

THE THEOLOGUE,

Presbyterian College, Halifax.

CONTENTS.

	PAGE.
THE YOUNG MINISTER'S LIBRARY.—REV. D. M. GORDON, D.D. . . .	69
TWO ESSENTIALS IN A CHRISTIAN MINISTRY.—REV. A. GANDIER, B. D.	78
AGED AND INFIRM MINISTERS' FUND.—REV. ROBERT MURRAY	86
EDITORIAL :	
LOCAL THEOLOGICAL THOUGHT	89
RE-ARRANGEMENT OF AN RECEIVING FIELDS	90
THE SUMMER SCHOOL OF THEOLOGY	92
COLLEGE SOCIETIES	93
BOOK REVIEWS	94
COLLEGE NOTES	99
ACKNOWLEDGEMENTS	101

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THE THEOLOGUE.

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Presbyterian College, Halifax.

THE YOUNG MINISTER'S LIBRARY.

REV. D. M. GORDON, D. D.

MY subject has been given to me by one of the editors of *THE THEOLOGUE*, and, as a Scotch critic said, with doubtful reference to the sermon, "There's naething wrang wi' the text."

One of the most interesting lectures I have heard in Halifax was by Prof. Howard Murray, of Dalhousie University (at that time principal of the Academy), on the subject, "A wife or a library,—which?" That is an alternative that sometimes presents itself to the young minister, although the decision is probably not long delayed by the claims of a library. Booksellers often say that when a minister gets married he buys fewer books than when a bachelor,—a strong argument, at least from the standpoint of the publishers, in favor of the celibacy of the clergy. and yet I fancy that there is no other class of citizens that, man for man, buy as many books as do the clergy. If so many are determined, even when married, to provide themselves with libraries, it may be that marriage is for some of them a blessed preventive of bankruptcy, into which they might otherwise be drawn by their irrepressible tendency to book-buying

But, in whatever way the young minister settles the question of marriage, we will assume that he is determined to have a library even at the cost of rigid domestic economy, that he is resolved not to suffer himself stagnate or fossilize, that he considers books almost as essential as clothes, and that he will scrupulously reserve part of his income for this purpose, because he knows that he must buy his books or go without them. Indeed, he should have the nucleus of a library before he has finished his College course, for, although he had access to the College library and may have done much of his reading in that connection, yet, under the stimulus of university training, he could hardly fail to recognize that there are some books which an educated man should have, just as there are some things which any educated man should know.

When Omar Caliph conquered Alexandria he destroyed the famous library of the city saying (so runs the story) that if those books of the Greeks were contrary to the Koran they ought to perish, and if they agreed with it there was no need of them. Some have foolishly spoken in that way about the Bible, as if it made all other books unnecessary, and, with misplaced admiration for the man of one book, have argued that there is no need of studying any but the Book of books. But the Bible, unlike the Koran, is the productive source of literature. It does not swallow up all books; it begets books. It has created libraries. It has produced reformations; it has enlarged man's outlook, and widened his horizon, and quickened his mental activities, so that he who has most experience of its power desires to commune with his fellow-men of all generations, to learn what the leaders of the race have thought and said, and to be in touch, as far as may be, with every disclosure of truth.

Our books are to be looked on as friends, and, when a man has a well-chosen library, it is as if he had selected from among his fellow-men some of the wisest that have lived in the world of letters and had gathered them round him, so that, when he will, he can hear them speak to him. They are the friends of his choice, and he shews his own folly if they be not wisely chosen, for the number from which he can select is almost unlimited. Not only so, but just as when you are intimate with a company of friends they will often introduce you, if you wish, to their

several circles of acquaintances, so, when you make friends of some books, they refer to others in such a way that you want to enlarge your circle and include in it those whom they commend. It is thus of serious importance that, in our library as in our life, we select our friends wisely, for the charm of life depends largely on having friends and on having those of the right sort. Our books are not the mere implements of our calling, like a carpenter's tools or an accountant's tables; they are friends with whom we take counsel, and who, by wisdom or by wit, by fancy or by experience, by well-built theories or by gathered stores of facts, give us the best they have.

It goes without saying that even the smallest chosen library should contain some of the standard works that have survived the centuries. We might assume, even before we read them, that there must be marvellous vitality in the few books that have outlived the changes since the days of Homer or of Plato, that where so much was cast as "rubbish to the void" some singular merit must have been found in those that the destroyer spared. Time, with his winnowing fan, has left us very little of the literature of the far past, and we might infer that that little was among the finest of the wheat. Wordsworth says that "the good die young," but it is not so with books, or, if it were, many an author whose works are forgotten in a month might comfort himself by regarding their early death as evidence of their great merit. In the world of books it is the good that live long. What higher testimony could be given to their excellence than that they should be passed on from century to century with the approving stamp of successive generations? From among the works of those grand old masters, "whose distant footsteps echo through the corridors of time," some should be found on the shelves of every minister's library. So, too, from our standard English writers there must be a selection, be it large or small, else we shall wonder to what purpose the minister spent the years of his university course. If, in any of our menses, you wished to refer to some passage in Shakespeare or Milton or Burns you would ask for these as confidently as you would ask for a concordance or for a dictionary. It may be difficult, and here it is not necessary, to draw up a list of the books that might thus be regarded as essential to any well chosen library, and in any such

selection there must be freedom for the individual taste; yet there are respects in which all libraries, like all denominations, should be agreed, a catholic character that even the smallest of them should possess. Nor is it necessary to go beyond the limits of our own language to secure these, for the most precious treasures of other tongues have been given us in English translations; and, although something may be lost from the original,—as when a marble statue is reproduced in plaster—yet I, for one, greatly prefer to read Plato in Jowett's translation rather than in the original. I am thankful that my ignorance of Italian does not debar me from the enjoyment of Dante, and that Pascal and Vinet can speak to me in English as well as in French. The minister may lose more through ignorance of German than of any other foreign language, and yet we do not have to wait long nowadays for the translation of the best works of the Germans. Indeed, when Schiller's *Wallenstein* was translated by Coleridge, the author is said to have regarded the translation as, in some respects, superior to the original, because Coleridge had entered further into some of the conceptions and had expressed them more happily than the author himself had done. This, however, is very rarely the case with translations.

Of course, one naturally expects to find that the bulk of the minister's library will be books published in the present century. If he be a lover of the rare and the antique, and be richer than the majority of his brethren, he may be able to adorn his shelves with some old books and rare editions, but we have in view in this article not the wealthy, nor even the very scholarly, but rather the average young minister. If he has a copy of "The Fathers" it will naturally be an English version of recent production, issued most probably by T. & T. Clark, of Edinburgh, who stand unrivalled among publishers for the service that they have rendered to the clergy of to-day, and who have placed within the reach of even a very moderate purse most of our standard theological works.

Before the young minister comes, however, to select the distinctively theological part of his library, or rather side by side with that selection, he should make sure of some standard works in poetry, philosophy, history and general literature. Mrs. Browning says that the poets are "the only truth-tellers now left to God,"

an exaggerated statement, no doubt, from one of the most brilliant of her class in recent years, but yet who can reckon up our debt to Wordsworth, Tennyson and Browning,—to go no further back in the list of our English poets,—or who can trace their influence on the pulpit of the last half century? Carlyle, by virtue of his *Cromwell*, and *Frederick the Great*, and his *French Revolution*, takes rank among the historians, yet his *Hero-Worship* and *Sartor Resartus*, with his unequalled essays, have probably been the channels of his chief influence in modern thought, an influence undoubtedly very great. Fuskin has been to many, a helpful teacher as well as a model of pure English prose. And if one wants,—as what minister does not?—to find the choicest specimens of spoken English, the language of the orator as distinguished from that of the writer, let him read beyond all else the speeches of John Bright. Of histories, dealing with periods ancient and modern, there is no lack: indeed, it is most noticeable how many of our eminent recent writers have wrought along this line, how even the novelist has found this a prolific field, and how the past has been revived, as if, like Pompeii or Nineveh, it had been disintombed. Gibbon's *Decline and Fall of the Roman Empire*, belongs to the closing years of last century, and must remain a standard work, masterful in grasp and majestic in style: but of more recent years we have the works of Macaulay, Milman, and Carlyle, of Grote, Froude, and Motley, and, of special interest to all Canadians, Parkman's charming books. Some of us may take a good deal of our history from the poets and novelists, from Shakespeare and Scott, from the authors of *Romola*, of *Lorna Doone*, and of *Westward Ho*, as school-boys nowadays are taking much of their's from Henty, and may be grateful to have such a pleasing teacher, but still we expect to find in our young minister's library some of the acknowledged authorities in history. As for philosophy, if he did not acquire some love for this kind of study while at college he is not likely to pursue it later on; but if he did, he will go back to Plato with more loving and reverent appreciation than in his college years, and he will find new value in Kant and Reid, in Lotze and Green and Martineau, the more that he deals with the deeper theological problems of to-day. If he cared for any of the physical sciences when at College, he will naturally continue some reading along

that line, and his library will testify to that effect. If not, he should try to acquire some familiarity with scientific discoveries and speculations, even for the sake of their relation to current theological thought; and he should, of course, take his information not at second-hand but from the authors. Men have denounced Darwin and Huxley from the pulpit who had never read any of their works. Besides, one has only to read the writings of some clerical naturalist like the Rev. Hugh Macmillan to see how the physical may helpfully illustrate the spiritual.

Yet it is not for their immediate usefulness in his professional work, nor for the solving of theological problems nor for the preparation of sermons, that the minister should turn to the poets and essayists, the historians and philosophers, who wait for him on his library shelves: rather, it is in order that his own mind shall be invigorated and nourished, his outlook on life be broadened, and the best elements of his nature be developed by his being brought into touch with a larger and more varied circle of human interests. The sentiment of the Roman poet that received the applause of his fellow citizens, "I am a man and consider nothing that is human to be foreign to me," may well be echoed by the Christian minister. Besides, we must not forget Mrs. Browning's counsel about books:—

"We get no good
By calculating profits, so much help
By so much reading, it is rather when
We gloriously forget ourselves and plunge
Soul forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth,
'Tis then we get the right good from a book."

Of course there are books of reference required by the young minister, into which he cannot be expected thus to plunge soul forward. In addition to his English dictionary and concordance he will need a Cyclopaedia. The *Britannica* is the standard, but for general usefulness he would probably find Chambers' more serviceable, and, in addition to his Scripture Concordance (Young's, of course) he will find much help from the *English Bible Text Cyclopaedia*. Smith's Dictionary of the Bible is invaluable.

Of books bearing distinctively upon the work of the pulpit there is to-day a marvellous abundance. It may be questioned whether, in any other profession, the workman is so well supplied with assistance. Along whatever line his duty or his inclination may

direct him, he will find that master minds have already been thinking and writing for him. It is significant to find not only many of the magazine writers handling the topics of the pulpit as if confident that there they could influence a wide circle, but leading statesmen make time to deal with theological questions, and that not as a piece of by play but with serious attention. Salisbury addresses the Science Congress on Evolution, with helpful reference to the religious aspect of that question: Balfour writes on the Foundations of Belief: Gladstone is giving us a commentary on Butler, whose *Analogy and Sermons* is still one of the outstanding classics of English theology.

I have never cared much for reading sermons. Yet there are some sermon writers with whom the young minister should be acquainted, especially Robertson of Brighton, Archer Butler, Maclaren of Manchester, Bushnell and Beecher, with Spurgeon's selected sermons, and also some of Moody's and John McNeill's. Personally, I have been more indebted to sermons of Norman Macleod's than to any others.

Of helpful commentaries and books of exposition there is certainly no lack. We have individual commentaries on separate portions of Scripture by men of high attainments like those of Delitzsch and Perowne, of Meyer, Lightfoot and Westcott, and now we are getting connected commentaries, embracing the whole Bible, by some of the foremost scholars of the English-speaking race. If all the volumes of *The International Critical Commentary* which is intended to cover the entire Scriptures, will prove as excellent as the volume on *Romans* by Sanday and Headlam, already issued, the series will indeed, as the "British Weekly" said of it, mark an epoch in English exegesis. *The Expositor's Bible Series*, which already includes a large portion of the Old and New Testaments and which is rapidly approaching completion, is wonderfully, though by no means uniformly, rich and helpful. But the young minister may find in our College Calendar lists of books recommended in connection with each department, and if he wishes to enlarge the lists he need only examine the calendars of our other Theological Colleges. He should, however, take some of the reviews or journals that are specially intended for clergymen and thus keep himself informed on what is being done in his own parti-

cular field. Among the best of these is, of a general kind, *The Expository Times* (monthly) and, of a more elaborate character, *The Critical Review* (quarterly) both published by T. & T. Clark.

Of course the Manse library should have at least a corner, if not a shelf, devoted to missionary literature; this for the minister's own sake, and also for the sake of his congregation. The minister must not only preach, and, in the course of his preaching, give an occasional sermon on the duty of the Church to evangelize all nations; he should be able to inform his congregation as to what is being wrought in many portions of the heathen world. There are few more fascinating stories than those of Carey and Livingstone and Moffatt, of Geddie and Paton, of Mackay of Uganda and our own Mackay of Formosa, of Gilmour of Mongolia, and of those who are opening up China. The more that the thrilling facts of missions are told, the more may the Church be expected to increase her efforts. Mere appeals are feeble unless backed by information; and congregations have a right to expect this information from the minister. *The Missionary Review* is very useful in this connection.

Now I have referred to some of the books, or rather to some of those kinds of books, that one might expect to find in a young minister's library. Emerson lays down three rules about books: 1. Never read any book that is not a year old. 2. Never read any but famed books. 3. Never read any but what you like; useful rules, provided that, like most artificial rules, we regard them as admitting of exceptions. In reality a man's library is not fashioned by rules: it grows, pretty much like the circle of his acquaintance. Sometimes, indeed, it has the appearance of having grown only through the visits of the book agent, or in answer to the circulars of some publishing house; yet, if it bear these features, this must be taken as in some degree a disclosure of its owner's character, for a minister may be known by his library. You go into your young friend's study and as you examine his books you cannot help feeling that you are, in a measure, examining him, for a man is known by his friends, and the minister's books are among his most intimate friends. And so, as you look over the shelves, you find some new features of the man revealed to you. Here is

a little group containing various liturgies and books of devotion, with Augustine's *Confessions*, *Imitatio Christi*, Rutherford's *Letters*, and others of that stamp, disclosing a taste that, perhaps, you hardly suspected in your friend. On another shelf you find a number of recent works in Old Testament criticism, conservative works like those of Green and Robertson, as well as those of Driver, Briggs and Robertson Smith, and you infer that your friend is trying to work out this subject honestly. Here are some recent additions, comprising the lectures of Denny and Orr, of Sanday and Illingworth and Gore; there are the works of Prof. Bruce, beside Edersheim's *Life of Jesus*: and not far from them you find some of the best Sabbath school literature, which would not be on the shelves of one who neglected the lambs of his flock. In another part you find his "Poets' Corner:" you are glad to see that it is well stocked and you try to gather, from the appearance of the books, which are his favorites. And so, as you ramble through his library, it does not need a very careful scrutiny to get from it a pretty fair conception of his tastes, his choice of friends, himself.

Let the young minister then have books that it is worth his while to make friends of, and let him cultivate their friendship. The better they are, the more will he find that they introduce him to others like-minded: and so there may be a steady increase in the company of the wise and true that are gathering, silent, about him. Whatever other tastes he must deny or may indulge, this is a matter that is worthy of some sacrifice: for, thus to increase his library is to welcome to his manse some of the best society that has brightened earthly circles. And they come to remain with him through the changing years, so that even amid the passing away of old familiar faces, he can retain the friendship of those that have long been speaking to him from his books, and thus can be sure of, at least, one of the elements in

"That which should accompany old age
As honour, love, obedience, *troops of friends.*"

D. M. G

TWO ESSENTIALS IN A CHRISTIAN MINISTRY.

REV. A. GANDIER, B. D.

SO many and so varied are the demands made upon the Christian minister of to-day, that it seems well nigh impossible to find in one man the person who will meet them all. To his congregation the Christian minister is Prophet, Priest, Pastor, and organizer: and to the community a leader in all efforts of philanthropy and social reform.

A Scottish preacher has suggested that if the voice of the prophet is to be heard among us, there must again be a separation of the prophetic and priestly offices. A man cannot be busied with the multiplied ministries of congregational life, cannot keep in hand the ever-increasing number of societies, and be present at endless meetings, six days in the week, and then come forth on the seventh as one direct from his hiding in the secret place of the Almighty. Only he who has been much alone with God in the wilderness, or on the mountain top, or at least in the closet, can come with a message from God that will bear in itself the stamp of divine authority.

In many of the larger parishes of the Old World, a division of labor is arranged for. There are curates, or assistants, who do much of the pastoral work, visit the sick and the poor, assist and guide the various societies and organizations within the parish, and take turns in reading the church service. Then to one or more of the higher clergy is committed the work of preaching—in some cases these preachers going into residence only for three months in the year.

This system has produced some very able preachers, and given to us sermons of great breadth of thought, beauty in expression, and loftiness of tone. It has, however, developed the scholar rather than the prophet and the preacher.

There are great advantages in a system like our own, where the preacher is nearly always the Pastor, provided too many small congregational cares be not thrown upon the minister. The man who is in and out among his people, who has entered somewhat into their home-life, who knows them in joy and in sorrow, who frequents the sick chamber, who is in touch with

the aged and with little children, will preach to the hearts as well as to the intellects of his people, and with a grip on the conscience that no other man can have.

I.

In order to have power, either as pastor or preacher, one must have *large sympathy* with men and women as such—in other words, one must appreciate the value of individual personality, or in old-fashioned language, the worth of a soul.

A minister, above all other people, needs to be delivered from that narrow conventional spirit, which unfits one to be on terms of natural intimacy with any save a certain class of people. For him all social distinctions should exist only as a form of superficial classification. He should not have to make an effort to break through them, but should be through them without knowing it, in the interest he has for the true and the good, and the human, every where.

He should be utterly devoid of anything like a patronizing air, and should so naturally touch the lives of all as to condescend to men of low estate without any consciousness of it ever entering his own mind.

It is a grand thing for a minister to have come up from comparative poverty through the humbler classes of society. He does not then help common people from above or outside in a blundering misunderstanding sort of way. He does not try to measure the importance of life, and of all events in life, by his own yard-stick. He comes to know that greatness and value and importance are not quantities to be measured, but relations in life to be determined in each case by the personal factor involved. That which to one seems trivial may to another be a chief joy in life, or something to be opposed with all the force of one's nature. Ambitions are determined by one's horizon and circumstances, and higher or lower are relative to the person. Nothing is trifling that affects human life.

“Say should the philosophic mind disdain
That good which makes each humbler bosom vain?
Let school-taught pride dissemble all it can,
These little things are great to little man,
And wiser he whose sympathetic mind
Exults in all the good of all mankind.”

Young people have fallen in love and plighted troth from the dawn of human history. What could be more common place?

Since Eve cried in ecstasy of joy "I have gotten a man from the Lord," the arrival of a first-born has ceased to be a novelty or a wonder. People get sick and die and relatives weep, the world over, and funerals are as common as birthdays.

Given a certain number of families in a congregation, and one can work out according to the law of probabilities what in the course of five years will be the average number of births, deaths and marriages. A pastor goes his rounds year after year, and is apt to get hardened, dulled, and look upon the whole order of events as a matter of course, with nothing in them any further to touch the feelings or arouse the interest.

Such a position is to be avoided as rendering one incapable of further helplessness to men. Cynicism and stolidity are absolute non-conductors.

Now that which delivers the world, and ought to deliver us, from monotony, is that mystery of mysteries—personality.

The absolute originality and distinctiveness of personality makes all things new, even though they reappear for the millionth time.

When a soul first loves, the world has a freshness as if born that day.

Any true affection has in it the essence of all true affection, and is thus not a repetition of a common-place occurrence, but a new and unique manifestation of the one Love that is.

When the individual suffers, that is to him the interpretation of the world's suffering. Bereavement is as new to the stricken soul as though his heart had been the first to break. One who stands beside the dead and among the bereaved every week or two all through life, is apt to feel, and is tempted to say,—

"That loss is common to the race,
And common is the common-place."

Such is, in deed, to the sorrowing one "vacant chaff," though "well meant for grain."

"That loss is common would not make
My own less bitter, rather more;
Too common! never morning wore
To evening, but some heart did break."

It is the individual's first heart-break that ushers him into the place of sympathy where he quivers under the daily heart-break of human life, and feels that each in the million is unique, personal, like his own.

We ask, What is one death among millions? one bereavement when loss is the common lot? Ah! Just because it is one, unique, personal; it is what bulk as bulk and millions as millions can never be. We hear of a thousand massacred in Armenia, or five thousand killed in battle, or a million starving in China, and are little affected. We think simply of numbers, masses. But let one soul in our own community be on trial for his life, and let there be a general conviction that he is innocent, though appearances are strongly against him, and how intense the interest, how high runs the excitement among thousands over this one! Then is it that we realize the value of one human life, the element of infinity that enters into the destiny of each human soul.

II.

A Christian minister, above all others, should be a *man of ideals*, i. e., a man whose life is swayed, not by what *is*, but what *ought to be*.

The young minister who has never fondly pictured the ideal working of the congregation which the Lord is yet to give him, who has not been filled with contempt, or burned with indignation at the abuses he sees existing in many congregations of the Church, who does not often plan out extensive reforms in the working of Presbyteries, and even of general assemblies to be effected when he shall have become a member of the Church courts is a poor stick, who may possibly get a living out of the Church but who will leave both the Church and the world just as he found them.

But given the youth of ideals, of wide ambitions and generous impulses, no sooner does he get a congregation and a voice in the church courts, than, alas! he finds that conservative notions, whether for good or ill, are not easily dispelled.

Existing conditions like facts

“Are chiefs that winna ding and daurna be disputed.”

His session and managers say “Yes, we admit your plan is

very beautiful and is, no doubt, right in theory, but it is not practicable under the circumstances. In Presbytery and Assembly, he is a youth, and is he, with half grown beard, to teach the Fathers of the Church who were in the ministry before he was born ?

It doesn't take long to disillusion one and show him that he is not likely to move either the Church or the world very profoundly. Things go on pretty much the same for all his efforts.

A man slightly under the influence once said to a young minister, "It's time you stopped your d— nonsense, thinking you're going to reform society and change everything. Cleverer men than ever you will be have tried the same thing, and if they couldn't do it you can't"

Just here lies the great danger, the critical period in the life of any high purposed youth, and especially a young minister.

How many ministers in their disillusionment and bitter disappointment at the discovery of their limitations—their all but impotency, have simply given up their crusade, saying "It's no use, I may as well drift with the current, adapt myself to conditions, and get what comfort and respect I can out of the position, just trying to be useful in a quiet way." How many of whom great things were expected, after a few years settle down to common-place professionalism, or become soured and spend the rest of their lives fault finding ?

It is natural, and perhaps necessary, for us in youth to have exaggerated ideas of our own importance, and the mission we are to fulfil in life. The youth who never builds castles in the air, is not likely to build them any where else. It is the special privilege of youth to see visions and dream dreams,—to have ideals, to project the inner hope into the future, and make it the goal toward which the actual life presses, the crown we seek to win.

If we aim at the stars we shall have the disappointment of finding them all but infinitely beyond our reach. None the less we will soar far above those whose eyes look alway upon the ground. When, therefore, the day of disillusionment comes, and we find the stars beyond our grasp, let us not imagine that all high effort is vain.

"Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?"

God forbid that men to whom He has given of His Spirit should give up the struggle for what ought to be, and complacently conform themselves to what is, because they find their influence will not go so far, or act so speedily as they had hoped.

No genuine reform, no lasting improvement has ever been attained by short and easy methods. If we accept the development theory in any form, then by what slow painful effort, by what ceaseless struggle, by what sacrifice of successive generations has life on the earth reached its present state of relative perfection! Looking back over history what advance has the race ever made that has not been purchased by the blood of heroes and martyrs, and the multitudinous efforts of those who yielded themselves a living sacrifice upon the altar of the ideal that was yet to be. The way of the world's redemption is always that of the Cross, marked at every stage by toil and tears and flowing blood.

Now because the way of reform is harder than we thought, because the birth-throes by which the ideal is born into the world of realities are more severe than we knew, because my utmost effort will only be an infinitesimal element in the final issue, am I therefore to draw back selfishly and refuse to make the sacrifice?

Some words of John Caird seem appropriate here: "It is little indeed that even the best of us can accomplish within the narrow limits of our own little day. Small, indeed is the contribution the best of us can make to the advancement of the world in knowledge and goodness. But, slight though it be, if the work we do is real and noble work, it is never lost: it is taken up into and becomes an integral moment of that immortal life to which all the good and great of the past, every wise thinker, every true and tender heart, every fair and saintly spirit, have contributed, and which, never hasting, never resting, onward through the ages is advancing to its consummation."

There is a sense in which it is true, and I need to feel it, that my life work is essential to the whole, that without it the consummation of the ages cannot be.

After middle life, there is a strong tendency to settle down to routine duty and comfortable respectability, and to look back with a smile on the plans and aspirations of youth.

In a minister of Christ this is calamitous. One in the prophetic office who has ceased to see visions, upon whom new conceptions of christian character and new ideals of human society do not continue to dawn, has lost his charm, his power, his real value. It injures a man to grow old in the ministry more than in any other profession.

Rev. John Watson in a paper to young men says of "Jesus," :—
 "Our imagination is happily possessed with the idea of One who begins and finishes His work in the freshness and spring of his manhood. It is a young man who preaches the kingdom of God to the people, who journeys through Galilee with his company of friends, who stands fearless before Pilate, who hangs upon the cross. This brightest life in history was closed at thirty-three; this most lasting work was done in three years. No one can estimate how much Christianity has owed to the charm of Jesus' youth. His words are free from the pedantry of the schools and the weariness of age; they are instinct with simplicity, they are buoyant with hope. Beside the pallid Rabbis stands our radiant master, who has forever, to use a lovely mistranslation, "the dew of his youth."

Then speaking of the fact that Christ's disciples were young men, and his most determined enemies elderly men, "and why? Because He criticised ancient forms of thought; because He was indifferent to the value of property; because He was concerned about the misery of the poor; because He had visions and schemes."

To lead the youngest, truest, and best life and hope of a congregation or community, one must have visions and schemes; must retain ever "the dew of his youth." The common cry to-day in vacant congregations is for young men. Oft times congregations act unreasonably and absurdly, in choosing a young man raw from college, with little experience of the world, of the human heart or of Christian life, in preference to an older man who, while retaining the vigor of his earlier manhood, has a richness of experience, a breadth of sympathy, an insight into the things of God, that well fit him to be a teacher and shepherd of souls.

Still when congregations that are led by well-educated Christians, of pure motive and mature judgment, say, "We must have a young man," one begins to feel that there must be some principle underlying.

Young men, of course, have the glow of youth, and are perhaps in some ways more attractive to the young, but is there not a truth here—that older men have too often ceased to aspire, have settled into certain ruts, have once for all formed the grooves in which thoughts are to flow, and the methods by which work is to be done. In a word, they have been disillusioned, have given up all hope or even desire to turn the world upside down, have ceased to plan and to expect, and therefore have ceased to inspire and to move.

One must grow old in years, and it is doubtless natural to grow old in mind and weary in spirit, but for the minister or apostle of Jesus Christ, it certainly is not inevitable. By the gift of the Spirit our ascended Lord has conferred perpetual youth not only upon his Church, but upon those individual disciples who receive the Spirit. Said Peter after the descent of the Spirit on the Day of Pentecost: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

This picture of the time when the Spirit shall be poured out upon all flesh, is the picture of a time when not only shall the young men see visions but the old men shall dream dreams. Under the quickening influence of the spirit, the glow of youth shall abide; even the oldest shall aspire and toward the mark keep pressing.

He retaineth always the "dew of his youth," he remaineth ever a spiritual force in the Church, who can say with Paul:—"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

ON the evening of February 9th the Rev. Clarence McKinnon, B. D., delivered a sermon to students in St. Matthew's Church. It has been the custom of St. Matthew's to have such a sermon every year. Mr. McKinnon's sermon was much appreciated.

AGED AND INFIRM MINISTERS' FUND.

I HOPE the article in the last THEOLOGUE on this subject, by Rev. Joseph McCoy, will receive the attention it deserves from every young minister of our church. Not that the scheme has been in the past or is now ideally perfect, or free from objection, but it is the best to which we have attained,—the best within our reach. If there are imperfections or serious defects, still the scheme as it stands is good, useful, workable. I do not feel the force of the difficulties raised to the present rules. Still, difficulties may exist, and they may yet become so patent that all of us may be ready to co-operate in their removal. The all-important thing is that we should have an adequate Fund. I had something to do with the beginning of the Fund in the Maritime Provinces, and I have felt a deep interest in its progress. What forced the matter on my attention was not so much the necessities of aged ministers as the risks to congregations. There was no provision for a minister's retirement where old age or sickness rendered him unable to work. Congregations suffered, or might suffer, severe loss from the lack of pastoral oversight. Sometimes a pastorate continued years after the pastor's strength of mind and body had failed; and the consequences could not be otherwise than disastrous. The minister's case in such circumstances is hard, very hard. He knows that his death would be considered a relief; but he has no alternative but to live on and get what he can from the people. They are not able to provide for his old age, and at the same time provide for a new pastor, and so the demission is put off perhaps for years after it ought to have been tendered and accepted.

What we are aiming at is a provision for aged and invalided ministers such as will keep them above want, not less, say, than \$400 a year. We are far short of this, but it is attainable, and within the next twenty-five years it will doubtless be reached. It will be easy for Presbyteries *then* to do their duty towards

ministers whose usefulness as pastors has manifestly gone. Such pastors can be requested to retire from the active duties of the pastorate; and the request will not then seem to be equivalent to taking their daily bread out of their mouth, for the absolute necessities of life will be provided for.

In order to attain to this position ministers must certainly do their share, indeed far more than their share, of the work. Our pioneers sacrificed much, endured much, in the days that are gone; and their young successors, not less loyal, and not less willing to bear whatever burdens are needful for the greatest good of the church, may be trusted for the tasks of the coming years. I am sure that the most important and vital step to strengthen our Aged Ministers' Fund is that all our ministers should be connected with it. Let there be no exception. The burden as regards money will not be great. It will speedily cease to be felt as a burden, for congregations will gladly bear a share of it, often the whole of it. When all ministers will pay their rates, and all congregations send in their contributions, the fund will rapidly meet all demands upon it. It is, in my opinion, not useful to ask whether the fund will be a "benevolent" or an "equitable," or a "superannuation" fund. Only let it meet the requirements of the church, and we ought to help it by all honest means in our power. It will be very "benevolent;" it will prove an invaluable "insurance" fund; it will be a fund for pensioning aged ministers and ministers who are laid aside by sickness. Many of the young ministers who will join the fund this year will do their work well and end their days nobly, paying their share into the funds but never taking a dollar out of it. Happiest lot, surely! But others will be laid aside by illness for a year or perhaps longer when in the very prime of life. Others will live to see four score years and more. For the sake of these two classes, you, the highly favoured ones, will freely do what you can to strengthen the fund.

I hope there shall be no going back from the point reached at last General Assembly. Let all join the fund at their ordination. The rights and claims of those who have not seen their way heretofore to join the fund are conserved. Let us now look to the future and provide for it. It is not too much to expect that the young men now entering the ministry of our church will see

the minimum salaries in all our charges raise to \$1000 a year with a manse, and a retiring fund of \$400 when age and infirmity compel the pastor to demit his charge. Our progress since 1860 is more than the equivalent of such a stride. But mind this, there must be cordial, enthusiastic, concerted action on the part of ministers. There must be no cooling of the spirit of zeal and self-sacrifice. "This one thing I do" must be the motto of our pastors. Support from the people will become more just and generous; and thus relieved from the cruel stress of debt and penury, the whole work of the ministry will be performed with a simplicity of aim and a fervor of spirit unprecedented in the history of the church.

Let me add a word on behalf of the fund for the widows and orphans of ministers: Join that fund too, the very first hour you can. Do not wait to be coaxed and persuaded. Just "perform the doing of it" Thus your heart and head will be freer for the work the church commits to your care. I know the history of our church and of most of her ministers for the past thirty years, and I can say with confidence that it is your duty, young and strong and hopeful as you are, to connect yourselves at once with both these "benevolent" funds.

ROBERT MURRAY.

THE routine of College life was agreeably broken on the evening of February 14th by an "At Home" given by Mrs. Gardner to the students and a large number of invited friends. It is on such an occasion as this that our beautiful home is seen to best advantage. The ample rooms were brightly lighted and the walls tastefully decorated with flags, which covered their many tomes of ancient and modern lore. In the smaller class-room tables were spread with a tempting array of good things. There was a large number of guests, and all participated with animation in the spirit of the hour. Our hearty thanks are due to our kind host and hostess, who spared no pains to provide what has been voted by all, "a most delightful evening."

THE THEOLOGUE.

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

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EDITORIAL.

LOCAL THEOLOGICAL THOUGHT.

IN this issue of THE THEOLOGUE we simply wish to refer to a subject which we hope to have more fully discussed in future numbers. It has been suggested to us on more than one occasion that there should be some paper devoted to the discussion of subjects of interest to the church. The church newspaper cannot give much space to such articles, and has another purpose to serve, to give a faithful record of the work done in the church. No one will doubt but that among both the old and the young of the earnest, thoughtful ministry of our church there are men whose thoughts are worthy of publicity. Occasionally, at least, sermons are preached which when stripped of the added power of the living voice and the sympathy of numbers and local adaptedness still have a message which will help to mould men's lives.

Is there any means by which these gleanings of general value could be made the property of the church and have their influence extended? The Summer School of Theology is a step in this direction, but all may not be able to attend its meetings, and it meets only occasionally, hence, we think, that a magazine

devoted to this purpose would be of great value. Some have suggested that a "Quarterly" be started representing the Presbyterian Church in Canada. We have nothing to do with the larger scheme, and feel that the present suggestion to make one of the college papers the organ of the whole church is not without serious objections. We believe that a paper maintained by the Maritime Synod would be more heartily received by all. Our position gives us interests wholly our own. Our most practical subjects are synodical. Could such a paper be sustained? We believe it can in the not distant future. For the present we suggest that the THEOLOGIAN be utilized for this purpose. It could be enlarged to double its present size, and some, at least, of the editors could be chosen by the church or alumni. This would not only serve the above purpose, but would bring the college in closer touch with the life of the church. We appeal to those who feel the need of such a medium for the exchange of thought to give it the attention the subject demands, and to offer any suggestions which will show whether the scheme is feasible or not.

RE-ARRANGEMENT OF AID-RECEIVING FIELDS.

SOME Mission work is so largely in the hands of "students" that we naturally take a deep interest in anything affecting its welfare. Therefore it has been with much interest that we have watched the development of the ideas suggested at last Synod in regard to the re-arrangement of aid-receiving fields. Recommendations have been prepared and submitted to Presbyteries for consideration.

From personal knowledge of many of the fields concerned we cannot too heartily commend the finding of the Synod's Committee. Yet in some cases arrangements are suggested which a fuller discussion of all the circumstances will probably modify. On the other hand, we humbly anticipate difficulty in carrying these plans into execution. Presbyterianism, especially in our mission fields, is of a very democratic type. This is largely due to the fact that such fields do not come into actual contact with

Presbytery. They have been bred up to a spirit of independence. "Students" also, or "catechists," as they are called, have had this same spirit cultivated in them to a greater or less extent.

Then another consideration is that the proposed extension of oversight to a large area of country will tend to weaken the effectiveness of work done as well as limit and cripple the resources and energy of the laborer. Our present arrangement affords opportunities for study, a most important thing to the "nec-phyte," while the concentration of effort greatly helps the successful advancement of christian activity.

The idea of retrenchment in money matters seems to come to the front in this new movement. But why should this economy be made such a cardinal virtue? Our people are not contributing beyond their ability. Very many congregations could easily double their contributions and still be doing less than plain duty should demand. Why might not strong congregations supplement from their funds the weaker stations, taking a personal interest in some particular field? We may not have apostolic community of goods, but we can have community of Church privileges in a much larger measure than is at present enjoyed. We will have also a fair and equitable division of labor and of opportunities, self-improvement on the part of the ministry, as well as more effective work in the various mission stations. We trust that the recommendations submitted to Presbyteries will result in directing the attention of the Church to her Home Mission work and bring to bear on its problems such a weight of consecrated wisdom as will solve them in the most satisfactory manner possible.

DR. CURRIE'S lecture on "The Theology of Ritschl," delivered at the opening of our College, and published in *THE THEOLOGUE* for November, is reprinted in the current issue of *Knox College Monthly*. Other interesting articles are by Dr. James Middlemiss, Prin. Caven, Rev. D. M. Ramsay, and one on "The Elder in his relation to Pastor and Congregation" by John Cameron.

MR. GEO. P. TATRIE of the graduating class has been confined to the house through illness for a fortnight past. We are glad to hear that he is recovering.

THE SUMMER SCHOOL OF THEOLOGY.

IT has been decided to hold a Summer School of Theology at the Presbyterian College from July 14th-25th, 1896. The following is the programme as at present arranged;

Prof. J. Watson L. L. D., Queen's University. 3 or 4 lectures on Balfour's *Foundations of Belief*.

Rev. Prof. H. M. Scott, D. D., Chicago. 4 or 5 lectures. The probable subject is *Nicene Theology*.

Rev. Principal Pollok, D. D. 3 lectures. *The Age of the Covenant*.

Rev. Prof. Currie, D. D. 2 lectures. *The Book of Daniel*.

Rev. Prof. Gordon, D. D. 2 lectures. *Some Aspects of Miracles*.

Rev. Prof. Falconer, B. D. 2 lectures. *The Alexandrian Element in the N. T.*

Rev. Pres. Forrest, D. D. *The Duty of the Church to Young Men*.

Rev. Thos. Sedgwick, D. D. *The Anglo-Catholic Movement*.

Rev. D. McRae, D. D. *The Eldership*.

Rev. H. Dickie, M. A. *The Character of the Exile*.

Rev. E. Smith, B. A. *The Schemes of the Church*.

Rev. W. P. Archibald B. D. *Rights of Presbytery in Settlement of Congregations*.

Rev. T. Stewart, B. D. *The Female Diaconate*.

Rev. J. M. Robinson, B. A. *The Prayer-Meeting*.

A fee of \$10 (including registration) will be charged for room and board at the college during the session of the school. The registration fee is \$2.50. Accommodation in the building will be reserved for applicants from the Maritime Provinces till June 1st. Applicants for rooms are held responsible for them.

All communications to be addressed to

PROF. FALCONER,
Pine Hill.

COLLEGE SOCIETIES.

OF our December Missionary meeting a full account has already been given in the THEOLOGUE. We then had "India" as our subject, ably treated by Dr. Gordon. In the meeting of Wednesday, 6th February, our attention was called to the work of our church in Formosa. The recent appearance of Dr. MacKay's great book 'From far Formosa' added to the interest in the meeting. The number of students present was quite large. Mr. J. B. Cropper read the paper. He spoke of Formosa—its situation, climate, topography, with a general description of the inhabitants. Then passing on he told of Dr. MacKay's life, of his work on the island, of his great faith, of his great determination, of the great results of his mission. A large map kindly loaned by Dr. Gordon added to the interest in the paper. Mr. Cropper spoke for nearly an hour, and the best compliment we can pay him is to say that it did not seem more than half that time. At the next meeting, sometime near the first week in March, the subject shall be along the line of mission work in China, with particular reference to our Canadian Presbyterian Missions.

AT the general student's meeting held on Jan. 9th, the address which had been presented to A. W. MacKay on the point of his leaving for Colorado was read, as also his reply. It was agreed that a copy of this address and reply be inserted in the minutes of the meeting. The departure of Mr. MacKay left vacant a position on the Editorial staff. R. G. Strathie was elected editor in his place. G. A. Sutherland was appointed Book Agent to succeed F. L. Jobb who retires from the business in the spring.

THE first meeting of the Literary Society after Xmas holidays was held on Jan. 8th. The subject for the evening, "Imagination and its uses" was presented by Mr. G. C. Robertson in an interesting and able manner. He first dealt with the imagination

itself, differentiating it from and showing its relation to the other mental faculties. The uses of the imagination were discussed under the threefold division, its use in reproducing the past, in forecasting the future, and in the exact sciences. Mr Robertson was concise in his terms, and clear in his elucidation. The paper called forth considerable discussion which was participated in by several.

BOOK REVIEWS.

THREE RECENT TRANSLATIONS.

DURING the last year there have been several very important additions made to the English student's resources, by the translation of German and French standard theological works. The two great British publishing houses which have been the chief benefactors to the reader who is unable to understand French or German, have been T. & T. Clark of Edinburgh, and Williams & Norgate of London. The former are to be specially thanked for having often undertaken to bring out in an English dress some work, that by reason of its necessarily limited sale must have been very slightly remunerative, and though there is a great deal of second-rate material in their foreign library, while many leading books were passed by, yet they have rendered great service to English scholarship. They have not grown weary in well-doing, for it is not long since a translation of one of the best recent German works has appeared, Beyschlag's *New Testament Theology*.* This renowned professor at Halle, the old University of Reformation fame, has been long known as one of the most independent of German theologians, with the additional merit of being master of a most attractive style. His *Life of Jesus* has enjoyed much popularity, and his many contributions to reviews have made plain his definite theological standpoint. He is what is termed a "mediating theologian," which by inter-

**New Testament Theology*, by Dr. Willibald Beyschlag. 2 vols. T. & T. Clark, Edinburgh, 1893.

pretation is that he is not a Confessional Lutheran, nor yet does he sympathize with what is called somewhat vaguely the "negative school."

The first edition of this, his last work, appeared in 1891-92, and was at once recognized as a most competent presentation of the theology of the New Testament. Up till this time Weiss had held the field. Notwithstanding his dullness, Weiss had the respect of scholars for his painstaking, unprejudicial, and exhaustive exposition. One does not look to Weiss for bold theories nor for brilliant solutions: but on counting up net gains at the end he very often comes out ahead of his more facile rivals. Even now that Beyschlag has appeared, it would be venturesome to affirm that the dry old champion of Berlin must withdraw from the lists. It is useless to set one against the other for they have each his own place.

Beyschlag adheres for the most part to traditional views as to the canon of the New Testament, being a stout defender of the fourth Gospel, the Acts, and all the Pauline epistles except the Pastorals, and of the other books, rejecting only Jude and 2d Peter. I thank him with the utmost respect for such moderation, most praiseworthy surely in a German. His treatment of the Synoptic Gospels and of John is in its main outlines and also in minute exegesis of single verses very brilliant, though one cannot help feeling that in some of the most profound passages of the Gospels he quite fails to do justice to the meaning, because of his pet theory as to the pre-existent who was a Divine ideal. In discussing the Kingdom of God, and in his reconciliation of the teaching of the Synoptists and John, Beyschlag is at his best. The description of the life of the early Church is good, and he gives an excellent summary of the teaching of James to which he ascribes an early date. Indeed, Beyschlag's Commentary on James in the new edition of Meyer is the best that is to be had. Paul suffers somewhat at his hands for the reason given above, faring worse, strange to say, than he does with others, who make less pretence to follow his teaching. The reason of this, of course, is that a man like Pfeleiderer or Weizsacker will say, "That is the teaching of Paul as his words plainly show, but I do not pretend to accept it."

Beyschlag at times gives an apparently easy solution of some

difficult point, its very brilliancy making us suspicious of its correctness. With all its deficiencies which prevent it from being in any way final, this work is nevertheless well worthy of attention and will often throw much light on passages in the Gospels and epistles.

One had been wondering why no translation of Harnack's* great work had appeared, a work that had at once put its author in the forefront of German historians. Of all the foreign books that have come to us within the last few years, I doubt whether any will receive a warmer welcome than this, which Drs Bruce and Cheyne have advised Williams and Norgate to publish. Any one who heard Harnack deliver his course on the history of doctrine, must ever regard it as one of the opportunities of a lifetime. It would be difficult to conceive of a more ideal lecturer, learned, eloquent, eager, reverent. With hardly a reference to a note he gave forth the substance of these large volumes in lectures that held his class spellbound, not only by the beauty of their expression, but by their marvellous erudition and startling originality as well. Harnack had written this work before he was forty, and as he is still on the right side of forty-five, much good work may be looked for.

It is usual to class Harnack with the Ritschlians, who wage an unceasing war with doctrine or rather metaphysics in religion. He opens his work with a definition of dogma. It is the foundation in a scientific manner often for apologetic purposes of the belief as to God, the world and salvation, which formula is there proclaimed as the content of Christianity. That is to say philosophic thought has come in to interpret the meaning of our faith in God and Christ, and its result is what are called the creeds. He sets before himself in his work the twofold object of showing how dogmatic Christianity came to be, and then of tracing its development down to the reformation.

It may be seen that Harnack has no liking for dogma. To point the contrast between the purity of the fountain and the latter stream of dogma that has become turbid from the inflow of low lying marshes, he gives a short account of what he calls "the Gospel of Jesus Christ according to his own testimony," follow-

* *The History of Doctrine*, by Prof. Adolf Harnack, vol. I. Williams and Norgate, 1895.

ing it up with the preaching of the apostles. He then gives a bold sketch of the Jewish, Greek and Roman worlds into which the Gospel came. It was not until the end of the first century that the foundation of the structure was laid, which grew more imposing as each age added its share to this most marvellous product of Christian philosophy. Gnosticism has a very important part in the edifice, both positively in bringing Christianity under the concept of knowledge, and negatively in compelling the orthodox believers to formulate their beliefs. The contribution of Greek thought was of prime value from the time when the apologists began to treat Christianity as a natural religion or philosophy. When he comes to the main controversy, Harnack rather unexpectedly sides with Athanasius, and the reason is not far to seek. While he cannot accept the creeds as a true formulation of his belief, he finds in them, as Herrmann also does, at least partial expression of truth, and recognizes that they were forged in the heat of controversies so fierce that had the heretics prevailed the Christian religion itself would have been dissolved, Harnack's sympathies are with the religious man not with him whose interests are purely speculative. Hence he has his heroes, and these are the men of strong religious purpose in whom religion was a passion. One can never forget the impression that Harnack produced of the magnitude of such men as Athanasius and Augustine. In this way he makes good the right to be called a true historian, inasmuch as while he traces the movements of thought and national disposition in the growth of history, he also leaves room for the influence of great men, who in Christianity originate new periods because of their spiritual appreciation of the aims of its founder. It is impossible to review such a book as this in the space at my command, and I can do little more than call attention to it.

The third book in our list is Weizsacker's *Apostolic Age*.* This has been ranked by Harnack as the greatest book of its kind since Ritschl's 2nd edition of his *Old Catholic Church* in 1857. Weizsacker is now an old man, the representative professor of Tübingen, and one of the last exponents of a theory, which in its more radical form as promulgated by Baur, gave

* The *Apostolic Age* by Carl Von Weizsacker. 2 vols., Williams & Norgate, 1895.

Tübingen its unenviable reputation with orthodox Germany and England. This book is translated from the second German edition, the first being I think in 1886. In 1864 Weizsacker published a book on the Gospels that attracted a great deal of attention and which may possibly outlast his more recent work. But as it has never been translated its value has been largely unknown to English theologians.

Before attempting to give a history of the Apostolic Age it is necessary to state the sources from which the material is drawn. To start with, our author discredits almost entirely the Acts, except for some good tradition which is embedded in the speech of Stephen and the Jerusalem council. To most of us a history of the Apostolic Age without the Acts of the Apostles is Hamlet with Hamlet left out. But for Weizsacker it seems to be a good riddance, and possibly for us too seeing that even without it he manages to expand the subject to 700 large pages of small print. He makes most skilful use of the material left him, displaying not only minute knowledge of the Gospels and Pauline Epistles, but often making very striking and suggestive deductions from hints scattered through these writings. The Synoptic Gospels in their present form he would date before 90, and by judiciously disentangling the historical tradition of the life of Christ, he employs the residue which was the setting in which the second generation placed the portrait of their Master, as a source from which to derive the current thought of the Apostolic Age. Notwithstanding this arbitrary procedure his results are not altogether valueless, being often of service in showing where the Evangelists reflect their own age in the prominence that they give to certain features of Christ's work. Weizsacker has also brought out clearly how the young church gradually was prepared to emerge from Judaism, and his discussion of the work of Stephen is particularly good. Especially noteworthy also is his outline of Pauline theology, being as admirable a summary of the motives and doctrine of the major epistles as it has been very fortunate to meet. After a description of the early church at Jerusalem he passes on to the other chief centres of Christian influence, Ephesus, Macedonia, Corinth, Rome. Finally he devotes a section to the organization and life of the church, which after the treatment of Pauline doctrine is the most

satisfactory part of the work. Throughout the book while on almost every page there is something to challenge opposition, there is great fertility of suggestion. His style is terse and luminous; his method scientific and often instructive, because so unlike that to which we are accustomed.

These three books are serviceable in different degrees, and in all probability Harnack's will attract most attention, but the serious student will not turn to any of them without profit.

R. A. FALCONER.

COLLEGE NOTES.

AMONG the visitors to our College from outside the city we were pleased to see Rev. D. M. Henderson of Blue Mountain, and Rev. Thos. Cumming of Truro.

PROF. and MRS. CURRIE were "At Home" to the students of the senior classes and some lady friends on the evening of Friday, January 31st.

OWING to our limited space an exceedingly interesting article on the late Rev. W. J. Mackenzie, who died in Korea, is crowded out. This tribute is from the pen of a class mate and will appear in our next issue.

WE very much regret to hear of the rather serious illness of Rev. Homer Putnam, M. A., of Hopewell. His congregation, who are attached to him by the warmest ties, have given him a holiday for some months, so that the rest may help to restore his health. It is only three years since Mr. Putnam graduated from the College. We trust he may speedily recover.

WE were all pleased to see the bright beaming face of our old friend, Rev. A. V. Morash, within the College walls once more. And why should not Morash look bright? He has a good deal more reason than most of us. But really it is astonishing to find how quickly one gets used to new circumstances. Our friend could roll off "my better half" as glibly as if he had been say-

ing it for half a dozen years past, whereas it was only on Christmas day that he began to first lisp the words. But we wish Mr. and Mrs. Morash every joy in their new life.

AN invitation to the students of the College came from the Y. P. S. C. E. of Chalmers' Church to a social held on Friday evening, Feby. 7th. Those who could availed themselves of this opportunity of spending a very pleasant evening. Chalmers' has the reputation of always doing things up well for the students.

DR. MORRISON is taking a five week's cruise as far as Trinidad and back. We are sorry that Mr. Morrison's health is so poor, and hope that his rest has helped him.

IN the *Presbyterian College Journal* for January, Prof. Campbell gives a strong article in criticism of Dr. Goldwin Smith's "Christianity's Millstone" We notice also that our own Prof. Falconer has an interesting article on "Christian Theology Spiritually Discerned." There is also in the same magazine a lengthy history of the "Rise and Progress of the Presbyterian College, Montreal." Accompanying this latter are portraits of Principal MacVicar, Profs. Coussiral, Campbell, Scrimger, and Ross. This issue is first-class in every way.

EACH of the members of the graduating class received a printed copy of the Rev. J. S. Black's sermon on "The Virgin Mary," preached in St. Andrew's some weeks ago. The question at issue appears to be stated clearly, concisely and impartially. The arguments against the worship of the Virgin seem conclusive. The most honoured and sacred place is given to her throughout; as indeed the "most highly favoured among women," but "still a woman," and having no claim from Scriptural authority for that worship which should be rendered to God alone. The sermon is written in Mr. Black's usually bright and interesting style.

WE were all very much pleased to hear of the safe arrival in Colorado of A. W. MacKay. Mr. MacKay left Halifax on the evening of Christmas day, and after a short stay in Boston went on to Colorado by way of Chicago. Since his arrival his health has been very much improved. He writes cheerfully and hopefully. We were sorry to lose him from our college, where his ability was of the best, sorry to lose him from our Maritime

Church where he was and would have continued to be a power for good, but we hope he will soon come back to us again. In any case MacKay is one whose strong influence will be felt wherever he may be placed.

THIS year's graduating class is one of the largest in the history of the College. At present it is composed of twelve members. This surely means that our College by the sea is growing in influence and usefulness. The following are the names of those completing their course in the spring—James A. Crawford, J. B. Cropper, Robt. J. Grant, F. L. Jobb, P. M. MacDonald, J. D. MacKay, G. S. Milligan, L. W. Parker, G. C. Robertson, Geo. E. Ross, Wm. H. Smith, Geo. P. Tattrie.

LAST winter we heard some talk of an "At Home" to be given by the students, but nothing came of it. We notice that both in Knox College, and in the Montreal College very successful "At Homes" have recently been held. Can we not show that we too are social beings? In one way it would only be shewing our appreciation of the kindness of our many friends in Halifax who have been lavish in their hospitality to us. That it would be a success goes without saying. The way that a small skating party held some three winters ago is still spoken of, leads us to have no fears along that line. Come then and let us move, Possibly the Professors would like to join us.

ACKNOWLEDGMENTS.

R. Stanford, Ross the Hatter, Cahil & Gallagher, F. Reardon, \$3.00 each; D. Faulkner, F. Elliot, A. H. Buckley, Notman Studio, Gauvin & Gentzel, \$2.00 each; Rev. A. E. Chapman, Prof. Seth, Prof. McDonald, Dr. Chisholm, Rev. A. D. Gunn, Rev. S. C. Gunn, Rev. J. F. MacCurdy, Rev. S. J. McArthur, Rev. A. Craise, Prof. Falconer, \$1.00 each; R. G. Strathie, Miss Janet Haggart, Rev. T. Cumming, A. L. Fraser, A. W. Mackay, Rev. G. L. Gordon, Rev. A. V. Morash, Mrs. Jas. Reid, Rev. A. W. K. Herdman, Rev. J. A. Greenlees, Mrs. Ferguson, Rev. P. M. Morrison, E. L. Nash, A. R. Morash, Rev. A. Campbell, Edwin Smith, W. R. McKay, T. McKelvie, L. W. Murray, Rev. A. Falconer, Rev. J. W. Falconer, Rev. J. P. Falconer, W. C. Murdock, P. M. McDonald, Rev. J. F. Dustan, A. H. Foster, Rev. A. Rogers, Rev. A. E. Dickie, Rev. D. M. Henderson, 50 cents each.

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