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## Presbyterian College, Halifax.

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### *THE LATEST ACCOUNT OF REVISION.*

(BY A. POLLOR, D. D.)

**D**R. SCHAFF introduces into the literature of this subject a historical parallel between the five Revision-articles, and the five points of Arminianism, as condemned at the Synod of Dort, concerning which it is remarked that "they have long since been abandoned in that country." Have they been abandoned by the Dutch Church? Unless this be so, there is no presumption created against them. If they have been abandoned by the Dutch people, this fact should be taken along with another, stated in the "Creeds of Christendom," that Arminianism, which had a leaning to Socinianism, led to that Rationalism which has overspread Europe. The violent proceedings of the Synod of Dort could not extinguish Arminianism, but Arminianism by natural or logical development extinguished itself and ended in rationalism. The Arminian five points were distinct and important parts of Christian dogma; but eternal preterition and eternal reprobation are identical conceptions of which damnation of infants and heathens [as it is wrongly expressed] is part and the points referring to Antichrist and the idolatry of Popery, are merely opinions or at most interpretations. To rank these points along with the Arminian points as distinct articles of Christian dogma gives them a factitious importance, and confirms the very questionable statement that this Revision business is "the greatest doctrinal discussion held in this country, and forms an epoch-making chapter in the history of American Theology."

With respect to the clause—"Antichrist, that man of sin,"—doubtless the divines were aware that there were "many antichrists" in the time of John and after his time; but they also were aware that the same Apostle spake of *One* who was "the Antichrist," and who has by the great majority of commentators been identified with the antichristian powers spoken of by Paul in several passages and delineated in Daniel and in the Apocalypse.

This was also the opinion of the most literal of all interpreters of Scripture, Calvin, who speaks of the Antichrist of Daniel and Paul thus: "illius scelerati et abominandi regni ducem et antesignanum, apud nos facimus Romanum Pontificem." But Calvin in the same place admits that true churches might remain under papal domination. In these "Semisepultus lateat Christus." Protestant commentators have been wont to distinguish between R. Catholic churches and the Papacy, and the Westminster Divines present the view generally expressed in commentaries and dogmatic treatises, then and now. So also the phrase; "other idolaters" owes its obnoxiousness solely to the one word "other"—a small text upon which to found a chapter of "the greatest doctrinal discussion held in this country." The mass was considered an idol and when we reflect upon what the doctrine of the mass is, it is difficult to view it in any other light—not to speak of the vast pantheon of saints, angels and their images from the Virgin Mary downwards. Considering the time in which they lived; the grand Popish assault upon England of the Armada; the comparatively recent attempt to blow up King, Lords and Commons in one vast hecatomb and, above all, the Irish massacre of 1641, the horrors of which were ringing in their ears, the divines expressed the opinions of their own and other ages on this subject with singular brevity and moderation. The revisers may eliminate these few words from the Confession—and there would be no great harm in this; as such views are no part of the theory of the Christian religion or the system of Christian doctrine, but they will not eliminate them from the minds of men. They were held long ago by many earnest and some learned men in the Latin Church before the Reformation.

"The greatest doctrinal discussion held in this country" may have appeared in a better light to those who took part in it than

it did to those who could only read the report given in the newspapers. To very many at a distance it seemed a harsh attack upon the Westminster Confession by those who had subscribed it and with us here it made a very bad impression and drew forth many unpleasant comments on the part of friends and foes to the Protestant religion. To say; "that it contrasts favorably with the most renowned Synods of the ancient church and with the Synods of Dort and Westminster" is unjust to that assembly, whose work alone is under discussion. Some of the ancient councils were indeed turbulent but that of Dort was also tyrannical and it was followed by proceedings disgraceful to the Christian religion. From Gillespie, Lightfoot, Baillie and the one published volume of the Minutes we have a view of the Assembly which does not bear out this comparison. Their debates were often long, but Baillie, who in his effusive style seems to tell all he knew and who remained till near the close, was greatly impressed with the reverent and orderly manner of debate, of the rules of which he gives a minute account. Thus he says: "The like of that Assembly I did never see and, as we hear say, the like was never in England nor anywhere is shortly like to be." There were two very small parties; one of about twelve Independents and the other of two or three Erastians; and, if the majority had chosen to crush opposition, they need not have suffered the discussions to be protracted. On Presbyterian Government alone they debated for thirty days—a fact which is sufficient to prove their patience and respect for the rights of the minority. Their rules of procedure were prescribed in an ordinance of the Long Parliament. The solemn oath taken by each member before he entered upon his duties and the ordinance are usually published along with the confession. Much of their time was spent in united prayer. In a time when the whole island from north to south was bleeding at every pore and nothing was heard but the agonising cries of civil strife, this remarkable Assembly sat for *five* years calmly elaborating to the best of their knowledge the most accurate expression of the doctrine of Holy Scripture. This fact is a memorable example of the moral sublime which cannot be placed on a level with the history of any other council in ancient or modern times. Had the Royalist armies, conquered in the strife that continued during the whole time of the Westminster Assembly, the Divines

would have paid for their labors with their lives. Had they suspected that their honest opinions would have been so passionately criticised in a far country and far distant age or that their conclusions were to bind a remote posterity in galling chains, their equanimity might have been disturbed. As they had undertaken to speak only for their own age in religion they could not feel themselves accountable for what men might suffer by turning their formulas into fetters. Still though they had heads that could be cut off and necks that could be stretched, their deliberations seem to have been as respectable even in manner as "the greatest doctrinal discussion ever held in this country."

As a proof of the treatment, which the Divines sometimes receive Dr. Schaff tells us that "the Westminster Assembly and Long Parliament were no more tolerant toward the Episcopalians and deprived at least two thousand of them of their livings." Thus they are not only classed with the Synod of Dort but bracketed with the Long Parliament in a transaction with which they had nothing to do. This could not have been done on religious grounds, as the English clergy were all nominally Episcopalians and no other frame of church government had been set up; though an ordinance had expelled the bishops from the House of Lords. It could be done only by the power that sanctioned the Assembly itself and claimed the right of reviewing all its legislation, whether that related to doctrine or discipline or worship. For the Assembly met under conditions that were purely Erastian. The deprivation was political and the Assembly had nothing to do with it. So that though "the days of persecution are gone" the days of misrepresentation are not ended.

It furnishes no explanation of the apparent discrepancy between those passages which speak of God's love for all mankind and those which speak of His hating and punishing others, to say that the one set of passages are obscure and must be interpreted by those that are clear. This rule of interpretation does not apply here; for none of the passages are obscure. Those called obscure are just as clear as the other. If God loves all men what is meant by His wrath being revealed from heaven against them—a fact which we daily witness? If he loves all men and will have all men to be saved then, why does He not save them or in other words why did He not decree to save them? Or why does He

decree to save only a certain number? Those who would deny the decree of election must provide themselves not only with another Confession but with another Bible or, following out their favorite plan, "revise" it. No one doubts that there is "a way of harmonising the apparent contradiction," but some may doubt whether that way has yet been discovered. Certainly when passages not at all obscure contradict one another, then throwing over one set altogether, and retaining the other is not "a way of harmonising them." If you insist upon the exclusive view that God wills all to be saved, then why are not all saved? While finding fault with other explanations the revising party offer none. Their opponents might as well say that the statement that God wills all to be saved must be qualified and this is what some do.

The interpretation that "hating Esau" means loving him less (which is true in many cases) is here not to the purpose; for the question is what use does the Apostle make of the passage which he quotes. Temporal blessings may have been originally meant, though this is not clear, and at any rate spiritual blessings depend upon temporal privileges; but the apostle does not refer to temporal blessings when he applies the passage to those who were ordained to be vessels of wrath and to others to be vessels of mercy. Nor is it any explanation that the purpose of God is secret and unknown to such as speak and hear the gospel. Those who advance this plea must have strange notions of sincerity in moral beings. The Semi-Pelagian idea that the unbelief of the wicked is foreknown without being predetermined is less objectionable but still inadequate; because, if foreknown, it must be certain either by predetermination on the part of God or by necessary causes which are either dependent on the Supreme Being or they are not. If they are not, then, His power is limited and He is not omnipotent. If they are dependent upon Him then their effect is as much His as any other effect of His will.

None of these explanations are sufficient, for none is possible. The "harmonising" of the Divine purposes with human volitions is an attempt to explain a philosophical difficulty which was as well known to the Westminster divines as it is to the New York presbytery. They say that the decrees of God do no violence to the will of man. But, though it is a philosophical difficulty—one which arises from reason starting difficulties which it cannot solve,

it is not a scriptural difficulty. The Scriptures did not treat this as a difficulty on any or all sides of it—neither did the Divines. The Scriptures say that God decreed all things and the divines say so too. They could prove from Scripture that he decreed even the *sinful* actions of wicked men, the regeneration of his elect people, the punishment of the wicked; and all for His glory. But they also knew that, though his power was unlimited, he had established a moral system and would be limited by his own perfections and especially by his justice and therefore they say of the reprobate what they had not said of the elect that he would punish them “for their sins” a difference persistently ignored by very many critics of Westminster doctrine. To state the doctrine as if the Almighty decreed the punishment of the wicked upon the same ground as the salvation of the elect is to be guilty of an inaccuracy and an injustice and though it must be admitted that the language of the Divines is obscure in the reprobation-clause, yet those who have subscribed the confession ought in this case at least to apply the canon of interpreting the dark and doubtful by the clear and unquestionable.

It must be admitted that there was no need of the words, “pass by” as applied to the finally lost, which convert a merely negative into a positive conception; but it would be charitable to allow that they merely said in this way, that God did not elect them and if they said anything on the subject of the finally lost, they could not say less. Does passing by mean more than not to elect? Does the act of choosing some necessarily imply another act not to choose others? Is not the counterpart of election simply non-election? And is it credible that the Westminster Divines did not perceive this simple logic? Their critics, however, instead of giving them the benefit of this obvious interpretation make “pass by” a positive and not a negative and, to make their views of it quite conspicuous, petrify it into the formidable word *Præterition*, which is made to do duty as equivalent to eternal reprobation. As proof that this view of their opinions is correct, it may be observed that, when in the concluding clause of the same sentence, they do speak of the decree to punish the wicked, the Divines make it conditional. No one would think of denying that God will punish the wicked. As little would any one deny that if He does it He must have decreed to do it. But this decree is not

absolute but conditional upon foreseen unbelief and flows not from sovereignty but from equity. Let us suppose that, according to the plan proposed by the revising party, the electing clause is left in and the reprobating clause is left out, can any one explain why the gospel should be offered to those who are certain not to accept it, why the Scripture should abound with expressions of the universal love of God to men and yet it is a fundamental truth that none will come to Christ till they are drawn to Him by the Spirit of God? On the one hand he wills all men to be saved and on the other he does not will to put forth that power which is necessary to save them. No divine in America can explain this; but it is a difficulty in reason or philosophy and not in Scripture and arises not from our knowledge but from our ignorance. Consequently, if you should "eliminate" from the confession everything relating to the future fate of the wicked as foreseen by God and "insert in its place a distinct recognition of the love of God to all men," you will not remove the difficulty arising from this admitted discrimination, which upon principles of reason is unjust.

But what of "the damnation of the whole non-Christian world, including non-elect infants," as it is put with studied harshness in this Account? Whatever the Divines or part of them may have held with respect to infants, they are careful to say neither that all are lost or that all are saved; and who has any right to affirm from Scripture either that all are lost or that all are saved? One may hold that it is unjust to punish those who have not committed conscious sin; one may doubt whether there can be punishment in a case where there cannot be remorse and one may be able to adduce from Scripture some passages from which a strong presumption may be chosen, but no church council formulates probabilities. It can express only such truths as may be proved from Scripture. And who can prove that all infants are saved, from Scripture? Or who, though their death is caused by sin, will say that they are all lost? The Divines could not say, all; and they did not as they are charged with doing, say, some. They therefore simply did what the revisers will be compelled to do, if they say anything on the subject, namely, they said that God will save all whom he chooses to save. Those are saved who are elected to be saved—no more and no less. The expression is

evasive because it had to be so and it is tautological because it is evasive, but it has this advantage that it allows any one to believe that all are saved if the evidence is deemed sufficient by his own mind. No one can deny that it is accordant with the sovereignty of God that so many die in infancy and appear in the world only that they may at once leave it. The Divines then say, if they are saved, it will be an exercise of the same power applying to them the effects of the mediation of Him who died for all. The concluding words are most significant. "So are also all other elect persons who are incapable of being outwardly called by the ministry of the word" which may justly be held to apply to the heathen as well as persons of unsound mind. No revelation having been given and the Divines being bound by their own rule of the Scriptures, say that God will save whom he pleases but they do not shut the door as they are constantly and harshly charged with doing. It is unfortunate that, in this debate, one party feels called upon to make the confession as objectionable as possible and the other to make it as unobjectionable as possible. The advantage which the former class have, is, that it is easy to find fault and point out objections in the most perfect compositions. The advantage which the other party has is, that they do not need to prove the confession to be perfect but only perfect enough to be let alone; there being always room left to any church to guard against misconception and meet prejudice by declarations and formulas of adherence to be given forth as these may be required.



*THE ENGLISH BIBLE AS A TEXT-BOOK IN THE  
THEOLOGICAL COLLEGE.*

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I HAVE in view, in this paper, the Theological College as a school for training an English-speaking ministry.

It may be presumed there is little or no difference of opinion as to the necessity of giving the Hebrew Bible and the Greek Testament a prominent place in the College. In them we have, as near as we can secure it, the Scriptures in the language in which God entrusted them to His Church. To them appeal must be made in the last instance, and it is desirable that every minister of the Word be able to make such appeal, or judge for himself and for those who look up to him when such an appeal is made. But we are not Hebrews nor Greeks; nor do we study nor preach, nor do our people hear, as such. Then it is surely of the first importance to all interested, that we attain to the fullest mastery of the word of God,—the Sword of the Spirit, in the language in which we are to use it.

It has been the mistake of English-speaking peoples, in the past, that they have made so little comparatively of the study of their own language. They have not only studied other languages which is proper and in many cases necessary; but they have given them the precedence. A scholar could afford to be ignorant of the idioms of English, but he must know Latin and Greek. And then he has been supposed to study these as a Latin or a Greek; and not from the point of view of his own (as for him the ground) language, from which he should go forth into other fields, and to which he should be able to bring back his treasures. As a result see how few really idiomatic translations we possess. Even the Revised New Testament, which ought to be the crown of our study of English and Greek, is no exception. Former revisions were largely conducted on the principle of perfecting the book as an English Classic. The last revision has not altogether forgotten this matter, but it has proceeded mainly on other lines. The claim put forward on its behalf is that it is more correct in the sense that it furnishes a clearer indication of the words employed

in the original ; a change which may be a matter of satisfaction to the student of Greek but which does not atone, in the estimation of English scholars, for the perpetuation of words and phrases which have long since passed out of current use, and the loss of old and familiar words which were to them quite as expressive of the thought of the original as the new.

The custom of giving so large a place in the ordinary College course to the study of the Classics has been strongly objected to, not only on the ground of the inadequacy of the gains secured for the time and labor spent ; but because, it is said, if it furnishes the writer with a fuller vocabulary it also tends to hamper a speaker in the free use especially of the simpler and plainer words and phrases of his own language. This objection and the whole prejudice that at present exists against such study arises, I believe, from the wrong order and method in which language-studies have been ordinarily conducted. But do we not perpetuate the course so strongly objected to, that ignores the importance of a perfect mastery of our own tongue in a style called for by our duties and that favors the dominating influence of foreign idiom, when our preparatory studies for the ministry, which are so largely linguistic, culminate in the Divinity Hall in the reading and exegesis of the Scriptures in the Hebrew and Greek, to the neglect of the study of the English Bible as a text-book ? And would not the introduction of the latter in this character go far towards supplying a felt want in our preparation—both as to matter and style of speech ?

But is it meant that the English Bible should be studied as a text-book in Science or any other department of knowledge is studied ? In so far as the Bible differs from any other book let it be studied to meet that difference ; but as a text-book it should be studied as carefully and minutely as its merits and importance deserve. No other book will so well repay the student preparing for the ministry, for the time and labor expended in its study. It contains a library in itself, whose books deal with the matters of deepest interest to our race, and furnish every variety of literature. Here is history that we ought to know ; let it be studied in its relation of part to part, and as a whole, and in its relation to external history. Here is prophecy ; let it be similarly studied. How can its peculiarities and proper method of interpretation be better

studied than over the open book? Here is poetry of the purest, most refining, and ennobling character. Cannot everything requiring special consideration receive a more thorough and fruitful treatment as occasion calls for it, than when discussed in formal lectures? Here is Theology at the fountain-head. Ought we not to know what the Bible itself actually says on the different branches of this high theme before we are led away to hear what men say the Bible says and means? Let us know what the text means in its proper setting, apart from any use to which it may be put, and then we shall better appreciate its discussion and be better able to judge whether it is being treated fairly or subjected to violence in the important field of Systematic Theology. Here too are facts and principles relating to ethics, politics, and jurisprudence, a knowledge of which before assuming the responsibilities of an arduous profession would be of inestimable importance to the forthcoming ministry. Here also are many other subjects, together with questions in Textual and Literary Criticism, which are now discussed more or less fully in lectures, but which could surely be treated to better advantage in immediate connection with the reading and study of the Bible. There might then be fewer formal lectures; but there would be more real teaching and more real gain to the students whose note-books are now the graves of many valuable facts and thoughts, which, if presented in immediate connection with the passages to which they specially belong, would never have died. Is it going too far to say that the time is fast approaching when nothing less than this will satisfy either the ministry or the church. Let the following points be considered:—

1. The deep interest taken in Bible-study at the present time. Witness the success of the International Series of Sabbath School Lessons; the immense Classes or Unions for Bible-study in Britain and America; the number of publications devoted in whole or in part to Bible subjects, and to the discussion of the importance and proper methods of Bible-study; the number of Commentaries on the whole Bible lately issued or in process of issue; the Summer Schools for the study of the Scriptures or largely devoted to that work, particularly in the United States; the revived interest in travel and explorations in Bible lands. Is it not clear that if ministers are to hold their place as the trusted guides of the people, students

for the ministry must be ready to enter the field with a knowledge not only of Bible subjects and subjects in which the Bible awakened an interest, but of the Bible itself and of the whole Bible.

2. The important place which the Bible holds in relation to the church. The Bible is the one book which the church cannot spare and of which she cannot be ignorant. It contains "the lively oracles" of which God has made His church the depository and authorized teacher. Much valuable literature has grown out of its study. We have sermons and volumes innumerable. We have Creeds, Confessions, Articles, Catechisms, and Systems of Theology. It would indicate little vital interest, or indeed little interest of any kind, if what was gained and taught at such a cost was not prized and studied and held in just veneration. But these are not the sacred trust committed to the church by her Lord. They are not the oracles of God. They are not her charter nor her infallible guide. They are the outcome of her loyalty to the truth and of the zeal and earnestness of her teachers in what they took up as the work given them to do for their Master and their brethren. But the church has done without them and could do without them again, although their loss would be a great calamity. They are not necessary. If they were by any means taken away she could produce others,—perhaps even better. But the Bible is necessary. It is the supreme and infallible rule of her faith and works, the fruitful source of the testimonies which her ministers and teachers have given to their brethren and to the world. Studies from no other book will bring her, or her ministers, or those to whom they are sent, so close to God. "Thy word is a lamp unto my feet and a light unto my path." "Thou through thy commandments hast made me wiser than mine enemies ; for they are ever with me. I have, more understanding than all my teachers ; for thy testimonies are my meditation." "Thy testimonies have I taken as an heritage forever ; for they are the rejoicing of my heart."

3. The relation of the Theological Seminary to the church. The Home, the Sabbath School, the Theological Seminary ; these are the schools of the church that she may perform her mission as teacher, and maintain a constant succession of living witnesses for God and His Christ. From their relation to the Church and the grand object of their existence, they should all and above all be Bible-schools.

As the special school for her ministers, who are to be her public authorized witnesses of Christ at home and abroad, her Theological College cannot surely be less a Bible-school than the others; although to a greater extent than these it must be more than such a school. In proportion as these do their Bible-work well and thoroughly, less time will require to be occupied in such work in the seminary: but there ought not to be the possibility of passing through without its being definitely determined that students for the ministry have attained such a thorough knowledge of the Scriptures as their contemplated calling presupposes and requires.

Of course the church expects her Confession and Catechisms to be taught in her schools as time and circumstances permit. They contain her answers, formulated after centuries of Bible-study and teaching and after much and keen controversy, to the question, What does the Bible teach on the subjects specified? But she has arrived at the conclusion therein stated through the study of the Word of God, and it is only by continuous study of the same that her catechisms and confessions can be to any other generation what they were to the generation in which they took definite shape,—an outcome of such study, and not a mere help or guide to, or a substitute for it. And the present interest, which characterizes a section of the ministers of the Presbyterian church certainly not less than other churches, indicates the desirableness of increased study of the Bible in order that the vital relation of the confession to it may be felt and maintained by the forthcoming ministry. The church must have a definite confession. This was felt in the Apostolic age and shows itself in the growing definiteness of expression that appears in the letters to churches and individuals contained in the New Testament. It is needed no less now when the tendency among teachers of religion is strong towards a maximum of unlicensed religious talk and a minimum of definite creed statement. This tendency is a characteristic of the times, which manifests itself in the sphere of religious teaching and not a peculiarity of that teaching. Even our common school text-books and teaching are largely along the line of much loose talk and little exact definition. But the church will best meet this tendency in her own sphere, hold what of truth she has attained, and be able to judge intelligently of

current demands and requirements, by promoting the careful, intelligent, reverent study of the Bible everywhere and especially in the schools originated and maintained for ministerial training.

4. The influence of the training of the Theological College on the work of after years. "Train up a child in the way he should go, and when he is old he will not depart from it," is whole some advice applicable to all training institutions. All training should be along the line in which the trained is desired to go. Training that is not conducted on this principle is vicious. Ministers may be expected to preach ordinarily in the line of their training. If they are to "preach the Word" it is not enough, if they need training at all, to tell them so. To hold the principal place in the preaching, the Word of God must hold the same place in the training. If you give theology the principal place in the one case it will be apt to hold it in the other. Is not the proper plan, (1) to have the mind saturated with the Word in the language which is the common possession of preacher and hearer. (2.) To secure with the Word as much of the fulness of its meaning as possible. (3) To these ends to subordinate, in the Seminary, the study of Systematic Theology and Church History and everything else to that of the Bible. I might here draw, for illustration, upon my own experience and observation since I entered the ministry; but I must forbear.

5. It is only by giving to the Bible the place of a text-book, that the place and time worthy of its importance and the helpfulness of a thorough acquaintance with it, can be secured for its study during the course. At present even for the devotional study of the scriptures the time at the disposal of students is short. To expect much more than such study is simply unreasonable. The time-table of the class-room is definite enough and to the uninitiated may seem to leave much free time: but its exactions reach out into the indefinite and are limited only by the students' powers of endurance. Then the comparative helpfulness of such study should be taken into account. How few students ever refer in after years to their notes of lectures heard in the Hall. They endeavor as soon as possible to provide themselves with the works of such as are esteemed standard authors in the different branches of theological study and go directly to these. No doubt such lectures have an influence at the time. But even for appreciating

these lectures no better preparation could be made than to have the mind stored with the Word of God. Besides they would then add much more than they now do to the equipment of the student for his future labors : and I think it is safe to say that to a much greater extent than now would the studies of the Hall be continued in after years. At present so much time is consumed in general work which owing to the absence of systematic Bible-study is not made to bear so directly and profitably upon the study, elucidation, and application of the Scriptures as would be the case if the latter was made and kept fundamental,—that the catechist, licentiate or young minister when he goes out into the field, finds himself suddenly thrown upon his own resources which beyond mental training are of an almost infinitesimal character. Consequently his time is taken up in meeting the urgent demands of the present, and the probability of his ever being able to resume lines of work considered so important as part of his preliminary training, yearly grows less. I doubt if there is any class of students that get so little that is of real practical utility in after years, for so much and such hard study as do those for the ministry.

Other considerations that might be presented must be omitted for want of time and space. But it seems to me the most that should be needed is to call attention to the subject and give definite shape to what must be felt by students and ministers generally.

It may be objected that the time in the hall is already so fully occupied with what are considered necessary studies that there is no room for a new one. Reorganization will meet the case. The study ought not to be a new one, nor is the request for a change now made as new. The subject has been before the religious public elsewhere for some years and has met with wide approval at least outside of theological seminaries; and I have not seen any expression of disapproval from that quarter.

But does not the Bible now hold a controlling place in our seminaries? It is the reading-book in Hebrew and N. T. Greek. Exegetics, Hermeneutics, Biblical Criticism, &c., which occupy no inconsiderable place in the theological course, deal directly with its contents. It is the rule of faith in systematic theology; and church history but follows the course of its circulation, conflicts and triumphs. But does not all this make more remarkable the

absence of the English Bible and its systematic study as a text book? Is it not a fact that many of the present references to it do not necessitate the presence or opening of the book at all? A jotting in the note-book meets the case. Then would not the students reap far more benefit from the formal lectures, if such were still necessary, on such subjects as have the closest connection with the Bible and its interpretation, if they dealt with questions already started and in some measure considered in the Bible Class.

But would not the change require an additional Professor at once and thus involve the church in immediately increased expense? Not necessarily. When a new professorship is instituted, this department will have a strong claim to consideration. But there would be some advantages in having such a class as is here advocated, conducted by the present staff, with such a reorganization of plan and work as the case might require. It would, it might be hoped, make Bible study more central, connecting with it more directly and vitally the other work in the college. If so, it would gather a large amount of useful, but now almost useless, material just where it is needed for the correct understanding and elucidation of the Scriptures and where it would be most available for future use. It would then give the students an actual start in their work and would prepare the way for more full and independent investigation. They would have much less need of ordinary commentaries and be much less dependent on them, and would have more time for discovering or noting the manifold practical applications of the Scriptures.

J. D. MCGILLIVRAY.



## BRAZIL.

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A FEW months ago the world was startled by the announcement that the largest Country in South America had been the scene of one of the most remarkable revolutions in History. For a few days the reports that Brazil had so unexpectedly and successfully changed the form of its Government were regarded with a good deal of scepticism, but in a short time it became perfectly certain that the last Monarchy having its seal upon American soil had been overthrown, and a Republic set up and proclaimed in its room. The interest which is naturally felt in a country like Brazil at such a crisis in its history, may be supposed to account for your request for a short article upon such a subject for your periodical. At all events it is this consideration that leads me to think that a few facts concerning the country, its history, its educational facilities, its social condition, the character of the Government which has just been over-thrown, and the present position and prospects of christian work may not be without interest to some of your readers.

The country itself is by no means insignificant. Brazil embraces more than half a continent, is nearly as large as all Europe, and has a population nearly, if not three times, as great as that of our own Dominion, of which about 100,000 are wild Indians. Situated on the eastern side of South America, it extends over about thirty degrees of latitude, and thirty-five of longitude. Its greatest length is about 2,600 miles, and its greatest breadth 2,500. It has a seaboard of 4,000 miles, and an area of three and one quarter millions of square miles, while that of the whole continent of South America is about six and one half millions. For a country which is so largely tropical it is said to have a choice climate, the higher regions of it especially being so much cooler than most others in the same latitude. With the exception of the marshy banks of some of the rivers, and of the low lands and swamps where intermittent fevers prevail, it is healthy also; the mortality in the most populous towns not exceeding that of the leading cities of Europe.

The natural resources of Brazil are vast and varied. She is rich in minerals. To say nothing of her diamonds, emeralds, sapphires, rubies and other precious gems, her mines produce gold, silver, mercury, copper, and manganese in abundance, as well as coal, iron, salt, saltpetre and sulphur. She has magnificent forests which yield almost every species of useful and ornamental wood, the Brazil wood, the rose wood tree, and the whole family of palms, as well as the Caoutchouc or India rubber tree, which, during its season, is tapped daily, and yields a product of so much worth that part of it which is exported reaches an average value of about \$5,000,000 per annum.

The country is distinguished for its fertility, and the luxuriance of its vegetation is almost unparalleled. Only a very small proportion of the soil, has yet been brought under cultivation, and yet her shipments of coffee are very large, and she also exports considerable quantities of sugar, cotton, tobacco and vanilla.

The commercial facilities of Brazil are very great. Its magnificent rivers, some of them open to the trading ships of the world, furnish channels of communication to almost every part of the country. It is said that the Amazon alone with its tributaries provides some 50,000 miles of navigable waters, and so level is the great region through which it flows, that the banks of the river where it enters Brazil on the west at Tabatinga, more than 1500 miles in a direct line from the sea on the east, are only 250 feet above the level of the ocean, and, curiously enough, a continuous line of navigable water is afforded by some of its tributaries to the Orinoco. Almost all the great rivers of Brazil have now their regular steam packets, and quite a number of the ocean lines of steamers from Britain, Germany, and France touch regularly at the chief points in passing along the coast to La Platte. Some idea of the development of the commerce of the country, and of its present position, may be obtained from a consideration of the fact that, while at the beginning of this century, the whole volume of its foreign trade both inward and outward, was about \$11,000 per annum, seventy years later it had increased to \$200,000,000.

It is almost 400 years since Brazil was discovered by a Spanish navigator, who took possession of this country in the name of his sovereign, but made no settlement. Almost immediately settle-

ments were made by the Portuguese, and though, for about 70 years at the close of the sixteenth century and the beginning of the seventeenth, Brazil was ruled by Spain, yet it has always been regarded as a Portuguese possession, and the dominant influences in its civilization have been wielded by Portugal. It is quite true that France and Holland as well as Spain have at different times attempted to gain control of the country, but Portugal has held her ground against them all. Not only so, but the history of Brazil has been distinguished by the fact that, during the present century, the seat of the Portuguese Monarchy was transferred from the mother country to her shores, so that Brazil by that transference was raised at a single step from a position of colonial inferiority to one of national independence. The event happened in this wise. Near the beginning of the century, Napoleon resolved on the invasion and conquest of Portugal, and so the Prince Regent of that country, the grandfather of the Emperor Dom Pedro II., who a few weeks ago lost the sovereignty of Brazil, having no means of resisting the invaders, decided to take refuge in his great colony in South America. The presence of the Supreme Authority in Brazil soon changed the form of its government, and in a very short time it rose to the dignity of a kingdom, and acquired the same rank as the mother country in the title of its sovereign; while in fact it occupied the chief place as the actual seat of government. The revolution in Portugal in 1820, took the king back to that country, but he left his son Dom Pedro the father of the late Emperor in Brazil, who under the influence of some of the leading men of that country, was almost immediately induced to place himself at the head of a movement for the separation of Brazil from Portugal; a movement which issued successfully and led to his being proclaimed constitutional Emperor in 1822. With varying fortune he governed the country for nine years. In 1831 he abdicated in favour of his son, Dom Pedro II., at that time five years of age. After a regency of nine years, he in turn was made Emperor, at the age of fourteen, and has thus wielded supreme power in Brazil for the long period of fifty-eight years.

The exiled emperor is a man who personally has been very highly respected, both by his own subjects and by others. His

Government has been regarded as fairly tolerant and equitable, if not very vigorous or efficient. Under his administration the country made progress, and attained a considerable measure of prosperity. Only a few years ago the Slave trade was brought to an end, more recently Slavery itself was abolished; at first by a law looking towards gradual emancipation, but afterwards by a decree, which, in its operation, became immediately universal. The issue is that, within the Brazilian Empire, during the last twenty years, more than 1,500,000 persons have passed from bondage into liberty.

The form of Government for the last 60 of 70 years has been a constitutional Monarchy. Theoretically at least, it is not unlike our own. The powers of the Sovereign under the constitution have perhaps been larger, but they were limited in many directions. The empire was divided into provinces. Legislative powers for imperial purposes were vested in a General Legislative Assembly, and for Provincial purposes, in Provincial Assemblies. The Deputies to the General Assembly, to the number of 122, were elected for four years, and Senators to the number of 58, for life. The executive power was vested in the Emperor and seven Ministers. The judicial power was independent, though the judges were responsible for abuse of their authority. "The Constitution guarantees the inviolability of the liberty, safety and property of Brazilian citizens, and of their civil and political rights. Individual liberty is subject only to law, and in the same way liberty of thought and of the press are guaranteed." No one was by the law allowed to be persecuted, though, with curious inconsistency, no person but a member of the Established Church (Roman Catholic), was eligible to a seat in the Chamber of Deputies. In the presence of such a large amount of well ordered liberty, it is not easy to determine the cause or causes of the overthrow of the Government, and of the deposition of a Sovereign, who was so much respected by the mass of his subjects. The general desire for a Republican form of Government no doubt had much to do with the change. Probably the schemes of ambition also played an important part in bringing about the revolution. But there seems to be a pretty general consensus of opinion that leading Brazilians feared the rule of the Princess Regent Isabel, who for some time had been completely

under the control of the Jesuits, and rather than imperil freedom by waiting until the Emperor's death furnished them an opportunity for establishing a Republic, they decided to anticipate events by making it impossible for the Princess to thwart their desires. But to return to the condition of matters under the Empire, education was supported by the State. Free schools primary and public had been established, and in some of the Provinces attendance had been made compulsory. Besides these there were institutions designated Normal Schools, and an Imperial College in the Capital with a staff of upwards of twenty professors. Each diocese moreover had a Seminary for Theological instruction. Still with all this machinery it cannot be said with truth that education was in a condition at all flourishing.

Roman Catholicism has long been the Established Religion of the country. Other forms of worship were tolerated, but could be practiced only in private. No preaching was allowed on the streets, nor in places not duly authorized. Dissenters enjoyed all political and civil rights, except that they were ineligible for election to the Chamber of Deputies. The payment of tithes had been abolished and the salaries of the Priests were paid from the public treasury. The Jesuits have always been a potent factor in the history of Brazil, though at times they have there as elsewhere been under the ban. They were at work among the Indians in that country even before they came to the the aboriginal tribes of Canada. There as here they furnished examples of rare self-denial, great endurance, and splendid heroism; but on that field as on this their efforts have been a comparative failure. One of the greatest hindrances to the influence and progress of religion is the prevalent immorality of the clergy. Professor Agassiz who about 25 years ago visited Brazil in the interests of science, in the closing chapter of "A Journey to Brazil" fastens upon the existence of Slavery, the character of the clergy, and the condition of education as the three great obstacles to progress in that country. Since that time Slavery has been abolished and education been advanced, but as Dr. Chamberlain a missionary in Brazil wrote a few weeks ago, the character of the clergy remains very much what it was when Agassiz wrote that, as a class, "their ignorance is universal, their immorality patent, their influence very extensive and deep rooted."

The people are only too much like their religious teachers. Superstition prevails and morality is very often divorced from religion. A resident of Brazil writing recently from Pernambuco says "In Brazil morality seems to form no part of religion," and, in confirmation of his statement, he adds that in the city where he resides, "the population of disreputable characters is thickest right round the principal churches, where they attend Mass for the purpose of display and conquest as they would the theatre." The Bible Societies of Britain and America have been disseminating the Scriptures in Brazil for a number of years. They have circulated a great many copies; and to the influence of the Bible thus distributed a speaker at the recent Missionary Conference in London traced the abolition of Slavery, and the existence of religious toleration in the country. Missionaries who are on the ground tell us that in different parts of the country many of the people are wanting teachers and preachers of the Gospel. They affirm also that in some instances churches have sprung up, and congregations have been formed, where no preacher has ever been, simply through the reading of the Bible and the distribution of tracts.

Missionary operations on the part of Protestant churches have only been fairly begun in Brazil. Though several other denominations have been on the ground, the Presbyterian churches of the United States, North and South, have taken the lead in this work. It is now thirty years since the first Presbyterian Missionary was sent out from the United States. During this time the mission has so prospered that there is now a church of upwards of 3,000 members with its 32 ministers, and contributions of more than \$ 2,000 a year for the support of the gospel. It is an interesting fact that the representatives of these two churches, which at home are separate organizations, have united to form the Synod of Brazil, which held its first meeting in the Autumn of 1888. A member of that synod addressing the London Missionary Conference described the present situation in Brazil in these glowing terms: "To day the country is open, there are no hindrances, the people are begging, waiting, beseeching us: 'Who will come and help us.' I have preached in theatres, buildings larger than this, night after night to crowded houses, with my colleagues, and these men have asked me, 'Send us preachers; teach us and our

children.' We have not the men and till to-day no man has been sent there, and if I may just plead with you to-night, I beseech you to help a country which is destined in the Providence of God to be one of the brightest jewels in the crown of Jesus."

New Glasgow, April 7th, 1890.

E. A. McCURDY.

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CAREY AND FOREIGN MISSIONS.

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THE most striking feature in the history of the Christian Church during the past century is the revival of her missionary spirit, and to no man is that revival due so much as to the "consecrated cobbler" William Carey. The story of his life which has been admirably told by Dr. George Smith,\* is one of deep and varied interest. No better illustration can be found of the power of great industry and complete Christian consecration to lift a man from the lowliest sphere and set him among those whose names the world would not let die; while his connection with our Indian Empire, his vast literary labours, and most of all, the impulse that he gave to missions among the heathen make his life profoundly attractive.

It is not quite a century and a half since British influence in India was confined to three trading posts held by the East India company, a great commercial corporation founded in 1600. To-day our Indian Empire, including British Burmah, contains 240 millions, twice the population that Gibbon estimated for the Roman Empire when in the height of its power. Clive laid the foundations of this empire, when at Arnot in 1751 he crushed the French force, and at Plassy six years later, established British Supremacy over the native powers; but, even long after India had become a dependency of Britain, the influence of the E. I. Company continued almost unchecked. Until 1813, their monopoly remained unbroken; no Englishman could reside in India except by permission of their directors; no Christian missionary was admitted, for although every

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\**Life of William Carey, D.D., Shoemaker and Missionary*, by George Smith, LL.D. Published by John Murray, London, 1887.

false form of religion among the natives was tolerated by the Company, there was no toleration for Christianity, because they feared that if it were introduced it might weaken their influence over the natives and tend to reduce their profits. British statesmen, responsible for the continuance of such a condition of things, had yet to learn that India was to be civilized not by her own false systems but by truth in all its forms, and no one contributed so largely to produce a change of sentiment and of policy in this regard as Carey did.

The story of his life is fascinating. He was born in 1761, the son of a parish school-master in a midland village of England. Even as a boy he showed some of the traits that marked his later years; he was early familiar with the birds and plants of his native country: he was so deeply interested in books of travel that his school-mates nicknamed him Columbus: he was accustomed, while yet a lad, to leave nothing unfinished to which he had once put his hand, and to arrange his work with such method that he got through a large amount. When sixteen years of age, he was apprenticed to a shoemaker, but so keen was his thirst for knowledge that he mastered Latin, Greek, French and Hebrew, with scarcely any assistance, his uniform practice being to have a book always open before him while he wrought at his trade, and often to read along the road when carrying home his work. For a while after he had started business for himself, he tried the work of teaching, but, according to his own account, he was not very successful either at teaching or at shoemaking; for, in later years, he said that instead of his keeping the school he thought the boys kept him, and on one occasion when driving with the Governor-General in Calcutta, and overhearing an officer ask if Mr. Carey had not at one time been a shoemaker, he promptly answered "No Sir, only a cobbler."

He had been converted under the ministry of Thomas Scott, the commentator, but withdrew from the Church of England and joined the Baptists, being baptized in 1783. Showing marked ability in expounding the Scriptures, he often took part in public worship, until his gifts in this line became so manifest that he was employed regularly in the work of preaching for years before he was ordained. He still maintained himself by his trade, and on the wall of his shop he had a large map, made by himself in sheets,

with tracings of the heathen world filled in with such details of information as he could find about the people, their customs, occupations, beliefs, &c. As he wrought and mused the fire burned within him, till his one consuming conviction was that something must be done to give the gospel to the heathen in their own language. He appealed to the ministers of his acquaintance for help to carry out this conviction, but in vain; even Dr. Ryland, who had baptized him, ridiculed him as a miserable enthusiast. His friend, Andrew Fuller, had published his "*Gospel worthy of all acceptation*" and Carey argued that surely, if it was the duty of all men to believe the gospel when it comes to them, then it was the duty of those who are entrusted with it to make it known to all nations; but even Fuller was not yet prepared to go that far. He wrote and with a friend's help was enabled to publish his *Enquiry into the obligations of Christians to use means for the conversion of the Heathen*, a remarkable pamphlet, written in a literary style that few men of his time could have surpassed, with a statesman-like breadth of grasp, and showing extensive knowledge, close argument, and apostolic fervour: yet even this appeared at first to be fruitless. But he was not to be always disappointed. He had been for some years a probationer: he was ordained in 1791: it fell to him the next year to preach the sermon at a general meeting of Baptist ministers, and this sermon, from Is: 54: 2, 3, in which he set forth the Church's duty to expect great things from God and to attempt great things for God, seems to have been the effective stroke in moving his brethren to action: for, four months later, on Oct. 2nd, 1792, was formed at Kettering, the "Baptist Society for propagating the gospel among the heathen," the first purely English Missionary Society. It started with twelve members, a truly apostolic group: and their subscriptions in all amounted to \$65.00: a humble enough beginning, but the seed then sown has borne fruit, for there are now 180 Churches and Societies conducting missions among the heathen, with 7000 missionaries, 13,000 Asiatics, Africans, and Polynesians proclaiming Christ to their fellow countrymen, 400,000 boys and girls of the dark races being passed daily under Bible instruction, and an annual missionary revenue of about \$12,000,000. And yet we have not reached the standard of Christian liberality of the little

Kettering Society, although we have had a century of wonderful success to encourage us. Carey had suggested in his *Enquiry* that church members should give a penny a week to make Christ known among the heathen. The first missionary society required two pence—four cents—a week as a qualification for membership. The average contributions per communicant for Foreign Missions last year in the Presbyterian Church in Canada was just about one cent per week.

Beyond the little circle at Kettering, no interest nor response was for some time awakened. Even the ministers and people of their own denomination in London stood aloof from the undertaking. Indeed the only minister in London who in any way encouraged Carey was one of the Church of England, the venerable John Newton, who said of him, "I look to such a man with reverence; he is more to me than bishop or archbishop; he is an apostle;" and on another occasion, "I do not look for miracles, but if God were to work one in our day, I should not wonder if it were in favour of Dr. Carey."

At first there was some question as to the field where the Society should begin its operations. Carey had been partly in favour of going to the South Sea Islands, but the visit of a naval surgeon, Mr. Thomas, who had returned from India and who spoke urgently of the spiritual needs of the Hindoos, led them to decide in favour of Bengal, with Carey as an ordained missionary and Thomas as a medical evangelist. It was when considering this matter that Fuller said, "there is a gold mine in India, but who will venture to explore it?" and Carey made the memorable reply, "I will go down, but remember that you must hold the ropes." It turned out, indeed, that Thomas was in many respects a hindrance rather than a help to the mission, as his previous life in India alienated some who would have been anxious to assist Carey had he gone alone or in other company, and his peculiar disposition which developed at last into monomania must often have been truly trying to his companion. Nor was this the only trial that Carey had to encounter. His father tried to prevent him from going abroad, and his wife, whom he had married when he was only twenty years of age, was at first resolutely determined not to leave England and only consented when he was just about to sail. She

seems indeed to have been quite unable to sympathise with him in his work, either on the side of his scholarly pursuits or on that of his missionary labours, and for twelve years prior to her death, in 1807, her spirit was clouded with madness.

The missionaries left England on the 13th June 1793, never to return, and after a voyage of five months they landed at Calcutta. Not to England, however, but to Denmark, belongs the honour of sending the first Protestant Mission to India. Ziegenbuly and Plutschan had gone, as early as 1706, to Trangular, on the Malabar coast, and after them Schultze, Kiernander, and Schwartz; but Carey was the first ordained Englishman that went to India as a missionary. Two principles regulated the conception, the commencement and the whole course of the mission which he began. He had laid them down in his *Enquiry* and his forty years' work in India confirmed his faith in them. These were: (1.) That the missionary must be one of the companions and equals of the people to whom he is sent, and (2.) that he must as soon as possible become self-supporting. He would not have been allowed at that time to live in Calcutta as a missionary; so that it was necessary, not only in fulfilment of his own principles but also in order to remain undisturbed, that he and Thomas should engage in some secular occupation. Disappointed at first in various efforts to obtain employment, he secured about seven months after landing, a situation as superintendent of an indigo factory at Madnabati, in the district of Dinajpoor, about 260 miles north of Calcutta, while Thomas entered on a similar situation about sixteen miles away from him. Here, in addition to his factory duties, as soon as he acquired the language, he preached the Gospel daily in Bengali, held conversation with enquirers, carried on the work of Bible translation, taught school, and studied Sanskrit the mother of the modern languages of India, that so he might be familiar with the old Hindoo literature and be able to meet Hindoo scholars on their own ground. The ninety natives under his charge in the factory, formed the nucleus of his mission, while within the neighbouring district of twenty miles square there were about 200 villages, among which he went from time to time preaching the Word. From the first he lived with such severe simplicity that he gave from a fourth to a third of his income to the mission, and he requested the society in

England, as he was no longer in need of any personal support from it, to devote the sum that might be regarded as his salary to the printing of his Bengali translation of the Scriptures.

As reports of his labours reached England, and as Fuller and his colleagues who had promised to "hold the ropes" aroused public interest in the mission, others were led to offer themselves for the work, so that in 1799 four additional missionaries were sent out by the Baptist Society, Burndson and Grant (who died soon after their arrival), Marshman (with his wife Hannah Marshman) and Ward, a practical printer from Bristol whom Carey had himself called to the work. It was thought that these might be admitted as Carey's assistants and might at first be engaged in an indigo factory which he had purchased ten miles from his own station; but as they had no passport from the E. I. Company, they were compelled to land at Serampore, a small Danish Settlement 15 miles above Calcutta, and resolved to wait there under the protection of the Danish flag until they could arrange to join Mr. Carey. Ward went to Madnabati to consult with Carey, and as every facility and inducement for missionary work which was denied them by the British authorities was offered them by the Governor of Serampore, Carey decided to abandon Madnabati,—while arranging for the mission work to be continued there,—and to join the brethren at Serampore, where he pursued his varied and incessant labours thenceforward until his death in 1834. Thomas joined him there, but after a brief service died, so that there remained the three with whose names the Serampore Mission has ever since been identified, Carey, Marshman and Ward.

These brethren purchased a house sufficiently large to accommodate all, and made an agreement that "no one should trade on his own private account, and that the product of their labour should form a common fund to be applied at the will of the majority, to the support of their respective families, of the cause of God around them, and of the widow and family of such as might be removed by death," adding at a late date the provision that each should regularly deduct a tenth of the net product of his labour for the help of aged and destitute relatives, and to enable each brother to provide for his own widow and orphans. Whatever property they purchased, although bought with their own earnings, they held

not as proprietors but as trustees of the Baptist Society. Very soon after landing in India they became independent of pecuniary aid from home, and during their connection with the mission these three families received as the results of their labours and spent in the interests of the mission about \$450,000, of which Carey contributed \$230,000, and yet he died so poor that his books had to be sold to provide a legacy for one of his sons. Carey's income had been large during most of the years that he spent at Serampore, for he was employed as Professor of Bengali, Sanskrit and Marathi in the University of Calcutta, and as translator of the ordinances of the Government into the native languages. His position in the University not only increased his income greatly and thus enriched the mission, but it enabled him to set in motion in Calcutta various agencies for preaching and teaching, it brought him into close relations with the ruling authorities, and it enabled him to exert a large and wholesome influence over many young men who afterwards held prominent positions in the country.

As the staff of missionaries increased, Carey planned for the extension of their work with the insight and grasp of a statesman, so that, as soon as permission was secured for branching out, the Bengal mission became only one of five united missions, each a centre with various connected stations. Three of his own sons became missionaries. William the eldest, went to the district of Dinajpore where his father had been for six years. Felix, a medical missionary of great ability and a ripe scholar, went to Burmah but was induced to accept an appointment as Burmese ambassador, on which his father remarked that "Felix has *shrivelled* from a missionary into an ambassador." Jabez his third son had been studying law but left it to enter upon mission work, at which his father was, as he himself said, "more pleased than if he had been appointed Chief Justice of the Supreme Court." And yet, though his heart was so full of his mission and his life so devoted to it, it was not until after seven years daily preaching of the gospel in Bengali that he saw the first Hindoo convert. On the last Sabbath of 1800, Krishna Pal, the first native convert, was baptized. By the close of 1804, the native church members numbered 48, and six years later there were 300. Before his death,

there were connected with the mission 26 churches and over 40 ministers.

From the time when, in 1793, he mastered Bengali, the translation of the Bible into all the languages and principal dialects of India and Eastern Asia was the work to which, above all others, Carey devoted himself. How strenuously he laboured, and how well he deserved to be called the Wielig of the East, may be seen from the fact that he sent forth 28 completely translated and published versions of the scriptures, 7 of these including the whole Bible, and 21 the New Testament, while 8 other translations were edited by him. He might tolerate interruption in other work, but for forty years he never allowed anything to shorten the time allotted to Bible work: and yet we find him writing in 1802, amid his manifold labours, "Idleness is my prevailing sin!"

In connection with his work of translation he wrote grammars and dictionaries to lighten for others the labour of acquiring the languages of the East. The chief literary work to which he devoted any attention, apart from Bible translation, was that of preparing a dictionary of the Oriental languages derived from the Sanskrit—a work which, had he been able to complete it as planned by him, would have greatly increased his fame among scholars; but the manuscript of this was lost in the great fire at Serampore in 1812, and the work was never resumed by him.

Dr. and Mrs. Marshman devoted themselves specially to the work of teaching, while Mr. Ward managed the printing establishment with the paper factory and type-foundry connected with it, each of which in a few years attained large dimensions. It was found possible to have all their printing done in India, a skilful Hindoo having been secured who could prepare the type: and yet, strange to say, this man, Monohur by name, remained to the last a heathen, consenting to work only when seated below his favourite idol—helping to give to his countrymen the Bible which for himself he declined, a "Noah's carpenter," assisting to provide for others a refuge that he himself refused.

Carey's love of flowers and trees led him to cultivate the plot around the mission house to such advantage, that he had one of the finest gardens in India; but his interest in such matters did more than secure the advancement of the mission premises: it led him

to consider the condition of the agricultural classes and the natural resources of the country. Hence came, through his agency, the formation of an Agricultural and Horticultural Society for India, which did much for the improvement of the land, the crops, the implements, the stock, &c. Work of this kind was, however, only like by-play in his busy life.

As originally planned by him, the mission had been founded on these three corner stones,—“preaching the gospel in the mother-tongue of the people, translating the Bible into all the languages of Southern and Eastern Asia, and teaching the young, both heathen and Christian, both boys and girls, in vernacular schools.” He had not, however, been long in Serampore before he saw that a fourth foundation stone would some day be required in the shape of a college for the higher education of both heathen and Christian students and for the training of native missionaries. This was supplied in 1818, the first of a goodly number of Christian seminaries that have contributed largely to undermine the fortress of heathenism and to extend and confirm missions in India.

In considering Carey's work it is striking to observe how largely his methods have been adopted in subsequent missions, not only in India but elsewhere. His views about preaching and teaching in the native languages of the people are followed in all missions to the heathen, and even his plan of higher education has been endorsed and adopted to a very large extent. There is no longer the need, except in very rare instances, for missionaries to translate the Bible into any foreign language, since that work has been already performed; and Bible Societies have long ago done away with the necessity of mission printing-presses. There may be objections urged against Carey's plan of requiring the missionary to be self-supporting, since this might involve an outlay of time and labour upon secular pursuits that might better be devoted to the interests of the mission if his support were provided from other sources. At the same time it should be recognized that Christian missions must be sustained throughout by the people of any country, apart from any foreign assistance, if Christianity is to take complete and permanent hold of the life of that people. The planting of the church in those countries that are now Christian ample illustrates this; and the best service that the churches of

Europe and America can do for India and other heathen lands is not merely to introduce Christian missions into them, but so to direct those missions is that they shall in due time,—and that as soon as possible,—be manned by native missionaries, sustained by native members, and directed entirely by native control. As soon as any one field is advanced to this position it may be left without foreign aid, while the assistance which it received may be transferred to other fields that lie waiting to be developed. By what means this may most surely and quickly be accomplished is still an open question. In the majority of instances the missions among the heathen continue to be nursed by foreign churches, the tendency being to prolong unduly the control and assistance of the Mission from without, rather than to develop its support and direction from within. The churches have not yet got beyond the need of at least considering the method pursued by Carey and his colleagues. Still more needful is it that it should have regard to the spirit that animated them. Their conduct is an example and an inspiration, for seldom has the world seen an instance of such complete self-consecration to the cause of Christ. Such a spirit would make any life in the highest sense successful.

D. M. GORDON.



# VALEDICTORY.

A. W. MACLEOD, B. A.

*Professors, Fellow Students, Ladies and Gentlemen:—*

**WE** stand to-night at a point which is one of the landmarks in the history of our College. To us who are present for the last time in the capacity of students, the occasion is one of interest and importance. We are, on the one hand, now about to break away from those circumstances and relations that were the conditions of our student life, and on the other we stand on the brink of that great untried future into which we are now to launch in earnest. Valedictories, it is true, are becoming somewhat monotonous and hence uninteresting, as I recently heard a friend remark. To the public generally it is not surprising that this should be the case. Neither is it surprising that it should not be the case with those whom they specially concern. It is a common characteristic to be interested in one's own personal affairs. Valedictories deal with a very important event in the lives of those most intimately connected with them; accordingly, their interest to students is easily explained and certainly excusable.

In bidding farewell to our College, our Professors, and our Fellow Students, our thoughts naturally turn to the nature of the work for which we have been preparing, and into the active duties of which we are now about to enter. It is a work that is in many respects unique. True, all spheres of activity have their own distinguishing features, but this may be said more particularly of the ministerial profession than of any other; for whatever be the diversities that characterize other walks of life, they have, speaking broadly, this much in common,—that they are all nominally concerned with the present life; while the work of the minister is above all intended to remind men, engrossed in worldly pursuits and cares, that there is a higher destiny for which they were formed. We do not mean by this that the pulpit is the only enlightening and elevating power in the world. For, much as humanity owes to the work of the clergy in the past, as the

patrons of learning, the champions of liberty, and the promoters of those refining influences that have made Christian Society what it is to-day, there are other forces now at work which take the place in special spheres that the pulpit was formerly obliged to fill. A hundred years ago the ministerial profession was the principal repository of knowledge. On it was laid the whole burden of imparting to all classes of society whatever information they possessed in addition to their usual every-day experience. It had thus not only to impart the spiritual instruction that was its peculiar vocation, but also whatever intellectual teaching was given. But in our time all this is changed. Not that the different branches of the church are possessed of less learning than heretofore, for as a class her ministers are well educated men; but the church no longer stands preeminent in this regard, although she compares, most favourably to herself, with any of the other learned professions. But in the fact that they are in a position to compare with her at all lies one evidence of the advance of the present over the past. The chief factor in bringing about this very advance however has been the church herself. She has cherished and fostered the growth of movements that were calculated to enlighten men, and further the cause of truth; until she has raised up revivals, as it were, to herself in the possession and dissemination of knowledge. Universities, magazines, newspapers, literary associations, and societies of various kinds are co-operating with her, each on its own special line. In the work then of extending the range of the intellectual vision of mankind ministers are not, as they once were, the only instruments. Indeed, this work is very largely taken out of their hands; so that their function is not primarily to teach Philosophy, Science, Astronomy, and every other or any other branch of Knowledge: not that an intimate acquaintance with them is not beneficial and necessary however, but those who wish to devote particular attention to these subjects can find other and better sources of information.

But yet the minister has not by any means outlived his usefulness. That time will only come when those principles which he is endeavouring to inculcate will have such an ascendancy over men that they will be wholly guided by them. Not till then will his work be done. May there soon be no further use for him. It is one of Herbert Spencer's ideas, that the human race is

destined to reach such a stage of development, that virtue will be practised instinctively and vice never thought of. This is a consummation most devoutly to be wished. But leaving it an open question whether this stage will ever be reached or not in this life, the fact that there is an evolution in religion and morals may be assumed. Just as the individual guided by grace becomes more and more enlightened, until faith is lost in sight; so, the human family urged on by those forces, which God's Providence brings to bear upon it, is ever gaining a closer and clearer perception of the truth: and the nearer we are to Truth the nearer we are to God.

One of the most potent forces in bringing about this evolution is the profession into which we are entering. Other forces are at work, as we have said, but the Church occupies in its real nature the foremost place. They are its assistants, and relieve it of much of that preparing and training necessary before it can most effectively perform its peculiar functions. These other organizations have been raised up by the Divine Providence to accelerate the advance of truth. The duty of the Church is to so guide and influence them, and all worldly impulses and tendencies, as that they may be working as much as possible in unision with herself. She possesses the key to the whole system, for to her have been committed the oracles of God. The ideal which every minister should have before him, is to throw around all the relations of human life, the influences of the Divine. He is to spiritualize, inspire, put soul into the various movements around him. He will find the higher nature of men striving after something more congenial and satisfying than what they can see and handle—an effort, that, as history shows us, has proved vain and unavailing where supernatural light has not been given. It is the enviable lot of the minister to direct the attention to that light which lighteneth every man, to open to humanity and let down upon it the inspiration of the Holy Spirit, that men's minds and hearts may be filled, and their whole being satisfied with the contemplation of the infinite possibilities that are thereby revealed. Our mission then, fellow-students, is not to descant on dry doctrinal themes, or to discuss theological systems (although they are a necessary basis); so much as to bring ourselves into touch with actual human experience, as we will find it in practical life.

We have often stood together in the evening in one of the Hall windows and watched the sun sinking, as if to rest, among the hills beyond the Arm, and gazed with an admiration amounting almost to awe at the brightness and glory of such a scene as no painter has ever been able adequately to reproduce, and could only find a comparison in that city whose walls are of jasper and streets pure gold, for the very glory of God seemed to rest upon it. Just as sky and cloud are brightened and glorified by the rays of the setting sun, so does human life take on a new beauty when seen in the light of eternity. Our work is to so turn the rays of the Sun of Righteousness upon all human affairs, as to transfigure them with the glory of the upper sanctuary, and to give them spiritual tendencies and spiritual directions. Looked at in this light, we see wherein consists the sacredness and nobility of the ministerial office. In helping us in some measure to fill it, the training we receive at college plays an important part. Intellectual preparation is a prime necessity, if we are to adorn the doctrine of God our Saviour, in those days of intellectual activity; but it is not from it that the Christian minister is to obtain his true power. All other acquirements will be vain, unless he so knows God in his own heart, and so commends the principles of the Christian religion as to inspire in the Church and in men a higher conception of what human life means, and a deeper sense of the beauty of holiness.

The question may well be asked who is sufficient for these things. In one sense certainly no man. For, to look forward to coming face to face with the responsibility of directing a soul, that is feeling its way to God is well calculated to make the most confident hesitate. But it has pleased God to entrust this work to earthen vessels; and one of the respects in which the ministerial profession differs from all others is in the fact, paradoxical as it may seem, that when we are most weak then are we most strong. When Peter used the words of self-depreciation,—“Depart from me for I am a sinful man O Lord,” the master told him to follow Him and He would make him a fisher of men. Fellow-students, if we are to be successful in this work to which the disciples were called, we need not start out on our responsibility; but, we must look for the Masters “Come with me” and follow him.

As we look back upon our course, we see of what benefit it has been in preparing us for our life's work. Our church has wisely insisted upon a regular and systematic training, and in doing so she has ancient and high authority. Our Lord did not leave untrained men to carry on the work which he began on earth; but it was only when they had enjoyed the special privilege of a full three years course of instruction under the greatest of theological teachers, that they were deprived of his visible presence. While our course in Pine Hill is good and contains much solid instruction, judging from our experience there are ways, we think, in which the curriculum might be so improved as to produce better practical results. We will first refer to the system of lecturing and note-taking that is so largely relied upon as the medium of imparting knowledge in all our institutions. Doubtless this system has its uses and its advantages, and is, furthermore, the established custom. We think, however, that the system is too largely relied upon; for in our opinion many subjects, especially of those in a Theological College, could be treated more profitably in some other way. Against the almost universal system of note-taking now in vogue many objections might be urged. In the first place many of the lectures deal with subjects that have engrossed the attention of the greatest minds, and contain the best thought of the lecturer in the most concise form. It is often impossible to obtain a clear connected synopsis that will adequately present the subject. In an intricate course of reasoning the loss of a few words may break the thread and lose the key to the whole. Again, a great deal of time is wasted in the mere mechanical exercise of writing (by no means to the improvement of the latter), that might be more profitably spent in the discussion of the subject under consideration. If it were possible to have the lectures printed and put into the hands of the students, they would obtain a more permanent knowledge of the subjects upon which they bear. In the various class exercises these subjects could be thoroughly explained, instead of being little more than presented as at present. Emendations or additions could be made as occasion required. If this course is not feasible, text-books by standard authors might be made the basis of the work. And when the student had considered the different subjects, as therein treated,

he could have the difficulties that rose, or the ideas that were suggested cleared away or developed, as the case might be, in the fuller light of the class-room.

The proposal to give more time to New Testament exegesis meets with our hearty approval. We would like to see that subject, and the study of the English Bible given a more prominent place on the Curriculum. Were the lectures *Scottish History* published, or a text-book used in that subject, one day a week would probably suffice to overtake the work, and the remaining days could be devoted to the consideration of the subjects just mentioned. Other suggestions from the student's standpoint which we cannot enter into here will be laid before the Faculty by committee.

The session which is now closing has been characterized by some new departures in the history of the College. An important step was taken by the students in the starting of a *College Journal*. The success that has attended the effort augurs well for its future prosperity. One object the students had in view was to help in bringing the College more prominently before the people of our church. That the *Journal* will do so is proved by the experience of other colleges. In the past session also we were so fortunate as to obtain the benefit of instruction in Elocution from so noted a teacher as Miss McGarry. The class was so highly appreciated as to make it most desirable that it should be continued. Were the College stronger financially, this class and others that are necessary could be assured by an edition to the professorial staff. If some friend of Presbyterianism, whose wealth gives him the power, were to make this possible he would confer a favour upon the whole Church. But there is no need why we should wait for a windfall. The little rain-drops make the ocean. If all those who are morally bound to support her were to do their duty, there would be enough and to spare. The lack of modern works in the library, together with the fact that it is now necessary to enlarge and repair the college building, makes the present a time when the friends of the College should especially stand by her. It is not her vocation to engage in business or acquire wealth. She has to attend to another kind of work, and for her support she depends on the generosity of those whom she benefits directly or indirectly thereby. In handing over a portion of his wealth to

supply her wants the business man is not giving that for which he receives no compensation, for he is supporting one of the chief factors in establishing that moral conditions of things, that makes trade possible, and secures to men their individual rights.

*Ladies and Gentlemen :*

The majority of our class have taken their whole college course in your city. During the seven years we have spent among you, we have experienced many acts of kindness at your hands. Coming as strangers we could appreciate the kindly sympathy and generous hospitality that many of you bestowed. Now, as we stand at that point in our course, where the path that we have been travelling together as a class branches out into many directions ; as we linger for an instant reluctant to part, we would turn to our Halifax friends, from whom we must separate as from each other, with assurances that they will be long remembered and highly esteemed. Of course, the interest you have taken in the College will almost necessarily tend to flag on the departure of this class. Resist such a tendency however. As an incentive for so doing let me remind you that a large share of her future prosperity rests with you ; and further, that you may have a personal interest in the Institution, consider that many of the students who remain have enjoyed for at least two years the benefit of our companionship, in consequence of which they cannot fail to reflect in some degree our virtues and graces.

*Mr. Principal and Professors :—*

The time has come when the ties that bound us together as Professors and Students must be severed. In parting we thank you for what you have done for our improvement, for your interest in our welfare, and for the prayers that you have offered for us, collectively and individually, that we might be fitted for this work.

*Fellow-students :—*

One of the saddest consideration in connection with the thought that our college days are over is the fact that we are now to part from you, with whom we have spent so many happy and congenial hours. But the time has come when companionships and all other considerations must be subordinated to the fact, that we are now to be separated, as Paul was, to the Gospel of Christ. God forbid that this should be done in any case in which there has not first been the Divine call.

To our Professors our fellow-student and our friends the class of '90, bid farewell.

## EDITORIAL DEPARTMENT.

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BY the death of Dr. Lyall there is now at the disposal of our church a considerable income for a Professor's chair, and the question naturally arises, what is to be done with the money? Of course friends of Dalhousie are anxious that their teaching staff should not be diminished, and, so far as we have heard, they do not know whither to turn if the Presbyterian Church should withhold her support at this time. It seems to us that the question should be considered thus—what course of action will be of most advantage to the Maritime Synod? This money belongs to the church and in the interests of the Church it must be spent. There can be no doubt but that Pine Hill College urgently requires an addition to its faculty; but is this more necessary than an additional Professor in philosophy at Dalhousie? Of course Dalhousie is an undenominational, we might almost say, a provincial institution, and it would be absurd to suppose that our church would contribute to the support of students from other churches, whether in arts, science, or law. But it must also be remembered that Dalhousie is the training-school in arts for the divinity-students of our church, and the efficiency of the ministry depends to a great extent on the literary and philosophic training that its students have received. Thus on the prosperity of Dalhousie depends the success of our theological hall. A writer in the *Dalhousie Gazette* has been urging the necessity of the non-withdrawal of the Church, and of devoting the money to the establishment of a chair in science. To this we have very serious objections. (1) Dalhousie needs a good Arts Faculty before a Science Faculty is set on foot. And even if the new science subjects were included in the arts course, the already somewhat heterogeneous curriculum would be made too wide to afford a thorough training in any one branch. (2) The money must be spent with a view to the best equipment of those looking forward to the ministry. Now a minister should not be ignorant of the principles of science, but still he cannot know everything, and some studies are primary and indispensable; these are

Classics, Literature, and Philosophy. If there is time for science during his course well and good, but a training in philosophy the divinity student must have. To expect one professor to give an adequate training in this branch is unreasonable. Certainly the Dalhousie authorities should use every endeavour to secure a sufficient endowment for a chair of Logic and Psychology, and the success of Queen's shows that the task is not a hopeless one if the effort is made. However, supposing the utmost exertion to have failed, the question resolves itself into this. Is it of more importance that a chair of Philosophy should be maintained in Dalhousie, or that Pine Hill should be better equipped? This question we cannot answer, and indeed it would be presumptuous for us to do so; but we can emphasize our disapproval of the money being given to a Science chair, which would be largely for the instruction of students not looking forward to the ministry, many of whom would not belong to our own denomination.

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IN a previous issue we had occasion to mention that a copy of Patterson's 'Life of Dr. Geddie' had been given to each of our students by some unknown friend. It is now our pleasant duty to acknowledge a similar gift, a copy of 'Imago Christi' by a gentleman, a native of Canada but now residing in Edinburgh. This is but one of many tokens of the interest he has always shown in Canadian students as all those who know him testify. At his own wish we refrain from giving his name, but assure him of our hearty appreciation of his kindness.

We would like to call attention of friends of our college to the example thus set, and would suggest that in few other ways can a greater or more general benefit be conferred upon the future ministers of our church. During their college course most students do not have the means of purchasing a good stock of books. The expenses of college life are heavy, and the amount that remains to be expended in books other than those necessary for class work, is small. Thus a man is fortunate if on leaving college he has even a very few good standard works. But at the present time it is absolutely necessary that the minister should be well and widely read. He must be master of his own field of religious knowledge. How else can he hope to influence and guide the

spiritual life of his people in this age of critical investigation and religious change. He must also be able to take his part in the discussion of any topic of general social and literary importance and to enter into the views of the different members of his congregation. To be able to do this is an aim that a minister should set before him; for thus will his influence for good be greatly increased. Reading is of course only one means of attaining this, but it is an important one. Good books are a necessity to a minister and especially to a young minister. How then can one who wishes to benefit our Theological students do better than by presenting them with books that will help to efficiently equip them for their life work.

We hope that other friends of the college will follow the example set by those to whose gifts we have alluded. Money thus spent will have been put to a good use.

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FOUR months or more ago we made our bow to the public in the first number of the THEOLOGUE. The months have gone quickly by and now the time has come to say adieu. It is with mingled feelings that we do so. A certain ideal which we set before us has been but imperfectly realized. We are conscious of mistakes that have been made, and of defects of various kinds that have marred our work. And yet it is not with an apology only that we would take leave of our readers. We are conscious that our undertaking on the whole has been successful. We have at least furnished more reading matter than we promised, and to believe that its quality, has not been on a par with its quantity would be most unjust to our contributors. We are convinced the THEOLOGUE has shown that it has a *raison d'être*, if it has succeeded in bringing our College into wider notice and more general recognition; if it has helped to excite a warmer feeling among our graduates towards their *Alma Mater*; if it has served to bind present and former students together and to keep the latter in touch with the student life in this institution; if it has served as a medium of expression for the thought of those now or in past years connected with this Theological Hall, we think our paper must be acknowledged to have been a success. That it

should do all this was our hope and ambition and we trust that to some extent our aim has been realized.

It will not however do for us to dwell too long upon the past. Before departure from any scene of action man is ever prone to do so, and editors are but men. But we refrain. Nor is it for us to outline the course to be pursued by the next staff of editors. That, we leave for their own decision. Our task is done, our time for work is o'er, our brief importance and authority have passed away. Laggng upon the stage, perhaps in the hope of receiving a parting word of encouragement and appreciation, we somewhat reluctantly make way for our successors, offering to all our contributors and readers our best wishes, and bidding them all a last adieu.



## COLLEGE NOTES.

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AT the close of our session we cannot but look back with satisfaction on the success that has attended our Literary and Debating Society. Towards the middle of the session it took a new lease of life, and the interest taken in literary subjects showed that the change was a wise one. By essays, readings and discussions a general acquaintance with the works of leading authors was obtained. Two very interesting meetings were devoted to the study of the modern novel as illustrated by Scott, Dickens, Thackeray, George Elliot, Victor Hugo and Tolstoi. Matthew Arnold, Browning and Cooper were treated in essays, and the other evenings were spent in reading selections from the poetry of Browning and Wordsworth. As a committee has been appointed to prepare a syllabus for next session we anticipate continued vigour.

THE total sum subscribed by the students for the support of their missionaries in Couva and Labrador, is \$282 a larger amount than in any previous year. The committee endeavoured to secure an ordained missionary for Labrador, as experience has shown that the work demands it. They were however, unsuccessful, and Mr. F. W. Thompson was appointed as student-missionary. Mr. Thompson carries with him the best wishes and prayers of his fellows for success in his work. The expenses in connection with the mission in Couva, are considerably heavier than when the students undertook its support, and we hope that friends of the cause will aid us with their contributions.

WE received an encouraging and suggestive letter from Rev. A. W. Lewis, B. D., recommending that the THEOLOGUE should devote more attention to missionary intelligence, and we may refer to the contributions by the Rev. D. M. Gordon, and E. A. McCurdy, in the present issue. A letter from the Rev. Fulton J. Coffin to our missionary association would also have appeared in this number, but was withheld at his special request.

THE students are grateful to the Alumni for their generous aid in defraying the expenses of the elocution class, which has been conducted by Miss McGarry, with efficiency and success.

WE see from the reports of the various presbyteries that a majority of them has decided to give the College Board permission to add a mansard roof and otherwise improve the building. We hope that in the refitting, great care will be taken with the sanitary arrangements. In this connection, too, we would call attention to a resolution passed at the last students' meeting, requesting the Senate that not more than two men be put in any one room.

WE notice that other theological halls have closed already, but owing to exceptional circumstances our own session is longer this year than usual, thus causing some inconvenience to affiliated students who have to remain a week after the Dalhousie Convocation.

HAPPY is the nation that has no history. If this is true of a nation it might also be said of a college session. Ours however, has a history though still unwritten. We are thankful that the winter has passed so pleasantly and profitably, and that although there was considerable sickness during its course, there have been no serious results, and all the invalids have recovered their wonted health.

THERE are eight men who leave the Institution this spring for the active duties of the Ministry, and we tender them one and all our best wishes for their future success and usefulness.

OUR thoughts turn first to the weightiest man of the year, the oracle of table No. 3. He is perhaps the most solid man of the class. He walks in the old paths and holds firmly to the standards of the Church. His affection for the Shorter Catechism and the Confession of Faith is shown by his consulting them and quoting from them on most unexpected occasions. Though he is about to leave us for a sister denomination, our Culdean scholar will always be remembered by his fellow-students of 1889-90.

BY force of contrast there appears before our mental vision one who having wandered to and fro in pursuit of theological lore,

returned to spend the last year of his student life among the companions of his early days. We hope that in his pastoral labours among the excited inhabitants of the Bay of Islands he may be able to pour oil upon the troubled waters. His very name is a guarantee for success in his *undertaking*.

THE voice of our North-West veteran which was wont to awake the echoes of these halls will soon be resounding in more sacred precincts the locality of which is at present unknown. Our friend's voice is warranted to overcome the worst acoustic properties in any of our churches. From his deep experience during the past winter in editorial work, we feel assured that he is thoroughly competent to conduct any congregational newspaper.

THE influence of the literary society has been specially evident in the case of the room-mate of the last *par nobile fratrum*, as he has been giving his closest attention to the solution of knotty problems in Browning; we fully anticipate that the people of Little Harbour will listen during next summer to many sermons bearing clear traces of his deep poetic study.

It is a long jump from Cape Breton to the Rockies; but this is the feat that another of our graduates is about to perform. We hope that he may be fortunate enough to find some use for his knowledge of the Vulgate, Calvin's Institutes, and Syriac Grammar. We bid him a hearty farewell.

NEXT comes the Valedictorian of the class, who has distinguished himself during his course by his homœopathic treatment of all mental and moral ills. Among the unduly harsh and unsympathetic men of the cloth this celibate will certainly not be found.

OUR friend from New Brunswick, who entered bearded like the pard, goes forth a shorn lamb. We are sure that he will always see the sunny side of life, and find the ludicrous even in the trials of family experience.

LAST but not least, comes the great admirer of Carlyle and one whose memory will not soon be forgotten. His word like the laws of the Medes and Persians knows no change.

THE curtain now drops on this motley company, who having assembled from the four corners of the earth made their exits by far-diverging paths leading to widely separated fields of labour. May those who are now separating all come together again when their work on earth is done.

## REVIEW.

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THE GROWTH OF CHURCH INSTITUTIONS: EDWIN HATCH, M. A., D. D., READER IN ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF OXFORD, New York: Thomas Whitaker, 1887.

The above is not a new book, but it has recently come to my hands by the kindness of a friend—to which source I owe no small share of my somewhat limited library. When asked to furnish for the *THEOLOGUE* a review of some recent work, my ambition to see myself in the pages of so excellent and spirited a magazine overcame several objections—which should, perhaps, have prevailed. The chief objections are, that I have no time to write more than my two sermons weekly, and that I have access to no recent book suitable for the purpose. The book named is, however, new to me—and may possibly be so to some of the *THEOLOGUE*'s readers, and therefore my ambition won the day.

The death of Dr. Hatch has deprived the Church Catholic of a clear headed and courageous scholar, a man who studied hard—thought deeply and wrote boldly.

This work is a small one and the author promised in his preface to follow with a more elaborate treatise which in 1887, he had had for some time in preparation. Whether or not the large work even appeared I am unable to say.

“The growth of Church Institutions” is professedly designed more for general readers than for scholars, and is really “a summary of results rather than a detailed explanation of the facts upon which they are based.” But “the work has the secondary aim of endeavouring to stimulate students who have leisure for historical study, to give more attention than hitherto to the wide field which lies before them in the ecclesiastical history of the centuries which lie between the fall of the Roman Empire and the political settlement of Mediæval Europe.”

There are in the book, twelve chapters under the following titles. The Diocese; The Diocesan Bishop; The fixed tenure of the Parish Priest; The Benefice; The Parish; Tithes and their distribution; The Metropolitan; National Churches; The Canonical Rule; The Cathedral Chapter; The Chapter and the Diocese; The Chancel.

The Modern Diocese is shown to be not a primitive institution, but a result of “a series of historical changes.” In the early days, even when the three orders of the ministry were recognized, each Christian community had its bishop, presbyters and deacons, even

where more than one community existed in the same city, "Every town, sometimes every village had its own Bishop."

The second chapter shows "how the congregational system of early Christianity passed into the Diocesan system of Mediæval and modern times."

Under the seventh chapter we have the origin of the Metropolitan—when the bishops of a province met at stated times the bishop of the metropolis of the province presided.

It would occupy more space than the THEOLOGUE can give, and more time than I can give, to enter more minutely or at greater length upon various chapters, but I may mention two points which Dr. Hatch says come clearly to light through his sketch. 1. "Many institutions and elements of institutions which have sometimes been thought to belong to primitive Christianity belong in fact to the middle ages." 2. "Ecclesiastical institutions have shown a remarkable power of adapting themselves in successive ages to the new needs of men."

Another point that seems equally clear is that Cæsar had a good deal to do with the adaptation—that the civil power of the middle ages is entitled to not a little of credit or blame for the present shape of institutions, which, from the pretensions of many might be supposed to have come "down from God out of heaven" with all the pomp and paraphernalia of the present.

SIGMA.

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#### ACKNOWLEDGMENTS.

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A. Laird, \$1.10; Prin. Hutton, Prof. Seth, Rev. G. Shore, \$1.00 each; Rev's. J. L. George, Jas. McLean, E. A. McCurdy, R. Laing, W. P. Archibald, A. B. McLeod, G. S. Carson, J. A. F. Sutherland, G. L. Gordon, A. B. Dickie, S. Rosborough, W. H. Ness; and J. S. Sutherland, Dr. Bethune, Mr. Hill, Jas. Gardner, Archibald McKenzie, 50 cents each; S. Waddell, Dr. Dodge, James Forrest, Fred. McLeod, Miss S. F. McLeod, Jas. McDonald, Wm. Urquhart, J. A. Matheson, J. F. McCurdy, Jas. H. Austin, Hon. M. H. Gouge, Miss Annie Harvey, 30 cents each.

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