

Pages Missing

THE THEOLOGUE.

Vol. VII.—APRIL, 1896.—No. 5.

Presbyterian College, Halifax.

SACRED RHETORIC.

REV. J. S. BLACK, D. D., ST. ANDREW'S CHURCH, HALIFAX.

THE intelligent reader has before him a volume of sermons by Robert Hall, Thomas Chalmers, Henry Ward Beecher or any other great preacher, dead or living. He reads the book with expectation and attention, for he has heard of the enthusiastic following that this great preacher had. He acknowledges to himself that the sermons are good, but he cannot find in them that key which unlocked hearts and unsealed the fountains of tenderness and of enthusiasm.

When a man who has been twenty years or more in the active work of the ministry, looks back upon his student days he can easily recall some of his class-mates, and the opinions held concerning them by their fellow students; and he confesses that the expectations and the prophecies of student days have been but half fulfilled. The years tell their story of unexpected success and unexpected failure.

In the morning papers I read the report of a great public

meeting of the preceding evening which I did not attend. I am puzzled and amazed at reading of wild enthusiasm and storms of applause, the reason for which is not apparent to my calm perusal. By and by I come to a passage which is, in my judgment, remarkably good, and I ask a friend to listen while I read it. But my friend was at the meeting. He says, "Yes, that is very fine, in whose speech is it? Let me see,—it is in Dr. A's is it not? Dear me his address last night was exceedingly flat from beginning to end."

These facts of existence must be accounted for, and they are of special significance to theological students and young preachers who have all the world of failure or of success before them in their untried and uncertain future.

We dare not say it is chance. The Christian does not recognize chance. It is scarcely safe to say "It is the will of God" however comfortable and proper a state of mind that may indicate in the *post facto*. But must not somebody occupy the obscure place? Yes, but it is sometimes true that the obscurity of a place is caused by the man who fills it, and our church glories in the possession of ability in obscure places, of men who have made obscure places well known, and who have won a halo for their homes.

If the subject matter does not explain the differences in appreciation and in success, the manner must and does explain much. The art and the method commends or condemns the matter. Then let us acquire the right art and method. As the world goes it is better to be able to walk four miles an hour gracefully than to get over five miles with slouching ungainly gait. The geniuses and the weaklings in the ministry are exceedingly rare. We are, for the most part men of average talent and good education, and the question is how to make the most and best of what we have. Need it be said that the spirituality of the preacher is the prime factor. His must be the fervour and the agonising and the holy joy of the man who has got something from the Spirit that is all his own, and which he longs to communicate to his people. This, and nothing short of this is the preaching of the Word. Surely it is well to give this message sweetly, clearly and forcibly. Dare a man neglect any honest aid on this ambassadorship for Christ. Our Lord spake as never man spake, and

may we not believe that his hearers paid him this fine homage, not only on account of the heavenly wisdom of the words, but also on account of the winning manner, the tact and the gentleness of the preacher.

The studies of a theological course have to do mainly with the matter of the pulpit ministration. Sacred Rhetoric has to do with the manner of those services, but it is not always easy to distinguish between matter and manner. How is a preacher to make the most of what he has? The mind is a storehouse and its contents must be displayed to advantage for the Work's sake.

Two men attend the same college. They are good friends, and each one knows the mental measure of the other. They go out into the world, one to succeed and the other to fail. From his enforced and unpleasant obscurity, or even idleness, the unsuccessful man looks out upon his *quondam* classmate. In his soul he feels that he knows as much as this more fortunate fellow. The whole difference seems to consist in certain tricks of manner and very superficial graces; and unless the disappointed man is very sweet-souled indeed he will contemplate those traits with bitterness, and he will look with jaundiced eye upon the public which formulates the verdict. We admit that there is such a thing as unrewarded effort and unmerited failure, and we also grant the possibility of an apparently fortuitous concurrence of events aided by the glamour of a trick of trade giving a man a position above his deserts, but men usually get what they are worth. The arrogance of self-esteem despises the things that it lacks. Rhetorical graces are not meretricious. They are sterling coin in the commerce of letters. What need is there for the amusing variety of pronunciation which characterizes the pulpit, although not so much now as was the case twenty-five years ago. The monotone is seldom justifiable. It is not pleasant to the healthy ear. How comes it that it is more common in the pulpit than on the platform or at the bar. The so-called "holy tone," which many men adopt in prayer, has some rhythm but no reason. The falsetto is excusable in caricature, but some good men drop into, or more correctly speaking, climb up into it every time they preach. Speech should resemble the scimitar that cuts, more frequently than it should resemble

the hammer that breaks, and yet how many respectable thunderstorms do some preachers waste in the course of a lifetime.

The Bible is not only revelation, it is also literature, and happily much attention is now given to it as literature. But the preacher is not an essayist. Brilliant but dispassionate essay reading may be successful when the essayist has superior talent, and when his audience has more culture than piety, more morality than religion. Do not let us be afraid of vocal earnestness and intensity. All men sympathise with healthy passion. Sheridan said: "I often go to hear Roland Hill because his ideas come red hot from his heart." True it is ethically wrong to appear more earnest than you really are, but it is a serious misfortune not to be able to express all the fervour that stirs your heart.

Be natural. It is not easy to preserve the full flavor of personality, and yet steer clear of affectations, eccentricities and offensive mannerisms. The fearful and wonderful gestures and gesticulations which one sometimes sees in the pulpit are neither natural nor affected. They are simply exhibitions of lawless, semi-conscious energy. True rhetoric tries to uproot bad habits and to bring men back to nature, to unconscious eloquence, to the art which conceals art. Youth is rash in its criticism, but it is also sincere and enthusiastic in its admiration. It can learn more in this department from example than from precept. It can learn by avoiding quite as much as by imitating. An honest man does not need to be warned against conscious imitation. His danger lies in the way of unconscious imitation.

Sixty years ago two divines were the observed of all observers in Scotland. The one was genial, kindly, massive of figure, with a whole volcano of enthusiastic passion slumbering in him, but eager for utterance. He was the half-idolized leader of a great church in the heroic age, leading captive the affections of gentle and simple, and commanding the homage of peer and peasant. Such a man was Thomas Chalmers. The other was the leader of a small but ardent sect which has but recently won social toleration in Scotland. He was, in physique every inch a gentleman, a deeply read and keen-witted scholar. A certain courtliness never forsook this gentleman of the old school even in his most eloquent flights, for he too was an orator. Chalmers

wielded a broadsword that cleaved a helmet, but this other man's scimitar severed the silken scarf as zephyr-like it floated in the air. Such a man was Ralph Wardlaw. These men had many imitators, but the selection of the model was at times unfortunate. Consumptive lads, with feeble physical development, might be seen trying to imitate the massive rush and torrent, and magnificent strength and awkwardness of Chalmers, while great florid fellows, in whose nature, it was not to play the lamb, made ludicrous efforts to assume the patrician air and dignity of Wardlaw. If they had changed places the mischief would have been less, but mischief still. Many of the younger Baptist preachers in England give a distinct, but usually very distant imitation of Spurgeon. Every man has his own peculiarities, some of which are neither grotesque nor offensive, and in the practice of which he may be left undisturbed, but many peculiarities are opposed to every canon of good taste and the sooner the young preacher gets rid of them the better. The time has gone by when that part of Rhetoric, which had to do with pronunciation, voice and gesture was regarded as well enough in its way, but scarcely worth a place in the curriculum. It will take a congregation a year to find out whether a man is much of a theologian. It will take as long a time to find out his peculiarities of temperament and social adaptibilities, and almost as long to find out how much of a pastor he is, but on the first Sunday they can tell whether his voice is well modulated, the delivery of the sermon pleasing or otherwise, and the reading of the Word, a sermon in itself or a crude performance. There are no little things, no minor details in the preacher's office. Sacred Rhetoric, even in the little things, is not a mere human device, it is not a ministering to certain æsthetic developments; it is an adaptation of those laws of the beautiful and the true, which God has stamped on his works to that organization the "human heart divine,"—to that sweetest instrument, the human voice.

J. S. BLACK.

NOT TO BE SERVED, BUT TO SERVE.

[In closing, for the session, the work of the class of Systematic Theology, Dr. Gordon, after referring briefly to the supreme importance of the subjects that had lately engaged the attention of the class, viz:—the Person and Work of Christ,—addressed the students on the work of the Ministry, viewed in the aspect of service. His address is here given at the request of the students]

You each expect to be a minister of Christ, recognized and set apart by His church, through the action of Presbytery, and called to minister to men in His name. But ministry means service, and we, like our Master, are called not to be ministered unto but to minister, not to be served but to serve.

There are some who measure greatness by the amount of service they receive; Christ's gauge of greatness is the amount of service we can give. The world often regards, as its great men, those who can command the service of the greatest number, those to whom the multitude pay tribute or homage. So thought James and John when they asked for the chief offices in the Messianic kingdom, as if Christ was to be an oriental ruler, with the best places held by His favorites. And so thought the other disciples, as is seen from the fact that they were angry with James and John, not surprised nor pained that the sons of Zebedee should have so mistaken the Master's words and plans, but angry because they had tried to get the start of the others in regard to those expected offices, which they were all secretly coveting.

How childish, and yet how human was the mistake; how typical of the strife and scramble for place and prominence and emolument, that goes on in the world and that is not unknown in the church. And how calmly and yet serenely Christ, by word and by example, reproves this self-seeking spirit, as He tries to convince His own, and, through them, to convince the world of the splendor of self-sacrifice, of the greatness, the divine dignity

of service, since He Who could command all tribute, came not to be served but to serve, even to give His life as a ransom for men.

We do, indeed, in various ways recognize the greatness of service. The man who is elected to the highest public position, the one who leads the councils of the nation, is called the 'prime minister,' that is, the chief servant, because he is placed in the position where his powers may be of largest benefit to the Commonwealth. The great leaders of men, the world's victorious captains and statesmen and reformers have been those whose life was sacrifice, who readily gave themselves to fulfil the aspirations of their country or the hopes of their followers. Such men lead by following, they command by serving, they acquire power by spending all their power for the good of others. The condition of their influence is that the leader shall take as his own the desire and purpose of the people, that he shall seek no selfish ends but the common weal. You see this in such men as Cromwell, Washington, and Wellington, in Lincoln and Garibaldi, in Luther and Knox, in Wesley and Booth; and the one thing which dissolves the spell of such leadership is the suspicion of self-seeking, any sign that the leader has in view ends of his own, quite separate from the public good. It was the disclosure of this self-seeking that broke the spell of Napoleon's marvellous power. As long as he seemed to be the willing servant of his country, embodying in his own person the popular aspirations, consecrating his genius to the fulfilment of their purposes, the enthusiasm of his followers knew no limit. But, when the intense selfishness of the man became manifest, and when his devotedly willing soldiers became to him mere tools for his own ends, while he was regardless alike of the public suffering and of the public good, the spell was broken, and subsequent generations are divided between admiration of his genius and execration of his memory.

The same great spell that is wrought by leaders and reformers is wrought, in larger or in lesser spheres, by many others. Those who toil to relieve the misery of the prisoners, like John Howard and Elizabeth Fry, or to battle against sickness and pain, like Jenner with vaccination and Simpson with chloroform, or to strike off the shackles of the slave like Wilberforce and Lloyd Garrison, or to rescue the street arabs like Robert Raikes and

Guthrie and Bernardo, or to rescue the wounded soldiers like Florence Nightingale and Miss Barton and all the Red Cross brigade: these and such as these are, after all, the great ones, the acknowledged benefactors of the race, lifting the world to higher levels, interpreting for us the meaning and value and possibility of life, illustrations of that law of Christ which He Himself exemplified supremely, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

Nced I remind you how this conception of service,—serving God by serving man and serving man best because serving God first and most of all,—is presented to us in Scripture from Genesis to Revelation? This, for instance, was the great aspect of prophetic life. The prophet was the servant of God, His servant for the good of His people, His messenger to speak for Him: and whatever might be the immediate effect of that message, whether received with obedience or indifference or enmity, the prophet knew that, in the long run, it would bring good to the people. Through faith in God he could have hope for his country and for the world, and could look down the coming generations with a glowing and ardent optimism, confident that the best was yet to be. The message came to him,—Go,—Speak,—Obey,—and, though at first it might be with faltering step and with trembling voice, yet, just because in the depths of his soul he had met God's call with the answer, "Here am I, send me," there came into his spirit the steadiness of Divine control and of perfect consecration, while he became the channel for a stream of blessing to the world. It was this conviction that they were God's servants that sustained them amid their dangers and discouragements. They were on His business and He would take care of them, for His word and His power were pledged for their protection. They lived for obedience; God was responsible for the result. They came to fulfil His precepts: He would fulfil His own promises; and therefore, even when the prospects of the Kingdom seemed to human eye to be at the lowest ebb, they could say, as did Judson of Burmah in their spirit on a far later day, that the prospects were bright as the promises of Almighty God. One of the very greatest of them, Elijah, for a moment forgot this, and measured his work not by God's word but by

the results that were visible to his own eye, and his spirit,—even his, the heroic and untamable,—was depressed almost to despair, and he sat beneath the juniper tree, desiring to die. Then the Lord, having first fed him as a tender nurse would feed a wearied child, summons him to new duty with the call, "What doest thou here, Elijah?" Life is to be a doing, a service, and the purpose of our being anywhere at any time should be an answer to the question, "What doest thou here?"

That same conception of service,—serving God by helping men, and helping men because obeying God,—inspired also the Apostles. They got rid, absolutely rid, of the office-seeking spirit that had once possessed them: they were more conformed to the likeness of their Master, and counted not their life dear to them if they might but finish the ministry which they had received of Him. The question that Paul asked at his conversion, "Lord, what wilt Thou have me to do?" seems to have been the keynote of the life of each of that wondrous band. Take any of the figures by which they illustrate their ministry. They are pastors, or shepherds, a view of their office Christ called them to take when, speaking through Peter to them all and to us all, He said, "Feed My lambs," "Feed My sheep." The shepherd leads his flock by green pastures and still waters: his life is a constant ministry to them: he may be exposed to danger or even to death in rescuing them from storm or feshet or wild beast: yet the good shepherd counts no sacrifice too great: he gives his life for the sheep.

Again, they are ambassadors. "As ambassadors of Christ," says Paul to the Corinthians, "we beseech you that ye receive not the grace of God in vain." But the ambassador has no word of his own: he speaks the mind and message of his king. He may not even understand the reasons for that message. Men may ask him to explain it, but he may be unable. They may ask how can his royal Master fulfil His promise and make good His offer, and the ambassador may not know either his Master's reasons or his resources: he only knows his own commission, and it is his duty to obey: and he knows that in obeying he brings the greatest possible boon to those to whom he has been sent.

Or again, they are soldiers; and no calling implies more clearly the conception of service, of obedience to the commander's

will in service wrought for the good of others, than does the work of the soldier. Almost everywhere that he went Paul might see some of the soldiers of imperial Rome, men of unflinching courage, trained to obedience, but not in all Rome's army was there a more soldierly spirit than his own, one possessed of such unswerving obedience to his commander or of such willing sacrifice for those on whose behalf he fought, and bled, and conquered. What a soldier spirit there was in young Mackay of Uganda, as he went to the field which was for him the field of victory and of death. Leaving England with seven others, he said at the farewell meeting, "I want to remind the committee that within six months they will probably hear that one of us is dead. One of us at least, it may be I, will surely fall before that. When that news comes don't be cast down, but send some one else immediately to take the vacant place." Lord Wolsley's advice to soldiers is, "If you want to succeed in the army, go where you are most likely to be killed." Certainly the soldier spirit will never seek out the soft spots, the easy situations where danger and difficulty are unknown. Neither will the soldier spirit among the ministers of Christ; rather will it be glad to endure hardness for His sake and accept in Paul's spirit the prospect of danger, if it comes in His service, as when he said, "I will tarry at Ephesus, for a great door and effectual is opened unto me and there are many adversaries."

Sometimes the servants of Christ are accused of seeking comfortable charges. Our one search, brethren, should be in singleness and honesty of purpose to do the will of Christ, to go—with, at least, the devotion of Jesuit or of Nihilist or of the soldiers of any army,—wherever our great Captain would have us go, and there to spend our strength for Him, till He, by no uncertain summons, calls us to serve elsewhere. We need not fear that in such a case, our light will be hid under a bushel. It is our duty to shine by reflecting Christ: if light streams from us He will take care that it is not hidden. Our supreme concern should be fitness for service, meetness for the Master's use; He will appoint the field. He may, for a time, hide the polished shaft in His quiver so that its excellence is known only to Himself. He may even use the able and accomplished scholar for what seems a remote place where few or none can appreciate him, as the

foundation stones of the temple of Jerusalem were carefully chiselled although hidden from sight. But we believe (do we not?) in the spirit of consecration, in the reality of Christ's guidance and of Christ's use of us. No place is obscure if His eye be on us and His hand guiding us; and the more public the position, the more ignominious is the failure and the folly, if there be not the spirit of loyal service and self-sacrifice.

I have just hinted at one danger that may threaten us, the danger of trying to escape from danger, the evil of seeking the soft and easy place, of lowering the lofty ideals of our better moments, and thus losing the mighty hopes that make us men. Let me refer to another danger to which the minister of Christ is exposed: it is the serious danger that befalls the soldier in barrack life, the danger of indolence. A young Indian student, who had graduated at Princeton, was being examined by Presbytery, and was asked by one of the members, "What is original sin?" "Well, sir," replied the Indian, "I don't know what it is in others, but in me it's laziness." That is, probably, at least a partial statement of the case for any of us. Now, there is a very great temptation at the elbow of many a minister to waste time, to delay some visit that is not extremely urgent, Felix-like to postpone till a more convenient season, to consume hours on papers and magazines under the idea that he is studying, to be less active than any successful business man could afford to be, instead of making each hour "sweat out its sixty minutes to the death." God forbid that I should be an accuser of the brethren: I am giving you confessions, autobiography, when I speak of this danger. You see we are left to arrange our work ourselves. In many instances there is no sharp outward spur to quicken a minister's movements: if he wants to "go slow," he can; if he has no inward impulse moving him to untiring activity, there is every danger of his lapsing into indolence. You know that very often our farmers in winter take things uncommonly easy.—not our best farmers, but many who are not the best. Seed-time and harvest are the seasons of their activity. With us in the ministry it should be always seed-time or harvest, or both combined, and there is not one moment too many given for preparation and for practice, for study and for service, for sowing the seed and for gathering the sheaves. The King's business requires haste.

As a rule, the first three years of a man's ministerial life decide his future,—if, indeed, his college life has not already decided it,—his future as to fitness if not as to field of labor. Will he attempt his ideals? Will he rise from his mistakes wiser and more cautious yet none the less eager? Or will he lower his standard to what seems within easy reach, and excuse his slackening of effort, and let himself grow content with failure? I beseech you, in Keble's words,

“ Think not of rest though dreams be sweet ;
 Start up and ply your heavenward feet.
 Is not God's oath upon your head
 Ne'er to sink back on slothful bed ?
 Never again your loins untie,
 Nor let your torches waste and die,
 Till, when the shadows thickest fall,
 Ye hear the Master's midnight call.
 He calls you angels: be your strife
 To lead on earth an angel's life.”

Let me add one thing more concerning this subject, among many that suggest themselves. Is it not through self-denying service for others that we enter into the closest communion with Christ? Perhaps we seek that communion along many lines, just as the knights of old sought in many ways to recover the Holy Grail. You know there was a legend that the cup from which Jesus drank at the Last Supper was carried to England by Joseph of Arimathea, and that in the lapse of years it disappeared. Then it became a favorite task for heroic spirits, like the knights of King Arthur's court, to go in search of it. It was called the Holy Grail,—the holy cup,—and the search for it has been the subject of several poems. Tennyson writes of it; but his treatment is somewhat literal and unspiritual, as when he pictures Sir Galahad seeing it borne by three angels as he floats in his magic bark, or the sister of Sir Perceval seeing it borne into her cell on a silvery moonbeam.

George Macdonald writes of it; and in his view it is a spiritual treasure borne by Sir Galahad; yet when, at the good knight's death, men looked for it in his heart,

“ Nothing found they to their will,
 Nothing found at all;
 In his bosom deeper still
 Lay the San Greal.”

But the most fitting treatment of the subject is by James:

Russell Lowell. In Lowell's poem, the young knight, Sir Launfal, rides forth in quest of the Holy Grail. At his castle gate a leper begs for charity, but the knight treats him with scorn. Long years pass by, and Launfal returns from his fruitless search, poor, worn, and old, to find that his castle is in other hands. He is turning away from the gate when he hears a familiar sound, the voice of the leper once more asking for alms. He deals with him now very differently from the way that he had done of old,

“ For the heart within him was ashes and dust.
He parted in twain his single crust :
He broke the ice on the streamlet's brink :
And gave the leper to eat and drink.”

And as he did so,

Sir Launfal said, “ I behold in thee
An image of Him Who died on the tree :
Mild Mary's Son, acknowledge me :
Behold, through Him I give to thee.”

Then, as the knight stood thinking,

“ The leper no longer crouched at his side,
But stood before Him glorified.”

And the voice becomes the voice of Christ, and this voice that was calmer than silence said,

“ Lo, it is I, be not afraid.
In many climes without avail
Thou hast spent thy life for the Holy Grail.
Behold, it is here:—this cup which thou
Did'st fill at the streamlet for me but now :
This crust is My body broken for thee,
This water His blood that died on the tree :
The Holy Supper is kept indeed
In whatso we share with another's need :
Not what we give, but what we share,—
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.”

If we would drink of Christ's cup, let us aid in His name all those who need us. Then, as Sir Launfal, in the poet's vision, found the plain wooden bowl become the Holy Grail, while the mouldy crust and the cold water, shared with the leper, became the sacramental pledges of that body that was broken and that blood that was shed for us, so may we, in every act of service rendered in His name, find that we are entering more fully into the communion of our Lord.

IN MEMORIAM—REV. D. J. MACDONNELL.

J. W. BENGOUGH, IN THE TORONTO GLOBE.

BESIDE Macdonnell's grave we stand and mourn,
So rare a soul in him has passed away ;
Yet 'twas alone for this, his climax day,
That, in his own accounting, he was born.

The day foreset of God when he should die
And stand immortal at the judgment bar,
That day shone on him like the northern star ;
It was the point of light he helmed by.

And so he bravely sailed life's changeful sea,
And kept his prow due north in foul or fair ;
In all his course he had one only care,
To compass man's chief end and destiny.

Ambition's kingdom spread before his eyes,
His gifts made tempting offer of wide fame,
And earthly honor and far-sounding name ;
But he had seen the Christ, and he was wise.

His soul arose and said : " My days are few,
But past the bourne of yon approaching grave,
Eternal powers and glories I shall have,
How much of useful labor can I do ?

" Give me, O God, some noble task for Thee,
To fill my eager hands, and heart, and mind ;
Grant me some worldly sphere of work to find,
That on the earth Thy servant I may be.

" These powers of mine, set them on fire with love,
And let me spend them for my fellow-men ;
Give me the spirit of the Nazarene,
And keep Thou me, that I may faithful prove.

" Men's souls are strangled in the market-place,
Thy poor ones cry for help and sympathy ;
Give me, O God, to set the captives free,
Make me the almoner of Thy heavenly grace !"

He that shall lose his life shall find it. So,
Spurning the prizes of the earthly marts,
He won the dearer prizes of our hearts,
And found the fame he had not sought to know.

VALEDICTORY.

REV. PRINCIPAL AND PROFESSORS, FELLOW STUDENTS, LADIES
AND GENTLEMEN,—

AFTER three years of training, it may be justly expected of us that we should be able, with some degree of correctness, to expound a given passage. Our task now, in this connection, is to present an exegesis of the word "Farewell." That this is not only a difficult but a painful task you may readily judge, not because the science of exegesis is distasteful or over-burdensome, but because of the nature of the subject to which it is, in this instance, to be applied. There will I fear, be found considerable difference between the exegesis of, say, the "eschatè hora" of early Christianity, and that of the word which expresses all that is gathered up in the last hour of the emerging undergraduate. The methods and rules laid down by the professors of the science will require extensive modification in order to be rendered applicable to present purposes; and in some respects we must violate the principles altogether, even if in doing so we disregard the teaching of our own authorities. While in the one case the orthodox procedure calls for an unimpassioned examination of readings and texts, and the exercise of unbiased judgment, in the other, feelings and emotions dictate their own methods, and the heart directs the operations of the mind.

But we shall endeavour not to stray from orthodoxy any further than necessity impells, and in as calm a mood as we can command proceed to examine the "historical setting" of our word.

Its place in the context of our present position may best be explained by an illustration or two. Let me describe a scene:— It is evening. The hum of the city is hushed, and the activities of the day have ceased. Busy men have found retreat in happy homes, or leaving the dusty streets, have sought green fields and shaded lanes. But one most busy with the cares of the day, has retired for a brief respite, to a place of quiet. It is the seashore. On each side of him stretches, in curving lines, the beach.

Its golden sand reflects the dim light which lingers behind the sun which has set; a fringe of green is on its landward side, and a silver streak edges its water line. The sky above is dull, but cloudless; and a fast fading crimson glow is in the west. The sea is leaden-hued, and seems to share the pervading sense of eventide. It is full, and its bosom heaves, but it is too tired to raise a crested wave. The unformed breaker nears the shore, and casting its weight on the sand, languidly presses its way up the slope. "The shades of night are falling fast." The toiler of the day stands upon the shore, and with the thoughts of the day hushed by the stilness of the scene, he rests his gaze about him and then extends it across the broad expanse of water, and his breast becomes filled with other thoughts. There was a busy past in the dying day, in which he played an active part; and there lies before him "a future all unknown." How insignificant, too, he feels himself to be, and how helpless!

he sighs, "And a feeling of sadness comes o'er me,"
 "That my soul cannot resist;
 "A feeling of sadness and longing."

Turn from this to another scene,—*"The golden morn flames up the eastern sky,"* and rising from his bed at dawn a stalwart youth looks out upon the breaking day. The flush of health is on his cheek, the light of hope flashes in his eye, and the spring of joy is in his step. Nature is waking all round. The soft morning flowers are opening responsive to the kiss of the warm smiling sunbeam; and the vanishing dew drops besparkle, like gems, the tender blades of green. The breeze is waking in the trees, and the birds with whistle and song have stirred the air in the branches. Hope springs, exultant, in his breast, as the jubilant youth views the happy scene. The day that follows such a morn, what must its possibilities be!

Is my meaning clear? We stand to-night, in an especial manner, between the future and the past, and as alternating feelings chase each other in rapid succession through the mind, the vision is, now, of the scene when the sun has passed through the portals of the West, now, of that of the new-born day.

We recall involuntarily even the early years when we walked the shore of "the loud-resounding sea" with names of classic

fame; or rode, on "Cæsar's Omnibus," through the three halves into which the youthful genius quarters Gaul; or crossed, with many sighs, the "Pons Assinorum"; or tried to discover the contents and powers of "X" the unknown quantity, little dreaming that our triumphs would be eclipsed by the marvellous discovery of twenty years later.

The next scene of our intellectual efforts was in the wider arena of college life. There the realities of life were experienced and the issues of the race were felt to be momentous. After necessary preparations, and with all the attendant fears and expectations, the start was made. On the arch of the cycling years rested the seven dolphins and wooden balls which would be used to record the completion of each round. Before us lay the ideal of life towards which we would press our efforts. Beside us ran the spectre against which we prepared to match the speed of our trained four. The approaching completion of each round brought its anxious moment, but we breathed freely again as we saw one and another of the fishes taken down. Still the spectre pressed, now following hard, now seeming to lead, till the last goal was in view, and but one mark stood above the arch. Then loosening the reins and urging the four to their utmost we passed beneath the arch and reached the final goal, while the haunting spectre of possible non-attainment vanished in the dust of our wheels. The spectre was outrun and the final of seven goals reached; but the "ideal" lay as far ahead as when we started. We have striven; we have threaded our way through the philosophical labyrinth of the Prolegomena of Green, and we gratefully exchange it to-night for the green of the laurel wreath.

But the immediate past—the period which closes with to-night—is to us a very full past. It is weighted both with sacred memories and happy associations; but time and space allow only a brief mention of its more prominent features. Already has tribute been paid by our predecessors to the memory of our late Principal. It is ours, now, as the last regular class over which he presided, to lay the wreath of esteem and regard on the tomb of the worthy dead. A monument of the fast-being-forgotten past, he retired from earth, after the session of '93-'94, to the halls and class-rooms of heaven. His praise has been already sung, and only a brief reference will we make to him

now. We recall the familiar face as he sat in the lecture room, and with the little pocket-book before him in which he noted the stage he had reached in his subject, he spoke day after day with the fulness and exactness of one reading from an elaborately prepared discourse, leading his disciples sometimes beyond the known and supposed systems of worlds in his allusions to such questions as the conservation of energy, sometimes to the inner chamber and the upper room with that disciple whom his Master loved.—It has been ours to experience the changes which followed on this promotion,—the advancement, to the vacated office, of one whose long and devoted services had marked him out as fitted for the post, and the translation to the institution from a pastoral charge of one too widely known and too well to need reference from such an humble source as this.—It is ours to see the close of the twenty-fifth year of Collegiate service of a no less distinguished member of the faculty. This event has been already recognised this evening, but we crave permission to refer to it again, and we beg our esteemed Professor of Hebrew and Old Testament Exegetics to receive from his departing students their heartfelt congratulations.—It is ours to mark the addition of a new Chair and the appointment of an added member to the College staff. We ask Prof. Falconer to allow us to tell you, with the pride which we feel in doing so, that with us he began his professorial labours, and to us he delivered his maiden lectures. And he will pardon our presumption if, in tendering him our acknowledgments, we say that having tasted of the first-fruits we can judge of the feast that is in store for those for whom he shall express the juice of the grapes of riper years.

We regret that this record must end with obituary notices. Shortly before the session closed word was received that the Rev. Dr. Burns had passed from earth to heaven. In him the college lost a staunch supporter and a warm friend and advocate; and though he had ceased his active labours before our course began, yet we venture to ask a small space on which to lay our "In Memoriam."

In the death of Mr. George Munroe a blank is created in the list of those who have graduated at Pine Hill; and a leader in the world of publishers and a liberal supporter of education has

been taken away. To the university with which we are associated, and to which we owe so much, we tender our expressions of sympathy in the loss of this generous friend whose death has cast a shadow over its convocation hour.

With our back to this past we face the coming days, and enter without delay upon the work to which our lives have been devoted. We take our commission in this wing of the great army of Jesus Christ which has borne the brunt of attack and triumphed in many a well fought fight. In what we may term the Canadian Battalion will our services be more immediately rendered; some of us in the company at home, some in that which is enlisted for foreign service. Both are companies to which it is an honour to belong; and the work of each is equally necessary for the healthy development of the church. In the zeal with which these two departments of work have been carried on lies the secret of our church's strength. May she never rest her head in the lap of Delilah's ease.

Not only must the church's activity manifest itself congregationally in the great centres, but from these must emanate streams to water the needy districts round and to reach the very corners of the rapidly widening field, till

“ From ocean unto ocean
Our Land shall own thee Lord,
And filled with true devotion
Obey thy sovereign word,
Our prairies and our mountains,
Forest and fertile field,
Our rivers, lakes and fountains
To thee shall tribute yield.”

Then from centre to circumference, as from a broad extending base, must be operated the great forces of evangelistic effort, that the kingdoms of this world may be wrested from the usurping tyrant and be made the kingdoms of our Lord and of his Christ, whose they are by right both of creation and redemption. In the might of such activity as this no church can fail to receive in unmistakable manner the recognition of the Master whose commission she is charged to execute. Then also, let it be seen to that organisation and equipment are of the best, and that the feelings which pervade the ranks accord with the spirit of the service in which we are engaged. Decentralisation will not add to the strength of the church at home; and a Pauline breadth

of view is needed for the success of the work abroad. Indeed, could this spirit dominate the churches of christendom, how much energy now devoted to almost internecine strife, would be set free for service against the common foe.

This is the outlook of the future, and our expectancy as to the part we may be called upon to play in it, forms the succeeding context to our word. Of the other tests which must be applied before canonicity will be accepted, we may point out that its "Genuineness" is attested by human experience; its "Date" is perennial; and its "Authorship" is universal.

Like one confronted with an unpleasant task we almost hesitate to proceed; but, in the words of the great Roman general, "it moves me, yet it must be."

First, then, to all the associations of student life we wave the hand of farewell—the winding paths of a "Pleasant" Park, the beauties of an outstretched "Arm," the oft-trod road by wood and tower, the familiar scenes of the "city by the sea," and our own "College 'mongst the Pines;" the familiar groups of the lecture rooms, and the silent figures seen by the light of the midnight lamp.

To those who ministered to our material comfort and our necessities we return due thanks. For an open parlour and pleasant acquaintanceship, and for many acts of kindness we acknowledge our indebtedness; and we refer with pleasure to the feelings of harmony and good will with which we now say good bye to our steward and the members of his family.

College life would be monotonous if it were not relieved by scenes and occasions to which we have happily not been strangers. After toiling for hours under a mid-summer sun, the labourer lays aside his pick and eats his noon-day meal under the shade of a spreading willow, and refreshes himself with a draught of the crystal-clear liquid from the brook which babbles at his feet. With no less appreciation have we enjoyed similar, though less material, experiences. After hours of excavation among the buried ages of the past, or of the digging of Hebrew roots and of Hebrews themselves out of the fields of Davidson, Green, and Gesenius, it is soothing to cool the fevered brow with the moisture of happy social intercourse. The heat of the day would seem less intense when we could anticipate that

“ the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs
And as silently steal away.”

To Yniol's hospitable halls where Enid serves the welcomed guest, to kindly host and gracious dame and the fair maid of Halifax—farewell.

Fellow students of the middle and junior years, farewell. Our student life together is at an end, but the common bond which has linked us is not parted. The College Halls and the voices from the several Chairs have been our common property. To these—we look upward as we say it—you will return, but think sometimes of us when word reaches you from the corners of the vineyard where we labour,—from the bleak coast of Labrador or the prairies of the far North-west; from among the tribes

“ of dusky mein
Whereon the Indian sun has been ;”

from the yellow races of the East, or from the Great Dark Continent or the islands of the sea. We leave to you as an inheritance the “genius” of our Divinity Hall which is unexhausted by the drafts which we and our predecessors have made upon it and which will yet be in full credit when your liabilities have all been met,

“For men may come and men may go,
But it flows on forever.”

Alma Mater, our *nunc dimittis*, now we sing. The hour has come and you bid us go. As an eagle stirs up her nest and sets free her young, you send us forth to the world. You have watched and guarded the nestlings, and their healthy development has been your care. From your erie on the dizzy height, you have looked still higher and drawn supplies of truth on which you have nourished your brood. You have searched the fields of criticism, and laid before their inquiring minds the results of experience and research. You have inspired them with your genius, and they now wing their flights buoyed and sustained by its influence Alma Mater, fare thee well.

Professors—we now bid you adieu. Hearing every year the farewell words of successive classes you may be tempted to regard them, at length, as conventional. Suffer us to say that though the hearers be the same the speakers are not. We use

no exaggeration when we say that we feel our parting to-night. We have found in you the intellectual ability which has commanded our respect, the nobility of character which has won our esteem, and the interestedness and sympathy, and genuine warm-heartedness which have drawn our affection. And as we feel to-night that the relationship which brought us into touch with hearts so loyal and so true is to cease we realise the "feeling of sadness." As we go forward into life there will ever ride on the horizon before us the projected images of your lives and characters. And we pray that when, after long years of continued usefulness here, you shall be called away to the Convocation Hall of Heaven to associate with the great and the good of all time, it may be ours to follow you, and to gather with you round the feet of the Divine Teacher. Till then,—Fare ye well.



J. B. CROPPER, the valedictorian of the class, expects to go to British Guiana to labour as a Foreign Missionary. Mr. Cropper came from St. Lucia to take his Theological course at the Presbyterian College, Halifax. He has won the highest respect of every student of the College, always agreeable and sociable. We follow him with deep interest and expectancy as well as with our prayers and best wishes.

THE Graduating Class take this opportunity of expressing their appreciation of and hearty thanks for the kindness of the Friend belonging to St. Matthew's who presented each of its members with a volume of Phillips Brooks' work, "How to Preach."

WE were pleased to learn that the Presbyterian College, Montreal, honoured the popular Pastor of St. Andrew's with the degree of D. D. The THEOLOGUE extends to Dr. Black its congratulations.

ANOTHER minister of our church has received the degree of L.L. D. Dr. Paterson's contributions to the history of our province have been large and valuable. Dalhousie's recognition of his services will be approved by all who know him.

THE THEOLOGUE.

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

EDITORS :

R. J. GRANT, M. A.

R. G. STRATHIE, B. A.

J. D. MACKAY, M. A.

W. R. FOOTE, B. A.

JOHN MACINTOSH, B. A.

G. A. SUTHERLAND.

VOLUME VII.

MAY, 1896.

No. 5.

EDITORIAL.

ANOTHER session has closed. With this number, another volume of our paper is completed. It is now for us to say, farewell. The past session has been referred to as "in a peculiar way the most prosperous in the history of our college." We are aware, however, that the THEOLOGUE has not been as efficient an organ as we would desire in representing this. We offer no apologies, but we would thank those who made our paper largely what it has been, by contributing so cheerfully and helpfully to its columns. We would also thank our readers for the interest they have manifested by their contributions to our funds, and the words of encouragement which so often accompanied them. We would also express our gratitude that we had no grievances to speak of, for everything in connection with our life at the college was most desirable. Although the number of students was larger than ever before, we never had so few cases of sickness to report. But we must refer to one exception, which we found peculiarly painful; we refer to the removal from our editorial circle, on account of sickness, of A. W. MacKay, to whom we all looked up as that one upon whom depended largely the success of

our college magazine. But we rejoice that we are able, in our last number to report the most favourable accounts of his health, and to express the well grounded hope that he may soon be fully restored. Suggestions have been made, and opinions expressed with regard to the enlargement of the THEOLOGUE; whether this be practicable or not, we, in saying farewell, earnestly wish that it may be enlarged in its efficiency as a factor of college life.

OUR PAST.

AT the suggestion of one of the Professors the Editors of the THEOLOGUE hope to devote the first number of the next volume to a history of the past of our college. In order to do this successfully, that number must be enlarged to at least double its present size, and we hope to make it attractive in appearance so that it may be not only valuable, historically, but a souvenir of college days. Some of the older professors and graduates are acquainted with many facts of interest in connection with our past history, and unless these are collected and put in permanent form they will soon be forever lost. But if we are successfully to accomplish this work we must have the assistance of the alumni in collecting the material and in meeting the expenses which will be incurred. If all our subscribers were to pay arrears in full, we would safely undertake the work. We have to thank those who have already promised to assist us if we will but lead the van. Any one who has in his possession any records which will aid in writing such a history will confer a great favor on us by letting us know. All communications may be sent to R. G. Strathie, Melvern Square, Middleton, Annapolis Co.

THREE of our students, Messrs. John MacIntosh, G. S. Milligan, and R. G. Strathie have won the degree of M. A.

ONE of our graduates has chosen fearlessly a hard place to serve his master. Geo. P. Tattrie is to labor at La Revere, N. W. T. Our prayers and best wishes follow him, and we know he shall help to win and keep our Western Heritage for Christ.

TIME OF COLLEGE SESSION.

IT has been told us that a change was proposed in the time of the College Session. Instead of opening on the first Wednesday in November it was intended to open college a month earlier. While the students never dictate as to the good work of their superiors yet they do not hesitate to give expression to their convictions in a matter that interests them and their *alma mater* so much as this. At a recent meeting of the students a resolution was passed unanimously expressing their disapproval of the change, and hoping that if there should be any change made that the term should be lengthened by opening about the middle of October, thus making the term before the mid-sessional examinations the same as now. The resolution was supported by arguments which are worthy of the consideration of those in authority. The first month of service in some of the mission fields is very trying. The six months of silence often-times leaves the people very indifferent. They must be visited. This is impossible in some fields during the month of April. In some fields the work will be wholly lost for that month. Besides, the University of Dalhousie, with which we are affiliated, closes at the same time as now. A large number of our students take post-graduate courses there and would remain in the city for examinations, etc. Nothing should be done, we think, to hinder the students realising their higher aspirations, but they should be rather encouraged. Other reasons might be adduced but these will suffice to show that there is danger of losing some of the most ambitious students if the change is made, and danger also of making their mission work less efficient.

GEO S MILLIGAN is to labour as an ordained minister at Harbour Grace, Nfld.

THE rest of the graduating class will labour for a year at least within the bounds of the Maritime Provinces.

THE SUMMER SCHOOL

OUR College is prospering in every way, as far as we are able to judge, and the venture of last year in holding a Summer School of Theology was not only a success, but has had the great advantage of bringing back the old graduates to re-kindle their enthusiasm for "Pine Hill." A College, if it is to thrive, must have an *esprit*. This we have as students, but we have sometimes thought that the hard work of the ministry and the worries of life have dulled it in some of those who begin to look back over a few years and talk of "students" and student days. Such men as these should come in to the College in July, and if they get nothing from the lectures they will at least fall in love with the beauty of their old home by the sounding sea. Every man needs a holiday, and where can we spend happier days than in the company of old friends and in surroundings that call up happy memories of times gone by? But in addition to this we would call attention to the programme which the faculty has prepared for those who wish to get into the stream of current theological and philosophical thought, as well as to discuss various topics of direct interest to those engaged in the work of the pastorate.

Every student knows the name of Dr. Watson of Queen's, whom our worthy sister College was in great danger of losing a year or two ago when Glasgow was looking round for a successor to Edward Caird. His three lectures on Balfour's book, the *Foundations of Belief*, would alone be sufficient reward for a trip to Halifax from any part of the Maritime Provinces. By turning up the calendar it will be found that about twenty-three years ago H. M. Scott passed through our classes. At that time there was probably little but promise. During the score and more of years since then it has been amply fulfilled, for few theologians in America enjoy a higher respect. Let our graduates gather in force to welcome back an old alumnus, and give him an audience of which he too may be proud. If our pages are read by any who have much influence in the sessions of our congregations, we would suggest to them that it would be a

gracious act on their part to send their minister off to the College in July with his travelling expenses and ten dollars in his pocket, bidding him at the same time set his mind at ease about supply. They should not postpone their good intentions for a year as the opportunity will not be offered them next year nor perhaps for some years to come. We reprint the programme :

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

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

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

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

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

Rev. Prof. Falconer, B. D., 2 lectures. *The Alexandrine Element in the New Testament*.

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

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

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

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

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

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

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

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

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

PROF. FALCONER,
Pine Hill.

OF all forms of self-sacrifice to which the theological student submits, none is more attractive to himself and few more beneficial to the church than buying a bicycle for work in the mission field. Who can say any longer that "the wild joy of living" throws all its charms on the side of evil.

DEATH OF DR. BURNS.

ON the morning of Sabbath, the 5th of April, there came the sad news of Dr. Burns' death. It was not quite unexpected, for he had been unconscious for some days previous. Since he went to Scotland four years ago, he had been residing at Broughty Ferry, and it was here his death took place.

Dr. Burns was born at Paisley, Scotland, on the 23rd December, 1826. Of his many renowned ancestors and relatives it is needless to speak. He took his arts course at Edinburgh, and finished his Theological course at Knox College, Toronto, completing the latter when not twenty-one years of age. His successive pastoral charges were, Chalmers' Church, Kingston, Ont.; St. Catherine's, Ont.; Scotch Presbyterian Church, Chicago; Cote St. Church, Montreal; and Fort Massey Church, Halifax. He was inducted into the pastorate of the latter on March 18th, 1875, and for seventeen years laboured here with great zeal, earnestness and success. On January 1st, 1892, he was stricken with paralysis and permanently laid aside from active work.

Dr. Burns' activity was far from being confined to his own charge. No man ever took a warmer interest in the welfare and advancement of the church universal than did he. His voice was ever lifted in denunciation of evil and vice, public and private. In every philanthropic movement he was a foremost advocate. To his own church he was warmly devoted. Her prosperity was dear to him. Nearly every congregation in our synod knew the face of Dr. Burns, and ever welcomed him, although they knew as a result of his visit they would have to plunge their hands deeper in their pockets for the support of the various schemes of the church. Our college has had no more devoted friend than Dr. Burns.

On the evening of Wednesday, April 8th, the students and professors held a short memorial meeting in the college building. Principal Pollok referred touchingly to the great loss which the college had sustained in this removal. He spoke of the connection of Dr. Burns with the college, how he worked for it, travelling through many congregations to collect funds for it,

how he supported it liberally himself, giving large gifts both of money and of books, and how he was ever willing to come to the assistance of the professors in lecturing, etc. Dr. Currie followed, and revealed to us much of the saintly, inner life of Dr. Burns, telling of his feelings and desires, his sympathy and love. Dr. Currie knew him intimately during the seventeen years he remained in Halifax.

A public memorial service was held in Fort Massey Church on Monday evening, April 13th. Among the speakers were Dr. Pollok, Dr. Lathern, Dr. Saunders, and Rev. F. H. Almon.

BOOK REVIEWS.

READERS of theological magazines or even of religious newspapers, will have heard the rumours of a great controversy that has for some time divided the different camps in the German ecclesiastical world. There is one set of combatants who have gone over entirely to the position occupied by advanced criticism, and from that standpoint, while they seek to keep the standard of the religion of Christ flying, they endeavor to demolish the breast-works of dogma and even of the historicity of the gospels, within which the orthodox school have entrenched themselves. Harnack came out with an attack on the creed, maintaining that the portion of it which refers to the virgin birth of our Lord is based on records of the gospels which are untrustworthy. In common with very many others, he maintains that the opening chapters of Matthew and Luke are legendary growths.

The air was thick with words bitter and temperate, wise and foolish, and with every change of wind, fresh pamphlets came floating in on the breeze. Parties seem to be to-day pretty much where they were, except that already there are some in England and America who have sniffed the battle from afar and are out for conflict. The Englishman takes matters much more quietly as a rule; but two prominent divinity professors have thought the attack serious enough to put forward a defence of the Creed and of the portions of the gospels that are impugned. Dr. Swete the well-known editor of the most recent edition of the LXX, has published a small book on *The Apostles' Creed: Its*

Relation to Primitiv. Christianity. He enters somewhat into the history of its growth showing how the church at different periods held the beliefs as therein formulated. Naturally the question of the Miraculous Conception comes in for its share of treatment. In this short treatise of about one hundred pages there is a great deal of useful information stored up by a very competent authority; indeed it would be difficult to find a more serviceable statement of the historical facts connected with the origin of our most venerable church symbol.

The second author to whom I referred is Canon Gore. About five years ago he delivered the Bampton lectures, taking as his subject the Incarnation. These attracted most favorable attention. The style was elegant, the spirit reverent, and the presentation of the whole theme that of a thoughtful scholar. At that time he held out the promise of treating at greater length in the future some questions to which he had merely referred in his lectures. This promise he has recently fulfilled in the *Dissertations on Subjects connected with the Incarnation* which appeared towards the end of last year. In the first of these, Canon Gore gives an exhaustive treatment of the Virgin Birth of our Lord. He is fully abreast of the most recent thought, and while candid and not shirking difficulties, gives reasons for abiding by the ordinarily accepted views. It need not be said that he does not satisfactorily account for everything, but I do not know where on the whole a better defence is to be found. He opens with the silence of Mark, John, and Paul; examines the narratives of the Infancy as given in Matthew and Luke, and then discusses their relation. Then comes the tradition of the churches. This is followed by a section showing how difficult it is to account for their origination from legendary sources, and he closes the essay with an explanation of the connection of doctrine and fact.

The subject of the second treatise is "The Consciousness of our Lord in His Mortal Life." This is a matter of overwhelming interest to the expositor of the gospels. As a historical interpreter he must start from the facts of the record. These, especially as given in the synoptists, are instinct with the movement and thought of an extraordinarily human person. But at the same time there strike in upon those every-day words as to duty and righteousness, notes as from a far-off world

of glory too pure in their music for our mortal ear to catch their full import, and his conduct bears with it a mystic authority such as is never lent to any one man among his fellows. This seemingly double and yet so profoundly single personality presents a problem to the exegete which he cannot solve, and he must hand it over to the religious philosopher.

Gore begins with "the view of our Lord's consciousness during His human and mortal life which is presented in the New Testament." After this there is an exceedingly exhaustive resume of the history of Christian opinion on this subject. Gore is one of the few theologians who in a way belong to the past. In this section he is true to Anglican tradition. They have always laid great stress on patristic authority and much of their theology has consisted in an appeal to the Fathers. The ordinary Anglican is more of an historian than a critic or philosopher, or I should rather say he has an imagination peculiarly sensitive to the pomp of a line of dignitaries whether in church or theology. Their appeal to the early church or some wonderfully fallible fathers in support of doctrinal or ritual positions is too often the outcome of a naïve ignorance. But this charge cannot be brought against Canon Gore. He is very learned in patristic theology, but is not without the critical faculty, and his account of the opinions of the fathers is useful for those who are interested in the history of doctrine. After a sketchy reference to modern kenotic theories he gives his own position, which contains nothing particularly new but has some very fertile suggestions. As in all that he has done the writer is very clear, so that one is never at a loss as to his meaning, but the value of the second dissertation is perhaps inferior to that of the first though the subject is of equally engrossing interest.

The book of the New Testament that is now receiving special attention is the Acts of the Apostles. Hitherto it has been much neglected or left to the ingenuity of critics as a field in which to exercise their fancy.

This neglect has been somewhat atoned for by an edition by Blass the great philologist. He upholds its integrity; and while his treatment of the text is novel and not entirely satisfactory, the notes are models of condensed scholarship tempered by eminent sanity. The most useful edition of Acts for our pur-

poses is that by T. E. Page. It is a small book published by MacMillan in a school edition of the Greek Testament. Page, well known as the editor of Horace, is a first class Cambridge classic and free from any theological prejudice. The notes are short and to the point, two or three sentences often containing the substance of much research. He arranges his material well. When passages are doubtful and theories conflict he disposes them so that the reader can at once grasp the main point, and it is needless to say that in accuracy and in the discussion of the language there is little to be desired. This book may be heartily recommended to those who wish to study Acts as a record of the life of the early church and for the careful exegesis of any passage that may be used for more practical purposes. Page has associated with him A. S. Walpole to bring out the Greek edition in an English form. The introduction is longer in the English book but of course some of the notes lose their point.

Those who are engaged in teaching Bible-classes need not fail because of lack of material, for the supply of series adapted for this work seems to be ceaseless. There are the well known series of the *Cambridge Bible* and Clark's *Hand-books for Bible classes*. In addition to this we have Hodder and Stoughton's *Theological Educator* and MacMillan's *Greek Testament for Schools*. Now we have the Tract Society issuing *Present Day Primers*. Of the last series I shall only mention Bartlet's *Early Church History*. It is a well-informed compendium of the history of the first four centuries and may be relied upon as giving a thoroughly up-to-date account of the life of the early church in the light of recent researches. But Bartlet has a very distinguished competitor, for Messrs. MacMillan have just issued a translation of Sohm's *Outlines of Church History*. Sohm is a professor of law in Leipzig, one of the most distinguished jurists of Germany. This outline has been long recognized as a masterly presentation of the motives of church history, an excellent account in short compass of the principles and facts in the life of Christianity. On the advice of professor Gwatkin of Cambridge, who writes a preface for it, the book has now been translated, and those who wish for a trustworthy guide, and have little time to spare in reading large histories for their Bible-classes, will find much to suit them in this recent addition from a foreign source.

R. A. FALCONER.

CONVOCATION NOTES.

“THE best in its history,”—none the less true though often said before. Take it to refer either to the session just closed or the convocation that closed it, and its truth is not impaired. With a number of students attending larger than ever before, with a graduating class larger than ever before, with the numbers of Bachelors of Divinity larger than ever before, with a church crowded more than ever before, with speeches better than ever before, who would dare say that both the session and the convocation were anything other than “the best in its history.”

* * * * *

WE congratulate Messrs. Grant, McKay, Ross and Smith, upon their success in winning their degrees. It meant hard work for them. The faculty seems determined that “B. D.” shall represent hard work and by no means a minimum quantity of it. But these gentlemen deserved all they got. They are good men, every one of them, and we rejoice with them in their success.

* * * * *

THE graduating class numbered twelve. It looks as if the vacancies in our churches would soon be more than filled. These twelve gentlemen have already been “gobbled up.” But next year seventeen will go forth. The present seems big, but the future will altogether eclipse the present.

* * * * *

DR. CURRIE presented the report of the Senate. It spoke of the satisfactory work of the past session. Fifty-four students were in attendance. The work done by the students was of a high order of merit. The attendance was regular. College societies supplemented the work of the class-room, and here frequent discussions were held both by students and professors, as to the practical and theoretical side of ministerial life. Dr. Currie also referred to the need of a new building for a library. The report closed with a touching reference to the services of the late Dr. Burns, for so many years chairman of the Board of Management.

* * * * *

THE valedictory was delivered by Mr. J. B. Cropper, our fellow-worker from the Isles of the south. Mr. Cropper has the power of using graceful language. We, Northerners, do not possess this gift to the same extent, so that we expected much from Mr. Cropper, and of course, were not disappointed. We have all learned what exegesis is since we came to College, but we generally confined it to writings eighteen hundred years old, and older. But Mr. Cropper beautifully gave us the exegesis of the sad word which has been so frequently on our lips during these last few days. But somehow we are likely to forget the exegesis in the presence of intuitive knowledge and feelings (at least at times) when we say "farewell."

* * * * *

THE addresses of the Rev. J. S. Sutherland, of Sussex, N B., and Rev. Dr. Black, of St. Andrew's, Halifax, were almost perfect from their respective standpoints. Mr. Sutherland graduated only four years ago, and is still thoroughly in touch with student life. The minister must be other than as a student. High ideals and a general enthusiasm are two important requisites in ministerial work. Mr. Sutherland's address was a perfect torrent of eloquence. Dr. Black followed, and although the hour was getting late, he had the closest attention of his audience right through to the end of his address. We cannot give higher praise than this.

* * * * *

THE following, which was presented during Convocation, is self-explanatory:—

REV. PROF. CURRIE, D. D. :

Dear Sir,—We, the students of the Presbyterian College, Halifax, desire to take advantage of the present occasion to congratulate you upon having completed your twenty-fifth session as teacher in this institution. During all these years you have been growing not only in the esteem and confidence of your students, but also in that of the church at large. We feel that it is but fitting that we should at this time pay some small tribute to the service you have rendered the cause of education in general and theological study in particular. We rejoice with you over the present prosperous condition of our College, and we are very sensible that this has not been attained without long, hard work, and anxious waiting. But during these years, despite discouragements, there has been a steady and real growth, so that to-day the name of our College holds a high and honourable place in public recognition. We, your

students, who have sat at your feet, who have had opportunities of judging of your careful and accurate scholarship, sound judgment, and unswerving loyalty to truth, know full well how largely the fame of our College is due to you.

We are confident that you have gained for yourself a name which the church will cherish for many years to come. To you we personally are deeply indebted. You have won not only our appreciation and admiration of your talents and scholarly attainments, but also our love and veneration. We give thanks to God, who has given you to the church, and has spared you to such long and distinguished service. We are grateful to Him for having granted us the privilege of knowing you and of participating in the benefit of your instruction; and we pray that you may be spared for many years to share with your esteemed colleagues the responsible duties you have so faithfully and efficiently performed for a quarter of a century.

Signed on behalf of the students,

R. J. GRANT, *President.*

D. A. FRAME, *Secretary.*

Presbyterian College, Halifax, N. S.,
April 29th, 1896.

Dr. Currie was taken completely by surprise. He had not received a hint about the address although "he was a married man." But he valued it highly, and feelingly replied; briefly tracing his connection with the College during the twenty-five years.

* * * * *

WE close as we began. "It was the best in its history." But next year we are going to have a better.



THE general satisfaction of resident students with board and accommodation is gratifying. The thoughtfulness of students for one another's time and comfort also deserves complimentary notice. The disturbances to study to which boarding schools are so often a prey were to us practically an unknown quantity. The advantages of lodging in the hall were never more highly appreciated.

COLLEGE SOCIETIES.

THE regular meeting of the General Students' Association was held on the last Wednesday in March. The destiny of THE THEOLOGUE for '96-'97 was entrusted to R. G. Strathie, M. A., John Macintosh, M. A., Third Year; W. R. Foote, B. A., A. F. Robb, B. A., Second Year; G. A. Sutherland, B. A., R. L. Coffin, First Year.

The following officers were elected at the last meeting of the Theological and Literary Society for the ensuing term :—

Honorary President—PROF. GORDON, D. D.

President—D. A. FRAME, B. A.

Vice-President—A. F. ROBB, B. A.

Secretary—W. W. MCNAIRN, B. A.

Executive Committee—G. A. Sutherland, J. R. Douglas, and J. Macintosh.

The programme mapped out for next session is as follows :—

- Nov. 11.—Opening Lecture.....Dr. Pollok.
 “ 18.—“In Memoriam”.....R. G. Strathie.
 “ 25.—Bible Classes.....W. R. Foote.
- Dec. 2.—Missionary.
 “ 9.—“The Conflict of the Scientific and
 Religious Spirit”Rev. C. MacKinnon.
 “ 16.—Church Workers and their Training. G. A. Sutherland.
- Jan. 13.—George MacDonald, G. F. Johnstone.
- Feb. 3.—Missionary.
 “ 10.—Church Finances.....Rev. D. McGregor.
 “ 17.—Winning Young MenW. Dakin.
 “ 24.—Cynicism in Modern Literature....H. S. Davison.
- Mar. 3.—Missionary.
 “ 10.—The place of Fiction in the Minister's
 Study.....A. H. Foster.
 “ 17.—Baptism—Subject and ModeRev. J. S. Sutherland.
 “ 24.—Missionary.
 “ 31.—Symposium.

The subjects are, in interest, equal to those of the past. Besides the Executive have made a new departure in getting men who have put theory into practice to speak on subjects of practical interest. We do not doubt that the society will continue to prove as helpful a factor in college training as it has done in the past; but this can only be done by earnest study on the part of all who participate in the meetings. The members of the graduating class will be much missed, for their lucid, logical and sensible discussions of subjects added much to the value of the society's work.

THE annual dinner of the Alumni Association was given on Tuesday evening, April the 28th. After partaking of the delicacies so well provided by our steward, Mr. Gardner, the President, Rev. Thomas Cumming, took the chair, and called upon Rev. Thomas Stewart for the secretary's report. Dr. Pollok spoke of the encouraging progress made by the college during the session just closed. His plea for a new library building was timely and, we hope, will not be forgotten. Interesting addresses were delivered by Rev. Dr. McRae, Rev. T. C. Jack and Dr. A. H. McKay.

COLLEGE NOTES.

THE conversazione, to the students at least, was extremely satisfactory. Their only regret is that all the friends of the College could not have been invited. The *Halifax Herald* notes it as follows:—

“The professors and students of the Halifax Presbyterian College made a new departure last night in holding a conversazione and it proved so great a success, that they must have wondered why they had not made a beginning years before. The “at home” was thoroughly pleasant. All the ministers of all the denominations in the city were invited and many of them accepted. Among those who did so were Rev. N. I. Perry, of St. Paul's; Rev. F. H. Wright, Rev. A. C. Chute, Rev. J. A. Rogers, and Rev. G. J. Bond. The professors of Dalhousie, the board of Governors and all in the city interested in the cause of education, were either invited or present. The total number invited was some 550, of whom more than 400 accepted. Yet the

spacious halls of Pine Hill, so beautiful for situation, the joy of the Presbyterian church, were not over-crowded. The guests were received in the library by President Pollock, D. D., Professor Currie, D. D., and Professor Gordon, D. D. Then they spread over the building, a joyous and brilliant company of ladies and gentlemen, admiring first the pretty decorations which had been made. Bunting was greatly in evidence, the library decorations in this respect being particularly effective. Masses of tropical plants and evergreen foliage completed a very pretty picture. The company spent the hours from 9.30 to 11.30 mainly in exhilaration of bright conversation and agreeable acquaintance-making. Samuel Crawford, whose voice is ever welcome, sang that song which he has made such a favorite, "Hae ye mind o' lang, lang syne," and was warmly applauded. Principal Pollock made a brief speech in the doctor's usually witty style; Premier Fielding gave a short address; Miss Eva Waddel recited. This was the extent of the fixed program, for in "the flow of wit and feast of reason" which prevailed, there was not room for more. The students and professors are to be congratulated on the success of the conversazione which comes before the close of the scholastic season of 1895-6."

THE book agent strongly recommends students to order all the books they require during the earlier part of the session before Sept. 10th. As the first shipment will be by far the largest, books ordered in it will be considerably cheaper. His address is: G. A. SUTHERLAND, Dooktown, Northumberland Co., N. B.

ACKNOWLEDGMENTS.

President Forrest, \$2.00; Dr. A. H. McKay, \$2.00; J. H. Austen, \$1.50; Prof. McGregor, Rev. R. Grierson, Rev. D. S. Fraser, Dr. Jas. Stewart, D. McDonald, Dr. Whittier, Geo. Fisher, and Rev. D. M. Robinson, \$1.00 each; D. A. Frame, Rev. J. Layton, Mrs. J. J. Irving, Rev. W. Thompson, A. L. McKay, Rev. A. J. McDonald, W. Dakin, Rev. J. H. Kirk, J. B. Cropper, Rev. McLeod Harvey, E. E. Archibald, Rev. F. W. Murray, Rev. A. B. McLeod, Robt. Murry, Rev. E. A. McCurdy, Rev. T. Stewart, Rev. J. K. Bearisto, Rev. A. M. Thompson, Rev. D. McDonald, Rev. J. B. McLean, G. F. Johnson, Rev. W. Dawson, Dr. Sedgewick, Rev. J. F. Forbes, Rev. J. A. Forbes, R. Coffin, Rev. J. S. Sutherland, Rev. D. McGregor, G. C. Robertson, A. F. Robb, and W. H. Blanchard, Rev. C. Munro, 50 cents each; Rev. W. L. Macrae, \$1.00.

All business communications to be addressed to

R. J. GRANT, *Sunny Brae*,
Pictou, N. S.