong hand of tyranny that drove out our liturgy. The Westminster Directory supplied its place slowly and irregularly because of the troubles. Though many prayers in the old Prayer book are no longer suitable for our time, the general cast and form of the service is modern enough. The idea that read prayers are at variance with spirituality or devotion never occurred to the leaders of the first or second Reformation. The

General Assembly of 1601 expressed a willingness to *add* to the number of prayers in the Psalm-book but *refused* to cancel or change those already in use. Their idea was that devotion, as regards a congregation, flowed more warmly, spiritually and freely in a prepared channel. With *private* and *secret* prayer it was very different—a distinction that ought always to be made.

The principle upon which congregational singing was established determines the *kind* of music to be employed. The song of the people is the people's prayer and ought, therefore, to be of a devout kind. The leaders of song ought to be religious and devout persons and in sympathy with the congregation in its worship. These principles exclude vapid and falsely sentimental compositions as well as light and tripping melodies. Hymn collections should be made upon the principle not of taking everything *in* but of keeping everything that does not meet these conditions *out* of the hymn book. The music unless the theme be of a most triumphant nature, ought never to be loud and boisterous but soft, sweet, plaintive and penetrating. Minor tunes and pathetic strains best suit the present condition and prevailing feeling of the people of God as strangers and pilgrims in this earth on their way to a better country which they greatly desire to see. Such often feel as if they could not sing the Lord's song in a strange land. Roaring and ranting church music is not only in the worst possible taste but it is offensive to the religious sentiment and at variance with the purpose of Christian song. Such singing admits of no modulation—no tender expression, and should be banished from our churches forever. The old Psalm-book was simply a book of prayers set to such music as was adapted to prayer and must have been sung by the people in a calm, steady and devout tone—such as went by the name of *Cantus firmus* in the ancient church, and *Plain Song* in modern times. Unsuitable music is sufficient to neutralise any psalm or hymn as an unsuitable hymn may neutralize any sermon. The music is the vocal expression of the hymn, and the hymn should aid and intensify the sermon. A church service ought to be so symmetrical that each part helps the rest. This want of harmony may occur always and cannot wholly be prevented. We strive to bring about good doctrine by theological colleges

and we should seek to produce good singing by sacred music being taught and practised upon sound principles. When we have done all that is possible, we may still fail; but our fathers reduced the danger to a minimum by prescribed prayers and psalms set to plain, solemn and simple music, not liable to be ranted in loud discordancy.

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“The sensual and the dark rebel in vain,  
Slaves by their own compulsion! In mad game  
They burst their manacles, and wear the name  
Of Freedom graven on a heavier chain.”

—S. T. C.

He that negotiates between God and man  
As God's ambassador, the grand concerns  
Of judgment and of mercy, should beware  
Of lightness in his speech.

—COWPER.

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We are in receipt of a note from the Rev. L. H. Jordan, B. D., Toronto. With his subscription to the THEOLOGUE for the current session we find enclosed a leaflet neatly arranged, and one that ought, we would judge, to be very helpful. This leaflet is issued weekly. On the first page there is an engraving of the beautiful Church of St. James' Square; on the second are printed the stated services of the church; on the third the special services for the current week are announced. In addition to this there is other important information for the members and adherents, as the amount of the weekly offering and a statement of the necessary expenses for each week. On the last page a cordial invitation is extended to strangers.



*AGED AND INFIRM MINISTERS FUND.*

THIS fund, being one of the schemes of our church, is important in the estimation of every loyal member. It is of material interest especially to our aged and infirm ministers that it should be quite solvent every time their benefit falls due, and if, for a moment, we look at the indirect results of its working, it is seen to be important to others besides these. The younger ministers, must regard it as within the limits of possibility that their own interests will be directly involved in it. And when all our ministers, no matter what their position in the Church, can look forward to a decent provision in their advanced age, or retirement enforced by infirmity, better work can be done by them, and better results may be expected in the Church, than when they are haunted with the presentiment of poverty when working days are done. But I need not enlarge on the importance of this fund to the Church.

The *nature* of this scheme is variously understood by different parties, and hence the want of harmony in the views regarding its administration. Some consider it a *Superannuation Fund*, from which every minister of our church should draw a certain pension proportionate to his length of service in the church, when he has arrived at a certain age.

Some regard it as a sort of *Mutual Insurance*, supported by Ministers' rates, to which also congregations are asked to contribute. From the fund thus raised and augmented, those who have contributed their rates, alone are to receive benefit when allowed to retire by the General Assembly.

Some of the members of our church, consider it a benevolent fund to which they contribute their mite to help support and comfort the aged ministers, who have spent their days in the service of the Master in poor fields, where they have not been able to make any adequate provision for their old age. Also for the support of such as have been laid aside through infirmity before they have become aged.

It is right to say that the *Superannuation* idea has no basis whatever in the universal plea that is laid before our congrega-

tion on behalf of this fund. Invariably when its claims are presented they are based on the benevolent idea. The aged fathers have borne the burden and heat of the day in poor fields, on small stipends and have not thought of their material interests, so now, when they can no longer work, it is due from the Church as a Christian, and therefore charitable institution, that they should be supported in respectability and comfort. It must be clear, that when a minister retires who has not occupied such a situation during his ministry, and who has had opportunity and embraced it, to make ample provision for his old age, such minister has no right to receive from a fund contributed by the church for those who are in need. Granting benefit from the fund to such, would not be honest on the part of the administrators. To make it a scheme for giving to all ministers a pension or superannuation allowance according to the length of their service to the church, and irrespective of their circumstances, is what very few, if any of its advocates would dare to advocate when pleading for it before congregations of our church. And if such a plan were proposed to the majority of our congregations, the contributions, now too small would diminish into insignificance. It is the plea of need, that secures the congregational support. Then where is the propriety, in securing funds on one consideration and administering them on a different one? A glance over the reports presented from year to year by the committees in charge of this fund, will convince one that the benevolent idea is at the very foundation of it. The phraseology of the reports; the thanksgiving when the fund is prosperous; the complaint and plea when it is deficient; the refunding of the benefit paid by those whose restored health enabled them to resume active service, or even partial service, all point to the benevolent idea as the basal one on which the fund rests.

As it was found that congregational contributions were not quite sufficient to meet the claims made upon this fund, it was deemed advisable to call upon all the ministers to contribute to it and accordingly a scale for their contributions was proposed. This has been changed from a percentage on professional income to a fixed rate according to the age of the contributor at the time he became connected with the fund. This introduced the mutual

benefit or *life insurance* idea. To this probably no objection can be offered; but it is quite distinct from the benevolent idea, and the trouble with the administration of this fund for many years past has arisen from the endeavour to combine these distinct ideas in the working of the fund. By administering the fund according to the mutual benefit idea the benevolent element is sacrificed; and vice versa. This is actually borne out by the history of this scheme. In the earlier years the benevolent idea was made prominent, and the amount accruing from ministerial rates was little more than one-fourth that desired from congregational contributions. But for a few years past the mutual benefit idea has been emphasized, and the result is that in the western section ministerial rates have risen to more than one-third the amount of congregational contributions; and in the eastern section they have risen to more than one half.

It would not be fair to deduce from this that our ministers are lacking in the benevolent idea. It is to be accounted for in another way. In earlier times ministers gave their contributions along with those of their congregations, and so these did not appear so largely in the rate column; but since the scheme has developed in the direction of an insurance for their special benefit, their contributions appear more largely in the place for minister's rates. A comparison of Congregational Contributions with Ministers' Rates, both for the western and eastern sections of our church for the years 1885 and 1895 will illustrate this

WESTERN SECTION.		EASTERN SECTION.		
	Congreg'l. Contribn.	Min's. Rates.	Congreg'l. Contribn.	Min's. Rates.
1885.	\$4874.00	\$1292.08	\$806.11	\$227.15
1895.	8067.21	2752.11	938 55	491.17

It is to be feared that the insurance idea in connection with the scheme is being too largely emphasized. By the legislation of the last General Assembly, no minister entering our church subsequent to June, 1895, can be allowed to receive any benefit whatever from the fund, when he shall retire from active service no matter how long or faithfully he may have served the church, no matter how earnestly he may have pleaded for this very fund, no matter how much his congregation may have contributed toward it, no matter how destitute he may be himself, unless he has contributed his ministerial rate during his active ministry.

Thus the benevolent element is squeezed out of the administration of the fund, though the great bulk of the fund has been and will continue to be contributed on the benevolent idea.

Besides these two sources of income, there are others we have not taken account of, such as special donations, bequests, interest on capital invested, &c. But these are to be added to the congregational contributions, to be administered on the basis of benevolence, and not to the ministry rates which ought to be administered as a mutual benefit fund. This goes to strengthen the position advocated in this paper.

There are two objections against converting this whole scheme into an endowment scheme. First, the beneficiary receives out of the fund much more than he is entitled to as a right arising out of his contributing rates. He is receiving as a right much for which he did not pay. This an honest man, which every minister is supposed to be, will not do. Second, no matter how long a minister may pay rate, nor how much he may pay, provided he never retires, but is called to his rest out of the active ministry, not any benefit accrues to his widow or family. Thus if he has contributed on the insurance idea, neither he nor his widow receives any benefit from the fund. This is evidently unjust. But emphasize the benevolent idea, and then all is clear.

It may be asked, 'what is proposed in the circumstances?'

1. The objectionable clause, which shuts up the church from contributing out of her own coffers, towards the support of her needy and aged ministers, who may not have seen their way clear to contribute ministerial rates, should be abrogated.

2. Income to the fund on the basis of mutual benefit or endowment should be administered on that basis; and all ministers contributing to this and only these should have right to benefit from that part of the fund.

3. Income to the fund on the basis of benevolence toward the needy should be administered on that basis, and all ministers retiring in needy circumstances and only these should receive from this part of the fund.

4. Or if this is not considered dignified, or prudent, or Christian, then in the name of common honesty not to say Christianity make no more appeals to congregations for contributions on the basis of benevolence. Let it be clear to all that this is a fund

for the pensioning of aged brethren as a mark of respect, or a recognition that the church has not done her duty to them during their active ministry in enabling them to make suitable provisions for their old age.

JOSEPH MCCOY.

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WE publish above a thoughtful and suggestive paper on the Aged and Infirm Ministers' Fund from the pen of the Rev. Joseph McCoy, Chatham, N. B. We are aware that differences of opinion exist as to the way in which this fund should be supported and administered, and that matters are at present in a rather unsatisfactory condition. Further, the legislation of the last General Assembly requiring all men ordained after June, 1895, to contribute to this fund or be deprived of any benefit from it, renders it imperative for our graduates to decide what their attitude toward it will be. A thorough exposition of the subject by those who best understand the merits and demerits of the case will be in the interests of all concerned. We are confident, therefore, that Mr. McCoy's excellent paper, which he has furnished at our request, will be carefully and profitably read.—*Ed.*

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*A SCOTTISH SONNET.*

“ The hinnaist whaup has quat his eerie skirl,  
 The slichtering gorceock tac his cover slown;  
 Dinc dwines athort the muir; the win' sac lown  
 Can scrimply gar the stey peet reek play swirl  
 Abuse the herd's auld bield, or hasslins droon  
 The laich seep-sabbin' o' the burn doon by,  
 That deaves the corrie wi its will yart croon.

I wadna niffer sic a glish—not I—  
 Here, wi' my fit on ane o' Scotland's hills,  
 Heather attour, and the mirk lift owre a',  
 For foreign ferly or for unco sight  
 E'er bragged in song. Mair couthie joy dis'ls  
 Frae this than glow'rin' on the tropic daw'  
 Or bleecing splendours o' the norlan nicht.”

—ROR. WANLOCK.

*THE CHRISTIAN CONSCIOUSNESS; ITS RELATION  
TO EVOLUTION IN MORALS AND DOCTRINE.*

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THE student of Theology feels more keenly than Solomon ever did, that of the making of books there is no end. Almost every week heralds the appearance of a new work in his department, and if he is ambitious to serve his generation well he feels he must needs be familiar with the best thoughts of his time. But no man while engaged in the active duties of the ministry can read even a tenth of the literature bearing on his work. How to choose the best books, then, becomes for him a very serious question. In this he must be guided largely by the religious press, which gives expression to the opinions of men who devote their time to the review of current theological literature. But unhappily, book reviews have too often been simply flattering notices so misleading as to make an unsuspecting public the victims of much useless reading. Men who essay to be teachers of men and who trespass on the time of others by their works should receive honest criticism, and they themselves should most heartily welcome such treatment. These remarks are general and only in part apply to the work before us, and to the criticisms we have seen of the book. It has, however, been recommended as a "noteworthy philosophical work," and as one that every minister and thoughtful laymen should read if he wished to be abreast of the age.

The subject is one of intensest interest. Every man must acknowledge the importance of the Christian consciousness in its relation to the other sources of authority in religion. Writers on Christian ethics do not give it a very prominent place in their systems, so we hailed with delight a treatise devoted exclusively to the subject in its relation to evolution in morals and doctrine. We feel grateful to have among us a man who thinks, and thinks to some purpose, on questions of such far-reaching import. We feel the spirit of hopefulness and buoyancy which characterizes its pages and we are the better for it. The rhetorical beauty of many passages makes one forget to be critical. We at once recognize in the writer a man of cultivated tastes, versed in his-

tory and philosophy though, no doubt, his knowledge of the latter is more extensive than minute. The book will probably prove valuable in drawing attention anew to this subject, and most of all we think in emphasizing the fact of evolution in morals and doctrine even after the final external revelation in Christ. Yet notwithstanding all this we must admit that we have finished its perusal with a feeling of keen disappointment.

Mr. Black begins by defining his terms: "Consciousness is the knowledge of that which passes in one's own mind. It is at once the knowledge and the power to know. It is the instrument of observation as well as of introspection; and therefore by the observations of consciousness we can attain to conclusions as to principles or morals before we have had experience to guide us" Surely this is vague if not misleading. What does experience here mean? Does consciousness exist at all apart from it? Does it draw "conclusions as to principles," or is it the same as reason, to whose province inference belongs? To a scientific treatment of a subject such vagueness in its basal conceptions must be fatal. We are further told that the "religious consciousness is consciousness plus the theistic conception." Can the religious consciousness of the heathen be thus defined, and does it, on the other hand, give anything like an adequate definition of the Judaistic consciousness? Even his lengthy definition of the Christian consciousness fails to accurately distinguish it from the religious consciousness. We quote in full. "The Christian consciousness is religious consciousness with certain notable additions. These are:—

(1.) What we know of our faith and of our feelings in the light of the revealed Word.

(2.) What we know of our will to do God's will.

(3.) What we know of the promised result of this willing to do God's will.

(4.) What we know of being led by the Holy Spirit into truth.

(5.) What we know of the witness of the Holy spirit with our spirits as to our divine sonship."

Which of these is wholly excluded from the Judaistic con-

sciousness as expressed in the Hebrew literature? If so, how is this a distinctive mark of the Christian Consciousness?

The same lack of precision is seen in the other definitions which are given incidentally in the book, and they are not only lacking in conciseness but even in something more essential. For instance we are told in one place that "the common Christian consciousness is that consensus concerning doctrine, morals or ethics, which is held by each and every Christian." Here the experiences of the Christian life are excluded. But surely this is unwarrantable. No doctrine, strictly speaking, exhausts the contents of the Christian consciousness. There is ever a residuum which refuses to be cast in doctrinal moulds. Again Christian consciousness is here defined as knowledge, while a few pages further on it has ceased to be knowledge and has become a full-blown entity. It is the divinity in us. But soon chameleon-like it appears in a new garb. It is the will of God formulated by men chosen of God.

One more instance will suffice. The Christian consciousness, we are told, "has certain imperative categories which are its touchstones:—

- (1.) What does the word of God say?
- (2.) Is this or is it not the letter that kills?
- (3.) What is the spirit of it?
- (4.) In what way can moral certitude be attained?
- (5.) That is,—How shall I know that the spirit of truth is witnessing with my spirit?
- (6.) Shall not this be brought to the test of reason?
- (7.) Shall not the final appeal be the Christian consciousness?"

What is meant here by imperative categories we cannot tell. A category is a general conception and an imperative category would be a binding general conception. Are we to accept them in this sense or are categorical imperatives meant. We cannot see how in either sense we could apply the name to this list. In the enumeration of these so-called imperative categories there is a further cause for perplexity. What does the second mean? How are the fourth and fifth, being professedly but different statements of the same truth, given as separate categories? It may seem that all this is trivial criticism and of the letter merely, but in a book of this nature we would expect scientific statements



as far as possible, as well as a logical development of thought. The absence of these qualities leaves the author open to the charge of inexcusable haste or insufficient knowledge of his subject. Conclusions associated with such a treatment must be impotent to carry conviction, even if we suppose that the reader by dint of perseverance gathers what the author really means by the term Christian Consciousness

Let us next consider Mr. Black's position regarding the function and authority of the Christian consciousness. He says it is not only a source of authority in and of itself but also a touchstone for the trying of the Bible, the church and the reason. Keeping in mind one of his definitions, namely "Christian consciousness is the common or predominant thought of the followers of Christ," we see no warrant for the distinction here drawn between the church and the Christian consciousness. Are not the doctrines of the church meant to be an interpretation of its life, in a word of its consciousness? At all events will not the church and reason include all that Mr. Black means by Christian consciousness? In such a case the sources of authority are only three in number.

But further is the Christian consciousness "in and of itself" a source of authority and a touchstone? Can it have any authority whatever when it stands alone? Surely it is a more tenable and less dangerous position to hold that neither the Scriptures nor the Christian consciousness by itself is an authority but that in order to attain truth we must take them in conjunction. The Holy Spirit who takes of the things of Christ and shows them unto us witnesses by means of the written word and in the life of believers. "The two testimonies of the Spirit are complimentary and the authority of the one requires the witness of the other. If we separate these two factors of the spiritual life of man we have no sufficient rule and consequently no infallibility." Indeed, this view is at times suggested by Mr. Black's own words. Within the limits of one paragraph he tells us that the Holy Scriptures are the supreme authority in doctrines and in life, and that they and the Christian consciousness are of co-ordinate authority. He further tells us that "Consciousness is the illumined word. It is not a primary and independent source of authority." But "to the individual it is absolute certainty" we

are told elsewhere. And finally "to separate error of which we may feel very certain from that concerning which the Christian consciousness gives us certainty is not always an easy task." The writer is evidently uncertain as to what place ought to be assigned the Christian consciousness with regard to authority. At one time he makes it subordinate to, and at another time co-ordinate with the Scriptures. It speaks with absolute certainty to the individual and yet it is hard to distinguish its voice from that of error.

But what of the authority of reason? We read of the consciousness reasoning and hence it is very easy to give a subordinate place to reason, properly so-called. But once at least it is allowed to assert itself. "My conception of God, as far as it goes, must be satisfactory to my reason." Reason after all is supreme.

We would fain discuss other views presented in this book, particularly those bearing on the growth of the Christian consciousness. But space forbids. What has been already said may be sufficient to account for our disappointment with reference to this book.

While we fully recognize the wealth and beauty of many detached passages and the suggestiveness of the historical sketches we must express our most honest conviction that judged as a serious treatment of the subject indicated on its title-page, the book as a whole is fragmentary, unscientific and unsatisfactory.

JAWM.

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"The mystery of God in Christ,  
Accepted by this reason, resolves for me  
All the doubts in this world and out of it."

—BROWNING.

THE DAYS OF AULD LANG SYNE.

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THE question every one asks upon mention of this recent work is,—how does it compare with “Beside the Bonnie Brier Bush?” Does the author maintain the same high standard of excellence and fulfil the promise of his earlier production? One almost fears to begin the investigation. As we glance through the pages we recognize the names of many of our old friends of Drumtochty. It is apparent that the story continues the history of the glen and hope rises in anticipation of the good things in store in these ten chapters with their sections after the manner of the former work.

There is no plot. The writer’s view takes in the whole glen—a family in itself—and bit by bit there is unfolded a perfect panorama of honest rural life. The book abounds in character sketches. Had these been more skilfully combined in connected narrative perhaps the interest would be greater. But each is complete in itself, and many are genuine prose poems.

Drumtochty life centres about the Kirk. The minister is the most important man in the parish and the doctor ranks next. The people, though comparatively poor, love their humble ‘steadings’ and dwell together in becoming unity. Many a family can point with pride to sons risen to places of honor and distinction, in the halo of whose fame each member of the community shares. Others also have loved ones abroad occupying spheres of less importance, yet striving “to do their duty” with faithfulness worthy of Drumtochty.

The *motif* in the first two chapters is the relation of the landlord to his tenants. These reveal the cautious diplomacy and sturdy conscience of the glen. There is the strong sense of right and manly opposition to injustice and petty tyranny. Burnbrae is ready to sacrifice his temporal prosperity and face the prospect of death in a foreign land rather than deviate in any degree from strict moral rectitude. In the next chapter the peculiar ideas of the mysterious dispensations of divine provi-

dence are seen in relation to one who has had the distinction of being the subject of a "manifest judgment." Then follows "Drumsheugh's love story," and so on to the end of the book.

Drumsheugh and Dr. MacLure sitting together around the cheerful fire on a wild winter night is a picture of loyal friendship cemented by a life-time of intimate confidence. The Dr.'s words on this occasion may be taken as the key to all these sketches. "Na, na, a've watched the glen for mony a year an' the maist hertsome sicht a' hae seen is the makin' o' men and weemen. They're juist thochtless bairns tae begin wi' as we were oursels, but they're no dune wi' schule after they leave Domsie. Wark comes first and fechtin' awa' wi' oor cauld land and wringin' eneuch oot o't tae pay for rent, and livin' pits smeddum (spirit) into a man. Syne comes luve tae maist o's an' teaches some selfish, shallow cratur tae play the man for a wumman's sake; an' laist comes sorrow that gars the loudest o's tae haud his peace."

The perusal of this book strengthens the impression of Ian MacLaren's power created by "Beside the Bonnie Brier Bush" There is the same careful elaboration of lofty ideals of conduct and character. The men and women are persons of such true nobility that selfishness and ostentation wither in their presence. There is a healthy spirit of independence about them, an abundance of sanctified humor and good sense. They are so genuine that unreality, hypocrisy, must hide its head. Their readiness to sacrifice self has its spring in goodness of heart and is paralleled only by their anxiety to conceal their friendly offices. "Its fearsome hoo Scotch fouk 'ill lee tae cover gude deeds."

There are passages which are full of humor. "There's a mighty power in a nippy tongue," and to Jamie Soutar we are indebted for many a laugh. Others again show us the tinge of the author's theological opinions. His favorite theme is the love of God. To Milton, who complained that Carmichael the Free Church minister's sermon had unduly emphasized the Fatherhood of God and his willingness to save all men, Jamie suggests as the explanation, "He was may be mixin' up the Almighty wi' his ain father." Posty too congratulates Mary Robertson upon her granddaughter's escape from the Methodists in London, yet he says "They are a grand body but clean astray on the decrees."

The manner in which the writer uses texts of Scripture is also worthy of notice. He frequently quotes with striking effect. Thus when Drumsheugh tells the story of his early love for Marget Howe, and of his long years of toil and sacrifice on her behalf, on that night when he has had his reward and returns from seeing Marget across the fields, he takes down the Great Bible and reads,—“They which shall be accounted worthy . . . neither marry nor are given in marriage but are as the angels of God in heaven.”

Posty is the subject of much religious solicitation and his joke at the expense of the minister, and his bout with the Colonel will be remembered. Tho' too fond of tastin', his faults are redeemed by his greatness of soul and the sacrifice of his life to save that of Elspeth's child. Milton though long exercised more about others than himself at last finds his “whup” too much for him and is overcome by the kindness of the glen. “It was ma misfortune” said he to Drumshuegh, as they went home from Kirk together, “tae mix wi fouk that counted words mair than deeds, and were prooder tae open a prophecy than tae dae the wull of God.” Such is not the case in the society to which Ian MacLaren introduces his readers.

We would venture to anticipate criticism of this work by predicting that it will be equally popular with its predecessor to which it is in reality the sequel. It may not contain anything better than “Domsie” or “A Doctor of the Old School,” yet it has portions as, “For Conscience Sake,” and “Good news from a Far Country,” which rival these in interest, and the general excellence of the whole is a decided advance. To be sure it suffers a little from its similarity to the former volume. The pathos is much of the same character and usually has its motive in the idea of death. The author also shows a tendency to revert to the rather stock conception of the scholar abroad and the feelings with which he is regarded by the friends at home. We do not conjecture that Ian MacLaren will write again in this strain. When Charlie Grant, the repentant prodigal, returns to Drumtochty there is scarcely one old friend to welcome him or speak him pardoned. While he passes from sight within Drumsheuegh's hospitable abode darkness falls upon the harvest field, “the last sheaf has been safely garnered.” Thus while we most heartily

welcome this book, which adds so much to the delight inspired by "Beside the Bonnie Brier Bush" we are confident that its author has strengthened his place in the literary world and has shown ability of such high order that we may expect much more of instruction and entertainment from his gifted pen.

K.

*Presbyterian College.*

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We are pleased to learn that Rev. H. R. Grant, Trenton, who has been suffering from a severe attack of typhoid fever, is again able to resume active duties. He has for a few weeks been the guest of Rev. A. Gandier, of this city.

We always welcome to our midst any of our ministers who find it convenient to make us a fraternal call. This fall we have had the pleasure of making, or renewing, the acquaintance of Revs. John Murray, A. Gandier, H. R. Grant, James Ross, Clarence McKinnon, J. McMillan, and H. H. McPherson.

We are glad to learn that Mr. A. H. Campbell is recovering from his severe illness. He was not able to take the mid-session examination at Dalhousie. We trust, however, the rest of the holidays will restore his wonted vigour.

The second meeting of the Philosophical Club was held on Thursday evening, Dec. 5th, at the residence of Prof. W. C. Murray. A clear and comprehensive paper on "The Foundations of Belief," was read by A. H. Foster, in which he dealt with the task attempted by Mr. Balfour, his method of treatment, and results. A. L. Fraser added a brief criticism indicating problems requiring discussion, and questioning the validity of certain of Mr. Balfour's conclusions. The meetings of this latest arrival among college societies are proving most interesting and stimulating.

# THE THEOLOGUE.

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## EDITORIAL.

### CHRISTMAS.

AGAIN we hear the peal of the Christmas bells. Angel voices again whisper to us of peace and good will. "The dawn of Christ is beaming blessings o'er the new born world." To-day, just as nineteen hundred years ago, the world needs this cheering message from the lips of Hira whose hand does sway the world. All adown the ages the voice has not waned, but in deeper, fuller tones, laden with the blessing of myriad souls, anew this day, bursts forth this message of hope. A time of joy is the Christmastide. Mayhap life's burdens heavily weigh us down, and earth's sorrows press upon us, yet this day bids us hope and be at peace. Jesus has come, and his presence proves the magic wand which, touching earth's troubles, changes them to a deeper peace, and He mingles with the tear of sorrow a sweet celestial joy. Listen to the burden of that heavenly strain. God bids us hope and joy,

"For God who loveth all His works,  
Has left his Hope with all."

Let us too, this Christmas season, take up the burden of the angels song, and with lives already brightened by hope, help to chase away from other lives all sorrow and despair. We wish you one and all the joy of Christmastide.

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*OUR EDITORIAL CIRCLE.*

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READERS of THE THEOLOGUE will be surprised to learn that our Editorial Circle is shortly to be broken. We had just settled down comfortably to a good session's work, the first number of our paper had been issued and the second in press, when, lo! this news comes most unwelcomely. One of our staff, A. W. Mackay, had returned to college in rather ill health, but knowing his vigorous and hardy constitution we felt no concern, and daily expected to hear that he had quite recovered. It seems, however, that his trouble has assumed a more serious aspect, and his physicians have advised an immediate change of climate. And so we must soon shake our brother's hand, as we bid him farewell, and wish him God speed and renewed health in a distant land.

We are sure that many will read this note with deep concern, and follow Mr. Mackay with their best wishes. While among us he has won, not only our admiration and esteem, but our affection as well. It is not necessary to refer to the place his talent and scholarship gained for him in our College. We simply state the fact when we say that he held the very foremost rank. We deeply regret that he is called upon to pay the price of these high honors in that coin so current among our best students—ill-health. Mr. Mackay's destination is not yet determined. He will either go West or South. We sincerely hope that in a very short time he may rally from this indisposition. But, in the meantime, we are sorely loath to part with him. We feel that our College fellowship will sustain a deep loss, and we will sadly miss from our Editorial Council Board one to whose judicious mind and scholarly attainments we largely trusted for the success of our paper.

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*OUR HOME MISSIONS.*

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THE Home Mission Board met in this city on Tuesday, Nov. 26th. "The reports of Presbyteries regarding the work done by the catechists, who labored in their mission stations last summer,



were heard and considered. These indicated in most cases, satisfactory progress. The fields are year by year doing more for the payment of the laborers and the schemes of the church. \$2,800 will pay for this branch of our Home Mission work during the past summer." Such is the Board's comment, such, in plain prose, the story of another half year's effort.

It may not be amiss that a word should be spoken from the side of those who have been the living factors in this activity. This report does not tell the whole story though it may contain it by implication. It does not tell of the anxiety with which young men, some for the first time, essayed their gifts in the gospel ministry. It does not tell of their success, encouragements, and disappointments. It does not tell of lonely days, of hard work, and a thousand things that unimportant as they may seem to the mass, are yet of supreme interest to the individual. Perhaps this phase of our work may be passed over silently, yet perchance if the attention of the church were directed to it there might be more sympathetic interest, more earnest prayers, more liberal support given on behalf of those who with the combined enthusiasm and diffidence of youth go out year by year to work in our Home fields.

Again this report does not speak of the efforts which these fields have made. We know that this too is implied. But we fear that many persons comfortably situated themselves, and in the enjoyment of fullest church privileges, do not take much concern that the joy of less fortunate fellow Christians should be made full. There is not a word about the strenuous efforts made by many individuals in those fields to uphold the cause of Christ in their community. We hear nothing of the many who from their scanty resources give with ungrudging hand yet fully aware that in giving they must deny themselves to a degree that only God knows and recognizes.

We are quite aware that the Board in its report does not indulge in sentiment, but we do trust that our ministers and other laborers will take up this report and, reading between the lines, press home upon their congregations the great importance of this work. We believe the church is becoming increasingly alive to the needs of our Home Mission fields. A more intelligent interest is being taken in matters of vital import to them, and

ways and means are being devised by which more satisfactory results may be attained.

There are many difficulties in connection with this work. Our country is being depopulated, fields are not growing in numerical strength, and the prospect of becoming self-supporting congregations is recognized as out of the question. Then with the intensity of the struggle for existence we are brought into competition with other denominations, a spirit of criticism is induced, and oftentimes the main idea is not to be out done by our neighbors. Externalism is developed and spirituality declines. Then again lack of numbers, long vacancies and want of continuity make organization and effective work extremely difficult. There is need for the church to take the cause of Home Missions very much to heart, to think and pray and plan over it till better days dawn. We want more than faithful work on the part of catechists and people. We want the very best plans and methods of work as well. If one method fails why not try another? Are we not to grow wiser from our experience? We need men who will take a statesman-like grasp of the situation, and formulate some policy which not only sounds well in theory but works well in practice.

We are convinced of the importance of this work. To have results which are on the whole satisfactory is not enough. God has signally blessed the church's efforts, results have been far out of proportion with the time and thought expended and the means employed. But the very fact that the coffers are not only empty but the Home Mission Fund deeply in debt is an evidence that many have forgotten their obligations in this respect. And although we do not regard the state of the funds as a supreme test, yet we feel sure that men are not giving their sympathetic interest and prayers. Let us bring in all the tithes and we may rest satisfied that a new era will speedily come in this department of the church's work in which more tangible and lasting results shall be obtained.

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#### CLAIMS OF COLLEGE SOCIETIES.

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**W**HY is the attendance at our college societies so small? Can it be that the associations of the room we meet in are not inviting. Does our class bell create in us a less pleasing sensation

than the smaller one in the basement. We have too much confidence in our professors to entertain the thought for a moment.

Is the regular college work so laborious as to leave no time for college societies? This also might be construed into a reflection on our professors. But we believe the charge is groundless. Our hall certainly never was the home of loafers. Yet are not a few hours at least slipping away from nearly every one each week of much less value than time spent in our meetings. Some of our city parlors have tales to tell of the time an industrious student can spare. Perhaps the variety of noises that so often break the monotony of our studies, or soothe us to sleep about midnight, can confirm the report. At least the students who are present are not as a rule the least industrious.

Are our meetings then too dull to be attractive? Before making this charge we should always be sure the cause of the dullness is not subjective. This seems to be the only conceivable explanation of such an impression. Our students do sometimes advance opinions the validity of which is not above suspicion, and at times traffic in words without any palpable meaning, but we have seldom seen them dull. Our prayer-meetings certainly are not all that we would wish, but there are few who can attribute the cause to others more than to themselves. The most of our papers at the Theological Society have been of an exceedingly high order, and any who may have failed to appreciate them must have been accustomed to a very high standard of oratory during the summer. The student who spends several precious hours and takes much pains to prepare an attractive and profitable paper doubtless has his reward in his own work, yet must he not feel slighted to find only one-third of the students assembled to hear him. It would certainly be more bracing to his feelings if the appreciation of the students were as general as we know it is cordial.

Even if our meetings were dull retreat would be disgraceful. We are not willing to confess our inability to make our college societies a success, and they play too vital a part in college education to be lightly given up. It is a commonplace that the results of a college education do not consist merely in what a man has learned. It produces a new type of thought and a new tone of life and character. These are due chiefly to the person-

alities of the men with whom a student associates, converses and discusses live subjects. Such influences have their fullest play in college societies. Here is developed what may be called college spirit and college thought, which impress themselves on all the students who keep in touch with them. These are the elements in a student's training which are most readily detected and often they contribute most to his success. We hope that so potent an influence may not be lost to our college, but that our students will rally to our societies and make them all they are capable of being.

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*EXAMINATIONS.*

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**L**AST session the THEOLOGUE advocated the lengthening of the college term. The field to be traversed by the student of theology is so broad that he cannot even learn the direction of its principal highways in the short time at his disposal. He would fain loiter in its groves to hear further words of wisdom and to examine its by-paths, but he is hurried on as if intimate knowledge were exceedingly dangerous. The church of the future will demand even greater preparation on the part of her ministry than that of the past.

Notwithstanding the apparent reasons for this change, we can easily see why some who are ardent supporters of our college would hesitate in taking the step. The church may not deem it prudent for the present to undertake any further responsibilities. Although we would still advocate this change, what we wish to suggest now is of a less radical nature, and has only to do with the best use of the time now at our disposal. Only six weeks of lectures and the holidays are upon us. After our return only two more weeks and the regular routine of work will be again disturbed by the mid-sessional examinations. It is impossible to do regular work immediately after our return, and after the strain of examinations. We claim that it would be more profitable to do away with the mid-sessional examinations and devote the time to class work. We admit that it will be more difficult for the students but we think that they will willingly bear the burden that better work may be accomplished.

The natural ambition is to stand well at examinations, and we too often study with that end in view rather than read widely that we may get a broader grasp of truth. These mid-sessional examinations strengthen this natural inclination and we, moreover, complacently congratulate ourselves on our acquaintance with a subject because, forsooth, we have made a good mark.

Could not these formal tests be set aside at least in the midst of our short term, and give us two weeks additional for regular study. Examinations are at best but a necessary evil, why then should they be multiplied?

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## COLLEGE SOCIETIES.

IN these days when naturalistic theories seek to do away with everything in heaven above and to account for everything on the earth beneath, such a subject as the "Relation of Morality to Religion" has more than speculative interest. Such being the case, it is to be regretted that a combination of circumstances led to a small attendance at the meeting of the Theological Society on November 27th, when this subject was discussed. Mr. R. G. Strathie introduced the subject in a carefully prepared paper, in which the incident problems were presented in Mr. Strathie's usual able style. Some of our heavy doers were among the absent on this occasion, but notwithstanding this there was enough talent left to occupy profitably the whole time. Dr. Currie was present at this meeting for the first, but we trust, not the last time.

ON December 11th, the Society considered the life and writings of Sir Walter Scott, introduced in a paper by Mr. J. D. McKay. The writer had made a special study of this subject, and when Mr. McKay specializes in any subject, abstract or concrete, he is sure to do it thoroughly. Under different circumstances the paper would have been considered long, but it was so full of interesting facts and suggestions that when it was finished we were not quite sure whether to be glad that we had received so much or sorry that there was not more. There was a large attendance at this meeting, and the hour for closing came.

all too soon, breaking in upon an interesting discussion of several questions suggested by the paper. Mr. McKay is an enthusiastic admirer of Scott both as a writer and as a man, and he succeeded in conveying something of his enthusiasm to all present.

"EVERY fourth meeting to be left to the Missionary Association" thus reads one of the bye-laws of the Theological Society. Wednesday evening, Dec. 4th gave such a meeting, when Dr. Gordon delivered an interesting and instructive address on Mission work in India. The Dr. began with a brief reference to the geography of this field. Then, having emphasized peculiar difficulties of the work there, he traced its history from the legend of St Thomas until the present time. He dwelt chiefly on the work in Central India, giving us a clear and concise idea of the work done there by our church. He also dwelt upon the claims and possibilities of the field. Every student went away with the conviction that it would be difficult to obtain in any other way an idea of the work so comprehensive and so accurate. We all felt that an address from one with the ripe experience of Dr. Gordon would be very helpful for us who hope to bring the same work before the people to whom we are sent. As a preparation for conducting an interesting and efficient missionary meeting the Dr's. address with the use made of a splendid map was a good normal lesson. In subsequent meetings the work in other fields will be considered. All should take advantage of this opportunity of becoming acquainted with the work of missions, especially that of our own church; indeed this should be regarded as essential before leaving the college and entering upon the full duties of the ministry. The church to-day is especially characterized by a missionary spirit, and surely this is the most convincing evidence of her prosperity. Is not the missionary spirit a thermometer by which we judge of the spiritual life of any church. How can we present the claims of the foreign field if we are not informed as to these claims, if we ourselves have not heard from many quarters the cry, "come over and help us" Is it not well that we turn aside occasionally from the study of Hebrew roots, Greek exercises, Theological difficulties and Historical facts to listen to these cries for help and to meditate upon the condition of those who know not of Christ's love.

Would we not return to our work the better for it, more fully determined to be faithful in all our duties that we may be prepared for our life's work. A need was felt in this connection which we trust will be at least partially supplied by these meetings.

THE annual business meeting of the Missionary Association was held on November 26th, when the Treasurer gave a report on the state of finances in connection with the work carried on at Labrador. The report proved highly satisfactory. A few years ago there was a debt which seemed rather formidable, but which, through the assistance of the Home Mission Board, some interested congregations and friends, and the hearty support of the students in their contributions, was gradually reduced until there is now a small balance in favour of the Association. Although this bespeaks a very encouraging condition of affairs, we must remember that our interest and support must not be diminished if it is to continue so. Having now an ordained man in the field the expenses will be considerably increased, notwithstanding the liberal support promised by the Home Mission Board. We trust that all may still give their hearty support to this work which has been so highly appreciated by our brethren on the Coast of Labrador, so that under the favorable arrangements of the present more efficient work may be done without any hindrance from financial embarrassment. The following Committee were appointed as an Executive for the next year:—A. W. MacKay, A. H. Foster, J. H. Hattie (Treas), H. M. Clarke, W. W. McNairn.

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## COLLEGE NOTES.

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REV. ALLAN SIMPSON is yet residing in England. His health is in a somewhat improved condition, but he will not be able to attend to his pastoral duties before Spring.

WE are pleased to note on the editorial staff of the *Montreal College Journal* the name of Hazen T. Murray, and in the columns of that excellent paper an article from his facile pen.

THE congregations of Margaree, C. B., and Tignish, P. E. I., have, in a tangible way, shown their appreciation of their pastors, Rev. A. M. Thompson and Rev. A. D. McDonald respectively, by presenting each with a fur coat.

IN the *Knox College Monthly* for December the Rev. John Neil, of Toronto, writes a very interesting and appreciative article on Cape Breton, its beautiful scenery, its people and its prospects. Among other things which some of us at least will appreciate, he says, "the Gaelic speaking people will not have an English sermon warmed over in a Gaelic oven, but their spiritual food must be kneaded by Gaelic hands, baked over a Gaelic fire before it will be acceptable to Gaelic taste." The article is well worthy of perusal.

ON the 13th inst. we had the pleasure of listening to a stirring and instructive address by the Rev. Dr. Robertson, Moderator of the General Assembly. He impressed upon his hearers the importance of attending the church courts in order to keep thoroughly acquainted with the work of the church; of knowing what and where it is. He gave a vivid sketch of mission work in the west, bringing to our notice the great importance of this work and the chief difficulties attending it. Dr. Robertson is a man of cheerful disposition and aggressive character, and the prosperity of our church in the West shows that he is admirably fitted to fill the position he occupies.

ON the evening of the 6th inst., the monotony of college life for the most of our students was broken by the hearty response to an invitation from the Y. P. S. C. E. of St Andrew's Church to spend with them a social evening. The Social Committee spared no pains in making every feature of their entertainment attractive, and to their success every one present could bear testimony.

WE do not often find occasion to call attention to books published by graduates of our college. The ways of literature have long been recognized as 'thorny.' Rev. A. W. Lewis, B.A., B.D., has, however, essayed them, and now places his work, "The Whispering Leaves of Palestine," before the public. The reviews have spoken of this publication in high terms, the *Presbyterian Witness* especially so. Knowing the critical acumen of the edi-



tor of that paper we would say that his judgment should be sufficient recommendation. Apart from the merits of the treatise, which we leave to a discerning public to pronounce upon, the fact of its being from the pen of one of *our own men* gives it additional interest. Mr. Lewis offers his book at such a reduced price to Theologues as places it easily within their reach. Orders left at 39 Victoria Road or 99 Granville St. will be promptly filled.

THE People's Heat and Light Company have purchased that property near the college, known as the Old Penitentiary, where they propose erecting their plant for the manufacture of gas. We regret that the beauty of Point Pleasant Park is to be marred in this manner, and its quiet seclusion disturbed by the turmoil of machinery. Why the City Fathers should so easily sacrifice one of the most attractive situations in the vicinity of Halifax and permit the establishment of what may ultimately prove a nuisance to many respectable citizens we cannot determine. Perhaps this is but the first step toward the spoliation of this delightful natural park, and the handing it over to the clutches of greedy capital.

WE note with pleasure the advance of Presbyterianism in Glace Bay, C. B. Since the beginning of the Dominion Coal Company's administration, the congregation of this place has been steadily growing in numbers, until at last the seating capacity of its church was more than taxed to its utmost. It became evident that a new place of worship was necessary, and for the past six months pastor and people have been laboring hard to secure the desired result. Their efforts have been eminently successful, for, on the 8th of December, a beautiful and commodious building was opened for Divine service. As a specimen of architecture it stands high. It is by far the finest Presbyterian church in the Island of Cape Breton, and few, even of the finest churches in the largest cities of the Province can surpass it either in beauty of design or convenience for worship. The total cost is \$16,000, of which \$10,000 has already been paid. We congratulate the pastor, Rev. Mr. Forbes, who, by the way, is one of our own graduates, on the completion of this fine building, and trust that for many years it may be a place in which

large congregations shall meet to worship God and receive inspiration for the carrying on of this work.

THE stillness of the twilight around the sacred precincts of Pine Hill has for some evenings past been broken by such cries as "play the ball," "hand-ball," "goal," &c. Whence these cries? Are they the echoes of louder cries of days gone by still lingering on the hills? They are more than this; they are the actual cries of the Theologues, who, feeling their need of physical exercise, find an opportunity for such in a social game of football. These games have been very interesting, although rather theological to attract the usual audience that marks the football field. We would remind our over-studious students of the incident of our venerable Professor in Practical Theology,—'neither all head and no legs, or etc.' A game of football develops both legs and lungs, two of the most important parts of every student for the ministry. Every student should take abundant physical exercise so that he may be able when he enters upon his work "to endure hardness as a good soldier."

WE publish the THEOLOGUE with a very small financial margin in its favour even when all the sources from which it is financially supported are exhausted. This is always intended in our calculation. We are satisfied with sufficient to pay expenses, enabling us to shew a clear balance sheet as we retire. Even a small number of unpaid subscriptions renders this impracticable. We find ourselves obliged to bring this to the notice of those who have not paid their subscriptions for the last year or two.

#### ACKNOWLEDGMENTS.

B. A. Book and Tract Society, \$4.00; Campbell & Co., Higgins & Co., \$3.00 each; Leydon & McIntosh, Gordon & Keith, J. Cornelius, Barnstead & Sutherland, D. Faulkner, \$2.00 each; W. H. Smith, \$1.50; Colwell Bros., W. C. Smith, Rev. J. R. Munro, Jas. Gardner, Rev. Jas. Carruthers, Rev. L. H. Jordan, \$1.00 each; G. E. Ross, J. A. Crawford, J. D. McKay, J. H. Hattie, Dr. Currie, Rev. J. McMillan, C. D. McIntosh, N. E. Herman, M. F. Grant, G. A. Sutherland, A. D. Archibald, Adams Archibald and R. G. Strathie, 50 cents each.

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