

*R. G. S. Smith*

VOL. V.

MARCH, 1894.

No. 3.

# THE THEOLOGUE,

Presbyterian College, Halifax.

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# THE THEOLOGUE.

VOL. V.—MARCH, 1894.—No. 3.

## Presbyterian College, Halifax.

### THE ORIENTAL PULPIT.

*Place* — Edessa. *Time* — The fourth century. *Audience* — The cultured and luxurious population of the Eastern capital. *Preacher* — Ephraem. *Theme* — The repentance of Nineveh.

The just man, Jonah, opened his mouth ;  
Nineveh listened and was troubled.  
Kings heard him and were humbled,  
Noble men listened and were filled with consternation.  
Rich men heard him and laid open  
Their treasures before the poor.  
Creditors became forgiving,  
Every man, respecting his salvation,  
Became righteously solicitous.  
The polluted city heard him,  
And quickly put off its abominations.  
Masters also heard him,  
And proclaimed freedom to their bondsmen ;  
Slaves heard him in righteousness,  
And increased their respect for their masters.  
At the voice of Jonah, honourable women  
Brought down their pride in sackcloth ;  
The repentance was indeed sincere,  
When haughty women put on humility.  
When compared with that repentance,  
This of ours is like a dream ;  
In the presence of that supplication,  
This of ours is a shadow ;  
Compared with that humiliation,  
This of ours is but the outward form.  
For they were generous to forgive  
Their debts in that fast.

The Ninevites gave alms,  
 Let us desist from oppressions ;  
 The Ninevites set their slaves at liberty,  
 Do you have pity on freed men.

\* \* \*

The young child, at the sound of the earthquake,  
 Fled for refuge to his mother's breast.  
 The children enquired, while weeping,  
 How many days yet remain  
 From the time which that Hebrew preacher  
 Hath determined for us ?  
 And what is the hour he hath indicated  
 When we shall go down below to Sheol ?  
 The fathers checked their tears,  
 And fought with and restrained their tenderness.  
 Like Abraham, with a prophecy,  
 They confronted their children.  
 For Isaac enquired concerning the sacrifice,  
 " Where is the lamb for the burnt offering ?"  
 Abraham deliberated with himself  
 How he might satisfy his beloved one ;  
 While avoiding plain discourses,  
 He prophesied a hidden mystery ;  
 And while seeking not to reveal the truth,  
 He plainly declared it to him.  
 For the tongue of Abraham  
 Was more knowing than his heart ;  
 His mouth *before* took lesson from his heart,  
 His heart *now* learned from it.  
 Thus also the Ninevites acted,  
 While studying to satisfy their children.  
 " God is good and gracious,  
 And will not destroy the image he hath made.  
 By the threatenings of perdition  
 He calls us to repentance  
 And by his fierce indignation  
 Would convert us to holiness.  
 For you, beloved children,  
 Have oftimes been chastened by us,  
 And have been made wise when punished.  
 So He, the good and gracious,  
 Teaches by his reproof,  
 That by His goodness he may save us."  
 The king convoked his armies,  
 He wept with them and they with him.  
 " Let us act like men and become renowned.  
 For although we should not gain our purpose,  
 We shall have the fame of men of courage.  
 It hath been reported to us by tradition

That there is righteousness with God,  
But that his property also is goodness.  
Let his righteousness be placated,  
And his loving kindness will abound to all men.  
But even if his justice is indignaut,  
Our prayer will not be blamed.  
Between justice and goodness  
Repentance will not be spurned.  
Let us then fabricate a new weapon  
For a new city, my beloved.  
Who is there, my friends, who is not acquainted  
With the overwhelming deluge?  
Even then a voice made proclamation  
Concerning the flood which was coming.  
My brethren, let us not despise  
The voice of Jonah, the Hebrew,  
For if his speech is searching,  
His spirit is sincere.  
Not even his daily bread  
Will be cut from our city.  
From the day that he came among us  
He hath fasted and suffered much.  
But if he fasts, being a righteous man,  
Come! Let us fast because we are sinners.  
There is among you, my friends,  
Another and invisible enemy.  
Perhaps he has received a mission,  
And will overturn our city and state.  
In battles ye have conquered kings,  
Now conquer Satan by prayer.  
Arm yourselves, then, like me,  
And advance, my beloved soldiers!  
Let the impure put off his uncleanness,  
Lest it should vanquish him in the battle;  
Let the miser cut off his covetousness,  
Lest he should be impeded in the conflict;  
Let the angry man be reconciled to his neighbor,  
Lest his salvation be put in peril.  
Let the fetters on our hearts be broken,  
That our supplication be not impeded."  
The king remained in trouble.  
He decreed a fast for his camp,  
And supplied it with the armour of truth.  
He turned himself to give weapons to the city,  
The men and the women together.  
He visited the city on foot,  
That he might awaken them to repentance.  
Jonah saw this, and wonder seized him;  
He blushed for the children of his own people.  
He saw the Ninevites were victorious,

And he wept for the seed of Abraham ;  
 He saw the uncircumcised cut to the heart,  
 While the circumcised had hardened it.  
 The beasts who had fasted from water  
 Uttered cries in their different manners.  
 There was a loud wailing in all voices,  
 Both of human and brute creatures.  
 Justice heard their groaning,  
 And Grace redeemed their city.  
 The earth ceased from quaking.  
 The lightnings and thunders became silent.  
 Great vexation clothed Jonah,  
 But the Ninevites had a cheerful countenance.  
 Thou hast not disappointed us in this,  
 That thou wouldst turn us from condemnation to life ;  
 For in thy hand we discovered  
 The key of repentance.  
 What would it have profited thee, O Hebrew,  
 If all of us had perished ?  
 Why should it grieve thee that thou hast healed us,  
 So that the whole people should return thee thanks ?  
 Jonah had preached, that he might shew  
 How indignant Justice was.  
 The dying gourd had declared  
 How merciful was goodness.  
 The people who had come to Jonah  
 Uttered praise aloud  
 For what they had heard with their ears,  
 And for all their eyes had looked upon.

[The above extracts, from the translation of Burgess, will give some idea of Ephraem's Homily. There is a pathetic contrast, at the close, between the penitence of Nineveh and the impenitence of Israel.]

A. MACKNIGHT.

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### *IS THE SALVATION ARMY A CHURCH?*

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**THIS** question has lately been brought to an issue by an application to the Legislature for permission to the S. A. to celebrate marriages. The privilege asked has been granted by one Branch of the Legislature and refused by the other. This difference of action in the premises can only be explained by a corresponding difference of opinion upon the general question. For it cannot be supposed that any of our local legislators would vote in favor of granting this privilege upon the principle that it made no difference whether for the purpose in hand the Army

was a church or not. Upon such a principle they might grant it to the Freemasons or the Sons of Temperance, or the Young Men's Christian Association, or the I. O. of Oddfellows, for the last of whom it might prove to be a special convenience. Probably they went no further into the case than recognizing the law, that the name of a *minister* must be in the license and that if the name of an officer of the S. A. could be put in the license, then the said officer must be viewed as a minister of a church. Hence, when some voted for and others against the proposal, the principle involved was as stated above: Is the S. A. a Church?

Without expressing either approbation or disapprobation of the S. A., it may be viewed simply as one of the many religious phenomena of our age. We are become familiar with it, but it is not long since its appearance and methods were viewed with no little astonishment. If this was the kingdom of God, it had certainly not come without observation, trumpets and tambourines. Whether helped or hindered by such loud accompaniment this agency has been at work in many lands. Its activities has been specially called forth in the world's metropolis of London and the "General" has attracted no little attention by his appeal on behalf of the submerged tenth, concerning which we now hear very little. Some persons are passionate admirers of this novel organization and look upon it as one of the moral levers by which society is to be moved and elevated. Others are not disposed to bestow their admiration upon anything but its good intention; being offended with its noise and disturbance on Sabbath at the hour of church service, as if the object were rather to attract or astonish the saints than reform the sinners. The privilege of performing marriage, and thus being ranked among the churches, is solicited by 1377 persons, which is the number of Salvationists in Nova Scotia.

To be a part of the visible Church is a distinction not to be thoughtlessly ascribed to all who may claim it, or to be lightly denied to those who profess it. The Greek Church has excommunicated the Romans, and the Romans have done the same thing to the Greek Church. Neither of these recognize any other than themselves. The high Anglicans do for all others what the Roman and Greek churches do for them, namely, deny and repudiate their genuineness as a part of the Catholic Church. But

we judge of church claims by a milder and more moderate theory. The Westminster Divines define the Catholic Church visible as consisting of all those who profess the true religion, and their children. This, according to them, is the bosom and family of God, out of which there is no ordinary possibility of salvation. This takes in Romanists, Greeks, Christians, Baptists and a vast army of sects with a charity which is little known, and still less reciprocated. They further say that unto this Catholic visible Church Christ hath given the ministry, oracles and ordinances of God, and doth make them effectual. To this the Lord Jesus, as King and Head, hath given a government in the hand of church officers distinct from the civil magistrate. To these officers the keys of the kingdom of Heaven are committed, &c. Thus the Westminster marks of a church are: the words, the sacraments and discipline administered by regularly appointed officers, the gospel ministry being viewed not as an invention of man to be draped out and docketed with ingenious drapery and devices, but a divine institution, founded upon holy Scripture. The definition in the thirty-nine Articles would be admirable if it were sufficient. "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance "in all those things that of necessity are requisite to the same." In this definition the power of the keys, or the administration of discipline, is omitted—a necessary and convenient omission as regards the Church of England.

In the Holy Scriptures the Church appears as a great and ever present thought to the minds of prophets and apostles. Under the old Testament the Church was a body in the world more distinct than an army amid the rest of the population. Its members were separated in childhood from all mankind by a peculiar mark impressed upon the flesh of the body. Under the New Testament this same body was kept distinct in the world by a heart-circumcision, which kept them in union with each other, and made them a peculiar people among the nations. To that body belongs a rule of faith, admission by baptism, communion in the Supper, a divinely appointed ministry, namely, presbyters and deacons, a faithful discipline and a work of the Spirit in various charities and benevolent organizations, societies

and missions. Thus, when any society is launched upon the troubled sea of modern life under any name whatsoever, it can only produce a confusion of ideas to call it a church or claim it as an integral part of the Church Catholic. Such a society comes under no engagement to preserve that purity of doctrine upon which the apostles laid such stress. There can be no church without the sacraments which the Saviour has made to be the marks of His flesh upon earth. From this cannot be dissociated a faithful discipline. Without such marks no society can be a church, and without conformity to these rules and institutions no man can be a Christian. No man is at liberty to profess or to practice a Christianity more mystical than that instituted by Christ and preached by the Apostles.

It is full time that men understood how sacred and sublime is that word Church, and how real and veritable is that City of God as a kingdom upon earth ruled by a King in heaven. People have come to think that any one may start a church or found a sect. But there is such a thing as a succession, though it may not be a succession of the apostles, and there is such a thing as schism, though it be made under the pretext of principle. There can be no church without these marks and when a body of men or women are associated for missionary purposes, and for these alone, then they are merely a mission or an agency. They cannot be a church and an agency. Every church is a mission but every mission is not a church. They cannot appeal to christians for help as if they were no church but a mission, and then, when it suits themselves, claim the prerogatives of a church. They really rank with those organizations which are aided, encouraged and vitalized by the church, such as the Sons of Temperance, The Young Men's Christian Association, Young Men's Guilds, Young Women's Guilds, The Society of Christian Endeavor, etc. If the privilege of celebrating marriages were accorded to these, it might be well enough in law, for the essential thing is the civil contract, but it would be well to bear in mind that such marriages would not be valid in the eye of the church and would be so irregular as to render the contracting parties liable to discipline—even in an age when men have learned to think that the church is a purely human organism and that what is done by the church can be

done by any one else — views which are the natural effect of a carnal and a calculating expediency. Never was there a time when it was more necessary that men should remember that the Lord Jesus has really a church in the world and that members of the church catholic should be churchmen as well as christians. The Jew was a churchman who said, "If I forget Thee, O Jerusalem, let my tongue cleave to the roof of my mouth," and he was a churchman as well as an apostle who endured afflictions in his flesh for the sake of the church which is the body of Christ.

A. POLLOK.

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*OUR SUMMER SCHOOL.*

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FROM time to time, of recent years, the proposal has been made to hold a Summer School of Theology at Pine Hill, not for the benefit of the students engaged there during the winter, but for such of our ministers as might be able to spend a fortnight together, combining study and recreation. What would be the purpose or the advantages of such an arrangement? Let us see.

Most of our ministers, after entering on the active work of the pastorate, have few opportunities of study outside of what is required for pulpit preparation. They do, of course, "give attendance to reading," and probably no men try more faithfully than they to keep abreast with the best current literature. It is the testimony of the chief publishing houses that clergymen are the readiest purchasers of new books in philosophy and science. They desire to know the latest utterances of the men of light and leading, to make themselves familiar with the books that are attracting most attention. But those who try most faithfully to do this recognize that the subjects they studied at college are being presented year after year in changing forms, and they would like, if possible, to keep in touch with these changes, to see in which direction they are tending.

Books on Apologetics, for example, like that of Professor Bruce, present the subject in a very different way from that with which we were familiar twenty-five years ago; for, as the position and tactics of the besieging army change, the lines of

defence must also be changed. Some positions that once appeared to be essential have been abandoned: others may require to be strengthened; some new points of defence may have to be occupied.

Books on Biblical Criticism call in question conclusions that we had formerly supposed were settled beyond all peradventure. Even text-books take for granted positions that would, not long ago, have been called extreme. And ministers whose pulpit and pastoral work give them little time to examine such books with care, yet who recognize the grave importance of the subject, are anxious to know the last results of Higher Criticism, aware that it has two sides, and confident that the issue of all true criticism must be the closer knowledge of the revelation God has given us. What, then, has the highest scholarship of the day to tell us about the Book that is for us beyond all other books?

The great field of Comparative Religion, too, has now assigned to it an importance of which some of us in our college days formed little conception. Have the great nature-religions, such as Buddhism, no word for us? Must not the revelation that we receive in our Lord Jesus Christ acquire new meaning, new attractions when compared with them, and would it not help us to understand more clearly the work of some of our foreign missionaries if we knew more of the false religions with which they have to contend? In earlier days we used to hear much about Natural Theology, by which was meant the kind of theology that we might be supposed capable of working out without the aid of revelation. But, for men brought up from infancy in the light of revelation, it is practically impossible to picture the kind of theology they would excogitate if that light had never shone upon them. The true way of studying Natural Theology is to examine the religions of those who never had the light of revelation, to see what kind of theology they have wrought out for themselves, and so the "Bridgewater Treatises" of our youth can be profitably laid aside for the study of Comparative Religion.

Even Church History, which some of us might suppose to have been written beyond all doubt or question, as if graven with a pen of iron upon the rock, is being often recast. Our scholars have lately been doing some subsoil ploughing in the early periods, and have been producing crops of questions, and

also, as they believe, of good results. There are periods of the Church's history that must always attract special attention and possess for us a peculiar interest, because of their close connection with the church life of to-day. We who are guided not by "the fathers" but by what we know of the practice of Christ and His Apostles, cannot fail to take a deep interest in all that illumines for us the first Christian century. Or again, connected as we are with the Scottish Church of the Reformation, we must be attracted by whatever may help us the better to understand the period of the Covenants and the formation of our Confession.

Now, we may sometimes have a chance of discussing topics like these with a brother minister if spending a night at his manse, but any such experience only makes us wish for ampler opportunity for such enjoyment. Occasionally, there comes the wish that we could extend Presbytery meetings so as to admit of some such ministerial fellowship, but it is found practically impossible to do more at Presbytery than get through the prescribed work for which we have met. Is it not possible, then, to arrange for a meeting, or series of meetings, at which many of our ministers might gather, to consider subjects like those we have mentioned? The College Board think that it is, and that is what they mean by the proposal to have a Summer School at Pine Hill during the latter half of next July. Whenever the matter was suggested by the Board the members of the College staff at once cheerfully concurred; indeed, I think the first to propose the Summer School was one of themselves, Professor Pollok. In addition to those whom, with a sort of proprietary claim, we are accustomed to call "our own men," Dr. H. McD. Scott, of the Chicago Theological Seminary, and Principal Grant, of Queen's University, both of whom, in another sense, we gladly claim as our own, have kindly consented to take part. The subjects to be treated of by these brethren are:--Some Recent Phases of Apologetics, by Principal MacKnight; Pentateuchal Criticism, by Dr. Currie; The Covenant Period in Scottish Church History, by Dr. Pollok; Gospel Criticism, by Mr. Falconer; History of the Apostolic and post Apostolic Church, by Dr. Scott, and some department of Comparative Religion, by Principal Grant. It is expected that each lecture will be followed by conference on the subject treated of, so that members may have an opportunity of giving, as well as

of receiving, light, and they may be prepared by previous thought and reading for the more intelligent and helpful discussion of the topics presented by the lecturers.

In addition to these subjects, however, which very naturally appear on the programme of a School of Theology, whether summer or winter, there are matters of grave importance to our ministers which cannot be learned at College, and must be hammered out in the active pastorate, yet on which it would be well that those attending the Summer School might have opportunity for conferring and comparing notes. Sooner or later, for instance, each minister should expect to have to deal with a revival movement in his congregation. What is the best way of promoting such a movement, or of dealing with it when it comes? Every year, too, there are questions turning up connected with practical congregational work, such as the best way of conducting Bible classes, Prayer meetings, Young People's Societies, Communicants' classes, the character and form of the Sabbath services, the best methods of developing the liberality of Church members and of acquainting them with the missions and other work of the Church, and, in general, of promoting higher religious life. These and kindred subjects, that might be set down under the head of practical ministerial work, cannot, or at least do not, receive much more attention at meetings of Presbytery than those previously referred to, and yet every minister must recognise their importance. It is proposed, in connection with our Summer School, to give due attention to this class of subjects, and, while the more weighty matters demanding closer thought and more sustained attention may be considered in the earlier part of the day, these may more appropriately form the subjects for evening conference.

Now, for a school such as that which is here proposed, no college in Canada is more favourably situated than our own. Even many of our ministers hardly know how beautiful Pine Hill is in summer, and how perfect are the surroundings for any one wishing to enjoy a holiday. No Canadian city has such a charming summer climate as Halifax, and July is here of all months the most delightful. One can almost as surely guarantee fine weather in July in Halifax as frost in February in Winnipeg. No city in Canada, nor so far as I know elsewhere, has such an attractive park as that of Point Pleasant, almost immediately

adjacent to the college grounds. No more beautiful sheet of water can be found in any of our provinces than the North West Arm on whose banks our college is situated, and where those who are fond of boating and of swimming can enjoy these to perfection.

The college building will accommodate about forty, and these will be provided for by Mr. and Mrs. Gardiner, whose capacity as caterers is well known throughout our Synod. The school will be in session for two weeks, beginning on Wednesday the 18th July, and, for those who secure accommodation in the college, board and lodging will be provided at the rate of five dollars per week. A fee of two dollars per member will be charged for the entire course of lectures, which will be open to all who may desire to attend. As the advantages of the Summer School are intended primarily for the members of our own Synod, applications for accommodation in the college building will be received only from them up till the end of April; "first come, first served." After the first of May applications will be received from others as well; and while we hope that the school will be a rallying point for members of the Alumni Association, we expect also that brethren from the west, who may be planning for a holiday by the sea, may avail themselves of the opportunity thus afforded of combining healthful recreation with study and with ministerial fellowship. When the accommodation of the college building has been all engaged, the Committee of Management will cheerfully do what they can to secure suitable accommodation in private houses for later applicants.

Knox College Alumni recently provided a special course of lectures in Toronto along lines somewhat similar to those here sketched. They were intended for ministers who might be able for a few days to withdraw from their work for the sake of enjoying this kind of intellectual tonic as well as the fellowship of their brethren. The Theological Alumni of Queen's University have lately enjoyed a gathering of the same kind at Kingston. Although it is not easy for pastors to leave their congregations in midwinter, yet the attendance in each case, was large, and all present seem to have derived much pleasure and profit from their meetings. Surely the gratifying success that marked the efforts in this direction at Knox College and at Queen's may encourage us to hope for no less favourable results at Pine Hill.

DANIEL M. GORDON.

*THE STORY OF THE LABRADOR MISSION.*

---

THE Session of 1887-8 was wearing away, and already many a semi-anxious thought was turned toward prospective fields of labor for the coming summer. It was at this time that an idea, which had been slowly shaping itself during the winter, suddenly crystallized in definite form. The needs of the people in our Home Mission Field were well known and deeply felt. Might not something be done to help those who were ill able to help themselves? Could not the students support one of their number as a missionary in some destitute locality?

A general student's meeting was called to consider the matter. All felt that something might be attempted. In addition to the good which would be done, it was believed that the effort would have a reflex influence, that it would stimulate a sentiment of missionary enthusiasm in the college, and concentrate the energies of the students in carrying on a noble work. The students would feel a personal interest in the undertaking, which would be sustained by having frequent reports from the field; and the self-denial necessary to raise the funds would be a wholesome discipline.

The idea having thus found favor, it became necessary to consider the selection of a field, and to make other necessary arrangements. After some discussion, the coast of Labrador was chosen; and the management of affairs was entrusted to a committee of five members, called the "Labrador Committee." In the selection of a man, the unanimous choice of the students fell on W. J. McKenzie, who readily complied with their wishes in undertaking a task, which, although fraught with many hardships, was yet a most congenial one. Steps were then taken to secure, for the enterprise, the sanction of the Home Mission Board. This was readily and cheerfully granted, and the care of the new station was assigned to the Halifax Presbytery. A canvass of the College was made to secure subscriptions toward meeting the expense, and through the columns of the local papers the public were informed of the movement, and their aid solicited.

This was undoubtedly an age of reform. Despite the sanctity of the past, and the reverence for existing institutions, which

characterize students, ruthless hands were laid upon the finished products of the wisdom of preceding generations. Inspired with courage and insight, talents which are sometimes unappreciated, the men of those days dared to thoroughly revise the constitution of the Missionary Association. So well did they do their work that it yet remains practically as they left it. To the control of that organization the Labrador scheme was handed over, and by them the committee of management was re-appointed.

The field chosen by the students was not in many ways an attractive one. "As a permanent abode for civilized man, Labrador is, on the whole, one of the most uninviting regions on the face of the earth. The Atlantic coast is the edge of a vast solitude of rocky hills split and blasted by frost, and beaten by the waves." "Dark and yellow head-lands towering over the waters are ever in sight, some grim and naked, others clad in the pale green of mosses and dwarf shrubbery. With miles on miles of rocky precipices alternate lengthened sea slopes, tame and monotonous, or fantastic and picturesque in form, with stony vales winding away among the blue hills of the interior." That part of the coast drained by rivers flowing into the Atlantic is under the jurisdiction of the Government of Newfoundland, and that sloping to the Gulf of St. Lawrence forms part of the county of Saguenay, Quebec. The interior is not well known. It is the home of tribes of partially savage Indians who visit the coast only during the summer season to barter with the traders. The north is the home of about 1700 Esquimaux, a quaint, interesting little people. Newfoundland Labrador has a permanent population of about 2500, and Canadian Labrador a population numbering about 4500.

The fisheries of the coast are excellent, and constitute almost the sole resource of the country. Every summer about 1,200 vessels, and 25,000 men are engaged in fishing. The value of the fisheries is about \$5,000,000 annually. Owing to the proximity and greater facilities for working they are yearly becoming more Canadian, and are a source of large income to our country. The condition of the few people who remain upon the coast is in many cases wretched indeed. The summer is short in which to make provision for the whole year. It is true that in

winter a scanty support can be eked out by hunting. As a rule the people have summer and winter residences. But this is not a mere matter of luxury. In the spring they move out to the coast and engage in fishing. In the fall they retire inland to escape, in some measure, the bitter cold of winter and the fierce storms which sweep the headlands. Many are poor and uneducated, and are often reduced to a condition of destitution. Supplies of food are brought to them by the trading vessels in the summer. Many have large families, and the practical problem of providing food and clothing for them is often difficult of solution.

It is hard to think of children ill-fed and half-clothed in a climate where the mercury often touches 40 degrees below zero. But it is still harder to think of their growing up illiterate and in many cases irreligious. The northern section of the country is the seat of a Moravian Mission. The zeal and self-sacrifice of these should stimulate others to a like devotion. The Church of England, the Wesleyans, and the Roman Catholic Church have carried on work for some time along the coast. Sincere devotion has accomplished much, but there is yet much land to be possessed. Many districts are deprived of privileges which we enjoy. Perhaps those of us who often feel depressed because of the apathy of many of our over-preached congregations would take new courage and vigor were we to endeavor to reach with the Gospel those who are now being neglected because the formalities of our church life must be duly observed.

The district chosen as a basis for our operations in Labrador lies wholly within Canadian territory. It extends from a place called Harrington till it touches the limits of Newfoundland Labrador. Here, along 150 miles of coast, are many little bays and inlets, where small groups of families reside. The largest settlement consists of about 16 families, while many have only 3 or 4. The total population is about 1,000. Of these 650 are Protestant; the remainder are Roman Catholic. This field had been worked by the Congregationalists for a period of about 30 years, but was abandoned about 10 years ago. The English Church still carries on occasional work there, and the Roman Catholics are not unmindful of those who profess their faith. A colporteur, under the auspices of the British American Book and

Tract Society, travels the coast every summer; a welcome visitor, who does much to accomplish the noble ends for which that organization exists.

The aim of our Missionary Association in working the field has been to meet as fully as possible the varied needs of the people. It is necessary for the missionary to travel up and down the coast preaching the Word, dispensing the ordinances of the church, visiting the families, ministering as fully as he may to their spiritual necessities. The people take a deep interest in the work. The preaching services are well attended, and often deeply interesting although free from many of the usual conventionalities. The hearers listen with marked attention. They freely respond when the claims of duty are urged upon them. Prayer meetings seldom lag for want of attendance or interest. There is a freedom and nearness to God which is truly refreshing.

And yet the serious and comic are blended together in life as thoroughly in Labrador as elsewhere. This, the following description of a church service taken from a letter written by one of our missionaries to the field, will show. He says:—"It seems to me very odd to see persons, old and young, coming to service some on snow-shoes and some with kometic and dogs. Often they all come, and none is left at home—babies and all, and, although we should often prefer their room to their company, we like to see the mothers so eager. When the meeting is over dogs begin howling, barking and fighting, so that no human voice can be heard above the din. How the drivers can disentangle their dogs when they get mixed up fighting with harness on and fathoms of sealskin thong tied to each, is more than I can understand."

The preacher must also be the school teacher. Owing to the scattered character of the district and the thinness of population, the government of Quebec has been unable to organize it into school boards. The government is willing, however, to assist us in caring for the educational interests of the people. Schools are opened in different localities for a few months at a time, and the children gathered in and taught. Instruction is given in reading, writing, arithmetic, singing, etc. A considerable portion of time is devoted to the study of the Scriptures. Schools are held at night for the benefit of the young people who are unable

to attend in the day time. Often, in visiting, the Missionary finds that at least one parent can read, and yet through carelessness the children have never been instructed. An effort is made to have the parent teach the children, and visits are made to the home, as often as possible, to mark the progress and assign new work. The people are trained to conduct services, so that, when left to themselves, they can assemble to read God's word and sing His praises. Thus a grand work is being done, and in places where once the Sabbath was spent in idleness, if not in open sin, the people now assemble to worship God.

Much has been done to improve the temporal condition of the people. Boxes of clothing, barrels of flour, good literature, medicines, and such things have been forthcoming when occasion demanded. Nor has this tended to produce a condition of dependence, but has permitted us to place within the reach of the truly needy the means of subsistence. Many a widowed mother or disabled father has had reason to bless God for timely aid at the hands of our Student Missionary. Nor have the benefits been confined to the lower classes. Improved education and the application of clearer intelligence to the problems of life have proved valuable to all classes. Strange as it may seem, the people cleave to that bleak and barren coast and are very unwilling to leave it. It is pleasing to know that their condition is steadily improving.

There are, indeed, many difficulties in carrying on the work. Much travelling must be done, and this is no easy matter, for there are no roads other than those which nature provides. In summer the Missionary must move from place to place by boat. This is often dangerous. The shore is rugged and abounds in shoals and sunken reefs. In many places the sea is very rough, and has a peculiarly heavy ground swell, often, in calm weather, breaking with great violence, and dashing sheets of water thirty feet high against the rocks. The coast is very imperfectly outlined in charts; and light-houses, and other safeguards to navigation are almost unknown. Fierce storms often sweep down upon the unwary mariner; he is frequently in danger of being caught in fields of floating ice, or of being dashed against huge bergs, which float about all the summer through. When winter sets in, which it does quite early, travelling is much improved. The

climate is subject to very violent changes. Heavy falls of snow are followed by rain and severe frost, and a beautiful surface of ice and frozen snow affords a safe and ample path for dogs and kometic. The dangers of winter arise from sudden and blinding snowstorms, which catch the traveller far from human habitation. The snow falls so thick and fast, that it is impossible to find one's way, even the shortest distances. The wind often blows with terrific violence, driving the snow in clouds before it. There is also great danger of being frost bitten. It is necessary to cover the face completely, for the cold is so intense, that any exposed part is inevitably frost bitten. Another serious difficulty is the lack of accommodation for the traveller. Sometimes our missionary has had to climb to bed by mounting slats nailed to the wall, drawing himself up through a hole in the loft, where, with scanty clothing, he may divert himself by gazing on the stars, through chinks in the roof, or, should he fall asleep, may be wakened by the drift of snow upon his pillow. To provide against such emergencies, recourse is had to a sealskin sleeping bag. With the aid of this and a fire, the belated traveller may camp out for the night, and sleep upon the snow. The cold has a peculiar effect upon the lungs, and produces an exhilaration somewhat similar to that caused by gas. Despite the cold, it is in the winter season that the best work can be done, for the facilities for travelling are better, and the people are at home and unemployed.

But, if there are difficulties, there are also encouragements. The people are easily approached, intelligent and extremely hospitable. They heartily welcome the missionary, and are deeply grateful for his efforts on their behalf. They exhibit such a hunger for the bread of life that it is a delight to minister to them. Moreover, the gospel here as elsewhere proves itself the power of God unto salvation, and in the manifestations of its influence in changing men's hearts and moulding men's characters the laborer is abundantly compensated.

We have already seen that the first missionary to the Labrador field was W. J. McKenzie, who has lately gone to Korea. He was a man thoroughly imbued with the spirit of missions. He proved himself an indefatigable worker. He travelled up and down the coast a distance of about 300 miles. No difficulty

could deter, no hardship daunt him. With liberal hand he distributed to the physical needs of the people in a time of great destitution. In visiting, teaching and preaching he excelled. With a zeal amounting to a passion for souls he was never weary of seeking out the needy to convey to them the message of wondrous love which had so touched his own heart. When his appointment ended, as it did at the close of the summer, so deeply did he feel the need of the people, and realize the grand opportunity for work among them, that, despite the certainty that the winter would be one of unusual privation, and despite the entreaties of his fellow students, who feared for his physical comfort, he refused to return to College. He would remain without salary, bear his own expenses, make almost any sacrifice rather than leave the field. He remained until the close of the summer of 1889. Fortunately the Association was able to meet the demands for additional funds. But the fact that Mr. McKenzie received his salary for his services did not lessen the value of his heroic self-devotion in the eyes of his fellow-students.

Mr. McKenzie is far away, and praise or blame can do him little good or ill; the men who succeeded him, however, are so near that we must be more cautious. We are sufficiently *Scotch* not to praise them to their face. It will suffice to say that they were worthy to follow Mr. McKenzie, and with noble zeal and self-sacrifice carried on most successfully the work he had begun. It is indeed refreshing and invigorating to find men among us who are not only willing to suffer but ready to undertake hardness as good soldiers of Jesus Christ.

After Mr. McKenzie's departure the field remained vacant, and it was impossible to secure a man before the winter set in. In the spring of 1890 the work was taken up and effectively carried forward by F. W. Thompson. The season was somewhat advanced before he reached the coast. Owing to head winds the schooner on which he sailed was retarded, and for two or three weeks they were unable to effect a landing because of the prevalence of ice in the Gulf. Mr. Thompson applied himself vigorously to his duties and did excellent work. When leaving, in the autumn, to resume his studies, he secured the services of a young man, a native of the place, who conducted school during the winter months.

In the spring of 1891, S. A. Fraser was appointed to the field. Before leaving he was ordained by the Halifax Presbytery. He applied himself with characteristic energy to the work. Under his direction the field was organized as a regular Home Mission station. The sacrament of the Lord's Supper was dispensed. At Harrington, the largest village, and the headquarters of our mission, 25 persons were received into the fellowship of the church; 5 more were added at Bonne Esperance, and 1 at St. Augustine River, making a total of 31 church members.

In the fall of 1891, Mr. Fraser returned, and was succeeded by D. C. Ross, a young man of sterling metal. Mr. Ross reached the coast by way of Quebec, a long and perilous journey overland. He labored diligently during the winter teaching and preaching. By his earnest devotion to the work he won his way to the esteem and regard of all who knew him.

In the spring of 1892 F. W. Thompson was again appointed this time as ordained missionary to the field. His previous acquaintance with the coast fitted him admirably for the work. He dispensed the ordinances of the church, and a further step was taken in the election of three men to the eldership. On the expiry of his year W. Forbes was appointed to take his place.

Mr. Forbes is still in the field doing excellent work. That he has inherited the zeal and spirit of his predecessors is well shown in his determination to remain on the coast all winter, choosing to do so from pure love of the work and not in expectation of receiving any remuneration for his services. Fortunately, by the generous action of the Home Mission Board, the Association has been able, not only to express appreciation of his spirit, but also to assure him that he will be financially remunerated; and they have earnestly requested him to continue the work until the fall of 1894.

In the early stage of its history, the expense in connection with the mission was partially met by subscriptions from among the students. The aid of the public was also solicited, and contributions flowed in from many sources. Succeeding students have felt that the soliciting of public aid might divert money from other schemes of the church, and have met the expense by the students' subscriptions, helped out by such gifts as were

voluntarily given. During the present session, the Home Mission Board has very kindly given a substantial grant to the funds, which they purpose to continue so long as the Association shall operate the field. These, with occasional donations from sympathizing friends, and the contributions from the field, yet necessarily small, constitute the resources of the Association. Much is owed, also, to the kindness of ship owners, who at considerable inconvenience have conveyed our men to and from the coast free of cost.

The Labrador field is now practically a recognized station of the Home Mission of the church. The management, however, is still in the hands of the students; and its affairs are attended to by a committee of five, now designated by the title "Executive Committee of the Missionary Association." The most important man on the Committee is the Secretary-Treasurer, whose duty it is to solicit and collect all subscriptions prior to handing them over to Rev. P. M. Morrison, agent of the church. Life is not altogether uneventful for the favored occupant of the position of Secretary-Treasurer. Strange as it may seem, even theological students sometimes neglect to meet their financial obligations. And, once in a long time, a man may be met with, who does not evince a deep appreciation of the kindness of the Secretary-Treasurer, should the latter venture to remind him of the omission. However such cases are fortunately very rare. As a rule the self-devotion of the men who have gone to the field has been paralleled by the self-sacrifice of the students in contributing with genuine liberality from their not over plentiful summer earnings.

A retrospective glance assures us that we have not labored in vain. Mr. Martin, agent of the British-American Book and Tract Society, said that when he first met Mr. McKenzie on the Labrador coast, the scene was indelibly impressed upon his memory. Mr. Martin was on board a trading schooner, and Mr. McKenzie was alone in a boat out upon the ocean. Since that time our missionary has become a familiar figure along that rugged coast; and by their genuine worthiness our men have won the esteem and confidence of many of the traders who visit those bleak and barren shores.

With the exception of one winter, the Association, from the

outset, has had some representative on the ground. During a large part of the time the field has enjoyed the services of an ordained man. The station has been well organized. The improved condition of the people renders work easier and more effective. The property belonging to the Congregationalists, consisting of a Church and mission house at Bonne Esperance, in good repair, and a Church and mission house, in a rather ruinous condition, at St. Paul's River, has been ceded to the Presbyterian body upon condition of our continuing the mission. Should we fail to do so, the property will revert to the original owners. We also own a boat, suitable for the work, the gift of the ladies of United Church, New Glasgow. When we add to all this the bettered temporal condition of the people, and the deep spiritual awakening among them, we feel that we have reason to praise God and take courage.

What then is the prospect for the future? Shall the work be regarded as a means, or as an end, or as both? We feel inclined to take the latter assumption. A grand and good work is being done, and the reflex influence tends to awaken and sustain a spirit of missionary enthusiasm among our students. To accomplish the latter purpose the facts must be constantly kept before them. Particularly must we be careful to thoroughly initiate into the idea each new instalment of students. If this is not done, the primary ideas of the movement will be lost sight of, and consequently the interest in it will fail. The proposal of the Home Mission Board to give a liberal grant, the destitute and helpless state of the field, the results that have been attained, the wholesome discipline of self sacrifice on the part of men who go and men who pay, all these are strong incentives towards continuing the work. Why should some of our fellow men suffer for lack of the bread of life, while it lies within our power to help them? What if it does involve, in some measure, the denial of our own ease and comfort, are we unwilling to spend and be spent in such service? Is not the healthful bracing spirit of the enterprise worth far more than it costs? We can only answer these questions in one way. Let us look then to the Captain of the Lord's Hosts for guidance in dealing with this matter; let us suffer no obstacle to interfere with the true success of the mission; and we may yet find, in the starry diadem of our King, bright

jewels, which have been gathered by willing hands and loyal hearts, as the practical outcome of the Labrador scheme.

—*Presbyterian College, Feb. 26th, 1894.*

J. D. MACKAY.

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*THE PREPARATION FOR LIFE.*

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THE student, and especially the theological student, is apt sometimes to become impatient by the long time of preparation which is required of him before he is allowed to enter upon the business of life. He is eager for the fight, he smells the battle afar off, and almost feels already that he is in the midst of the conflict. And then he begins to be skeptical about the uses of the preparation itself. *Is it a preparation for the business of life as it lies more and more clearly before him? Is not this academic habit of mind, this scholarly temper, this theoretic interest, that he is cultivating at college or in the divinity hall rather calculated to unfit than to fit him for the actual rough-and-tumble common-place everyday work of a rough-and-tumble common-place and most everyday world? Will not the upper-air of that abstract academic life which he has been breathing through those years of early manhood render his lungs intolerant of the close and stifling atmosphere of the "cave" to which, also, he must return ere long, and in which the real work of his life must be done? Is not life itself likely to mean the unlearning of those lessons which he is now so laboriously learning, and in the study of which he had fondly thought he was preparing for life?*

In such thoughts as these, which *will* come to the "earnest student," to the ardently intellectual man as well as to the practical man who grudges every hour he spends in college and accounts it as so much deducted from the sum of achievement which he is confident will not be small even after the deduction has been made, there is, as in all our human thinking, truth and error mixed, true intuition of the relations of things along with sad distortion of those relations. It is the kind of truth that we find expressed in the first monologue in *Faust*, the impatience of the modern mind with mere "scholasticism," the eagerness to

escape from the artificial world of mere corruptions, and to realize our ideals in life and activity. The mediæval world was a world of thought and aspiration, of "divine discontent" with the actual, or eternal world in which no room was found for the interests of time, a world of contemplation rather than of activity. The modern world is a world of practice, a time-world, a world of affairs, and the young student who feels its life "pulsing in his veins is apt to be impatient of the 'school.'"

Yet if we would have noble deeds, noble preparation for them is needful too. It is the characteristic of the man, as distinguished from the animal, that he has to prepare for his life. The animal is soon ready for *its* life; but its very ability to act without our human preparation is its inability to act in our human way. The very fact that the animal does not need to learn is the cause of its not learning to any appreciable extent. Nor is the value of the preparation for life, of education, whether liberal or professional, to be measured by its direct and immediate utility. The chief services and best results of education are indirect, and their operation is too subtle and indefinite to be traced by the eye of the casual observer. What *ought* to be preparing in our universities and professional schools is *men*, not only informed but disciplined, ready for the work that shall fall to them in this world, educated men not perfect machines. But an educated man is a man who has so assimilated knowledge that on all occasions he will act with knowledge and yet never act pedantically. The only security that our education shall be helpful and not harmful is that it *be* education; education is preparation for life: and the educated man is so convinced of this that he is never willing to leave off his education, but is always, to the end of life itself, *preparing* for life.

Of course we may go to the other extreme, and forget that even during this time of preparation, whether in the narrower or larger sense, we are already engaged in the serious business of life itself. All through life, we are at the same time living and learning how to live; we ought to be becoming more efficient in the art of life every day we live. The young divinity student who feels at least that the time of preparation is over, and the "commencement day" of his life has come, has already spent *in* the preparation a fair third of life's short span. Yes, but already within the walls

of the family and school and college, within his own soul, within God's great world of nature and of man, he has been *living* all those years intensely and with an influence that has touched—who shall say how intimately?—for good or for evil, the lives of those around him. It were indeed a grievous error to think that we can postpone the beginning of life till we are ready to begin; alas! we should *never* be quite ready. Nor is this a merely fanciful danger. I believe that if many err by their impatience for the start, many also err by their unwillingness to start at all, and delude themselves through the years of their strength with the idea that life has for them not yet quite *begun*. Least of all should the student forget that in his use of these college years, in his faithfulness or unfaithfulness to the student ideal, in his habitual attitude towards truth, in his cultivation of the intellectual virtues or of the corresponding vices, he is already laying the foundations of that "house not made by hands," that mansion of the human character in which his spirit must dwell, for better for worse, in the years to come. The responsibility of the preparation time is very materially deepened by the consideration that life itself has already begun.

Let not the student, therefore, be impatient for the fuller life of the morrow; the time is none too long for getting his armor ready. I read the other day that the great Scottish missionary, Dr. Paton, a man of apostolic zeal, of boundless activity, told a company of Glasgow divinity students, that, anxious as he was for men, he would not, if he could, have their course of preparatory study shortened by an hour. That I regard as the testimony of an expert as to the requirements of his own particular branch of activity, a testimony which may well be generalized so as to apply to all departments of the world's work. The grand need is of skilled, not unskilled labor; nor is it the quantity and direction of a man's work that tells so much as its quality and character. In the mission-field or in the ministry at home, in the church or in the world, a little well done is far better than much indifferent work.

The Christian religion has been so interpreted by many of its disciples as to mean that this life itself is *only* a preparation for that true life which shall begin in the world beyond the grave, that Time is "the lackey to Eternity," that here we hear of the

Preface, there the Volume, here the Prelude, there the Music. And of course it is true that Christianity invests the life of the present with a significance derived from its background of eternity. But it is not less true or important that Christianity, rightly understood, makes this life *more* than a preparation for another, that it finds the eternal *in* the temporal, that it represents the future life as only the completion and fulfilment of the present. And yet perhaps the deepest lesson of Christianity, after all, is that this early life is little more than a school for the training of the spirit for the fulfilment of its infinite and divine vocation.

These thoughts, familiar enough in themselves, have received a peculiar freshness of emphasis for my own mind, and doubtless for many of my readers from a recent (in our human phraseology) sad event in the annals of Pine-hill and Dalhousie colleges. A life full of promise, beautiful in its integrity, in its patience and earnestness of purpose, of singular gentleness and winsomeness, of gradually developing power, dedicated to the holiest service, true to the highest moral and intellectual ideals, just ready one would have said, for the most fruitful activities, was last spring-time abruptly closed in death. † When one thinks of that dear young life, of its brief, beautiful course, of all the undeveloped possibilities that lay in it, one is moved afresh by the sense of the mystery of our life and death. We cannot help feeling now how

“ In short measures life may perfect be ;”

but none the less can we forget the disproportion between the long and patient preparation and the limits that were set to the performance here. With all the passion of our moral nature must we trust that such preparation is only for a longer service “behind the veil.”

JAMES SETH.

REMEMBERED.

I need not be missed if another succeed me,  
To reap down the fields that in spring I have sown,  
He who ploughed and who sowed is not missed by the reaper,  
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,  
Not myself, but the seed that in life I have sown,  
Shall pass on to ages — all about me forgotten,  
Save the truth I have spoken, the things I have done.

So let my living be ; so be my dying ;  
So let my name be unblazoned, unknown ;  
Unpraised and unmissed, I shall yet be remembered —  
Yes, but remembered by what I have done.

— BONAR.

*THEOLOGICAL AND LITERARY SOCIETY.*

THE Theological and Literary Society has been in full vigor through the session, and many interesting and instructive papers have been read at the weekly meetings.

An introductory lecture by Professor Falconer, President of the Society, opened the series. He traced, in a general way, the sources of literature, and pointed out the advantages to be derived from a pursuit of it.

Mr A. D. Macdonald's paper on "Matthew Arnold" came next. This was a most carefully prepared essay, and fully merited the encomium it received from the President, and the enthusiastic reception which was given it by the members. Mr. P. M. McDonald, in a critique of the essay, added to our knowledge of this author and his work.

In the programme drawn up at the close of last session, Mr. M. S. McKay was to read a paper on "The Christian Ministry;" but as this student did not return to the Hall this session, the evening was devoted to a discussion of the rite of Baptism led by Mr. J. H. Kirk. The Scripture references to the rite, and the quotations bearing on the ancient rite of circumcision brought the matter clearly forward, and opened the way for the interesting discussion which followed.

The next paper was read by Mr. A. Craise on "The Sabbath-Sunday Question." Commencing at the time of its institution at the creation, he traced it along history to the beginning of the

Christian era, and then cited the authority on which the Christian church has changed the observance of the day from the seventh to the first day of the week. The impression after the discussion seemed to be that many felt that they would be better armed for controversy if there had been some definite pronouncement by the Apostles. But the essayist expressed the most forceful argument when he said that the spirit of the command was that man should devote the seventh part of the week as the Sabbath, and that complying with the spirit we need not be tied down to the letter when such good cause can be shown for making the change.

Second to none of the papers of the series was that by Mr. George Ross on "Cardinal Newman." The character of this undoubtedly great man was very finely depicted by Mr. Ross' pen, and a much clearer conception of the Cardinal—of his virtues and his failings—was left on the minds of all. Newman's sentiments were illustrated by choice selections from his "Dream of Gerontius," and by quotations from other of his writings.

Mr. W. H. Smith's critique on this paper raised many interesting points round which the discussion centred. In tendering to the essayist the well merited commendation of the Society, the President complemented the estimate given, and alluded to the appreciation in which Newman is held by almost all who are competent to judge, despite condemnation of him in the matter of departure from the truth—a position, however, which he was forced into as a logical conclusion from the false premise with which he had started.

The praises of "the Song of Solomon" were sung by Mr. A. J. Macdonald, who treated it from the typical point of view and not as an allegory. Mr. F. L. Jobb, after *patiently* sitting out the essay, expressed his dissent from so matter of fact an interpretation of the poem, and eulogised it as a drama of pure human love.

A paper on "Prayer and Natural Law," prepared by Mr. J. F. McCurdy, was read at the next meeting. The subject proved one of deep interest, and after being effectively handled by the essayist, was the theme of a helpful and thoughtful discussion.

"The Poet Browning, his character and work," was the subject.

of a carefully prepared paper by Mr. R. J. Grant, whose sentiments were expressed with a clearness not always found in the Poet. The essay was well supplemented by the critique of our fellow-student from the "land of the heather," Mr. G. C. Robertson. This promising Hebraist proved himself no tyro in literature, and drawing doubtless "from *his* rich experience," spoke of the Poet's happy courtship and marriage, and the inspiration his wife gave him in his work.

After the *lapse* of a week Mr. A. M. Thompson revived, not himself, but the subject of "Lapses from Presbyterian Polity." The dryness of the subject did not absorb all the genial humor which flowed from the pen of the writer.

Mr. Milligan's paper on "Buddhism" was next on the programme, but he did not appear. The Society was fortunate in having the presence of the Rev. F. J. Coffin, one of the Missionaries to the East Indians in Trinidad. He very kindly, without previous intimation, took up the subject Buddhism and ably presented the various features of this religion, embracing its history and philosophy. On the following Tuesday evening the Society again had the advantage of Mr. Coffin's assistance. "Hinduism" was the subject on which Mr. E. Annand was to read a paper, but owing to illness, Mr. Annand has been unable to resume his studies at the Hall this session. The subject is one with which Mr. Coffin is thoroughly conversant and in a scholarly manner he discussed the subtleties of this ancient form of faith, throwing a great deal of light on our knowledge of Eastern philosophy.

The last but not least essay was read by Mr. J. B. McLean, whose subject was "the Rosetti-Swinburne School of Poetry." He clearly, and with good effect, described the characteristics of this school and the points of difference between it and other schools of poetry. Mr. M. F. Grant's critique supplemented the matter of the essayist, and dwelt on some of the points touched on by Mr. McLean. No little interest is added to the subjects by the discussions that follow, in which many of the students take part. The profit of our meetings is in no small degree owing to the great interest taken in the Society by the President and to the direction given by him to the discussions which follow the essays.

The very excellent papers to which the Society has been served

lead to the confident expectation that what remains for the closing evenings of the session will be equally tasty. The series will be closed by a "Symposium on Preaching" by the ministers of the city, which may be looked forward to with anticipated appreciation.

F. L. J., *Secretary.*

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*AIDS TO REFLECTION.*

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*Apropos* of the revision of the Hymnal it might be well to consider the state of the music in many parts of our provinces. On the whole our people are strong on repeaters. In a mission-field with which I am acquainted there was one especial favorite brought out on all occasions. It was one of those tunes with "go" in it. None of your five-minutes-to-the-verse long metres. At its announcement the congregation responded with a visible stir, and the precentor cleared his throat well for the fray.

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THE whole body started forward at a good pace along the first line. Then the strategy began. The forces divided. The heavy artillery of the bass moved up with a deafening cannonade, and when they had finished the first half of the second line the musketry—or the treble sharpshooters as I prefer to think of them—began to fire indiscriminately. For some time the spectacle was exciting, as artillery and infantry tried to get together again into line. They managed to do this by alternately advancing and retiring in the second line, till finally they swung in on the end of the third. But not content with this triumphant conjunction of the forces, at the end of the manœuvre they retreated together on the third line, and then with confidence of victory marched with slow and steady step over the whole field of the last two lines.

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BUT cities are strong in repeaters too, though some of the sturdy vigor as well as the sense is refined out of the music, *e. g.*, choirs will insist on telling us again and again that "Solomon was not arrayed," whereas any sensible person is fully aware that he was most gorgeously attired. However, this nonsense is

usually confined to the half dozen people who make up that portion of the congregation whose duty it is to sing.

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If you wish to be regarded with esteem in a country village drop a quarter into the collection on Sunday. The deacons know all who put in silver, and if you are a stranger and put in an extra piece of substantial value, you will be a marked man. Should you be well enough off to give a dollar bill, your fame will spread far and wide, so that mothers will stand at the doors and gaze as you pass by, children will stare with their fingers in their mouths, and loungers will pull their pipes from their lips in wonderment at the millionaire. I refer merely to some remote districts where the student must penetrate.

\* \* \* \*

I HAVE watched the effect of a big word on an ordinary man. Some it seems to overpower. It winds round one like the serpent round Laocoon. Others trample it under-foot, then hold it off admiringly, twist it about, in order to fling it at and overthrow others. Take "self-consciousness." What a mine we have here either of stones to knock down the simple, or of quartz for the gold-digger. Observe for the next month the ways in which your acquaintance deal with these lengthy vocables.

\* \* \* \*

I knew a man also who dealt largely in the above word and he felt masterful. Once he asked me whether I could analyze a certain professor's "internal self-consciousness." I was forced to confess inability for the task. I presume he meant the general "make-up." The little man himself seemed to know what he meant. He looked upon the professor with a feeling of superiority and began to tug at his side-whiskers in finger-fulls.

\* \* \* \*

J. M. Barrie tells us that there was a fellow-student of his who regularly began the question-day in the moral philosophy class with the remark, "Professor as regards the Infinite —." The effort invariably staggered him so that he never got farther. "Self-consciousness," "environment," are small quantities compared with "the Infinite."

\* \* \*

What a boon these big words are for the temperance orators! If the ordinary roof-raiser and desk-smasher can only hurl a heavy pentasyllable at his imaginary foe, how he grinds him to powder. At least the audience thinks so. The pity of it all is that temperance meetings are always filled with the wrong people, for "the enemy" is conspicuous by his absence. The professional spouter has as free a charter as the wind, and good people will agree with him and vote "prohibition" — provided always it is not against "party."

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As the days lengthen and the mercury rises in the tube, our session shortens and exams draw nigh. But a few more weeks and the present term will have ended. Before another issue of "The Theologue" the "dispersion" will have taken place and we sons of the prophets shall have been scattered throughout the provinces. We patiently await the decree of the H. M. Board as regards the allocations for the summer.

PROFESSOR OF THEOLOGY TO JUNIOR CLASS:—"The writings of the early Fathers possess a very small degree of literary merit. Many of them are spun out to an awful extent of tediousness. They cause the reader to grow weary. The majority of them are very dry. Some are sadly deficient in real, good, solid matter and generally speaking, gentlemen, few of them are very little better than your own sermons."

In this number we publish a concise history of our Labrador Mission from the time of its first organization to the present. It deserves a careful perusal and no doubt will be of interest to many. We very highly appreciate the kindly interest manifested in the mission by friends who are not directly connected with the Missionary Association and gratefully acknowledge the support we have received from them. Since the present Executive Committee have come into office the following donations have been received: Mrs. Howe, Dartmouth, \$10; the Misses Mott, Dartmouth, \$10 each; Miss Jennie Forbes, \$5; St. James' Church, New Glasgow, \$7.50; A Friend, \$1; Rev. W. C. Morrison (in addition to subscription) \$9.

# THE THEOLOGUE.

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

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VOLUME V.

MARCH, 1894.

No. 3.

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## EDITORIAL.

### PROHIBITION.

ALL who are truly interested in the moral and material prosperity of the country must view with feelings of satisfaction and hope the movement now on foot in the direction of Prohibition. This great question has, during the last few years, engaged a large share of public attention, and now it is being brought squarely before the people at the polls, a fact indicative of the growth of a strong and healthy temperance sentiment among the people.

That the traffic in intoxicating liquors is the fruitful source of innumerable evils is evident to every sane mind. It is, indeed, the leprosy of society, the cancer which is eating at the vitals of the body politic, and spreading demoralization and death on every hand. With the facts of history and scientific observation before us it is safe to say that this nefarious traffic compasses a larger area of transgression, creates and fosters more poverty and crime, and offers more defiant menace and opposition to every principle of virtue, morality and religion than any other system on earth.

What can be done to suppress this terrible evil? That is the question of the hour. Whatever may be said for or against the License System, experience has proved that as a remedy for intemperance it has been a most miserable failure. High License, if it has not increased, has certainly not lessened, to any appreciable extent the consumption of liquor, while its operation has, in no way resulted in a diminution of the alarming evils inseparably connected with the accursed traffic. No legal enactment which permits the manufacture and importation of intoxicants can possibly succeed as an effective temperance law. As well try to keep the tide out with a hoe-handle as try to *regulate* successfully the sale of liquor by means of High License. The remedy to be effective must get nearer the source of the evil, that is, it must strike at the manufacture as well as at the sale of all death-dealing beverages. This is the object of prohibitory legislation. Based upon the principle of truth, justice and love to man, its aim is, by removing alcohol from the list of lawful articles of commerce, to overthrow a traffic which is stained with every species of crime and immorality.

The term Prohibition may, perhaps, grate somewhat unpleasantly upon ethically-refined ears, yet it is really an innocent enough word, and should not, therefore, give the slightest offence. Prohibition is really a fundamental principle underlying all society and all government. Without it no one could ever be secure in his right to life, liberty and the pursuit of happiness. "The framework of Prohibition," even in its more restricted sense, "is righteousness and its animating principle is love,"—that love which worketh no ill to his neighbor. And yet there are, doubtless, good men who cannot see their way clear to support Prohibition. The conscientious scruples of such we are, of course, bound to respect. At this junction, however, questions relating to the extent of Prohibition, the liberty of the subject, revenue, compensation, etc., need not occasion any great uneasiness. These side issues or details can be discussed later. But the great issue now before the people is, general Prohibition on the one hand, and the Liquor Traffic with all its terrible evils on the other, and surely it ought not to be difficult to decide which to prefer. And then, no one need fear so great a calamity as absolute Prohibition for some time to come. The country is in

no immediate danger, to say the least, of being entirely deprived of the luxury of intoxicating liquors. Indeed, under the most stringent prohibitory law ever conceived of, there need be but little fear as to a shortage in the supply of the ardent for all legitimate purposes, medicinal, scientific, and mechanical. We feel moderately safe in making this statement.

The idea of a plebiscite on this great moral question is a good one, and we have no doubt that Nova Scotia, following the good example of Manitoba, Ontario and P. E. Island, will roll up on the 15th inst such a magnificent majority in favor of Prohibition as will reflect credit upon the Province and rejoice the hearts of all who are interested in the work of temperance reform.

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## COLLEGE NOTES.

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We invite special attention to the article in this issue in regard to the Summer School of Theology to be held here in July. The article speaks for itself. We have every reason for believing that this new departure will prove to be a grand success; and those who desire to attend may well look forward to a most enjoyable and profitable time.

With pleasure we notice the widening circulation of "The Theologue." Gradually it has reached the four corners of the earth. During this session copies are being posted to Labrador, West Indies, Germany, the Pacific coast, West Africa and Korea.

We exceedingly regret the absence of one of our students, R. J Grant, who has been detained at Barney's River, Pictou county, by a very severe illness for the past three weeks. He is greatly missed from our family circle. We are pleased to know, however, that he is now gradually recovering, and trust that he may be enabled to return to us before the session closes. He has indeed the earnest prayers and sincere sympathy of us all.

Rev. F. J. Coffin, M. A., now on furlough from Trinidad, has for the past few weeks been one of our number here. We shall long remember with pleasure his tarry with us. While at the Hall he has won our high esteem: and as he returns to his field of labor with renewed health and vigor, carries with him our hearty good wishes for a long and successful life of service in the noble work in which he is engaged.

With this issue accounts are being sent to those of our subscribers who are yet in arrears. We *need* to hear from all. Kindly remit *at once* in order that the arrangements for next issue may be completed before the busy weeks of April come.

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ACKNOWLEDGMENTS.

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Book and Tract Depository, \$4.00; Standard Assurance Company, Ross, the Hatter, \$3.00 each; Robert Stanford, Gordon & Keith, Notman Studio, J. Cornelius, Freeman Elliot, D. Faulkner, E. Maxwell & Son, Leydon & McIntosh, Dr. John Stewart, Sherburne Waddell, Gauvin & Gentzel, Halifax Laundry, \$2.00 each; Prof. Seth, Rev. Malcolm McLeod, A. H. Buckley, Colwell Bros., Drs. Woodbury, Peart's Bazaar, J. B. Cropper, \$1.00 each; Rev. Anderson Rogers, S. J. MacArthur, Rev. Willard McDonald, Robert Baxter, A. L. Fraser, A. Craise, Rev. A. B. Dickie, Geo. Arthur, P. M. McDonald, Peter Spriggs, F. Reynolds, Rev. R. McDougall, Rev. D. Sutherland, Rev. M. Campbell, Wm. Laird, D. A. Frame Rev. J. W. Falconer, Rev. A. B. McLeod, A. D. McDonald, 50c each.

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