

THE THEOLOGUE,

Presbyterian College, Halifax.

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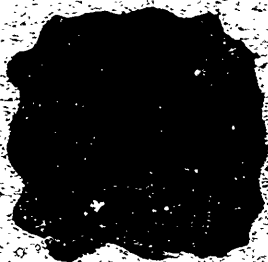
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THE MINISTRY OR THE PRIESTHOOD—WHICH ?

[*Inaugural Lecture, Presbyterian College, Halifax, Nov. 3, 1897,*
by Rev. R. A. Falconer, B. D., Professor New Testament
Exegesis, &c.]

IT is with no desire of exhibiting a controversial spirit that I have chosen this subject for an introductory lecture. But in view of the great movement that is now stirring the Church of England, as shown by the appeal of certain high churchmen to the Pope for a recognition of their orders, and the reply of the Archbishops of England to the Pope's answer, as well as by the deliverances of the bishops of the Anglican communion assembled in conference in Lambeth palace, it may not be out of place for us to examine the sources of the ritualism that is to-day leavening one of the leading churches of Protestantism, and to reassert our own position.

Our Presbyterian Church, as one of the great historical churches which owes its revival to the Reformation, cannot but regard with more or less concern the gradual dissipation from a sister church of the ideals that inspired her witness, when she stood forth as a Protestant communion in the sixteenth century. To such a degree has she enriched our English civilization with her men of saintly character, her missionary heroism, and her chaste and profound scholarship, exerting by her great numbers, vast wealth, and social distinction, an influence wider, perhaps, than any other branch of Protestantism, that out of mere gratitude we must see with regret any retrogression from principles which have been at once her essence and her glory.

But it is impossible not to believe that what seems to us a great infatuation has seized upon a large number of her clergy, who with a

passion that is almost inexplicable are to-day seeking to disown their history, and are craving recognition at the hands of a church whose authority and superstition their fathers abjured. We have had the strange spectacle of English clergymen betaking themselves to Rome with the delusive hope that the Pope would acknowledge them as brethren, and the equally strange sight of the two Archbishops of England making a somewhat indignant reply to the judgment of His Holiness, as though they were sufficiently irritated at a result that any impartial observer was bound to expect. Rome seems surer of her position than the high Anglican is of his, and one can only be astonished that the Archbishops in deigning to reply, based their contention on a theory of the ministry so weak biblically and historically.

BUT ROME IS TRUE TO HERSELF IN MAKING NO CONCESSION TO OUTSIDERS.

She is now, as she has always been, wise in her day and generation. Cardinal Vaughan, who, as a Howard, knows the temper of his fellow Englishmen, probably has had something to say in the matter of the Pope's answer to the suppliant Anglicans, and was astute enough to remember that a double-minded man is unstable in all his ways, while his infallible neighbor can nearly always bring him over to his way of thinking. Be dignified and insistent in your claims, and multitudes will do obeisance to you; and the sapience of the Cardinal, in giving a polite but decided, No! to the request for recognition, will be manifest, as numbers of high Anglicans, tired of their nomadic life lived in the twilight between two worlds, are seen to strike their tents and steal back to the darkness of mediæval ecclesiasticism. One would fain believe that this movement is widespread chiefly among the younger clergy, or that harmless class of clerics whose æsthetic sentiment, overbalancing their spirituality, is moved mightily by the sight of delicately embroidered altar cloths or vestments. And yet there is more in this ritualism than mere fashion, for its devotees include to-day some of the most intense, self-sacrificing, scholarly, and spiritually-minded men of England. Much of the active church life is to-day in the hands of a clergy whose sacerdotalism is extreme, and whose conviction as to the efficacy of orders and ritual has stimulated their efforts to make converts among all classes of the people. In London no body of men is more energetic in work among the poor. They have been for a year or two, and are to-day making frantic attempts to control the school-boards for their sectarian religious teaching. Canon Gore and his party were among the first in England to take the results of recent scholarship, and while preserving their Christian faith, to acknowledge that the church must be wise enough to accept new methods of thought, or the results that criticism may demonstrate.

IN THE FACE OF THESE FACTS WE CANNOT DISMISS THE RITUALISTIC MOVEMENT AS A FAD WHICH WILL SOON WEAR ITSELF OUT.

It is true that its strength lies in the clerical adherents, as is shown by the fact that the contributions to the Church Missionary Society, which are largely drawn from the laity of the Evangelical section of the English church, far exceed the income to the Society for the Propagation

of the Gospel. But those who are responsible for moulding the thought of the high-church clergy have a profound and far-reaching theological conviction. They start from a conception of nature, and the process of transmission of spiritual life, that inevitably leads to their theory and practice of the ministerial office.

The Evangelical party in the Church of England, having clearly perceived the radical difference between themselves and the ritualists, have sought to refute them with an earnestness whetted by fear of disaster to their common religious heritage. Agreeing fundamentally as we do in our conception of spiritual Christianity and of the Christian ministry with the average low-churchman, whose lack of intercourse with us rests mainly on social distinction, or on a use and wont that have their roots in historical and national movements, we are bound to sympathize with him in his efforts to maintain the protestantism of his church.

I propose then to examine two theories as to the office of the holy Ministry, hoping to show that our Presbyterian practice is in principle biblical, catholic, and spiritual.

THE DISTINCTION TO BE DRAWN DOES NOT PROPERLY LIE BETWEEN
PRESBYTERIANISM AND EPISCOPACY.

They are merely forms of government. Both are growths moulded largely by national experience and character, and as we know them to-day they differ much from the system of the Church of the Apostolic age, though the essence of Presbyterianism is undoubtedly embodied in the organization of the New Testament.

There are, however, two well-defined conceptions of the ministry which stand apart with startling distinctness. One declares for "the office of the priesthood and its succession from the ministry of the apostles"; "priests are entrusted with the mysteries of the sacraments, the stewardship and ministry of the Word, and the power of remitting and retaining sins." Priests have thus a special prerogative in the enjoyment of which they can impart new grace to their fellow-Christians.

According to the opposing doctrine, the act of ordination in itself confers no new spiritual endowment in virtue of which the minister is able to dispense a distinctive grace, but orders are the outward recognition on the part of the Christian brotherhood, that certain individuals who have had special advantages or gifts are set apart for service in the preaching of the Word, the administration of the sacraments, and the general oversight of the spiritual interests of their fellow-Christians. The ministry is thus "the organ of the corporate life of the church."

Let me ask you to consider first

THE SACERDOTAL THEORY OF THE MINISTRY,

while I examine its basis and seek to point out its practical results. Historically and doctrinally this position will be best understood if we start from the teaching as to the sacraments.

"In Baptism we have the creation of a new heart, new affections, new desires, an actual birth from above, a gift coming down from God through the operation of God and the Holy Spirit." "The bread and

wine of the Lord's Supper offered and consecrated in the liturgy or service of the holy Eucharist are by consecration made to be truly and really the body and blood of our Lord Jesus Christ" "Post-baptismal sins are remitted by the priest through the sacrament of confession and absolution." These statements are taken from a book written by a high-churchman who seems to rejoice in saying that, "with regard to the thirty-six thousand members of the English Church union, there is no difference in sentiment or opinion between themselves and the church of Rome." Nor are these positions destitute of subtle reasons to buttress them. In *Lux Mundi* the present Dean of Christ Church, Oxford, Dr. Paget, finds philosophical justification for this sacramentarian doctrine in the very constitution of our being. Spirit and body so act and react upon each other, he tells us; there is such a mysterious interpenetration between them, that it becomes impossible to deny that

THE MATERIAL IS A VEHICLE FOR THE SPIRITUAL.

Nay indeed, the fact of the Incarnation itself shows that the ordinary substance of a human body, and the everyday life of a man in this world can be the medium of a Divine Spiritual life. "Jesus met the truest aspirations of a people trained to unhesitating exultation in a visible worship, encouraged by manifold experience to look for the blessings of divine goodness through sensible means, accustomed and commanded to seek for God's especial presence in an appointed place and amid sights on which their eyes would rest with thankful confidence." The sacramental principle is inwoven into Christianity. "The regular communication of a prerogative and characteristic gift through outward means; the embodiment of grace in ordinances; the designation of visible agents, acts, and substances to be the instruments and vehicles of Divine virtue—the spiritual forces with which God would renew the face of the earth exerted through material instruments—(these are) visible means achieving divine realities." "The sacraments appointed by Divine authority are the instruments for replenishing the body itself with powers which are strange to it, avenues by which the energy of Christ's perfect and glorified manhood can penetrate, inform, affect, transfigure our whole being, bodily and spiritually."

It being assumed that all nature as a vehicle for Divine influence is sacramental, the result follows that those sacraments which Jesus Christ instituted are only special applications of a general law of spiritual life, and therefore that they must be observed in proper form. For if the spiritual efficacy is dependent on material conditions, these must be carefully adhered to, lest the flow of grace should cease through a diversion of its peculiar channel. Hence, there must have been

AN UNBROKEN LINE OF BISHOPS WHO BY THEIR CONSENSUS HAVE PRESERVED DOCTRINE AND SACRAMENTS.

Each one duly accredited by his predecessor can pass on an order regular "in form, matter, and intention," to insure the church her spiritual life by its correct descent. Jesus, they say, took especial care that the

essential ordinances should be entrusted to properly commissioned authorities, who in their turn transmitted this sacred trust to their successors. "As Christ came from God, so the apostles from Christ, and their successors from them."

Let me recapitulate here, for on this point rests the strength of Rome and the weakness of the high Anglican position. All nature is a sacrament, but the special channels of Christian grace are certain material forms, which depend for their efficacy on competent ministrants. Hence arises the necessity of the priesthood and Apostolic succession in order that these ordinances may be regularly transmitted.

We are now in a position to appreciate the fearsomeness of the high church party which prompted their appeal to Rome for a recognition of the validity of their orders. It is an outspoken homage to Rome's superiority in having preserved unbroken the continuity of her Episcopate.

IT IS AN ADMISSION OF THE CLAIMS OF ROME

on the part of men uncertain of their own position, and who desire to have their doubts dispelled by one who appears to them strong to the degree in which he does not suspect his own fallibility. This appeal suggests the action of a timorous woman, who having quarrelled with her husband, supplicates his blustering cocksureness for wifely protection when the house is threatened with burglars. Rome, in the matter of continuity and outward form, has the best of it all through, nor can inconsistencies be charged against her, for she has the inherent right of changing forms and ordinances to suit herself, and whatever be the darkness of the early centuries in which mythical bishops of Rome play hide and seek with one another, Rome is now here with her sacraments and infallible claims, and is believed by the timid just because she is so certain.

This is the secret of that almost petulant reply which the archbishops have addressed to "the whole body of Bishops of the Catholic Church," claiming validity for English ordinations not on scriptural reasons, but because as to form, matter, and intention, their orders have been administered in substantial agreement with those of Rome.

Did ever any one sew in the whirlwind with a more barren result? Roman usage, they tell us, has been full of inconsistencies, and yet

THESE HIGH ANGLICANS ARE SEEKING TO SERVE THEMSELVES HEIRS TO MYTHICAL ANCESTORS OF A NEBULOUS AGE

of the Catholic Church, though with their timidity in going the full length of accepting the doctrine of the Real Presence and the Mass, one wonders that for the sake of so poor a patrimony, they venture into ecclesiastical chancery at the risk of being proved historically illegitimate.

This is the practical issue of the uncertainty of the high-churchmen as to who and what they are. Having been ceremoniously bowed out of Rome when they asked to be accepted as blood relations of Catholic Christendom in the West, they next betake themselves to the supersti-

tious churches of the East, and I suspect that some in bewilderment are rubbing their eyes to see where they have got to, and are asking, What is our name and to whom do we belong anyway? Probably they may resemble Melchizedec.

I imagine that most thinking persons who consider the thing, must be almost astounded to see so many of the clergy of England virtually renouncing the Protestantism that has given birth to the civilization of the New World and has made England a nursing-mother of progressive nations, in order to get staying power from effete and superstitious national religions of the east, systems which are like old anchors mooring vessels full of starving humanity in waters long ago fished out. At a day when Protestant missionaries are seeking to galvanize new life and morality into churches in Armenia, Syria, or Russia, we find high Anglican dignitaries who owe all they are and all they have to Protestantism,

SEEKING TO NEUTRALIZE MISSIONARY EFFORT

by chloroforming the dying man with something sweet to his taste, and a sternization on the basis of so-called apostolic orders.

Ritualism may seem to be a mere pastime for curates, but in truth it has far-reaching effects. It discounts the noblest efforts of our history, flatters superstition till the form is treasured above the substance, and tends to divorce religion from morality, the union of which after centuries of hard experience is to-day regarded as of the very essence of Christianity. Laggard Italy with her magnificent churches and beggared people, Russia with her superstitious and ignorant priests and down-trodden peasants, come to be preferred before the non-episcopal people of England and America, who may have lost ecclesiastical prestige but in public and private life have been adopting more and more of the Christian standard of conduct. This seems to me a practical *reductio ad absurdum* of the whole system.

But the character of its leaders, the beauty and real spirituality of their writings, and the apparent cogency of their arguments, demand that we should linger somewhat longer over the religious and philosophical presuppositions underlying the quotations I made above from Dr. Paget and Mr. Wakeham.

There is something very fascinating in the idea that all nature is a sacrament, that the material is a vehicle of the spiritual. Indeed

THE GREAT CONTRIBUTION THAT IDEALISM HAS MADE TO MODERN THOUGHT

is that the material world is meaningless unless it be interpreted in terms of spirit. If the world is not related to a thinking mind it is simply non-existent, and,

God dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being the completion of this sphere
Of life.

But it is equally true and vital to thought that nature is not pantheistic. God is not a vague unconscious spirit coming to knowledge of itself only in man, whose moments of self-consciousness will be wiped out at death as you rub chalk marks off a blackboard. God is a person who has ordered His universe so beneficently that His immanent spirit causes the worlds to minister to our needs. Spiritual influences are not latent in material objects as such, stored up in greater measure wherever there are specially consecrated receptacles. Their ultimate source is a personal will. Nature it is true gives evidence of a personal God, but through Nature alone we do not come into personal contact with Him. Now

THE GREAT TRUTH OF REVELATION IS THAT GOD HATH BECOME INCARNATE IN A MAN JESUS

so that he who hath seen Him hath seen the Father, and that the Holy Spirit, which is the Spirit of His Son, the source of all good influences, dwells in the hearts of men as one person dwells in the heart of another. This which represents the whole activity of God upon our wills is entirely moral, coming to us through the medium of the historical life of Jesus in which we discern the will of the Father. The whole life of Jesus was thoroughly human. He came to perfect human character, and therefore observed the laws of human life, not violating the natural order of growth, nor the constitution of our mind or will. It is to be carefully borne in mind that the life of Jesus was miraculous, not magical. No action of His in the least degree gave reason for men to expect help from God in a preternatural way. I may explain this by the words of Jesus when the woman touched the hem of His garment. He really told her, "Woman I am no store-house of magic from which streams of divine material influence flow forth. Thy faith in me—thy belief that I Jesus have sufficient power, has saved thee." The miraculous energy of Jesus proceeded so directly from His own will that no one could expect it to be transmitted as a permanent gift to His church. Though He raised Lazarus men did not imagine that death would now cease, nor when He fed the five thousand did He promise that they should no longer need to work for their bread.

JESUS SOUGHT TO MAKE THE WILL GOOD,

and therefore never flattered even the weakest with the hope that their moral responsibility would be lessened by an endowment of magical powers through consecrated material forms. Every miracle expressed the truth that spirit has power over matter, the will over the body, but no miracle lends support to the idea that heightened natural action or material force can stimulate the will morally. Body and soul shall both be redeemed with a glory prefigured in the life of Jesus at the Transfiguration and the Resurrection. Indeed all nature is to be renewed. But the process is spiritual. Even as Christ's pure will had mastery over nature when He rose triumphant from the grave, so He returns to us in His Holy Spirit to possess our wills, wooing them from their perverseness, charming their obstinacy, purging their impurities, and flooding their darkness

with light, till our glorified spirit shall transform our very body into a perfect organ of indwelling love.

But to say that the water of Baptism, or the wine and bread of the Lord's Supper are vehicles of the personal redemptive Spirit of God in Christ, is to rob spiritual religion of its meaning. The living Jesus or His Holy Spirit does not feed us in these ordinances as He fed the disciples with bread, for His earthly career with the material organs of a visible personal life closed at the Ascension, and He promised no return except in His Holy Spirit. If so much spiritual grace is transferred by means of bread and wine or the sprinkling with water,

GOD CEASES TO SPEAK TO US IN A MORAL HUMAN WAY

as Jesus spoke, and natural elements become magical distributors of an intangible spiritual substance, which when taken into our bodies acts as a tonic on the will. Jesus when on earth lived as a man whose miracles were like words to tell men something about the secret soul of goodness in the breast of the worker. As He was no magic-worker then, we cannot believe that when He returns in His Holy Spirit He will allow Himself to be pent up in natural objects by a mere formula of consecration, so that those who observe the sacred ordinances shall by a physical process rather than by the quickening of their soul, become partakers in the benefits of His kingdom.

Having gone at some length into this abstruse discussion, I hope that you will see that the difference between the ritualists and ourselves is not on the surface only but strikes its roots deep, appealing to much that is finest in man, to his sense of reverence for nature, to the awe and mystery in which natural processes are enshrouded, to the undoubted unity of body and spirit in our personality, and to our dependence upon the visible world. But it appears to me that the whole sacramental system as set forth by the high Anglicans is not only immoral but utterly unscriptural.

In attempting to show what the organization of the Apostolic church actually was, I shall be under great obligations to Dr. Hort's book entitled *The Christian Ecclesia*, published last summer by his literary executors. The church of England has laid the Christian world under another great debt by the gift of

THIS SCHOLAR WHO STANDS IN THE FORE FRONT OF BIBLICAL INTERPRETERS IN THIS OR ANY OTHER AGE ;

and if the dominant party of her clergy would only lay to heart the truth that their own brethren, Lightfoot, Hort, and Sanday, have taught them, they would not to-day be rending their communion with discussions and paralyzing much of the effort that should be spent in evangelizing the world.

In discussing the system of the New Testament too great stress is often laid on individual verses the interpretation of which is doubtful, whereas the proper method is to consider the institution and scope of the church as a whole. One of the most certain results of interpretation is

that every vestige of what is called apostolical succession is swept from the New Testament, inasmuch as not only are there no successors to those who are called distinctly "the Apostles," but the apostles never exercised any authority such as their reputed successors claim for themselves.

The very word "apostle" is of comparatively rare occurrence in the gospels, and it is extremely doubtful whether it was used at all generally by Jesus Himself of His immediate followers, except on the two occasions when they went out on preliminary missions in Galilee, becoming at that time truly messengers sent forth to herald the kingdom. Their distinctive apostleship did not begin till after the Resurrection. The peculiar title given them by the evangelists

"THE TWELVE," SINGLING THEM OUT AS IT DOES FROM THE OTHER FOLLOWERS OF CHRIST TO BE HIS DISCIPLES IN AN ESPECIAL WAY,

agrees with what Mark says, when he tells us that they were chosen with a view to future work, enjoying an intimate fellowship with Jesus in order that they might be fitted to preach the kingdom. We cannot see from the gospels that the prerogative of the twelve was in essence different from that of every follower of Jesus Christ, except that their discipleship was so continuous that they learned the mysteries of the kingdom as no others could, and so were prominent in missionary work.

Even in that much disputed passage, Matt. xvi. 17—19, there is nothing to establish the claim of the upholders of the doctrine of apostolical succession. This confession, Thou art the Christ, the Son of the living God, is the outcome of the call of the twelve to an especial discipleship. They had been with Him indeed to some effect, when Peter as the spokesman of the others, could utter a belief which, not made for the first time on earth by men, constituted them the true Israel of God, and as such the first Christian church.

THE CHRISTIAN CHURCH WAS THEN CONSCIOUSLY FOUNDED,

and from them it gradually spread as they went forth to preach this confession, Thou art the Christ, witnessing what they knew of the man Jesus, testifying of His Resurrection, and performing miracles through the inworking of His Spirit. These apostles are the foundation of the church, for its whole history has been but the extension of that apparently ill-equipped band of half doubting men on the slopes of Mount Hermon. And the church shall always truly be as they were, a fellowship of disciples who can utter the confession, that Jesus is the Christ, the Son of the living God. To them also were given the keys of the Kingdom of Heaven, for it is they who having penetrated to the secret of Jesus, have preserved for us the records of the life and thought of our Master to be the exemplar of all conduct in the kingdom, to which the normal and sole standard for entrance is the faith now for the first time expressed by these apostles.

There are two positions with regard to the functions of the twelve

which I think are justified by a proper interpretation of the New Testament.

1. OUR LORD DID NOT APPOINT THE TWELVE TO BE OFFICIAL DIRECTORS OF AN ORGANIZED CHRISTIAN CHURCH.

They undoubtedly enjoy pre-eminence in the church. They are its leaders, whose authority however came "by the ordinary action of Divine Providence not by any formal divine command," from their privileges as intimate companions of our Lord in knowing fully the mind of Christ, not because He gave them special prerogative. As evidence of this we may adduce the case of John and Peter, who alone of the eleven are represented in Acts as taking a leading part at Jerusalem, and naturally because of personal authority and privilege. James who is the most prominent figure in the church at Jerusalem was not one of the original twelve. Paul indeed in Galatians so speaks that if the pillars of the mother-church had not yielded to him with regard to his claims for his Gentile converts, he would have disobeyed them rather than God. He claims apostolic authority for himself because of His revelation. But the substance of this revelation is not the impartation of direction as to government. He has seen the risen Christ, and has preached the risen Saviour in the demonstration of the Spirit and of power. These are the proofs of his apostleship which he exercises over the Corinthians and Galatians as their father in Christ, and with stringency when he has learnt how by allowing certain practices in their midst they have distorted his gospel. His attitude to the Roman Church however, which owed its origin to some other source

WAS THAT OF A BROTHER WHO DESIRES TO IMPART TO THEM SOME SPIRITUAL GIFT.

Advanced critics have often charged the author of Acts with being untrue to the condition of things in the early church as it appears in Paul's epistles, by assuming that the former regards the twelve as a closed college to whom appeal was made for final decision in all ecclesiastical concerns. But I am persuaded that this is not the case. From Acts we learn that the final decision of all critical cases of church life does not rest with the apostolic cabinet but with the assembled church.

We have no evidence that the early church was an organized body consisting of the several congregations in Jerusalem, Antioch and Asia. Each church stood by itself. It is true that each was in relations of brotherhood with the other churches, contributing to the necessities of the saints, encouraging and in turn being confirmed by letter or delegation. And this is the fundamental principle embodied in our Presbyterianism. But these early Christian communities were bound together by the invisible cords of love and a common faith, not by any outward organization. The universal church, which was invisible, consisted of individual men as units, not of congregations.

UNQUESTIONABLY AN APOSTLE HAD PRE-EMINENT INFLUENCE WHEREVER HE WENT,

but that was not due to his official position at the head of an organized body of congregations. It is quite improbable that the apostles were elders in any one church, their labors being much too abundant for that, and though, as Paul tells us in Galatians, this authority was chiefly exercised in churches of their own founding, they had universal precedence because they were primary witnesses and had been specially trained to interpret the mystery of Christ. Nor can it be shown that the sacraments were entrusted by Jesus to the keeping of His apostles. For it is evident that the parting command, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," is a general precept for the Church at large, and the ordinance was administered by the disciples such as Ananias who baptized Paul. The Eucharist also, at first a daily meal, was probably celebrated in families or groups of Christians who had all things in common, and were too numerous for each one to have an apostle to preside. This was before there is any trace of a regular church eldership.

2. I will also hazard this remark which to some may seem open to question. The New Testament does not lead us to infer that our Lord gave the twelve any

INSTRUCTION AS TO THE ESTABLISHMENT OF DEFINITE ORDERS OF OFFICERS IN THE CHURCH.

The growth of the church as outlined in Acts leaves much room for conjecture as to the officers and governments of the Apostolic Age, but this much is certain that direct Apostolic authority cannot be adduced for definite forms of ecclesiastical order. The early Christian congregations under the direction of the Holy Spirit seem to have organized themselves, of course at Jerusalem at least with the preponderating advice of the chief brethren, the Apostles. To a brotherhood which had had its first home in the Jewish synagogue, and whose members regarded themselves as the true Israel, it was natural that when organization suggested itself after the early days of amorphous fellowship, the type to which they had been accustomed should be continued. Accordingly we find that elders are assumed as existing in the church of Jerusalem before any notice has been given of their appointment. The important fact is that in Acts

THE APOSTLES COME BEFORE US AS WITNESSES AND TEACHERS, NOT AS ORGANIZERS.

The church chose its elders, the church of Antioch laid hands on Barnabas and Paul, the church of Jerusalem is mentioned before its representatives, the apostles and elders, in the reception of the delegates from Antioch. We of course must suppose that the apostles directed the organization of the church at Jerusalem and laid their hands on the first elders, as they ordained the Seven, popularly called deacons, in this

manner. But this imposition of hands like the office itself to which it was the introduction was of Jewish origin, and implied nothing more than a public dedication to a special work indicative of blessing.

With regard to the churches of Antioch and Ephesus we are left to still greater conjecture, for the former church owed its origin to certain Cyprians and Cyrenians. Barnabas who at this time is not called an apostle, and who may or may not have been an elder at Jerusalem, was sent as a delegate not from the Twelve but from the mother-church, shortly after the news of the extension of the gospel to Antioch had arrived, but there is not a word to suggest that the purpose of his mission was to endow the believers in this young church with an apostolic organization. In Acts xx. Paul tells the elders at Ephesus that

THE HOLY SPIRIT APPOINTED THEM OVERSEERS IN THAT CHURCH.

The instance of Paul and Barnabas appointed elders at Derbe is to be explained by the natural circumstance that they found it necessary to give cohesion to the young communities among which they could not linger. But this does not in the least interfere with the general position; for I do not doubt for a moment that the chief impulse and direction in the appointment of office-bearers came from the founders of the churches, and where these were apostolic the first elders would presumably be apostolically ordained. But there is absolutely no proof in Acts that the apostles originated the leadership, and that all valid appointments came from men officially delegated by them for this purpose. The Pastoral Epistles cannot be cited as evidence to the contrary. Timothy was singled out by the Holy Spirit, not by Paul who tells him that his ordination by the Presbytery was merely a public recognition of prophecies that had long designated him to his work, a work not as Paul's official successor but as in the case of Titus of mainly local authority.

These epistles assume the office of the eldership as existing but tell us nothing of its origin, though along with 1 Thessalonians and 1 Corinthians they throw some light on the method of choice. The Holy Spirit points out the proper men by the gifts for government it had bestowed on them, and under the guidance of the apostles or men like Timothy, or possibly in Antioch by spontaneous action, the whole church would choose their men, to be ordained by an apostle if any were present, and otherwise according to the precedent and usage of the Jewish synagogue. Let me

SUMMARIZE THE RESULTS AT WHICH WE HAVE ARRIVED.

1. The apostles were primary witnesses of the life and resurrection of Jesus Christ, and owed their authority to their intimate knowledge of His Person and work.
2. They transmitted no grace except what came through their teaching, and we have no evidence that this included instruction as to any definite order of government.
3. There was a church order in the apostolic age and a strong sense of unity among Christians.

4. The local congregation is the ultimate authority in the choice and appointment of its office-bearers, and it followed the lines of Jewish usage.

5. Charism or gift of the Holy Spirit appears to have been the guiding principle of selection. This preceded the rite of ordination which conferred no new grace, and does not seem to have been performed always by an apostle or even by an apostolic delegate.

6. The dispensing of the sacraments was not confined to regularly ordained men.

7. The silence of scripture shows that little weight is attached to the form of church government.

The result of this discussion is, that since there is no direct apostolic injunction as to orders, we must admit the right of the congregationalist and the episcopalian to adopt his form of government as one of the manifestations of the Holy Spirit. Germs of both are found in the New Testament, though I believe that our system is more similar to apostolic usage than either of the other two. But we cannot assume that the custom of the early church is permanently binding, as indeed no modern system conforms exactly to it. It was natural that the early Christians, most of whom were cradled in Judaism, should adopt a Presbyterian form of government as best suited to their needs, while as Christianity expanded to the Roman world, the church at the turn of the first century began to find a modified episcopacy to be a more suitable expression of its corporate life.

I am inclined to believe that

THE DREAM OF SOME OF A SINGLE VISIBLE CHURCH

whose unity is to be of outward form, as it has been proved by history to have been so far impossible, will never be more substantial than a castle in the air. I doubt whether it is one of the apostolic ideals, for Paul in Ephesians speaks of a unity of faith and love. Each individual, and why not each nation, or groups in each nation, must exercise the function for the upbuilding of the church that the Holy Spirit has granted. Presbyterians have their gift and contribute to build up one type of man perfect in Christ Jesus, Episcopalians have their charism for a people of different temperament and history, while to Congregationalists a grace has been given for their function in the moulding of character. The difference of gift does not destroy the unity of the spirit, provided we all endeavour to recognize that our ministry is from the Holy Ghost.

An historic episcopate which, as far as history and the New Testament teach us, is a vain imagination, can be no basis for unity. Indeed by holding out a false ideal it destroys the very essence of true unity, which recognizes that the church of Christ while one, has manifold functions, and that her methods must be as varied as her mission to bring all nations to the measure of the stature of Christ may require, with her widening experience amidst new peoples and new civilizations.

Did we but realize that we are called to serve in the Church universal, in which Christian love is the true basis for unity, much of our denomi-

national rivalry and waste of effort on self aggrandisement would cease, so that when we approach mountains of difficulty, often from opposite sides, we would like good engineers drive our tunnels to meet in the middle, instead of boring parallel lines all the way through, for a scanty traffic into the kingdom, that could be easily accommodated by one set of rails.

The priesthood of a caste is a thing of the old covenant, and now the whole people is a nation of priests each with all the right of the greatest to offer to God his own sacrifice of a contrite heart. Indeed He that is greatest in the kingdom is the servant of all, depending for his rank not on official orders but on the Gift of the Holy Spirit, that manifests itself in humanity, self-sacrifice, and devotior to the purpose of Christ. Our place is like that of the pilot-boat near the harbour mouth in all weathers, except when we run in awhile from stress of work for new supplies or sailing directions. We make of our ministry a mockery when we pride ourselves on our orders, or trifle our life away in the privileges that our honored calling brings us.

Mr. David Reid has been appointed catechist for the winter months to Moose River and Carriboo Gold Mines, Halifax Co.

Mr. L. A. Maclean is settled in Isaac's Harbour, Lochie won his usual laurels on the foot ball field this fall. May he have a successful winter's work down by the sea.

OWING to rush of other business in our missionary meeting Mr. W. Forbes' report of his summer's work in Labrador has not yet been heard. A treat is in store for us. Mr. J. W. Mont is our missionary for the winter in that cold northern land.

THE Theological and Literary Society held its first meeting on the evening of Nov. 10th, when Dr. Gordon read a most interesting and helpful paper on some modern demands on the ministry. The address was such as you would have liked to hear and which it was decided loss to miss.

Mr. Harold Clark is labouring now in Trinidad. He has varied duties. Besides teaching Sabbath school and preaching when necessary he is principal of a training school for Indian teachers.

OUR theological students have become entangled with foot ball affairs. On Nov. 21st our team was worsted in a friendly game with the Y. M. C. A. boys. We are, however, sustained by the Philosophy that good is the final goal of ill.

THE GUILD OF THEOLOGICAL STUDY.

THE last attempt which the Faculty made to meet a want felt by our ministers was given such approval that a further effort is now put forth to concentrate and, if possible, stimulate theological study. In the Summer School there was fellowship and the impulse of personal influence in discussion, question, and answer; but the short time spent together, and the variety of subjects treated, did not admit of much continued attention to any particular branch.

In launching this new scheme the object is mutual help and quickening by interchange of thought among a brotherhood whose bond of unity in study will be our College organ. There are probably some of our ministers whose pastoral duties are so pressing that they will be glad to economize their hours by the aid of a Guild, whose magazine will be a monthly reminder and, it is hoped, a help in rallying their intellectual forces and giving them fresh stimulus after the routine of their engrossing congregational cares. We have also good reasons for thinking that many of those who have recently graduated from the College wish to continue the work they began with us, and that they will welcome the opportunity for an exchange of ideas and direction in study. Is it a vain hope that there may be some of our laymen to whom systematic Bible study or theological learning is of sufficient interest to induce them to enrol as members of our Guild?

Our method is for the present tentative. We are asking our fellow-workers to read with us a certain amount of work during the winter, overtaking it by regular portions every week or month. Books are recommended in each department, and each issue of the *Theologue* will contain notes intended to emphasize the chief points that may emerge in the subjects studied for the month.

As we are all learners and in this matter are feeling our way it is hoped that members of the Guild will forward suggestions

either as to method or as to the treatment of difficulties which may be met with in our work. The intention is to devote a portion of our space to communications that may throw light on the subjects under discussion, whether they be questions such as will often open up an enquiry, or answers, or presentations of new opinions. By this mutual give and take our Guild should be serving most excellently one of its chief aims, all of which have in view the profit of its members.

From time to time there may be summaries given of magazine articles which are not likely to be in the hands of members of the Guild, but which may bear on some departments of our work or on matter of present theological interest.

May we ask those ministers who intend to enrol as members of the Guild to forward their names as soon as they can conveniently do so, and also to draw the attention of such members of their congregations as might probably take interest in any of our departments of study to the courses we have initiated.

The three departments in which courses of study are at present instituted are, Old Testament Exegesis, in which Dr. Currie will conduct a series of studies in Isaiah; Theology, in which Dr. Gordon will undertake monthly studies in the system of Pauline Theology; and New Testament Exegesis, in which 1st Corinthians will be read by the Guild with Prof. Falconer. We are glad to be able to announce that Dr. Pollok hopes to deal with some of the problems of the Apostolic Age during the latter half of the session, when the burden of some extra collegiate work shall have lightened. Details of the subjects and methods will be found under the heading of each department.

The following have already enrolled as members of the Guild: Revs. D. A. Frame, A. L. Fraser, John Macintosh, Clarence Mackinnon, W. W. McNairn, A. S. Morton, and C. Munro.

WE are glad to report that Melville F. Grant, of Port Morien, C. B., is gathering strength and doing well.

AMONG the visitors to our Hall we welcome Rev. D. M. Henderson, who was in the city at a meeting of the Home Mission Committee. His countryman Rev. J. A. Greenlees spent an evening with the boys, and blent his Scottish tongue with them in prayer.

I.—DEPARTMENT OF O. T. EXEGESIS.

STUDIES IN ISAIAH.

I.

NO part of the O. T. Scriptures presents more attractive studies than the book of Isaiah. This is mainly owing to the Messianic character of many of its utterances and to the frequency with which it is quoted by New Testament writers. Even exegetes who sparingly admit the predictive in prophecy, see in Isaiah "the sufferings of Christ and the glory that should follow." Apart altogether from its Messianic impress, the Book affords material for illustrating correct principles in the interpretation of prophetic writings. In recent times the Book has attracted special attention owing to the controversy which has arisen concerning authorship. The so-called traditional view, still held by many, advocates unity of authorship, admitting however that a considerable period intervened between the part that ends with Chapter xxxix, and the part that commences with the Chapter following. Among those maintaining unity of authorship, Principal Douglas, in his work *Isaiah One and his Book One*, recognizes a striking parallel between Chapters xxiv-xxvii, and the last part of the Book. The recent critical school advocates a duality of authorship, maintaining that the first part was written by the Isaiah of Hezekiah's time, and the latter part by a great unknown who wrote a short time prior to the return from the Exile. Of this school, writers like Cheyne hold that scattered throughout the Book are detached passages from other hands than those of Isaiah and deuterio-Isaiah. The controversy concerning authorship, has originated an extensive literature, but the leading arguments on both sides can be put into small compass. To be in a position to form a judgment on authorship the whole Book should be repeatedly and carefully read. The discussion of this question may be left for a future stage of our investigations.

The first part may be studied by itself irrespective of the enquiry concerning the unity of the Book. In examining this part one of two methods may be adopted. The prophecies may be considered in the order in which they were delivered, so far as their historical setting can be ascertained. This is the more scientific method. The life of the prophet and his utterances are studied with due regard to chronological order. Here Driver's *Life and Times of Isaiah*, and Blake's *How to Read Isaiah* will give much assistance, though both works must be used with discrimination. The other method is to consider the Chapters as they stand in our Bible. As this order is generally adopted by commentaries we may accept it for convenience of reference, guarding however against being misled by the mere order of Chapters, or even by the mere division into Chapters.

Delitzsch's commentary, while somewhat discursive, must always hold a front position among exegetical works on Isaiah. It is devout, scholarly and exhaustive. Orelli's work, which covers the whole Book in a volume of 350 pages, is evangelical, learned and terse. He aims at giving rather the results of scholarship than the methods by which these results are attained. This is one of a series of commentaries appearing in Germany, which aims at brevity by avoiding elaborate discussions and the enumeration of all possible interpretations. Orelli in his work on Isaiah gives a translation, an analysis, necessary explanations in inflexion and syntax, and a commentary. Like Delitzsch he endeavors "to combine fidelity to ascertain results of historical enquiry with firm faith in the divine authority of Scripture." His treatise on O. T. Prophecy may be advantageously consulted with his commentaries. The series of books known as *The Cambridge Bible for Schools and Colleges*, a name far too modest, includes an excellent little commentary on Isaiah, by Prof. Skinner, which will be serviceable especially to students who have no time to examine more elaborate works. G. A. Smith's *Book of Isaiah*, a prose poem, is worthy a place on the student's table. The commentaries of Alexander and Barnes though somewhat antiquated are frequently helpful. Alexander was a marvellous Semitic scholar for the time in which he lived, and Barnes is noted for logical cast of mind and good common sense.

ANALYSIS OF PART I.

The following is Skinner's arrangement of the prophecies in Part first in the probable order of their publication:—I.—Prophecies uttered previous to the Syro-Ephraimitic war (740-735); II.—Prophecies during and immediately after this war (734); III.—Prophecies during the Assyrian Supremacy (734-705); and IV.—Prophecies during the rebellion under Sennacherib (705-701). Under each group he ranges Chapters or sections of Chapters irrespective of the order they occupy in the Book. For example under the first group he ranges Chs. ii-iv., v. 1-24, ix. 8, x. 4, and v. 25-30.

Another analysis; one which may serve our present purpose best, is based on the ground of contents:—I.—In the first twelve Chapters which mainly concern Judah and Jerusalem the people are arraigned for sin, warned, exhorted to repent, and encouraged; II.—The second group (Chs. xiii.-xxvii.) deals mostly with foreign nations; III.—The third group (Chs. xxviii.-xxxv.) are oracles arising from circumstances connected with the invasion of Sennacherib; and IV.—The fourth group (Chs. xxxvi.-xxxix.) forms a historical section narrating Sennacherib's downfall before Jerusalem, Hezekiah's sickness and cure, and the embassy of Merodach-Baladin from Babylon. This last group is very like what occurs in II. Kings xviii. 13-20.

ANALYSIS OF CHAPTER I.

This chapter is a separate prophecy. It is complete in itself, and the next chapter commences with a distinct heading. The superscription of Chapter first may have been written by the prophet himself or by an editor. The question has been asked, To how much of the Book does the superscription refer? Evidently to more than the contents of the first Chapter, for the city did not experience distress under all of the four kings mentioned. Some would limit this part to the first twelve Chapters, because the Chapters following these denounce judgments upon the heathen. But the Jews suffered at the hand of these nations who in consequence were punished. The better view is that after the prophecies were collected, whether by Isaiah himself or his editors, a general heading was prefixed.

Whether the heading covers the last half of the Book depends upon the settlement of the question of authorship.

Exegetes notice that Chapter first naturally falls into two parts: 1st. The moral and religious issues involved in the great dispute between Jehovah and Israel (vv. 1—20); and 2nd. The necessity of purifying judgment (vv. 21—31.) The following, however, is a minuter analysis:—1st. Charge of ingratitude, corruption and rebellion (vv. 2—4). The heavens and the earth are summoned as witnesses to the way in which the goodness of the Lord had been trampled under foot. See Deut. 32: 1, where similar phraseology is used in somewhat similar circumstances. Isaiah calls the people rebels, and more stupid and ungrateful than beasts. They are laden with iniquity. 2nd. A description of the chastisement which had already been inflicted (vv. 5—9). The people had been sorely stricken for their sins, and yet they were obdurate. In their sufferings they were like a body which was so bruised as to leave no room for further bruising. Cities were burned, the land was devoured by strangers, Zion itself stood alone; it might be regarded as completely isolated so far as help was concerned. Had not Jehovah shown mercy, complete destruction had been inevitable. 3rd. The folly of trusting in mere external worship (vv. 10—15.) The people, especially the leaders, who were so bad as to deserve the name "rulers of Sodom and people of Gomorrah," are told that the observance of ritual was only a mockery in God's sight; it was an abomination to Him; their prayers would not be heard, for their hands while formally spread forth in supplication were full of blood. 4th. Promises and threatenings. (a) Exhortation to repent with promise for obedience, but threatening for disobedience (vv. 16—20). (b) Lamentation over the sinful city (vv. 21—23), with threatenings to God's enemies (v. 24). (c) Promise of purging (vv. 25—27). (d) Destruction threatened the incorrigible.

Now to what time does the chapter refer? It was a period of great religious declension, and the judgments of the Lord were abroad. So far as judgments were concerned the chapter could not refer to the time of Uzziah or Jotham, for their reigns were on the whole outwardly prosperous. And both kings were favorable to reformatory work. But Ahaz was exceedingly

wicked and earned for himself the stigma of Jeroboam who sinned himself and made Israel to sin. The consequence was that the land was oppressed by the Edomites, the Philistines, and by the confederacy of Pekah and Rezin. See 2 Chron. xxviii. for an account of what the country suffered. So pressed was Ahaz that he was compelled to invoke the aid of the king of Assyria. This seems to have been the time depicted in the first Chapter. Some commentators however make Sennacherib's invasion the period referred to. But while outwardly there was great distress, the people under Hezekiah's rule do not seem to have been so wicked as under the reign of Ahaz. Besides, when the city was invested by Sennacherib, Isaiah appears to have acted rather the part of the bold, God-trusting patriot than as the stern rebuker of sin.

It is difficult to say why this Chapter, and not the sixth, has been placed at the very forefront of these prophecies. The Chapter speaks of sin, chastisement, call to repentance, promise and threatening; and as these are topics on which the prophet rings changes it was fitting that as a sort of Introduction they should appear at the front of the collection. See Orelli, p. 21.

In addition to the topics already suggested questions like the following may be considered:—1. Does verse 6th refer to the moral degradation of the people, or to the judgments which had been inflicted? 2. Are the revisers warranted in relegating to the margin the authorized version's rendering of the last part of verse 13th? What is the reading of the LXX. and of the Vulgate? 3. Do verses 11-14 favor the view that offerings and sacrifices and the observance of ritual at this early period were will-worship and had not originated in divine appointment? See W. R. Smith's *The Old Testament in the Jewish Church*, p. 295.

II.—DEPARTMENT OF THEOLOGY.

STUDIES IN THE TEACHING OF ST. PAUL.

PAULINISM, the Pauline Theology, St. Paul's Conception of Christianity, these are expressions used by Pfeiderer, Stevens and Bruce to denote the same thing, Paul's presentation of Christian truth, what he calls his "Gospel." (Rom. xvi: 25). Some of us are making this a special subject of study; we want to be mutually helpful; we must feel our way, if haply we may find the best method of utilizing a portion of our College Journal for this purpose. I am to offer some notes or studies on the subject in the hope that readers may send in comments to the editor. Perhaps, if we meet again in our Summer School, we may profitably review or continue our winter's work.

Much that is familiar to us all may be taken for granted, for we can only touch on some of the more salient features of the Apostle's teaching. That teaching has, in almost every part, been subject of controversy; it has created libraries. The reader may be inclined here to confirm and there to refute the views presented in these notes; in either case, it is hoped, they may be helpful. There will be five numbers of *The Theologue*; so, let us in these note some points of Paul's teaching about the Law and Sin, the Person of Christ, Redemption, Faith and Union with Christ, and the Work of the Holy Spirit.

On the threshold, let us be prepared to recognise the influence of Paul's own personal experience in his theology. We may discuss his doctrines in a scholastic way, but they will not yield up their wealth to the analysis of mere argument, for he reached them not by a process of logic, but by hammering them out in heart and life. We find in him little trace of authors or of schools of thought, save only of the familiar Hebrew Scriptures. From Greece he borrowed only his vocabulary, the two or three expressions that he quotes from Greek writers being probably current coin in his day. Of the influence of the Rabbis in allegorical and figurative interpretation we have some lingering traces, as in Gal. iii: 16; iv: 21-31, 1 Cor. ix: 9, 10; the marvel

being that he so completely shook off their view of scripture and adopted one so widely different. The efforts to prove him indebted to Philo or to the writers of the Apocrypha seem futile, though both he and they owe much to the Old Testament; but his own spiritual experience became for him a well-spring of new conceptions.

The pivot point of that experience was his conversion, the revelation God gave to his own spirit of the risen and glorified Messiah,—what he calls (Gal. i : 16) "The manifestation of His Son in me."

Was there any gradual preparation leading up to his conversion? Pfeiderer and Bruce think there was; that the "goads" were the scruples rising in his own heart, that the very vehemence of his persecuting zeal indicates a doubt about the truth of his own position, that his faith in Judaism was already honey-combed before he made his memorable journey to Damascus. But, in Paul's own account of his conversion and in all his references to it, we find no hint that he recognised any such gradual approach to a change of faith. Cp. Acts xxiii : 1, 26 : 9, 1 Cor. xv : 9, Gal. i : 13-16, 1 Tim. i : 13.

But was there no connection between his previous life and his conversion, nothing to prepare him for it? Yes, there was. We find it in his fruitless search for righteousness before he met Christ. He had striven to keep the law as a Pharisee. (Acts xxvi : 5, Phil iii : 5); he had learned through the 10th Commandment that illicit desire is sin, (Rom. vii : 7-9); this revealed a whole world of sin within him which no mere external propriety could atone for; the law called into activity all the slumbering evil of his nature: his struggle with sin ended in defeat and despair. He was thus prepared for the revelation given him of God's mercy in the risen and glorified Christ. The new principle of faith, of self-surrender to the grace of God, took the place of the old efforts after legal obedience; and the conviction that Jesus is the Messiah, risen and reigning, became for him the fountain of a new life and of a new theology.

To this experience we trace his doctrine of justification by faith. Salvation is of Divine grace alone as opposed to human merit, not claimed as a reward of obedience but accepted as God's free gift through Jesus the Christ. This being so, it must

be for all men; for, if the law of Moses must give way to personal trust in the grace of God, then that law, as a requisite for salvation, is done away with, and salvation is open to Jews and Gentiles equally on condition of faith in Christ. This was the rock on which he stood when fighting the battle of his life against the Judaizing party, a conflict from which came the four absolutely undisputed epistles, 1st and 2nd Cor.: Gal. and Romans. It might require years of reflection for him to adjust himself to the new relations (Gal. i: 15—18), to see why the law, which had been his very life as a Pharisee, had now lost its hold upon him, that instead of "Do this and live," God's call to him is "Believe and live," and that in the Gospel we go back to the principle of salvation by grace through faith asserted in the promise made to Abraham, (Gal. iii; Rom. iv); but the germ of his new teaching about the law was given in his experience at conversion.

Paul does not put his doctrine of the law into closely connected form for us, but some points are clear and outstanding. Note some of them. In Rom. chaps. i-v, he had shewn that justification is not by deeds of the law but by grace through faith. But, even if our acceptance with God, our standing as righteous, depends thus on grace and not on law, will salvation by grace produce fruits of holiness in the life, or must we not for this rely on the help of the law? As if anticipating such a question, he shews us, in chap. vi, that the death of Christ secures for us moral renewal as well as justifying grace, because the believer is so united to Christ that in Christ's death he dies unto sin, and in Christ's resurrection he rises into a new life. Christ's death thus implies the destruction of the principle of sin in those that trust Him. As to the value of the law in this direction, he shews, in chap. vii, its utter inefficiency, at any stage of a man's career, to produce holiness. The experience of the sinner proves this because, repeating what he had said in iii: 20, he had not known sin but by the law, vii: 7. Even when he has been awakened to some knowledge of his guilt, the law only reveals and stirs up more sin in him. vii: 8-11. Thus, at any stage in a man's spiritual experience, the law can only disclose and intensify sin: it cannot heal it. Powerless to justify, it is equally powerless to renew. Righteousness, both outward and inward, is beyond

its reach. As a means of attaining righteousness, therefore, it is done away with by Christ, (Rom. x ; 4.) And yet the law itself is holy, and good and spiritual (Rom. vii ; 12, 14) ; but its failure was due to the material on which it has to work,—i. e. the “flesh,” (Rom. viii ; 3),—as even the best sculptor would fail to carve a perfect statue out of crumbling marble. Of ourselves we cannot keep the law, and it cannot renew us ; but, in so far as we possess the Spirit of life in Christ Jesus, we obey it (Rom. viii ; 2-4), for love is the fulfilling of the law. (Rom. xiii ; 10.)

[For Paul’s teaching about the temporary and transient character of the Law, Cp. Gal : iii : 23-25, iv : 1-5, 21-31. 2 Cor : iii : 7-14 ; and for its continued usefulness, Cp. 1. Tim : i : 8-10.]

What is Paul’s doctrine of sin ? In Rom : I. and III., he insists on its universal prevalence (R : iii : 19) and he notes its connection with (1) the sin of Adam and (2) the “flesh,” so that along each of these lines sin affects every human being.

As to (1) the special passage that presents this view is Rom. v : 12-21, Cp. 1 Cor : xv : 45, 47). Paul’s main purpose here is not to give a doctrine of original sin but to show the greatness of God’s redeeming grace by comparing the results of Adam’s transgression with the work of Christ, that (ii : 20) “ where sin abounded grace did much more abound.” The relation of the sin of Adam, however, to the sin of the race is used to illustrate the relation of the obedience of Christ to the righteousness of those that are united to Him. As Adam was the head of natural humanity, so Christ, the second Adam, is the head of spiritual humanity (1 Cor. xv : 45, 47). Sin entered the world by Adam’s transgression. Death, which is sin’s invariable penalty, followed ; therefore death passed upon all “ because all sinned.” The question here is, in what sense can we say that “ all sinned ” ? The words (last clause of v : 12) could not refer to personal sins of individuals, because he is drawing a parallel between the influence of Adam, by whom came death, and the influence of Christ by Whom came life ; and, as the personal element of individual righteousness is not referred to, so neither is that of individual sin. Besides, it would not be true to say that death comes to each individual on account of personal sins, because infants die who have not sinned ; yet the stress here is on the fact that *all* die. Do the words mean, then, that all have inherited a sinful

nature? No, for, however true that may be, this expression "sinned,"—even more in the Greek than in the English,—points to action not to tendency or taint. So the passage seems to mean that, somehow, when Adam sinned all sinned in him. This need not imply a covenant made and broken by him as representing the race; the thought may rather be of the solidarity, the organic unity of mankind, and of Adam's natural headship of the race, so that in his transgression the race revolted and apostatized from God. Then, through this race connection, there flows from Adam a moral taint, a bias towards sin disclosed in all human experience. Thus, "in Adam a person made nature sinful; in his posterity nature makes persons sinful."

Are we then, according to Paul, personally guilty and exposed to condemnation on account of this inherited sin? It is held that he teaches this in Eph. ii; 3. "We were by nature children of wrath." What does this expression imply? It seems intended as a parallel to "sons of disobedience" in v. 2. Maurice renders it "children of impulse," but that will not do, because uniformly elsewhere in N. T. the word means "wrath" and in the majority of cases it refers to the wrath of God. Does "by nature," then, mean "by birth," so as to imply that guilt and condemnation rest on us from birth? Paul uses the same expression, "by nature," in Rom. xi; 21 of the branches of the sacred olive tree. (Cp. xi; 16 and 9; 4.) Could he regard the same persons (for there, as here, he speaks of the Jews) as being from birth holy branches, and also from birth condemned as guilty? Elsewhere he represents men as objects of moral judgment only on account of their own actions; Cp. Rom i; 18—25, ii; 6, 2 Cor. v; 10; as if, whatever might be the strength of inherited sinfulness, it is only when it takes shape in voluntary transgression that it exposes one to condemnation. He recognises that sin, as a principle, has its roots deep in human nature, and that it is universal; and, no doubt, sin in any form or degree, whether of taint or of transgression, must attract the Divine displeasure; but does Paul teach that inherited sin exposes us to the condemnation of personal guilt as voluntary transgression does?

(2.) As to the connection of sin with the flesh, what is Paul's teaching? It is not easy to answer very briefly, nor, perhaps, clearly if we would take account of his various views of "the

flesh." Primarily, the flesh is the substance of the body. Cp. Rom. i: 3, 8; 13, 2 Cor. xii. 7; But the body is not essentially sinful, for it should be the temple of the Holy Ghost, 1 Cor. vi: 13, 19; it may be blameless, 1 Thess: v: 13, 2 Cor. vii: 1; it is to be redeemed, Rom. viii: 23; Christ was partaker of our fleshly nature, Gal. iv: 4; sin did not exist from the beginning of the existence of the body, but entered afterward, Rom. v: 12; works of the flesh include sins not connected with the body, Gal. v: 19-21; the body is to be yielded as an instrument of righteousness, Rom. vi: 13: Cp. xii: 1; and the fulfilment of Paul's hope demands the resurrection and glorification of the body, 1 Cor. xv: 52-54, Phil. iii: 21. What then is the connection between sin and the flesh? The most probable among conflicting answers are two; (1) The flesh is the seat and instrument of evil impulses and passions, Rom. vii: 18, 24, and so although not essentially sinful, is the special sphere of sin's manifestation. From this comes the idea that the flesh, "which is so closely associated with sin as its seat, is itself as a matter of fact an anti-spiritual force, and expresses the power of natural sinful devices and impulses in unregenerate men, in whom the flesh predominates and not the spirit." (Cp. Rom. vii: 5, 8: iv, 6, 2 Cor x; 2,) and so the term comes to stand for unregenerate human nature, producing such works as are enumerated in Gal. v: 19-21. Or (2), reaching much the same result in another way, the flesh is that through which man, in his natural state, is descended from a sinful race, and inherits a sinful nature; and so the term is used to denote that inherited nature. The natural man, as connected with the race through the flesh, is sinful; the new man, as connected with God through the Spirit is holy; so that Paul's use of "the flesh" for sinful human nature would thus rest on the underlying doctrine of heredity. But the fight against the flesh is not over when a man has begun to walk in the Spirit. Gal. v: 16, 17.

The origin of our own voluntary transgressions, however, is not ascribed by Paul either to our connection with Adam or to the flesh. Sin has, no doubt, its roots deep in the past of the race considered as an organic unity, and it does master the body, perverting its appetites and passions: but our transgressions are our own voluntary and guilty acts, in which we assert our own will and choice against the will and law of God (Rom. i: 18-25), so that the responsibility for the sinful act belongs to him who commits it.

III.—DEPARTMENT OF N. T. EXEGESIS.

THE subject of study for this session is to be as already announced the first epistle of Paul to the Corinthians. As one of the longer epistles of Paul it deserves careful attention, partly because it sets forth "the gospel" of Paul, but especially because we see his theology applied to life. An early church is presented to us with the complex problems that were asking for solution in every Gentile church; nor had there been so far any solution given. The difficulties were met not by revelation but by the application of Christian principles to new experience. We are prone to think of the apostolic era as the golden age of the Church; but those congregations were composed of men whose history and surroundings offered the greatest obstacles to the progress of the Gospel. They were a barren soil from which to gather the fruits of the Spirit, and the atmosphere would wither them soon. By studying this letter with its spiritual power, intellectual grasp, and masterly sweep of religious thought, we may hope to learn how an apostle grappled with difficulties that repeat themselves to-day, though their severity in Corinth was sufficient to shatter any modern church.

The commentary recommended is that of Dr. T. C. Edwards, Principal of Bala Theological College. A Welsh Presbyterian, Dr. Edwards, with his classical learning and philosophical insight, may be expected to treat the epistle from a point of view somewhat familiar to ourselves (sometimes a doubtful recommendation for a student.) There are other commentaries which are in their way admirable. Lightfoot has left posthumous notes on the first seven chapters in his "Notes on Epistles of St. Paul," and these are excellent. Godet has his well-known gifts. For English readers Beet may be mentioned as conscientious, sensible and reliable. That by Canon Evans I do not know, though one of the members of the Guild has written me that it has been referred to in the highest terms by a reliable authority. The best German commentary is Heinrici's edition of Meyer. Schmiedel is suggestive but brief. Dr. Dods on 1st Corinthians in the Expositor's Bible is so well and favourably known as not to require more than mention, though it is hardly sufficiently detailed for our purpose.

I.—CORINTHIANS.

CHAPTERS I., II.

IT is unsafe to argue from the Greece of classical times as to the characteristics of Corinth at the beginning of the Christian Era; for old Corinth had been destroyed, and since the times of Alexander and the Roman conquest great changes had come upon the land. And yet in the Gentile section of this church we may see traces of the old party spirit that ruined so many of the Greek cities, while their craving for eloquence and cleverness appears to be the degenerate offspring of the intellectual earnestness of nobler days. For vice New Corinth had made her own reputation, prostituting her very name in the service of iniquity. "To Corinthianize" was to be flagrantly dissolute.

* * * * *

In his opening greeting the Apostle sets forth the ideal of a church. Christ Jesus is the personal foundation of every individual congregation. Christendom has its spiritual unity in Him. In that broad oneness of spirit which is essential all personal differences and pride should disappear. Further, Christians are Saints in Christ Jesus. Their *raison d'être* is Holiness. Unity and Holiness are the themes of this letter. Everything is the outcome of the believer's life in Christ.

* * * * *

I. 4 to 6. Vices are often near to virtues. The gospel that Paul had preached had taken such hold on the Corinthians that the Spirit had manifested itself in gifts both of eloquence to set forth the truth, and of understanding. Their eloquence, knowledge, and superabundant spiritual gifts were leading them into a danger from which the apostle in his strong faith believes it is the good purpose of God to rescue them.

* * * * *

I. 10. Almost certainly four parties or rather cliques; one of which may very likely have arisen from that most subtle form of

pride, intellectual superiority; others, i. e. the Petrine and the Christ party, from different degrees of self-righteous exclusiveness; and the Pauline perhaps as the outcome of hero-worship. The first party, which seems to have taken Apollos for its leader, must have been pretty strong and probably made great pretensions to wisdom, laying much stress on correct form, having been thrown into much disquietude by the crudity of some converts and the erratic movements of fresh moral power. It is a proof that the claims of these people were arrogant that the Apostle treats of Wisdom at such length. "The Corinthians were men in intellect, but in moral seriousness babes."

* * * * *

For the course of the argument in these chapters see any commentary. The main theme of this section is the substance of the gospel preached, *Christ the power of God and the wisdom of God*, i, 24. He is shown to be the power of God in i, 26-29; ii, 1-5. He is the wisdom of God, as seen i, 30 and ii, 6-16. Christ crucified had been preached by Paul in Corinth and was then found to be the power of a new life as the preacher had declared Him to be the wisdom of God, i, 30.

Indeed there is a contrast between worldly wisdom and the wisdom of God throughout these chapters. The former is the result of human teaching, ii, 13. It is fruitless, i, 21. It begets boastfulness (*passim*). The wisdom of God is a gift, ii, 10, 12; I, 30; is revealed to the perfect, the initiated, the spiritual, ii, 6, 14, 15. Its substance is the deep things of God (ii, 10), the mind of Christ (ii, 16), and it has as its practical issue, i, 30. Hence it follows that there is no ground for any boasting or party strife, since Christ is the wisdom of God only to the spiritually-minded.

Is there any reason for supposing that the apostle distinguishes between two grades of Christians who have two different kinds of knowledge? Is there a "higher" Christian life? What is the nature and basis of Christian certainty?

* * * * *

This quotation from Dean Church's "Gifts of Civilization" is a good comment on i. 26-29: "It seems to me that the exultation apparent in early Christian literature, beginning with the Apostolic Epistles, at the prospect now at length disclosed with-

in the bounds of a sober hope, of a great moral revolution in human life—that the rapturous confidence which pervades these Christian ages, that at last the routine of vice and sin has met its match, that a new and astonishing possibility has come within view, that men, not here and there, but on a large scale, might attain to that hitherto hopeless thing to the multitudes—goodness, is one of the most singular and solemn things in history. Apart from the infinite seriousness given to human life by the cross of Christ, from the infinite value and dignity given to it by the revelation of resurrection and immortality, an awful rejoicing transported filled their souls, as they saw that there was the chance—more than the chance—the plain forerunning signs of human nature becoming here, what none had ever dared to think it would become, morally better.” See the three fine lectures, Roman Civilization, Civilization after Christianity, and The Influence of Christianity on Greek Character.

* * * * *

Attention may be directed to verses, i, 21, 24, 25, 30; ii, 4, 6, 11, 13, 16. These words will repay study. *hagioi*—saints, *apokalupsis*—appearing, *koinonia*—fellowship, *dikaïosune*—righteousness, *hagiasmos*—holiness, *apolutrosis*—redemption, *mysterion*—a mystery, *teleios*—perfect, *kosmos*—world, *psuchikos*—the natural man, *pneumatikos*—the spiritual man, *anakinēin*—examine with good results, “The spiritual man is a riddle to the natural man; he can make nothing out of him.” *Lightfoot*. *Nous*—mind.

* * * * *

We learn from these chapters with regard to the life of the early church, (1) that the Christians had a rich miraculous charismatic endowment; (2) that they had an eager expectation of a speedy reappearing of their Lord, i. 7; (3) that Baptism was not administered mainly by the Apostles, i. 17; (4) that Paul insisted strongly on the unity of the Church of Christendom—a spiritual unity, i. 2.

NOTE.—Our next Section will extend to the end of Chapter V.

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No. I.

EDITORIAL.

ONCE more we make our formal bow to our readers. Introducing ourselves as the editors of a new volume of THE THEOLOGUE, a blush of modesty would not be unbecoming. Will the sons of the prophets presume to edit a paper for their fathers? Doubtless they will ask of us no apology. The spirit of submission to young men which they showed at the last meeting of the Synod is very reassuring. When we remember how the venerable clerk trembled in fear lest he should be reprimanded by one of our students in an address, we may expect almost anything.

Still less have we reason to hesitate since we need not assume the role of instructors. Ours is the more humble task of gathering the products of maturer minds, of correcting proof sheets, of trying, it may be in vain, to span the difference between the expenses and the fifty cents subscription, and to chronicle incidents and phases of college life which we think should interest our readers. Our own reflections will be few and submitted with deference. We seek to make the THEOLOGUE a strong link in unifying our Synod. Apart from our church courts any

means of closer organization naturally centres in the college. She is the Alma Mater of the majority of our ministers and should be the mother of all by adoption. We can best keep in touch with one another through home. We trust that in this family the ties of home are strong and that a message from its portals will always be welcome even if it is the little tots that write it.

GUILD OF THEOLOGICAL STUDY.

THE formation of the "Guild of Theological Study"—a more extended notice of which may be found elsewhere in our columns—will be hailed with delight by many of our ministers. Through the Guild, much can be done towards introducing direction and system into one's reading; and here, moreover, there is the sympathy of numbers and the impetus of old associations. All, we presume, leave college with the determination to systematically continue their studies, a determination, however, from which the exacting demands of congregational duties is apt to wear the edge. And yet, if amateurs may venture to address veterans, it need not be the case. Yes, perhaps we are dreamers; but it is no dream to say that a few hours study each week in a definite direction will accomplish great things. Humanity is lazy and almost universally impatient.

In this new departure, our Professors show that they follow their students into the world with kind thoughts. The *Theologue* is glad to be able to extend one hand to the old students and the other to the Professors so fondly and gratefully remembered. We rejoice in being the medium of good.

The Guild should find encouragement among the intelligent laymen of our church, many of whom would gladly take advantage of the superior opportunity here offered if the matter were brought to their attention. Will our ministers kindly help in this direction, by placing a copy of the *Theologue* in the hands of such members of their flock as might reasonably be supposed to take an interest in the cause; or call attention to this attempt to further the study of the Word in any other way which may commend itself to their judgment? The effect upon any congregation of having a number of its intelligent men and women, young or old, attached to the Guild, and if possible under the leadership of the minister, would surely be beneficial.

THE CLASS OF '97.

ANOTHER class has passed from our midst and their places are filled by new faces. But we miss the class of '97. They were good fellows—good in every way, good preachers, good councillors, good editors and good scholars. Yes, we miss them but cannot wish them back. They are *gentlemen of the cloth* now and our kindest regards are with them.

Archibald, Alexander Dav'd. "Is that the fellow that smiles?" It was a young lady who asked the question; and it is quite conceivable how she might notice this characteristic even better than his fellow students. Yet we all associate the face of Archibald with a genial, contented smile, which frivolity could never tempt into extravagance and difficulties could only modify with an expression of determination or contempt. Though it often merely told that he had spent a pleasant evening or that the pudding was good, it generally fed on the little weakness and follies of fellow mortals less stable than himself. But he was too generous to be a satirist, and he was too selfish with his humour to be a wit. Archibald was well known as a sweet singer and writer of parodies. He was above the average in college work. He would doubtless have stood even higher but he did so detest extremes—in all but politics. The fates often dealt more lavishly with students of less merit. It is said he had convictions on this point himself. Salina has captured a prize.

Foster, Arthur Heyward, came to us after a brilliant career in Pictou Academy and Dalhousie College. He was never known to be rushed or excited; yet he quietly picked up all distinctions, honours and degrees his course afforded, besides distinguishing himself in every known college association, to say nothing of society, sport and church socials. It must not be understood, however, that he was not a diligent worker. But the person who calls him an inveterate plugger is probably a loafer, and has been chilled and conscience-stricken by that familiar weird, sad, peremptory, hopeless, submissive, "c-o-m-e." It is said that even the house committee were once discomfited by that "come," and stood quite embarrassed until Heyward finished

the paragraph and looked up. Foster possessed talents seldom combined. He gave a humorous address in Pictou, so philosophic that his audience in admiration forgot to laugh. He read a philosophic paper so humorous that all but the wit was lost in laughter. He would have been more popular with the ladies had they not always felt uncomfortable lest something was wrong in their attire. He was appointed bishop for punctuality at evening prayers and he set his face steadfastly (north) to reach his ideal: "A bishop must be blameless, etc."

Frame, Annand David. As a student Dave was always in the front rank and all his work was done with care and precision. He did not however consider his time too precious but that he was willing to aid our Societies, and in the Philosophical and Literary Clubs his influence was ever felt. Being closely related to some who have established a fame by their literary efforts in this province, it was natural to expect that as a writer he should be above the average and it is not too much to say that he has amply satisfied this expectation. Since graduating he has been stationed at Wallace, and we doubt not but that the qualities that caused him to take such high rank as a student will assert themselves to advantage in his new sphere of action. As a pastor we believe he is proving himself a success, and we hope to hear of his continued and increasing success in the future.

Fraser, Alexander Lewis, was a native of Pictou County in general and Blue Mountain in particular. His fondness for debate and theological discussion is easily traceable to his early training and environment. The realms of philosophy, too, had peculiar charms for him, and no one approached an abstract or abstruse problem with more complacency and relish, for he had the happy faculty of "reducing all things to a simple philosophical basis." He was our "Chief Pontif and Custodian of the Keys," an office for which his gravity, quietness, dignity, independence and austerity eminently fitted him. He lived in the ideal—above all things else he was a profound theorist. Only on rare occasions would he descend to the trivialities of life. He was the embodiment of duty and the personification of system and order. A more thorough, systematic and conscientious student it would be a difficult task to find. In fact he was the

prince of pluggers; and as a reward of his application and ability he received from an inclement and exacting faculty the coveted degree of B. D. The people of Port Elgin are to be congratulated on having secured such an one to be their minister. We feel confident that, amid his pastoral duties he oftentimes will pace the sandy sea shore deeply meditating on the time when "there shall be no more sea." Our best wishes followed him.

A Scotchman in one of our mission fields once remarked concerning one of our catechists "he was a nice little fellow *but* a terrible pious sort of a man." This might well be said of Eben W. Johnson, only we would add that with all his piety he possessed a soul of ready wit. Pembroke, Upper Stewiacke, has given to our church this good product. His preparatory courses were taken at Pictou Academy and Dalhousie College, from which latter institution he graduated in arts in 1894. He then took his full course in theology at Pine Hill. Everybody liked "Johnnie" and "Johnnie" liked everybody, tho' he may have had a favorite. The influence of his faithful, even if not always outwardly brilliant, labours will not soon be effaced from the lives of those who were fortunate enough to have him in their midst. We cannot soon forget him and he has our best wishes in his new sphere of labour at Caraquet and New Brandon where he is settled for a year as ordained Missionary.

Johnson, George Fulton, came to us from Colchester Co. via Dalhousie and Harvard Colleges, from both of which he obtained the B. A. degree. As a student he was characterized by thoughtfulness and thoroughness—features which left their impress upon all he undertook. But the qualities which made him the ideal student were only equalled, if not surpassed, by his social characteristics. During the one winter in which he boarded in the Hall he made friends of all the students, and those who knew him best loved him most. He was an ardent supporter of all the college societies and whatever was for the best interests of his fellows. Our best wishes follow him whatever lot he may choose. The new church at Digby, where he is now labouring, is a monument of his first summer's work, and we venture to predict for him even more enduring evidence of success.

McIntosh, Charles Daniel, was the giant of his class. Big-hearted as well as big-bodied, he was a general favorite. His motto concerning study or fun might have been, "ready for either." The former carried him creditably through his classes and procured him a M. A. from Dalhousie. It is rumoured that at times his passion for study was so great that he even absented himself from lectures in order to gratify it. His humour brightened tired brains. That laugh! That deep, mellow, contagious laugh that drew the students to Room No. 13 to share in the fun! Though he came under the influence of his roommate, the bishop, he kept his heart intact, and we are inclined to think that the lock of golden hair found in Room 13 was lost by some other occupant. During his last year he presided with grace and dignity over the General Students' Meeting, and we predict that he will do likewise in any congregation over which he may be placed. As a catechist he "began at Jerusalem," where he still labours as ordained missionary under the fatherly oversight of the St John Superintendent of Home Missions.

Macintosh, John, was one of those fellows who make their influence felt from start to finish. We first knew him as the friend and fellow-student of A. W. Mackay, from whom it is hard to dissociate him in thought even now. When they entered Pine Hill in 1894, it was with exceptionally brilliant records. Fresh from the inspiring regions of high honors in Philosophy it was only natural that a new impetus should have been given to Philosophical study in Pine Hill. But John was an enterprising fellow and aimed at honors in more than one line of life. His was a restless spirit ever reaching out to higher and newer things. Having succeeded in Philosophy and successfully stormed the strongholds of Hegel and Kant, he turned his attention to fairer and more attractive fields, and won. As a student of human nature, John had no equal. Always agreeable, mild in manner, gentle in speech, and loveable in disposition, he was ever a favourite with the ladies. John's labors on the *Theologue* were faithful, abundant and appreciated. He ministers now at Gore and Kennetcook, but rumors are abroad that he has received a call from a congregation where there is a manse.

MacLean, Lauchlin Hugh.—Nothing, not even A. L.'s fearsome gravity, could erase the smile from L. H.'s face. They

roomed together, both were philosophers; but the only thing they had in common was the "L."—except a latch key, which the Pope with becoming decorum would usually hand to his friend. Lauchlin and Andree ever looked towards the same pole; but the *Mail* and the *Island Reporter's* little conspiracy, which drew a congratulatory note from some friends, proved premature. L. H. was not always with us. He took his Arts course in Queens, and we used to regret that, for we would love to be able to call him our very own. But his M. A., which he won from Dalhousie, strengthens our claim. The Presbytery of Inverness showed its good judgment in securing his services, and the people of Hastings are loud in their praises. Adieu L. H. May the sun of prosperity continue to shine upon you.

And what shall we say of William Wallace McNairn? So much indeed might be said, that the greatest difficulty is to epitomize. Mac was an all-round man, always responsive to the calls of duty with the single exception of the breakfast bell. His fondness for an afternoon nap was only surpassed by his amorous propensities which, tempered as they were with due caution and prudence, ultimately found a worthy object. His success as a catechist was more than ordinary, and we are not surprised to learn from reliable sources of his unbounded popularity in Sheet Harbour, where, after six months of diligent labor as an ordained Missionary, he has received an invitation to take up his abode permanently. As there is a good manse and ample sphere for his activity in this scattered field, we are not surprised to hear that he has decided to become the pastor of this interesting congregation. We wish him every success.

Robert Murray is a native of West River, Pictou Co., and, of course, a Presbyterian of the Presbyterians. Before entering theology, he entered the ranks of the benedicts. He spent four years as a resident of Pine Hill, and consequently was well-known by a large number of students, and all esteemed him highly. He was always at his post in every good work, and it was his delight to attend the College prayer-meetings, where his presence was inspiring and his words appreciated. A faithful student, an unassuming manner, a wise counsellor, a healthy missionary spirit, and an earnest worker, are qualities blended in his life which will make him a successful pastor. It was the

good fortune of the Presbyterians of Laurencetown to secure such a man to go out and come in before them, breaking unto them the Bread of Life.

Smith, Edwin, has passed over to the great majority. Tata-magouche mourns and Shediak rejoices. We expected that Ed. always wanted the best of everything and usually succeeded. He would have made an excellent finance minister had he not entered theology; and would have distinguished himself as a lexicographer if he were not in the bicycle business. Ed. lived solitary among his fellows, they were too theoretical for his practical mind. He roomed next the telephone and the two spent many pleasant hours together. Perhaps the instrument could reveal many choice secrets—and perhaps not, for Smith was a singularly reserved man though excessively fond of talking. Ed. always ordered a cab if the day was blustery. This to the initiated. We leave our friend with the good people of Shediak. They have made no mistake. Good-bye Ed., speak kindly of us to your Better-Half.

Strathie, Ralph Grant, came from Newfoundland. Cod and fog are not the only products of that province. Here was a veritable whale. When Strathie came to Halifax as a freshmen, superficial observers supposed that the high collar on which his head rested was necessary, and that the slight tilt of the latter backwards indicated an uneven distribution of ballast. Never was a greater mistake made. Strathie soon showed he could not only handle his work with great ease, but would even scrimmage. His weakness for the company of ladies was forgiven and he became popular. He was always a model in good taste and common sense. His naturally commanding face, together with a pair of eye-glasses, and a ready sarcastic expression made those traits tell in his circle. His facile pen did good service on the *Gazette* and *Theologue*, and in many valuable papers for College Societies. It is always sad to relate how a strong character breaks down in an unwary moment. Strathie's work in his last Mission field was highly esteemed. His people did not expect it; but we cannot withhold the truth. He appeared one morning in the pulpit with his hair parted in the middle. We shall doubtless have to relate the sequel in our next issue.

Williamson, Archibald came to us from bonnie Scotland. He took his preparatory training in the old land, his theology in Halifax and his Burns everywhere. He was a musician too, usually hiding his meditations behind a lively whistle—an accomplishment in which he excelled. Archy could have attained high rank as a student, for nature had generously endowed him with superior mental abilities, and his wit was by turns the admiration and terror of his fellows. When he choose to unbend, he was a most entertaining companion, possessing conversational powers rarely surpassed. But, for the most, he dwelt in a world apart, an enigma enshrouded in thick vapours of smoke. Upon graduating, Archy turned his face to the scenes of his childhood, but he is back again, and may be found interesting the people of Clyde and Barrington.

It gladdens our hearts to learn that the Governors of the College are contemplating the building of a library and gymnasium We had it from the mouth of our worthy Principal. Our only anxiety is for a speedy fulfilment. Pine Hill students are not stoically indifferent to "hope deferred."

Are you a subscriber to *THE THEOLOGUE*? If so kindly send us your subscription as soon as convenient. A good many have not paid for their last year's *THEOLOGUE* yet, and so we are in urgent need of funds. If you are not already a subscriber we send you this as a sample copy and earnestly solicit your patronage. The price is only fifty cents but it will help us to pay off an inverted legacy. If you wish us to continue the *THEOLOGUE* to you please notify us at once as the January number is already under way.

The March number for 1896-7, contained a concise history of our college from its inception in 1820 till the present day, and also an admirable cut of our esteemed professor of Hebrew. We have a number of copies still on hand. Price 10 cts.

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