

# THE THEOLOGUE,

Presbyterian College, Halifax.

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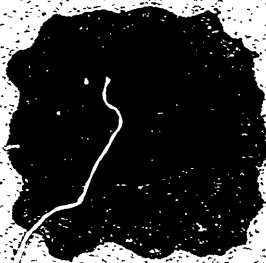
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# THE THEOLOGUE.

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VOL. X.—MARCH, 1898.—No. 4.

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## Presbyterian College, Halifax.

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REV. WILLIAM SOMMERVILLE, M. A., AND PRESBY-  
TERIANISM IN WESTERN NOVA SCOTIA.

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BY JOHN E. WOODWORTH,  
(*Editor Halifax Register.*)

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“WILLIAM SOMMERVILLE,

“MINISTER OF THE GOSPEL.

“BORN JULY 1, 1800.                      DIED SEPT. 28, 1878.”

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**S**UCH is the modest inscription upon a neat granite monument in a corner of a churchyard in West Cornwallis. The man whose memory it is designed to perpetuate is one who has wielded an influence, the lines of which may be plainly traced on the Religious, Ecclesiastical, Educational and Social charts, not only of Western Nova Scotia, but of the whole Province.

William Sommerville was born at Rathfriland, Ireland, on July 1, 1800, the only son of a farmer. At the age of nineteen he took the degree of M. A. at the University of Glasgow, and after teaching for some years, entered upon the study of

Theology at Paisley, Scotland. In 1826 he was licensed to preach by the Southern Presbytery of the Reformed Presbyterian Church in Ireland, and in 1831 was ordained as a "Missionary to the Colonies." The Rev. Alexander Clarke (the late Dr. Clarke of Amherst), had been laboring for some years in the same field, and to his aid Mr. Sommerville was sent.

After preaching for a time in Chepody, New Brunswick and in other sections of that Province where Covenanters were to be found, Mr. Sommerville was asked in 1832 to minister to a congregation in Horton, Kings County, whose pastor, the Rev. George Struthers, was absent and not expected to return. A meeting of Presbytery was held in Amherst, the papers approved, and in May, 1833, Mr. Sommerville removed to Horton and began a pastorate which closed only with his death, forty-five years later. The church at Grand Pre, begun in 1812 and completed in 1820, and now frequently pointed out to confiding tourists as a relic of Acadian times, was the scene of his labors.

The early religious history of that section of the Province in which Mr. Sommerville labored is full of interest, but can only be briefly touched on here. After the expulsion of the Acadians in 1755, the territory which they had occupied was granted to emigrants from the New England colonies, descendants of the grand old Puritans by whom those colonies had been settled a century before. The descendants of these grantees are to-day the leading families in the Cornwallis and Annapolis valleys, and nowhere in America can Puritan blood be found purer or closer to type.

The early settlers were mostly Congregationalists. In fact, by whatever name they might be known, they could not well be other in practice. When a congregation is scattered over a territory a hundred miles in extent, with but one pastor and he debarred by lack of means and facilities from meeting, either socially or in church courts, with other pastors of his denomination, the government of that congregation will for the time be conducted on independent lines. The Presbyterian form of church government in its entirety would seem to be impossible under the circumstances attending the early settlement of Western Nova Scotia.

That piety and religious zeal were characteristics of the

early settlers is well evinced by their history. No sooner were they settled in their new found homes than the building of houses of worship engaged their attention. The frame of the "old Presbyterian meeting house" which stood till 1862 at Chipman's Corner, near Kentville, was raised shortly after the arrival of the settlers, though it did not bear the name of Presbyterian for many years after. The first minister in Cornwallis was Rev. Benajah Phelps, a Congregationalist from New England, who was succeeded by the Rev. Hugh Graham, a minister of the Scottish Secession Church. It may well be doubted if the congregation ever had occasion to feel the difference of opinion held by these two pastors, and its members passed, almost unconsciously, from Congregationalism to Presbyterianism.

In 1800 Mr. Graham was succeeded by Rev. William Forsythe, a licentiate of the Scottish Kirk, but who had been ordained by the laying on of hands of a Presbytery in the United States. When Mr. Sommerville came into the county, Mr. Forsythe had passed his three score years and ten and had been subject for a season to partial mental derangement, so that though loved and revered by the members of his own flock, and respected by all who knew him, without regard to religious belief, he was utterly unequal to the demands of the pastorate. The Rev. Geo. Struthers, a minister of the Kirk, who had been settled in Horton and had assisted him in the ministry, had left the Province and was then in Demerara. When Mr. Sommerville was asked by the Presbyterians of Horton to minister to them for a year, the advent of a young and vigorous man into the county was, in the interests of Presbyterianism, greatly needed. Before the coming of Mr. Phelps to Cornwallis, Horton had been supplied by a minister, a man from Ireland, who took up his residence about 1770. The grantees of that township set apart two lots of land for the encouragement of religion; the one as a glebe lot, the other to be the personal property of the first minister who should settle in the township. The one lot was at first shared by the Presbyterian and Church of England clergymen; and ultimately passed into the sole possession of the latter;

the other was disposed of as private property by the heirs of the Presbyterian minister.

About 1790 intemperate habits compelled the retirement of this man from the sacred ministry, and for nearly forty years Horton was without a settled pastor. An occasional call from a distant preacher, and a visit once in six weeks from the minister of Cornwallis, when that congregation was supplied, constituted the sum total of the ministerial privileges enjoyed by the Presbyterians of Horton during that period, until the settlement of Mr. Struthers in 1827. That the congregation maintained a separate existence at all, is, when we consider the peculiar circumstances of the time, to which further reference must briefly be made, an evidence that the duty of parental training had not been neglected.

For eight years, from 1775 to 1783, the western part of Nova Scotia, especially the counties of Kings and Annapolis, had been subject to the operations of the celebrated Henry Alline. He believed that he had been sent for the reformation of the country, and doubtless his ministrations were the means whereby God brought the conviction of sin to the heart of many a sinner. But the reformation which followed his ministry was, so far as sound doctrine or the interests of Presbyterianism were concerned, far from being an unmixed blessing. In his view, the man who could not give the date of his conversion and state the circumstances which led to a change of heart, must be considered still in the bond of iniquity. This conversion, or change of heart, was the great means of salvation, the simple Scriptural doctrine of the substitution of Christ in the place of the sinner and of salvation to all who rest upon the atonement which he thus wrought, being ignored or relegated to the background, while the perversion of the text, "The letter killeth, but the Spirit giveth life," induced an avowed disregard of sacred ordinances and a neglect, to say no more, of the Scriptures of the Old Testament.

But some of the doctrines taught by Mr. Alline were most grotesque. He held the Mormon view that all souls were created at once; that Adam could not therefore be said to be the representative of his posterity, but that all of that posterity were present when the covenant of life was entered into, and were

parties to that covenant, were also present when the condition of obedience was broken, and were parties to that disobedience. Original sin, therefore, is the sinner's own, not the sin of Adam imputed to him. Adam had no material body until the fall when his soul was imprisoned in a body composed of the elements. Further, the resurrected body of Christ was not material, but had the disciples put forth their hands to feel Him, they would have found nothing !

Henry Alline organized, or rather, collected, congregations throughout the length and breadth of the land. It was impossible, however, to convince the consciences of the sons of Puritan fathers and mothers, trained in the word of God, that the sacraments, especially that of Baptism, were superfluous ordinances, and in a few years the doctrine of the necessity of Baptism and the dogma of Baptism by immersion only, were grafted on to the faith of the churches founded by Henry Alline.

From this sketch may be formed an idea of the state in which Presbyterianism existed when Mr. Sommerville took up his abode in Horton. The gain to all the sects which arose after the death of Henry Alline, was at the expense of Presbyterianism. With the stigma of personal immorality resting upon the memory of the pastor that had been first settled over them ; without regular public services, and having most unwisely forsaken the assembling of themselves together in social meetings, it is little cause for wonder that the younger people fell easy victims to the arguments of men and women of undoubtedly holy life, who could talk fluently of their personal experience, and speak, with apparent learning, upon the necessity of following Christ wholly. Presbyterianism was despised, and Presbyterians were but a handful.

To this despised handful Mr. Sommerville came as a pastor. Possessed of a classical and scientific education, in which he was the peer of any man in the province, and with a heart full of zeal for the truth of God's word, he, single-handed and alone began at once to raise his voice against erroneous doctrines which for nearly half a century had been gaining ground in the land.

The position which he thus took he never abandoned. It made his life one of turmoil and conflict, but to his dying day his duty to attack a doctrine or practice, either in his own

church or elsewhere, which he believed to be contrary to the Divine word, was one which he never avoided.

In 1834 Rev. Mr. Forsythe resigned his charge, and for nearly a year, or until the return of Rev. Geo. Struthers from Guiana, Mr. Sommerville was the only Presbyterian minister in the western part of Nova Scotia. His charge extended from Grand Pre, where he resided, to the locality now known as Melvern Square, where some Covenanters from Ireland had settled. In 1842 a congregation was regularly organized at West Cornwallis, and a little later another at Wilmot.

In 1845 Mr. Sommerville removed from Horton to the locality in West Cornwallis now called Woodville, where he had purchased a farm. Here he resided for eleven years, removing in 1856 to Somerset, where the remaining twenty-two years of his life were spent.

During all these years Mr. Sommerville lived the "life of faith." Financial conditions were never suggested by him in any matters relating to his services. During his residence in Horton, in Woodville and in Somerset, until the adoption of the school law in 1864, he taught during the winter months a common school, which was for a great part of the time the main support of a large family.

Think of it! Thirty miles travel on Saturday; three sermons on Sabbath in localities from three to twelve miles distant from each other; then the long drive on Sabbath evening or in the morn of Monday, in the cold of a Nova Scotian winter, to be in time to resume his school. Six days of teaching, unless a funeral or necessary pastoral visit interposed, in which case the school gave way; three more sermons in another part of his field, but in localities as widely scattered as before, and into the school room again on Monday morning! Such was the routine of Mr. Sommerville's life during more than half of his pastorate, and as the record of many of our leading men will show, he was an able, thorough and successful teacher. With the record of such a life before them, few need fear being *worked* to death.

As we have seen, Mr. Sommerville, in coming into Kings County, took up the banner of Presbyterianism, so far as leadership was concerned, alone. He took his stand in matters of doc-



trine, as laid down in the standards, in the front rank, and in practice very far in advance of the forces he led. In his opposition to the worship of God in any way not appointed in His word, he took a position, which is by most Presbyterians considered too advanced, but as the contest continued he did not recede. In fact in regard to the use of an uninspired hymnology and to the recognition of the validity of an unscriptural mode of Baptism, the opinions and practice of his later life were more strict than those with which he began his ministry. Concerning the headship of Christ over his Church, the duty of nations to acknowledge subjection to the mediatorial rule of the Son of God, and the duty of Christians to abstain from incorporating with any nation refusing to acknowledge that subjection:—In regard to the anti-christian nature of secret societies, for whatever object; the duty of excluding from the Lord's table brethren holding erroneous doctrines, and the impropriety of organic union which might necessitate the keeping back of any part of the counsel of God, Mr. Sommersville held, strictly adhered to and fearlessly proclaimed the peculiar principles and practice of the branch of the church to which he belonged.

To Scripture and Scripture alone, he looked for reasons for the support of these principles; and believing such reasons were there to be found, human aid was to him a matter of indifference. That he had not, in respect to these matters, the sympathy of his fellow-laborers of other names; that his followers were few in number, has been held to denote that his life work was almost a failure. This is a matter of which man is not the judge. In one of his own private letters he wrote, that much as he valued the principles of the church, he rejoiced more to see them gradually leavening communities, than in the addition of members to his own flock. That his principles have leavened the communities in which he labored, no one well acquainted with the people of those communities can deny. The position which he took in what he regarded as the battle for the right was too far in advance to be reached by the whole rank and file of the army, but ground was won which has not been, and never will be, lost. In the field in which, in 1835, he stood alone, there are now six Presbyterian pastorates, and ten places of worship, while the approach to Presbyterian forms and modes of expression, on the

part of other denominations, has been sufficiently marked to show the leavening influence of his work.

Mr. Sommerville's position on the matter of church union was briefly and tersely expressed: "If we are in error, show us that error: If we are right, unite with us." When the disruption of the Reformed Presbyterian Church of Scotland occurred, he wrote:—"As a friend of union, I rejoice at the separation. It is a church in which for years there has been no union."

A number of works from Mr. Sommerville's pen have been published. His principal controversial works are:—"The exclusive claims of David's Psalms," and "A Dissertation on the nature and administration of the ordinance of Baptism." A number of pamphlets, lectures or reprints of newspaper correspondence of which he was the author, have also been published. Among these were, "The Rule of Faith," a lecture before the Protestant Alliance in 1859; "Southern Slavery not founded on Scripture warrant," first delivered before the Acadia Lyceum; "The Social Position of Reformed Presbyterians, or Cameronians;" "Baptismal Immersion not of God: arguments pro and con." etc.

When Mr. Sommerville came to Nova Scotia, Watts' "Imitation" was the book of praise generally used in Presbyterian churches. It was mainly to explain his position in regard to this that he first wrote his work on psalmody. He was, he tells us, once excluded from a Presbyterian pulpit in Halifax, ostensibly because he would not consent to use Watts' psalms. It may be noted that when, at a later date, hymns were introduced into Presbyterian churches in Nova Scotia, it was the Psalms of David and not Watts' Imitation that they superseded.

In private life, Mr. Sommerville was one of the most pleasant and genial of men. The child of tender years and the wisest men of his circle could find enjoyment in his conversation. An intense reverence for the things of God always possessed him, and they were never referred to lightly by him, or in his presence without reproof. The inscription on his monument, which appears as the heading of this article, fittingly depicts the modesty of the man in matters relating to himself. He was once asked by one of the nearest of his personal friends, to supply some data from which a biographical article could be prepared

after his death. He responded thus:—"William Sommerville was born July 1, 1800. He died ———. A Sinner saved by grace."

On the 24th of March, 1878, he appeared for the last time in the pulpit which he had so long and faithfully filled. The six months of life that remained to him were spent in much bodily distress, but with a calm and unwavering trust in his Saviour, and on Saturday, the 28th day of September, he fell asleep.

His funeral took place on the following Tuesday, and was one of the largest ever seen in Kings County. In accordance with a request in his last will, his body was interred without any religious service.

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ONE of the largest and most successful meetings of the Theological and Literary Society was held on the evening of the 9th of March, when we had the pleasure of listening to the Rev. Dr. Gordon's very interesting lecture on "Personal Reminiscences of the North-West Rebellion." The lecture was illustrated by the use of charts throughout and was interspersed with his characteristic humour." The lecture began with the early history of the North-West and a description of the circumstances leading up to the rebellion as a background for the main part of the lecture, which dealt with the several engagements of the campaign. Glimpses of military life upon the prairies were given. The lecture was eminently calculated to stir patriotic sentiment and rouse us to a consciousness of the greatness of our country.

REV. THOS. STEWART, B. D., of Dartmouth, addressed the Theological and Literary Society on the evening of the 16th of March. His subject was "Revivals and Evangelists." The lecture was very clear, practical and helpful. An interesting discussion followed. Rev. A. Gandier was the next lecturer and he chose for his subject "The Missionary Pastor and his Methods." This also was a practical subject and the spirit of enthusiasm which pervaded the meeting shows that Pine Hill students have this subject at heart. Mr. Gandier's address was given on the evening of the 23rd of March, and was before the Missionary Association.

I.—DEPARTMENT OF O. T. EXEGESIS.

STUDIES IN ISAIAH.

IV.

CHAPTER VI, which may be headed *Isaiah's Vision and Inauguration*, holds a front rank in grandeur of conception and majestic simplicity of style. The vision was within the veil, the revelation was startling in its boldness, and the commission was one which, while conferring the highest honor upon the recipient, was calculated to quail the stoutest heart among the people. All commentators agree that the Chapter forms a distinct section, and that it refers to the prophetic office of Isaiah and the message which he was commissioned to deliver. But all are not agreed regarding the time when the vision was beheld. The position which the Chapter holds, the sixth in the Book, is certainly peculiar and has not yet been accounted for in an entirely satisfactory manner. The question at once arises, If this Chapter contains an account of Isaiah's installation into office, why not place it at the beginning of the Book as in the case of the call of Moses, Ezekiel and others? Some reply by asserting that it presents "a renewal of the prophetic consciousness after several years of public activity," assuming of course that prophecies were uttered before the year in which Uzziah died. But for such a view there is no good ground. Others maintain that this Chapter was written as a prologue to a short collection of oracles which gave a summary of Isaiah's teaching in the early part of the reign of Ahaz. This view, however, is not very satisfactory, for as much might be said of its being written as a prologue to the first prophetic utterances. Nor is it reasonable to say that as Isaiah himself did not arrange his prophecies his editor put together what first came to hand, for even the most ignorant

editor would see an appropriateness in placing the Chapter at the head of the entire collection. While we readily admit that the prophecies of Isaiah are not as a whole arranged chronologically, yet in the case of Chapter vi it seems so obvious that it should stand at the head of the whole collection that some reason must have assigned it its present position. G. A. Smith expresses the view of a good many commentators when he says: "In all probability the Chapter was written after its predecessors, and what Isaiah has put into it is not only what happened in the earliest moments of his prophetic life, but *that* spelt out and emphasized by his experience since. Success had not come so rapidly as the prophet, in his original enthusiasm had looked for, and his preaching had effected little upon the people, therefore he would go back to the beginning, remind himself of that to which God had really called him, and vindicate the results of his ministry at which people scoffed and his own heart grew sometimes sick."

The Chapter may be divided into three parts:—

I. The prophet's vision (vv. 1-4). The prophet saw Jehovah enthroned in heaven which is his temple. Some think that the appearance was in the temple at Jerusalem; but the better view is to regard heaven as the temple which might be conceived of as planned after the manner of the visible temple at Jerusalem. Around the awful throne are cherubim and seraphim, different orders of the higher intelligences who cried one to another, "Holy is the Lord God of Hosts." Here probably Isaiah gets the name which he so often uses and in the use of which he is almost alone—"The Holy One of Israel." And it was fitting that he should emphasize this name, for the people had trampled it under their feet.

II. The prophet's consecration (vv. 5-7). Hearing the responsive singing of the Trisagion, "Holy, holy, holy," the prophet is profoundly impressed with a sense of his sinfulness. He regards himself as a stain upon the purity of the scene. Lips of perfect purity expressed the feeling of hearts of perfect purity. But what was he? Like Job he was constrained to say: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." He exclaims: "Woe is me for I

am undone! because I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." How true it is that the nearer we get to God the more we see our vileness! But Isaiah must be taught to know that God can forgive sin and sanctify for any work. A live coal is laid upon his lips, a symbol of a purifying process. His mouth can now voice the message of Jehovah: "Thus saith the Holy One of Israel."

III. The prophet's mission (vv. 8-13). The people of Judah and the inhabitants of Jerusalem must be told how widely sin had separated between them and their God, and they must be solemnly warned that if they persist in hardening their hearts, the message they heard would prove to them a savor of death unto death. In the councils of heaven the question is asked, "Whom shall we send?" Isaiah, now purged, says, "Send me." Then he receives his commission. Say to the people, Go on hearing but you will receive no benefit, for you are wedded to evil. The tenth verse contains remarkable language. It reads as if the prophet should do his utmost to blind the eyes and harden the hearts of the people lest they should receive healing. And yet this is not its meaning. For, after receiving his commission, we hear the prophet as the mouth of the Lord, saying: "Come now and let us reason together, though your sins be as scarlet they shall be as white as snow." As the hearts of the people, however, were set upon sin, and as there was on their part a settled determination to walk in ways of their own devising, the preaching of the prophet would result in a greater hardening and consequently in a deeper condemnation. Both our Lord and the apostle Paul quote the passage in such a connection (Matt. xiii: 14, and Acts xxviii: 26, 27). A few sentences may here be quoted from the exegetes. Skinner says: "The difficulties created in our minds by this startling and even harsh statement of a great law of the spiritual world, are partly due to the tendency of scripture writers to refer all things immediately to the will of God. To the Hebrew mind what we call secondary causes scarcely exist, at least in the sphere of religion. That which, in given circumstances, is the inscrutable result of God's providential dispensations is

viewed absolutely, apart from its conditions, as a distinct divine purpose. The truth revealed to Isaiah is that the unbelief of his countrymen amounts to an incapacity for divine things which can only be intensified by the further disclosure of the truth of God." Delitzsh says: "There is a self-hardening of man in evil which makes him absolutely incorrigible, and what is not less a judicial infliction of God than self-produced guilt of man."

Some maintain that the prophet received this commission after he had been ministering to the people, and when the patience of Jehovah was exhausted and he had given them over to obduracy. But this would necessitate a ministry before the death of Uzziah, of which we have no account.

The prophet fully understood the import of the commission (v. 11), and in tender solicitude asks how long this hardening in unbelief will continue. The reply is, Until the houses and cities are without inhabitant, the land desolate, and the people carried far away into captivity. This received a fulfilment in the Babylonian captivity. The 13th verse may be paraphrased thus: "And even if a tenth should be spared, it shall be brought to further judgment. But just as the stump of the teil-tree or the oak remains when the tree is felled and sends forth fresh shoots, so a holy seed would remain." Or, as it has been put: "The ruined Israel would contain the indestructible germ of the future Kingdom of God,—'the holy seed' has been wrapped up in it.

#### POINTS FOR CONSIDERATION.

What is the syntax of נגע and וסר in v. 7? Why לנו instead of לי in v. 8? In v. 9 why the absolute infinitive שמת after the imperative? In v. 9 why not ולא instead of ואל? In v. 11, why שאר and תשאר? Reconcile the commission given the prophet in vv. 9 and 10 with the goodness of God and the accountability of the people. Remark upon Delitzsch's statement: "The incarnation of the Logos is the truth of all Biblical anthropomorphisms." See John xii: 41.

## STUDIES IN THE TEACHING OF ST. PAUL.

### REDEMPTION.

**S**ALVATION is the gift of God's free grace, unearned and unmerited by man; we are justified freely, or else not at all (R. iii : 24). It is from God's love that man's redemption flows, (R. v : 8, viii : 32). He does not demand an atonement from us, but He provides one for us. Sin creates a barrier that prevents His love flowing forth in its fulness upon us, but it is God's own love that removes that barrier. And God's righteousness, as well as His love, moves Him to save the sinner (R. iii : 25, 26). His righteousness goes forth towards men to lay hold of their wills, so that they too may be righteous. To think of His love propitiating His righteousness is a polytheistic conception. God is One, always loving and always righteous: with Him "all's Love, and all's Law."

But, while our redemption is due to God's love and righteousness, it is made possible through the work of Christ (II C. v : 18, 19, Gal. i : 3, 4). In this redemptive work Paul gives the great place to Christ's death: indeed, there is strictly no atoning significance ascribed by him to any event except Christ's death, (R. v : 6-8, I Th. v : 9, 10); and He died for our sins, (R. iv : 25, I C. xv : 3).

Now, what is the connection between Christ's death and our deliverance from sin? By way of answer, let us consider Paul's teaching on this in the light of his teaching about the Person of Christ. It has always been the case that men's conception of Christ's redemptive work depends on their conception of Christ Himself. We cannot get the Catholic view of the Atonement from a Socinian view of Christ's Person. Let us try, then, to see how Paul interprets the death of Christ by his conception of the Person of Christ.



As soon as Paul had become acquainted with Jesus, the question would arise, why had this person died? Death is the penalty of sin; but this risen and exalted Messiah could not be a sinner, else He would not be thus glorified; in some way, therefore, His death must have been for the sins of others; how then is His death to be interpreted? In answering this Paul starts from the premise that Jesus is the Messiah (Acts ix: 22). The picture of the Messiah, especially as presented in Is. liii, would now become luminous to him when examined in the light of the risen Jesus; it disclosed a supreme vicarious sufferer; and as he brooded upon the picture, he would find it lighten up for him the whole sacrificial system of the Old Covenant, for the Messiah's vicarious death was there prefigured in the only way in which it could be set forth in ritual, viz.—by the death of animals. Thus the ancient sacrifices and the Messianic predictions were seen to be prophetic of Christ's death: He is the true Paschal Lamb (I C. v: 8), and the sin-offering (R viii: 3), a conclusion confirmed by Christ's own words (Mk. x: 45), when He spoke of giving Himself as a ransom for many, and by the terms in which He instituted the Lord's Supper (I C. xi: 24-26). The idea of sacrifice thus became central in Paul's religion under the New Covenant as it had been under the Old; but this idea was now focussed in the sacrifice of Christ's death. Then, as his conception of the Messiah became fuller and worthier, enriched with the growing conception of Him as the Son of God, it would seem clear beyond all need of argument (what he nowhere attempts to prove) that the death of such a Being on our behalf must be sufficient to atone for all our sins.

But it was not merely the fact of Christ's death for which Paul must seek explanation: he must try to account for the manner of it. Jesus had died upon the cross, and death upon the cross implied a special curse upon the victim (Gal. iii: 13), for so had it been written in the law (Deut. xxi: 23). What then could it mean that the Messiah, now risen and glorified, had died the death of the accursed? Paul finds the explanation in the fact (Gal. iii: 10, quoted from Deut. xxvii: 26), "Cursed is every one that continueth not in all things that are written in the book of the law to do them," a doom that must fall on all men, since every man fails to keep the law. The Messiah, then,

suffered the kind of death which the law decrees against transgression, death accompanied by the token of God's wrath, death with curse. Why? Not for transgressions of His own, for He had committed none; therefore it must have been on behalf of those on whose sin the divine wrath was resting (R. i: 18); and it seemed to Paul so clear as to require no argument nor comment that, when such a Being did become "curse" for us, His intervention must prevail to deliver us from wrath, so that there is now no condemnation to them that are in Him, (Rom. viii: 1).

The Apostle's conception of Christ's redeeming sufferings is further brought out by the expression—(II Cor. v: 21.) "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him." In Christ upon the cross sinlessness and sin met, incarnate righteousness and the sin of the world, our sin borne by the sinless. Hence our condemnation is exhausted by Him, so that sin no longer stands as it once did between God and us, and we become the righteousness of God in Him. This is the reconciliation, the atonement which Paul regarded it as his great mission to preach, for *καταλλαγή* is one of the key-words of Paul's Gospel.

Other key-words of Paul's teaching about Christ's redemptive work are *ἱλαστήριον*, in which he regards Christ's death as a means of propitiation, and *ἀπολύτρωσις*, redemption. The former implies not merely that Christ offered Himself for the benefit of men in the self-sacrifice of love and helpfulness, but that he offered Himself on behalf of sinful men as an expiatory sacrifice. Perhaps Paul owes this conception to Christ's own words, "This cup is the new covenant in My blood;" at any rate he looks on our deliverance as secured by the blood of Christ, *i. e.*, by the offering up of His human life. (Eph. I: 7). The word *ἀπολύτρωσις* redemption—(R. iii: 24) may be a reminiscence of Christ's own word *Λύτρον*, ransom (Mk. x: 45). In the LXX *λυτροῦσθαι*, to redeem, occurs frequently as in Ex. vi: 6, of God redeeming Israel from Egypt. This parallel is important as shewing the folly of the old discussion as to the one to whom the ransom for man was paid. God paid no price to Egypt for Israel's deliverance. The stress is upon the cost and upon the result achieved, and the standing of the ransomed as being delivered from sin and now belonging wholly to God

Cp. I, C. vi: 20, vii: 22. Col. i: 12-14. Indeed, these figures of atonement, expiation, and redemption illustrate not so much the process as the results of Christ's work. The effect of that work corresponds to the removal of anger and to the offering of sacrifice and the payment of ransom, but we fall into confusion if we try to force the parallel in all the steps of the process.

But Messiahship is not the only relation in which Paul regards Christ. Another conception of his, one that is distinctively Pauline, is that Christ is the Second Adam, the Founder and Head of a new humanity (I C. xv: 21, 22, 45-47. Rom. v: 12-21). As the Second Adam, Christ is the true type or Ideal of Manhood, which the First Adam failed to be; and further, He has conquered death, has risen from the grave, has become the source of a new life for our race, so that in Him is introduced a new creation (II C. v: 17. R. V. marg.); and He is the Head and Representative of a new humanity. His union with us is as real as the race-union that binds us to the first Adam, as real but very different, for "in Adam all die but in Christ shall all be made alive." He has come to unite Himself with us in such a way as to reverse the ill effects of sin and death brought on us by Adam's disobedience. Now, it is this identification of Himself with us by Christ that seems to be the ruling thought by which Paul interprets His death, regarded as that of the Second Adam. He became one with us through the life that He shared with us and through the love wherewith he loved us. He made our cause His own, taking on Him even the burden of our sins, enduring its penalty and rendering to God, in our name, that perfect obedience which we could not render. And so God looks on us now in the light of Christ's union with us. We, the unworthy, receive the favor which rests upon Christ the all-worthy because of our union with Him, a union on His part of identification with us in life and love, and consummated on our part through faith.

Indeed, we who are thus united to Christ share His death II C. v: 15, "One died for all, therefore all died." Cp. R. vi: 1-11. We enter into the spirit in which Christ died for us, we consent to the Divine judgment against our sin as expressed in the death of Christ, we accept with penitence and faith what has been done for us by Him, our Head and Representative. Our

death unto sin is, indeed, as yet rather an ideal than an actual condition, but we are called to possess personally that freedom from sin and that new spiritual life which were made good for us by the Second Adam, when he died unto sin and rose again from the dead.

Still another aspect in which Paul regards Christ is as the Moral Ruler of Men. He is "Lord," possessing a moral supremacy that none can recognize except by the Spirit (I C. xii: 3). He is Lord of all (R. xiv: 8, 9), so that the Christian's aim is to please Christ (Col. i: 10); his one boast is glorying in Christ (I C. 1: 31); his true life is to do the will of Christ (Phil. i: 21). All power and all authority are committed to Christ, so that He does that which only Divine energy can do (I C. xv: 25-27. Eph. i: 21, 22. II C. xii: 8, 9. Phil. iv: 13, 19); and He is the Judge of all men (II C. v: 10). Thus Paul regards Christ as the Moral Ruler of the race, and therefore moral responsibility is responsibility to Him.

Now, what is the interpretation of Christ's death in the light of this conception of His Person? If the Lord Jesus Christ is the ruler of men and the expression of the moral government of the universe, then it is His function to see that sin is punished as it deserves to be; it is by His authority that sentence against the sinner must be executed. But, instead of inflicting punishment upon the sinner, He Himself submits to death which is the penalty of sin. The Moral Ruler then identifies Himself with the sinner whom He might have condemned. He asserts the principle that sin deserves punishment, yet, not by inflicting it, but by Himself enduring it, thus suffering in the sinner's stead in the fullest sense in which it was possible for a Holy Being so to suffer.

This is the view of Christ's redemptive work that is emphasized in Dr. Dale's book, *The Atonement*. "Some Divine act," he says, "is required which shall have all the moral worth and significance of the act by which the penalties of sin would be inflicted on the sinners, and the Christian Atonement is the fulfilment of that necessity." "When the heart is shaken by fear of future judgment and the wrath to come, a vivid apprehension of the death of Christ, as the voluntary death of the Moral Ruler and judge of the human race, will at once inspire

perfect peace. Without further explanation the conscience will grasp the assurance that, since He has suffered to whom it belonged to inflict suffering, it must be possible for Him to grant remission of sins."

Once more ; the conception which Paul held of the Lord Jesus as the creator and sustainer of the universe (Col. i : 15-19) carries with it a corresponding view of the influence of His death. He sees that the redemption wrought for men through the Cross provides to the higher orders of being a new disclosure of the wisdom of God in Christ (Eph. iii : 10). And not only so, but he conceives of Christ's death exerting a direct influence on "things in the heavens" (Col. i : 20), as if the power of Christ in mediating redemption is as far-reaching as His power in mediating creation. Paul does not say to what extent disturbance has been wrought in the universe by sin, but, whatever be the extent of this disturbance, there goes forth from Christ's death an influence to reconcile unto God all things whether upon earth or in the heavens.

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WE are pleased to be able to announce that arrangements for the Summer School of Theology are nearing completion. The session will be for ten days, beginning Tuesday, July 5th. There is good reason for expecting that the Rev. Dr. Cuthbert Hall, late of Brooklyn, and now president of Union Theological Seminary, New York, will attend the school and give much interest to its proceedings. Though the programme is not yet fully drawn up, there are promises from a number of the Alumni and others to assist in discussing such books and theories as Salmond's *Doctrine of Immortality*, Hort's *Christian Ecclesia*, Allen's *Christian Institutions* and the *Biblical Doctrine of Sanctification*, as well as other subjects dealing more directly with the practical work of the church. We hope that our readers will keep the school in view when making arrangements for the summer. Fuller details will be given in the next issue of the *THEOLOGUE*.

AMONG the recent visitors at Pine Hill were Revs. R. G. Strathie, A. Gandier, John McIntosh, S. J. McArthur, John Hawley and Mr. Adams Archibald.

DEPARTMENT OF N. T. EXEGESIS.

I COR. IX, X, XI.

IX. ἀπόστολος. In addition to the twelve Paul and Barnabas were apostles; James also, Andronicus and Junias at Rome and possibly Silvanus. The qualifications of the apostle (1) to have seen the Lord, to have been a witness of His Resurrection. This excluded probably Timothy and Apollos. (2) He must show the signs of an apostle, patience, powers, wonders, effective work among converts. (3) There must be a direct call, I Cor. xii : 28, for no human authority could choose an apostle. (4) His work was to preach, to be an ambassador for Christ. He belonged to the Church in general and had no local ties. There is no sign that he took any share in the ordinary administration of the churches he founded, but acted only in case of special need. His life was spent in journeyings and labours, and he had a right to live off the gospel. (Abridged from article by H. M. Gwatkin in new Dictionary of Bible.)

IX, 9, 10. By making βούρ subject to ὁ ἀποριῶν we escape the necessity of attributing a rabbinical exegesis to Paul in these verses. The Law of God enjoins the principle of reward for labour even in dealings of man with brute creation. This injunction of the law is primarily to teach that humanity must recognize the principle as essential to its own well-being.

X, 2-4. The first section of this chapter draws a lesson from the old dispensation on the ground that it is parallel with the new. They are both parts of the same Revelation. Hence the sacraments of the new dispensation can be paralleled in the old. The old had its baptism. (This shows that the word βαπτίζω in N. T. had taken on a technical sense—the introductory rite into the Christian church—apart from its mode.) The sea and the cloud were the transition from the old life of Egypt to the new covenant under Moses, *i. e.*, the people obeyed him and acknowledged his authority. ἡ πέριρα δε ἦν ὁ Χριστός. Whether the apostle here uses a Jewish legend allegorically or not, the meaning is that the life of the Hebrews

in the desert was sacramental. Bread and drink were supplied to them from heaven (*πνευματικόν*) by the same Christ who supports the life of the Christian church, this sustenance finding its fullest expression in the sacrament of the Lord's Supper. Cf. John vi : 49-57.

\* \* \* \* \*

X, 14-21. The meaning of the Lord's Supper. *κοινωνία* is more than fellowship; it denotes active participation in, to be partakers of. To celebrate the Lord's Supper brings us into connection with the Lord Himself. In like manner to share in an idol's feast brings the worshipper under the influence of the demon which uses the idol as the instrument of its power. The body of Christ is the Church in its members v. 17, xii : 12, 13. Col. i : 18, and the unity of the Church is based on the oneness of the bread which all its members eat in the sacrament. Both in this passage and in xi : 23-27 there is a deeper meaning given to the Lord's Supper than that of a mere memorial feast.

\* \* \* \* \*

X, 29. If a weak brother or a heathen should call attention to the meat that is set before me having been offered to an idol, my course of action is changed. I no longer am free to follow the freedom of my own conscience, lest on account of my thoughtless freedom I may appear to have no convictions or a weak brother should fall. In this case my freedom could not result in the glory of God. Observe how often in this epistle *τὸ σύμφερον* is a guiding principle for Christian practice.

\* \* \* \* \*

XI, 2-16. This argument proceeds on assumptions which would be admitted by the apostle's readers. (1) The distinction between the sexes which is observed in the generally accepted order of public services is based not on decorum merely but on the constitution of things. (2) Certain natural features, *e. g.*, long hair, or artificial dress, such as the veil are the signs of difference. 10. Probably the most difficult verse. Angels are ministers of God who, as executing His decrees, are the representatives of good order. It seems far-fetched to translate *ἐξουσία* "sign of authority, *i. e.*, of the husband's authority over her." Does it not mean the woman's own power? Let her by wearing her veil, which is the sign of her subordination to her

husband (a subordination in unity even as Christ is subordinate to God), respect the order of creation, and by doing so retain her real womanly authority. See Roberts, Expositor, Aug., 1894. Paul does not feel that his argument is thoroughly convincing. Cf. verses 13, 14, 16.

\* \* \* \* \*

XI, 17-34. Possibly club-life, which was very prevalent in Corinth, may have introduced features of degeneration into the Agape, which apparently was then connected with the Lord's Supper. Two sins rebuked. (1) They failed to distinguish between the Eucharist and an ordinary meal. (2) They sinned against brotherly love in their treatment of the poorer brethren. 23-26. Recently a good deal has been written with the view of showing that Jesus did not intend to institute the Last Supper as a memorial meal, but that it was due to the early church itself, perhaps mainly under the direction of the Apostle Paul, that the Eucharist became an institution of the Christian church. In proof of this it is said that the words "This do in remembrance of me," are found only in Luke and I Cor., being thus traceable to Paul, who in I Cor. xi:23 claims a direct revelation. But it is to be observed (1) That in Matt. and Mark the first celebrants of the meal were the apostles who always are representative. To overlook this fact is to misinterpret much of the gospels. (2) The Synoptists represent the Last Supper as a Paschal meal, either actual or by anticipation, and give the impression that it closes an old dispensation and inaugurates a new covenant. (3) Matt. and Mark, though they omit the words "This do, etc.," have an addition, "This is my blood of the covenant which is shed for many unto remission of sins; drink ye all of it." Thus the twelve are the mediators for the many in the sense that they must pass on what is for the many after they have partaken of it. In Luke, however, we read "This cup is the new covenant in my blood which is poured out for you. . . . This is my body given for you." And lest they should think that this gift terminated with themselves, the words are added, This do in remembrance of me—an addition unnecessary in the other two gospels.

Though the words of the institution of the Supper vary, the essential meaning is the same in the four accounts.



## THE GREEK BAPTISMAL PREPOSITIONS.

REV. PRINCIPAL POLLOK, D. D.

IN directing attention to one of the two great questions relating to baptism, and in appealing exclusively to the evidence from Scripture, I am influenced by no controversial spirit, but by a desire to defend our own position against the assertion lately made by a lecturer in Montreal, that we have been led in our practice, not by scripture but by tradition and by imitation of the Church of Rome, and thus, that, in this respect, we are not *reformed*, and I am moved to consider just one branch of the subject by the confident assertions of many historians who speak with an absoluteness that nothing but the very strongest evidence could justify. The only literature which they have to appeal to is that which is in the hands of all Christians, namely: the New Testament. The Didache comes next in order and a common date assigned for it is 120 A. D. as Clement of Rome furnishes nothing on this subject. Does then the New Testament justify such confident statements as the following? Fisher says: "The ordinary mode of baptism was by immersion." Kurts says: "Baptism was administered by complete immersions." Schoff says: "Immersion, not sprinkling, was the original normal form." Neander says: "The usual form of immersion practiced by the Jews was transferred to the Gentiles," &c., &c., &c.

Do the prepositions connected with the words, *baptise* and *baptism* furnish any reasonable conclusion with respect to the *mod* of apostolic baptism? As prepositions express *relations* between the words connected by them, this question is in the present case of no little importance. The word into the meaning of which we now enquire is a frequentative form of another Greek verb which means, beyond all dispute, to *dip* or *immerse*.

The frequentative form implies that the action which the

original verb expresses is repeated, and the most obvious sense in which this may be understood is, *washing*. In Mark vii: 3, 4. there are three words expressive of the custom of the Jews in washing *themselves* and their vessels. One means to *wash*, the second to *sprinkle*, and the third is *baptismos*, and must mean washing also; as it refers to the vessels, being given as equivalent to the other two. In the Epistle to the Hebrews, the word *baptisms* occurs twice in the sense of *washings*: so that the frequentative form expresses the action of washing or the repeated application of water, whether by immersion, ablution, or both combined.

These remarks may prepare for the consideration of the baptismal prepositions. Matt. iii: 6: "Were baptised in the Jordan." Here the preposition, *ἐν*, is local, and the word *baptise*, must mean *wash*; for if it meant *dip*, the preposition would be *εἰς*, into: *αἶψα* being a verb of motion. Matt. iii: 11: "I indeed baptise you with water." There, again, we have the preposition *ἐν*; but it is not *local* but *instrumental*; because in the words which follow: "He shall baptise you *with* the Holy Ghost and with fire," *ἐν* is again used, when it must be instrumental or modal, and *dipping* is not conceivable. The meaning of *ἐν* in both cases must be alike; that the antithesis may be preserved. John was called the *baptiser* not because he was the first that practised religious washing; for the Jews practised this on many occasions in obedience to the law and the traditions but, because he was the first to baptise *others*. John as the forerunner, invited men to *his* baptism as a preparation for the Kingdom of Christ, and this might be done while they were standing in the waters of the river or by the side of a pool. In Matt. iii: 16 it is said that Jesus, when he was baptised, "went up *from* the water—not *out of* the water; for the preposition *ἀπὸ*, does not mean *out of* but *from*, that is from the outside or margin of anything—a house, a lake, or a river. Mark i: 4: "Were baptised by him in the Jordan;" when the *ἐν* is local and the meaning is local. *Dipped* would be followed by *εἰς*, into. Mark i: 8: "I baptise you with water but he shall baptise you with the Holy Ghost and with fire." Here the dative is used in both cases and must be instrumental, requiring that *baptise* be understood in the sense of *wash*

Men do not dip *with* but *into* water. Luke iii: 16: "I indeed baptise you with water [the dative] but he shall baptise you with the Holy Ghost and with fire." This is a connection in which immersion cannot be thought of. Luke xi: 38: "And when the Pharisee saw it he marvelled that he had not washed before dinner." Here the word *baptised* cannot surely mean dipped or bathed—as if everyone was expected to take a bath before dinner. As the fingers were employed in eating they were commonly *washed* before meals. In the first chapter of John we have the *ἐν* used instrumentally as in the other evangelists and for the same reason, namely, that if not *ἐς* would be used. So also in the 33rd verse we have the *ἐν* with the Holy Spirit where it must be instrumental and necessitates the meaning *wash* or *sprinkle*. Acts i: 5: "John indeed baptised with water." Here it is the instrumental dative and requires the sense of *wash* or *sprinkle*. In the latter part of the verse we have again the oft-repeated formula of *ἐν* with the words: Holy Spirit.

In Acts viii: 38 it is said that *both* Philip and the eunuch went into the water and *both* came up out of it, but it is not said that Philip was baptised. The prepositions *εἰς* and *ἐκ*—into and out of—are used but it is in connection with the going down and coming up—not with the word baptised. There is no preposition joined to the verb baptised, teaching that the eunuch who was immediately parted from Philip and pursued his journey had been dipped. Concerning the baptism of the Apostle Paul it is said in Acts ix: 18 that having *stood up* he was baptised, where the act of standing up is the natural and appropriate preparation for baptism by sprinkling, if it was done on the spot. The same phrase is repeated by the apostle in his own narrative of his baptism in Acts xxii: 16 with the expressive and significant addition and "*wash away thy sins.*" In Acts x: 47 Peter says: "Who can forbid water that these should be baptised?" when the obvious meaning is that the water was to be brought, they were not to be taken to it but it to them. In Acts xi: 16 we meet again, with the expression: "John indeed baptised with water but, etc," requiring the same interpretation as before. In I Cor. x: 2: "were baptised in the cloud and the sea," the

words cannot mean *immersed*, for, while the Egyptians were immersed and drowned, the Israelites were only sprinkled or bedewed. The *ἐν* may be instrumental or it may be local. In I Peter iii: 21 we are taught that the salvation of Noah's family in the ark moving on the surface of the waters was a type of which baptism was the antitype. But in this type by which baptism was prefigured the persons saved were sprinkled, being floated *above* the water, while the rest of mankind were immersed and drowned under the water. Here a notable baptism, which was certainly not an immersion, saved the race from extinction.

It ought to be remarked that the preposition, *ἐς into*, is frequently employed in connection with *baptise* and *baptism*, but always in an *ideal* sense as denoting the effect of a perfect baptism in union with Christ and all his benefits. In the great commission it is *unto* the name of the Holy Trinity, that is, all that such a sacred name imports. Matt. xxviii: 19: "Baptising them into or unto the name." Acts xix: 3: "Unto what then were ye baptised?" Rom. vi: 3: "Know ye not that so many of us as were baptised *into* Jesus Christ were baptised *into* his death?" I Cor. i: 13: "Were ye baptised *into* the name of Paul?" I Cor. x: 2: "And were baptised *unto* Moses." I Cor. xii: 13. "For by one Spirit are we all baptised *into* one body." Thus the local use of *ἐς* is avoided—that use by which alone it could mean the outward element into which the candidate might have been immersed—and the ideal sense is appropriated to the preposition. In other words, in all cases where *ἐς, into* or *unto* is used, it is not the water that is referred to but the moral effect of which baptism is the sign. Other circumstances corroborative of the above conclusions might be dwelt upon; but as these are familiar to many, I have restricted this discussion to the natural and obvious force of the prepositions. It would be too much to infer that in a hot country, and wherever there happened to be abundance of water, immersion was never practised. The word *baptise* means *wash*, and they might baptise or wash ceremonially in any way proper and convenient in the circumstances. What we contend for is that, so far as the prepositions indicate that way, they support the mode of affusion or sprinkling rather than the other.

We also contend that this is a reasonable and moderate position and one calculated to promote, not separation, alienation and Pharisaic exclusiveness, but unity among Christians. Such is the doctrine of the Westminster Standards. Thus the Confession says: "Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." The Catechism describes outward baptism as "washing with water." The Directory says: "Which [the art of baptising] for the manner of doing it is not only lawful but sufficient and most expedient, to be by pouring or sprinkling of the water." The awkwardness of expression in this last sentence may have arisen from the words of the original form, having undergone repeated correction; as the Assembly had debated much upon the point whether or not immersion should be wholly excluded and at last decided by a majority of *one* that it should not. In the Book of Common Prayer dipping is preferred and sprinkling is not excluded. But not so those who have appropriated to their own exclusive use the name of Baptists; for they hold that entire bodily immersion is *absolutely essential* to Christian Baptism—which can never be when the Scripture gives no explicit directions, and the earliest sub-apostolic account of Baptism [the Teaching of the Twelve Apostles] provides for "pouring water on the head" where immersion cannot be had. The result of the above study seems to be that instead of going to the fathers and not to Scripture for our custom, we have gone to the Scripture and not to the fathers, and that German historians have interpreted Scripture by the writers of the Anti-Nicene Age, instead of interpreting the Apostolic Age by the writings of that age itself.

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On Wednesday, March 30th, was held the Annual General Students' meeting for business. For the ensuing year the destiny of the THEOLOGUE was entrusted to Messrs, D. McOdrum, B. A., R. L. Coffin, B. A., F. H. McIntosh, G. A. Sutherland, B. A., J. W. H. Nicholson, B. A., and W. E. Outhit, editors; A. L. McKay and W. A. Ross, auditors. The officers of the society were elected as follows: W. Dakin, B. A., Pres., R. P. Murray, Vice Pres., M. Buchanan, Sect'y.

# THE THEOLOGUE.

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

## EDITORS.

W. R. FOOTE, M. A.  
J. R. DOUGLAS, B. A.  
D. McODRUM, B. A.

R. L. COFFIN, B. A.  
G. A. SUTHERLAND, B. A.  
F. H. MACINTOSH.

VOLUME IX.

MARCH, 1898.

No. 4.

## EDITORIAL.

### KOREA.

THE most encouraging reports continue to come to us from Korea. The Rev. Graham Lee of the Northern Presbyterian Mission in Korea, thus writes to the Board in N. Y., Dec. 29th; "I have just returned from two country trips and have the following report to make: I visited forty-five places where Christians meet on the Sabbath to worship God. I baptised one hundred and fifty-one people and received four hundred and fifty-five catechumens. At twenty of these forty-five places the people have bought or built church buildings." Mr. Homer C. Hulbert writing from Seoul in the *Independent* for March 24th says, "A remarkable work is being done in Whang-hai province, where whole towns have risen *en masse*, destroyed the heathen shrines and in their places built Christian chapels. In and about Seoul, too, the work is advancing with rapid strides, the most marked peculiarity of it being that the natives are building their own chapels, caring for their own poor, sending out native evangelists at their own expense. . . . . One town in the country proposes to secure the services of a foreign missionary. They say they will give him a farm and will culti-

vate it for him, and so support him themselves." Mr. Robert E. Speer in his last report speaking of what he saw last year in Korea says: "In the north the church has spread and penetrated, as we saw nothing to surpass anywhere else in the world. We visited one day a large and well-furnished temple to the Chinese god of war, in the city of Pyeng Yang. The gates were closed and locked, and the pavements were overgrown with grass. At last a keeper who said he was there only because it was a cheap place to lodge, let us in and showed us the forsaken shrines and the unworshipped gods. 'Why is this?' we enquired, 'Where are the worshippers?' 'Ah,' said the man, 'there are so many people who believe in this Jesus doctrine that no one comes here any more.'"

We quote a few lines from "Korea and Her Neighbours," page 16, on the climate: "The climate is undoubtedly one of the finest and healthiest in the world. Foreigners are not afflicted by any climatic maladies, and European children can be safely brought up in every part of the peninsula. July, August, and sometimes the first part of September, are hot and rainy, but the heat is so tempered by sea breezes that exercise is always possible. For nine months of the year the skies are generally bright, and a Korean winter is absolutely superb, with its still atmosphere, its bright, blue, unclouded sky, its extreme dryness without asperity, and its crisp frosty nights. From the middle of September till the end of June there are neither extremes of heat nor cold to guard against."

To this country, and to this people, hungering for the Bread of Life, we desire to send our fellow-student, Mr. McRae. The people of our Synod have responded liberally and nearly one half the amount asked to provide outfit has been received. We have faith to believe that the remainder will be forthcoming before he starts for Korea the first of July.

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#### A NEW PRIZE.

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WE have been overjoyed at the announcement that Senator McKeen has offered a prize for public speaking, to be competed for by the graduating class of each year. Mr. McKeen has earned the warm thanks of the college and all her friends.

The gift is most opportune. It goes to strengthen the department in which we are weakest. Day by day and week by week a steady grind is going on, but little thought and less care is given to that part of our training which will be most in evidence in actual work. This prize cannot surely fail to awaken a general interest in elocution. Let the hills and dales, the woods and coves of our mission fields have great things to tell of progress in oratory during the coming summer.

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THE meetings of the Theological and Literary Society have come to a close after a most profitable session. Following the example set us last year of having an occasional lecturer from outside the college address our society, we have had the pleasure of listening to prominent men who have made a special study of particular subjects. We much appreciate the kindness of these gentlemen and hope that some of us, at least, may hear them again. This programme both relieves the student of extra work and adds interest and profit to the meetings.

What has been said of the Theological and Literary Society applies to the Missionary Association also. Our professors have taken a warm interest in these meetings, and no lecture of the whole course so touched our hearts and inspired our souls as Dr. Currie's on "The Grandeur of the Missionary Enterprise."

It is not often we offer suggestions to the wise leaders of our church, and may be pardoned if we venture advice to both the H. M. and F. M. Committees. We would say to the former, that it would be greatly to the advantage of the students, for various reasons that must be evident to all, if this committee would hold its meeting before the middle of April at the very latest. To the latter we would hint, that instead of giving our outgoing missionaries to one Presbytery only for ordination and designation, they should be sent to different Presbyteries, say Dr. Grierson to Halifax, Mr. Foote to St. John, and Mr. McRae, if he goes, to Sydney. There will be as much interest and enthusiasm over the ordination and designation of one missionary as over two or three. Why not have this interest and enthusiasm created at as many different points as we have missionaries?



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