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A COMPLAINT AND ITS REMEDY.

THERE is no class of people so soundly rated concerning the performance of their public duties, as ministers of the Gospel. Sometimes we are told that our tones in reading and speaking, belong to the order of the blind mendicants, and at other times we are informed, that if we were addressing a large public meeting instead of a church congregation, we would not be tolerated five minutes. Indeed, so common, and so general, and so sweeping are the complaints, that one often wonders, are we ministers competent to discharge the duties of our office, or are we only tolerated by a long-suffering people, because we are ministers?

It has been my habit from time to time, to make a note of such complaints, at least when made by a person or persons whom the world thinks competent to express an opinion on this subject, and it may not be unprofitable to place some of these expressions of opinion, before the young men entering the field, that they may, if possible, avoid the charges brought against those of us already in it.

The Hon. W. E. Dodge, in a public address, said that he had

for some years watched young ministers, and had been distressed to see "In how many instances they had failed in this respect, being unable to make available the knowledge they had acquired by years of study. They had no power of voice, or style of delivery to make an impression on an audience."

The late Dr. Holland speaking on the same subject said:—
 "When a minister goes before an audience, it is reasonable to ask and expect, that he shall be accomplished in the art of expression; that he shall be not only a good writer, but a good speaker. . . . Multitudes of young men are poured out upon the country, year by year, to get their living by public speaking who cannot even read well."

In an article in *Fraser's Magazine*, an eminent writer, after proving "that the whole empire is under the influence of public speech" goes on to say "The fact is, however mortifying, it ought to be told that very few of the clergy know how to read." Another writer, this time in the *Cornhill Magazine*, having made the statement that the University men write Greek Iambics better than Sophocles, and would no more think of violating the pause than violating an oath, goes on to say "They (the Clergy) have learnt everything but to speak their own language."

We must remember that these complaints are not the outcome of our modern life or taste. As far back as the time of Dean Swift, the complaints we hear every day, were common. Indeed the Dean himself hoped that the time would come when "Churches would cease to be public dormitories, and when sleep would no longer be locked upon as the most convenient vehicle of good sense"

Sydney Smith in a later generation protested against the same evil. I find the following in the preface to the second volume of his sermons: "Preaching has become a bye word for a long conversation Is it the rule of oratory to balance style against the subject, and to handle the most sublime truths in the driest manner? Why call in the aid of paralysis to piety? Is sin to be taken from man as Eve was taken from Adam, by casting them into a deep sleep?"

It is impossible to set aside such complaints, to say nothing of the continual cry that is coming from all parts of the church.

It will not do to listen to such men, and then politely bow them out of court. They are too eminent, too numerous, and the subject is too urgent to be treated in such a fashion. Some may think that it is a small matter for audiences to complain of this, but they do complain, and that ought to be enough for us, and I think that the wisest, and best men will consider it worth their while to give the complaint some thought, especially as it concerns the usefulness of a minister. Very many suggestions have been made, as to how all this is to be remedied. Some of these suggestions come from men who are competent to speak, others, from those who are only conscious of an existing evil, and think they know how. Of the many, I will select one, not that I consider it of more importance than some others, but because it is little thought of, and also, because of the fact that the complaints narrow the subject to the delivery of sermons, and the reading of the Scriptures.

How many of us who, day by day, speak the English language, are aware that practically there are *two languages*, or, to say the least, two modes of conveying our thoughts. One that expresses itself to the eye by certain characters, and another that expresses itself to the ear by certain sounds, the sounds being as distinct and capable of analysis as the marks or characters in written language. We all admit that as words are marks of ideas, so tones are the marks of energies and affections of the mind. We cannot make known our ideas to others without a sufficient number of these words to mark, not only the difference in gross from each other, but also the nice distinctions of degrees in the same idea. Neither can we manifest or communicate to others the several feelings of the mind, in conceiving and uttering the ideas, and the various proportions of those feelings, without a suitable number of equally regulated and nice distinctions of tones. But who will explain why art has left us in this latter department to guide ourselves as best we can, and confined all her exertions within the bounds of written language. The result of her desertion has been, that whilst words, the marks for our ideas are well regulated and reduced to order, tones, inflections, modulations, and such like, are left wholly to chance, with the consequence that men highly educated can compose good sermons, but fail in delivering that which they

have composed, and that in a nation of good writers a good speaker is an exception.

Science gives it as a fact that when you cultivate one sense to the exclusion of another that other is liable to die out. Let any man turn to the golden age of English literature and he will have this fully illustrated. There he will find that such men as Dryden, Congreve, Addison and Coleridge, masters in the art of the written language, read so wretchedly that their works were on the point of being thrown aside, but that others undertook to read their compositions for them.

On the other hand we have those who displayed marvellous power in spoken language, but whose compositions were very inferior. What, for example, was the power possessed by such men as Whitefield. What was the spell by which he could not only enthrall the multitude, but men of clear judgment, capacious intellects, and cold hearts. When we read his sermons we find nothing in them to explain the mystery. He was not a theologian; he was not a thinker; he had no high poetical imagination; his diction is commonplace, his imagery conventional, his range of illustration limited; and it is remarkable that he has left nothing in literature, not even in devotional literature by which he deserves to be remembered—not a single treatise, not a hymn, not a page of a discourse. We are admitted into the secret: "For months and years he devoted himself to the cultivation of spoken language, and took lessons wherever and whenever he could."

After years of study, I am persuaded that the complaints we hear concerning the delivery of sermons, and the reading of the scriptures, has its origin largely in the fact that, whilst there has been the greatest care exercised in the composition of words which mark our ideas in writing, there has been a total neglect of those signs which convey the regulated written ideas to the ear.

In nature, both senses are equal, and I submit that this ought to lead us in art to equally cultivate both. It is absolutely necessary that the minister should be made acquainted with both, and if both require cultivation, that he should cultivate both. If his mission were one of circulating the printed page, then care in the matter of letters is all he requires. If, on the other hand,

his highest duty is to deliver his discourse to the ear, why should his highest duty be left to chance. I am reminded that I have almost overstepped the space allowed me, and will conclude by saying, that we have only to remember that the blind man can use our language, though blind, that the deaf mute can use it, though he hears no sound, that the illiterate can make use of it, though unable to distinguish one letter from another, to have it satisfactorily proven that there are two modes of conveying thought. Until this is understood, and put in practice, until the child is taught the one, at the same time, and with the same care as the other, we must expect complaints from those whose only channel of receiving a sermon is through the ear.

JAS. CARRUTHERS.

THE SYNODICAL EVANGELIST.

DURING the present Session, two articles have appeared in the pages of *THE THEOLOGUE* on the subject of the Synodical Evangelist. One of these was by a writer in the November number, the other by the Rev. D. Macrae, D. D., of St. John. The former contribution is an earnest, thoughtful plea in favor of the appointment of a Synodical Evangelist, the latter opposes such an appointment. The St. John divine evidently is not pleased with the November writer: in fact, his article seems to have worked the estimable doctor into the worst possible humor. Now we would like humbly to submit the opinion that there are some redeeming features in the November epistle. It is a respectful and gentlemanly presentation of the writer's side of the question. It strikes one as an honest attempt to get at the truth of the matter, and not simply an effort to say clever things. And farther, the author never seeks to pad with invective where the argument seems slim. For these reasons and others, in spite of the defects which have proved so disturbing and even exasperating to the December writer, we think the November contribution is not to be wholly despised. Of course, Dr. Macrae is far too great a man to need eulogies from us, but we may take the liberty of saying that his article is all aglitter

with sharp and clever points, and really makes one feel that if he had a better case to argue he would indeed be a formidable advocate.

One point which seems to cause the doctor much solicitude is the fear of Synod taking the liberty of conferring degrees. He speaks with special irritation, we might say wrath, of the degree of "S. E." being bestowed on any man. We are a little bewildered at this. Why this fear? Is it because he does not approve of degrees and titles at all? Perish the thought. A man so highly titled and degreed could not reason thus. Is it the fear that the "S. E." is not scriptural? We find it occurring in just the same chapters and verses as the D. D. Or is it a dread that Synod will confer it injudiciously? Well there is a possibility there, for even College Boards at times make strange selections in this matter of conferring degrees. But surely we may have confidence in the wisdom of the Synod of our church.

Let us now briefly examine the scriptural aspects of this whole evangelistic question, and see its relation to the proposed appointment.

(1.) Revivals have been characteristic of God's workings in His church from the very beginning to the present day. No one can deny this, who is familiar with the Old and New Testaments, and with the history of the Church from the first to the nineteenth century. Now it requires just the same amount of grace, and that of the same quality, to sneer at these special times of spiritual awakening and arousing in the Church of to-day, as it did for the leaders of the Church in the days of Ahab, or in the later days of Sadducean formalism and lukewarmness to scoff at the idea of a revival. No doubt clever ecclesiastics of these days dubbed them "irregularities, &c.," but this did not change their God sent reality in the slightest.

(2.) Certain men have been selected by God in all ages to lead His people and be His representatives or ambassadors in those special manifestations of divine grace. Not that these men possessed, or professed to possess "thaumaturgic virtues," or resorted to "official thaumaturgy" as we regretfully notice Dr. Macrae charges upon the Evangelist. They were men specially filled with the Holy Ghost and sent forth in the power of the Spirit by the Head of the Church to be his human agents

for the arousing and quickening of his people in times of spiritual declension. Surely this too is familiar to readers of the Old and New Testaments and the later history of the Christian Church. We might mention among many others such names as Samuel, Elijah and Elisha in Old Testament days Philip, Timothy and Apollos of the New Testament. And without forgetting the sacred character of such scriptural names, we mention as true followers of them in the Church of a later date such spirit-filled men as Moody, MacNeil, and other Evangelists. These men have been special ambassadors of God, not "irregular," and their work has been special.

(3.) These men have received a great variety of treatment by the Church throughout its history. In some cases, the Church cold and worldly, and steeped in formalism, has rejected them with scorn and persecution. In other cases the Church has tolerated them, but refused their call to repentance, and turned a deaf ear to their warnings against her backslidings. Again they have been rejected by the spiritual leaders on selfish grounds, but the mass of the people, convinced that they were sent from God, have listened to their warnings and repented at their preaching. And very often the Church, as a whole, has heeded the inspiring messages which they brought from God, and turned from its backsliding to be once more a living, and revived witness for Christ in the world. Illustrations of each of the above will readily occur to the mind of every student of ecclesiastical history, both sacred and later, so we need not enlarge.

(4.) Unfortunately, the Evangelistic gift, and office, like the Christian ministry, and like every good and holy thing has been counterfeited by the adversary and men of unworthy character, and selfish aims have at times gone forth into the Church, professing to be from God. These have deceived many and often brought reproach on the name of Christ, and the Evangelistic office. Now God has not left us unwarned of such dangers, nor unprepared as to how we should deal with them. "We are not to believe every Spirit, but to try the Spirits whether they are of God, because many false prophets are gone out into the world." (I. John iv. : 1). Now who is to try them? Surely the Church of God. This brings us therefore to our proposal, as

follows:—We propose that seeking the direction of our Lord and Master, the head of the Church, we shall select some thoroughly proved, and approved man, one who has been before the Church for years as an Evangelist, and has shown by his fruits, and his doctrines, that he is from God, and a messenger to us. We shall put upon him the benediction, and imprimatur of the Synod and thus say to our people—“ We have full confidence in this man and desire that you should hear him ” Further that we shall give such guarantee for his support, that he shall be delivered from anxiety in this matter, and be able to go often to the poorest and most sparsely sections of our church, which can do little, or nothing, for his maintenance. The many benefits of taking such a course, neither your valuable space, nor our much occupied time will permit of our longer dwelling upon. But the happy surprises which we received at the Synod in New Glasgow, when so many honored brethren, yes, and fathers too arose, and told of a new faith in the benefits, and desirability of having such an official in our great and scattered field, we confidently expect will be followed by even more pleasant surprises in Charlottetown. We shall hopefully believe that one of these will be, that after carefully weighing the whole question for another year, our most honored father, Dr. Macrae, will rise, and deliver one of his brilliant and fascinating speeches in favour of the Synodical Evangelist.

J. F. DUSTAN.

THE REV. JAMES MCGREGOR, D. D.

(*Concluded.*)

PERHAPS next to his preaching what contributed to his success was the conversational powers by which he was distinguished. Whether travelling or in the house, he kept up an uninterrupted stream of interesting conversation. Much of this was directly on the subject of religion, but whatever subject came up he possessed a remarkable faculty of giving it a religious turn. Reflections of a religious nature were finely interspersed with conversation on ordinary topics, and this so naturally as showed them to be the spontaneous effusion of a heart occupied with sacred things, and whose religion mingled

with the whole current of his thoughts and feelings. He has been known to say that he has never met with but one man with whom he could not engage in religious conversation. This was an old soldier, an ignorant, drunken Roman Catholic. He found nothing in him which would serve as a handle to get hold of his mind. He remarked that it seemed strange to him to have travelled some miles with a man and not to have been able to do anything for his spiritual improvement. Thus one could scarcely be seen a few minutes in his company without the subject of personal religion being pressed upon his attention, and that in a way so natural and unobtrusive as to win a place for its claims. To such conversations many attributed the beginning of their religious life.

Soon a deep impression was made upon the minds of the community, manifested in their gathering from all parts to attend his ministry, and in the numbers who in private sought instruction in divine things. People came miles on foot or in their canoes to hear the gospel. His lodging was beset daily by enquirers, and in the lonely huts of the new settlers he spent whole nights in religious conversation, which made these humble dwellings, as he says, a little heaven below. The whole result was the stamping upon the county of Pictou that religious character which it has largely retained to the present day.

But his labors were not confined to Pictou, and perhaps his work there was not the most important of his life. Throughout much of Nova Scotia, the whole of Cape Breton, P. E. Island and New Brunswick, he saw the settlers without spiritual instruction, and the deepest sympathy of his nature were awakened on their behalf. From the second year after his arrival, until age and privation had weakened his strength, he spent some weeks every summer in missionary labors among the destitute settlements around. The nearer he visited in winter, travelling on snow shoes, but the more distant could only be reached in summer. These missionary tours were wonderful efforts. For weeks he would be preaching every day, sometimes in buildings, but more commonly in the open air, sometimes on a hillside under the shelter of the forest, or by some stream whose soft murmur mingled with the psalm of the worshippers, or on the intervalles, where the overhanging banks shaded them from the noonday sun.

Few men could so easily preach in the open air. His voice seemed to have a singular adaption for the work. It did not appear to have much volume. But it was clear, sweet and musical. It carried so far that persons on the outside of a crowd often heard the words as distinctly as those near the speaker. We have had a place pointed out, where preaching on a calm summer evening, not only was the sound heard but the words were distinguished at a distance of half a mile. Then as he contemplated their condition, not having heard a sermon for years, young people who had never heard one, and not likely to hear another for long months, if ever, all the energies of his nature were roused to instruct them in the way of life and press upon them attention to their great concern. But preaching over it was only to enter upon a round of travelling, visiting or religious conversation. Men followed him on the way to talk to him and crowded to his lodging, so that like his master he often had not leisure so much as to eat. Far into the night he talked with them, while breakfast would not be over the next morning, till others would be about him. And as he left for neighbouring settlements, many would part from him with tears, while the young and vigorous sometimes accompanied him on foot or on horseback, to the next place of labor, to listen to his conversation by the way, or to hear his discourses there.

The effect of such a visit, even for a few days, among a people so destitute, was much greater than at first sight would be supposed. It was said that he *never* visited a place in which attention was not aroused to religion, and in which saving results did not follow. The most common result was the exciting a desire for a minister and the inducing efforts to obtain one. Where one was obtained within a reasonable time, the result was the formation of a congregation.

In this way he traversed the whole of Eastern Nova Scotia, P. E. Island, New Brunswick, to the settlements near the St. Croix, up the St. John River above Fredericton, and on the North shore beyond Miramichi. Throughout this extent the most of the older Presbyterian congregations were either planted by him or watered in their infancy, and other fields in which he had laid the foundation, not being supplied with ministers, became the scene of the labors of other denominations.

With his whole life thus spent in missionary labor, we may suppose that when the great modern movements on behalf of missions began, his heart would be deeply interested. With a full soul and streaming eyes he read of the formation of one society after another for the evangelization of the world, and of the success of the gospel among the heathen. But of all these the Bible Society especially touched his heart. He had always been benevolent. During the first two or three years of his ministry, when the stipend promised was less than a hundred pounds, and a large part of that never paid, he gave fifty pounds for the redemption of a colored woman from slavery. And during his whole life the poverty of many settlers presented claims upon his charity, to which he was ever ready to respond. But now that the church was putting forth efforts in such varied forms for the christianization of the world, he sought to engage both the hearts and efforts of his people in the work, founding similar societies here and himself setting an example of liberality. In the efforts of the church at home he ever took a foremost part. Especially when she attempted to establish an institution for the training of a native ministry it engaged his whole heart. To the founding of it his contribution was fifty pounds, and to the end of life nothing of public interest so engaged his prayers, his contributions and his efforts. Such was his influence, particularly with the people of Pictou, that they responded to his appeals with a liberality which in their circumstances might be regarded as exceptional. Thus the spirit of liberality was awakened in that part of the church for which it has been conspicuous to the present day.

Such living and doing could not be without their reward. It is scarcely possible for the present generation to realize the deep rooted affection and profound reverence, with which in his later years he was regarded by men of all classes and throughout the greater part of these Maritime Provinces. The descriptions given of him so uniformly ascribe to him the highest eminence in every feature of the christian character, that we cannot repeat them without being liable to be regarded as showing the partiality of the biographer or friend. Suffice it to give the statement of a gentleman from England, an Episcopalian, who lived in his house. He said "he was the most like what he could suppose Christ to have been, of any man he had ever seen."

Among the people of Pictou his influence was unbounded. That Dr. McGregor said so was generally sufficient to silence opposition. From his case we are enabled to understand, how those who first planted the Gospel in older lands, were invested with a halo of saintship and were credited with miraculous powers. As it was the fulfilment of the warnings, or encouragements, which from his shrewd observations of human life he was able to utter were sometimes regarded as manifesting something like a gift of prophecy, while we believe there are some to ascribe to him more than natural powers. But far beyond the county of Pictou he was regarded with a loving veneration, such as we might suppose the Apostle John to have received in his old age through the Churches of Asia, and beyond. By his brethren in the ministry he was looked up to as a father, and by the church at large almost as its founder. Visitors to the county, from the governor, Earl Dalhousie, to the penniless immigrants felt it their privilege to converse with him as a notability, and we have met with persons even in the United States, who from such interviews had carried ineffaceable impressions of the loveliness of his Christian character. Yet all the honor shown him, so far from exciting anything like the spirit of vain glory, only led him to magnify the grace of God as manifested in one who was "less than the least of all saints."

In short, if he was not "the best minister that ever came to America," as we have repeatedly heard him described, it would be useless to attempt to remove the idea from the minds of the early settlers of Pictou, and of many other places in these Provinces. We have visited such on their dying beds, and when their faculties were so far gone that they did not know their own children, we have seen the eye brighten at the mention of the name of Dr. McGregor, and the soul awake to utter enthusiastic praises of him. In vain have we tried to reason with them, that the same grace which made him what he was, could make others as good. With them there could be but one Dr. McGregor, and as Foster said of Robert Hall, "while ready to give due honor to all valuable preachers and knowing that the lights of religious instruction would still shine with useful lustre and new ones continually rise, they involuntarily turned to look at the last fading colors in the distance where the greater luminary had set."

GEORGE PATTERSON.

THE STUDENT'S DILEMMA.

“To think or not to think—that is the question :
Whether 'tis nobler in the mind to accept
Unquestioningly the words that claim inerrancy,
Or to take arms against a sea of doubts
And by o'ercoming end them.”

THUS the student reads his Hamlet and gives expression to his own perplexities. Not to think but simply to accept and life flows tranquilly onward. Are there difficulties daily arising which call for a solution? Do the facts of the universe seem at variance with reason? Are there not only truths which I cannot understand, but which seem irreconcilable in what I have taken as the ground of my faith? It matters not. It is not ours to reason why. On the calm sea of faith let us float onward to the eternal haven and the mysteries of earth shall be then unveiled, the vain questionings of the human heart shall be then answered. What shall it profit a man to harrow his soul in the vain endeavour to unravel problems seemingly insoluble. Trust and be content, asking no question for reason's sake. As the student muses amidst his perplexities he oftentimes may envy such a life of tranquil happiness. When beliefs revered, and dear from their associations in the past, beliefs which seemed a part and parcel of his very soul, an eye and hand in very surety, were plucked out or cut off, then perchance, he fain would cease to think. But think he must, and in his musings he makes the poet's words his own,—

“Rather I prize the doubt,
Low kinds exist without,
Finished and finite clods untroubled by a spark.”

Thought, he muses, is of my essence, thinking is my highest activity. Can it be that I must check the strivings of my mind? Is there not here an anomaly which no one can explain, a being whose truest nature seeks for truth and yet who dares not think. Yes, I will burst the shackles though my freedom be more galling than my present bondage. On the unknown sea of uncertainty and perplexity, I will launch out, believing that by thinking I can rise nearer to Him who is Eternal Reason. “He is the doubter and the doubt.”

“ A spark disturbs our clod,
Nearer we hold of God
Who gives, than of his tribes that take, I must believe.”

What hope is there in the struggle? Is there tranquility beyond—a deeper, surer calm than untutored faith can give. If not, I dolefully re-echo the pessimistic cry

“ Tired of all these, for restful death I cry.”

Are there not questions which cannot be solved? Why is the dark shadow of evil cast upon the world? Shadow did I say—a stern reality to the presence of which every life can attest. Can this be solved? And yet my mind seeks a solution, and in its vain endeavors only discovers how limited are its bounds. Is this painful issue the only result, or is the thought of bounds an illusion? Is it not true that as the mind seeks to soar its outlook invariably broadens? It would not be well, even if it were possible, to rise to dizzy heights by steep ascent. What though the traveller be weary of the gradual uprising, is not the danger of a fall infinitely far removed. And thus we ever rise, no soul ever getting to such heights where his capacities to know were exhausted. It is true that questions were left unanswered, but the horizon ever and ever widened, and he is cheered as mountain top after mountain top is surmounted, until he can gaze not only on new scenes but upon the old from higher and serener heights. Is it not then worth the while to battle with doubts, to feel even the cold chills of unbelief if at eventide there may be intenser light. Besides, I know that he who bade us seek shall also help us find, and we shall rest in the peace of an assured faith.

Thus far we have followed him in his musings, but they will not be wholly introspective. He looks upon the world around to see what light it shall cast upon his perplexities. There he finds many who with little effort have arrived at interpretations of all the difficulties of religion and its fundamental assumptions, and cleaves to these with fond tenacity. They do not exercise that questioning spirit which while it reveals the kernel of truth in the present position, prepares the way for fuller light. These interpretations, they not only accept themselves but would fain force upon all others. Orthodoxy of this sort is too often a revelation of that listless, lazy mind, that will not exercise that God given right to see truth more clearly. This indolence is closely

intertwined with intolerance. 'Tis seldom the earnest soul who fixes his gaze on truth, speaks harshly of a fellow-seeker. But as he extends his view he finds many are led astray not by a love of the truth itself but of that which has the charm of novelty. The old must be entirely discarded, this which is of later birth, must needs be of a higher nature. Our age is one of progress, and the effete theologies and philosophies of our fathers, who can away with? This eagerness to grasp the new and completely ignore the old is not only rash but suicidal. It is true that our conceptions change and that

“The thoughts of men are widened with the process of the suns,”

but these thoughts grow naturally out of the old. He who too eagerly grasps at the new not only fails to enjoy the rich harvest of past research but must as surely fail to appreciate the spirit of modern enquiry and to reap its richest rewards. These two classes warn the thoughtful student and point to the course which he should pursue. But amid all the discordant voices which claim his attention, one not of pleading reason but of authority speaks to his troubled heart, bidding him come, and giving assurance that he shall find rest for his soul. As he comes he finds here an answer to many of his perplexities. Here thought and experience so often join hand in hand, head and heart find satisfaction. This must then be a clue to the direction of my thinking, and here I find promise of progress. Here best satisfaction has been received and here it is reasonable to look for most in days to come. “In His light we shall see light.”

“Yes, we're boys, always playing with tongue or with pen,
And I sometimes have asked—Shall we ever be men?
Shall we always be youthful, and laughing, and gay,
Till the last dear companion drops smiling away?”

Then here's to our boyhood, its gold and its grey!
The stars of its Winter, the dews of its May!
And when we have done with our life-lasting toys,
Dear Father, take care of thy children, the Boys!”

OLIVER WENDELL HOLMES.

¶^o All who have been accustomed to think that the idea of God, as one and supreme—the father of men and source of life, is foreign to man and was imparted to Israelites alone by special revelation, the following hymn will be of interest.

Concerning this hymn G. Loring Brace writes :—“ The following prayer to the supreme god of ‘ Ur of the Chaldees,’ which is so stamped by monotheism that it might almost have been uttered to Jahveh himself, was possibly listened to by Abraham, and was perhaps fervently uttered by Terah his father, who worshipped the gods of that country.”—

PRAYER TO THE GOD OF UR.

Lord and prince of gods, who in heaven and earth alone is
supreme,
Father, Lord of the firmament, Lord of the gods,
Merciful one, begetter of the universe, who foundeth his illustrious
seat among living creatures,
Father, long-suffering and full of forgiveness, whose hand upholdeth
the life of all mankind,
Lord, thy divinity, like the far-off heaven, filleth the wide sea
with fear.
Father, begetter of gods and men, who causeth the shrine to be
founded, who establisheth the offering,
First-born, omnipotent, whose heart is immensity, and there is
none whom he discovereth,
Lord, the ordainer of the laws of heaven and earth, whose command
may not be broken,
Thou holdest the rain and the lightning; defender of all loving
things, there is no god who at any time hath discovered thy
fulness.
In heaven, who is supreme? Thou alone, thou art supreme.
On earth, who is supreme? Thou alone, thou art supreme.
As for thee, thy will is made known in heaven and the angels
bow their faces.
Thy will is made known on earth and the spirits below kiss the
ground.
Thy will has created law and justice, so that mankind have established
law.
King of kings, whose divinity no god resembleth, look with favor
on this thy city, Ur.

A ROMANCE OF THE THIRTEENTH CENTURY.

THE City of Florence was beginning to feel the first warm flush of the Renaissance Movement. Already the sluggish forms of scholasticism, which for centuries had fettered the human heart and intellect, were breaking up under the impulse of a new activity. Despite the fierce feuds of the Guelfs and Ghibellines, which rent the body politic, this was a gay and brilliant city. Life had a variety and an intensity under those sunny skies which colder climes can scarce appreciate.

Here, under the most favorable conjunction of planets, a child was born, whose name was destined to become immortal. He was the son of one of the first families, and his boyhood was surrounded with that indulgence and luxury which wealth brings. Very early did his remarkable talents become apparent. Intellectual powers of no common order, a vivid imagination, and that sensibility to love and beauty which marks the poetic temperament, these were the gifts with which nature endowed him.

Nor was it long before he found his divinity in a young and beautiful girl, the daughter of a neighboring family. Upon her he lavished the treasures of a heart capable of more than ordinary emotion.

But alas, how early did the shadows fall across the pathway. His fondest dreams were not to be realized. The object of his affections was betrothed and married to another. Yet the flame of his love was not extinguished, but his passion became an inspiration to noble effort. He devoted himself to learning, and rose to a high place among his fellows. He became distinguished as a scholar and as a politician.

In the meantime, she who had first awakened his ardent love, had died. But even now he found her more worthy of his truest devotion. His passion is refined in the furnace till it is rid of all earthly dross. It becomes the fellowship of spirit with spirit. Again the shadows gather around that pathway. The smouldering fires of political faction break out anew, with redoubled fury. He, who has loved his fellows and has striven to benefit them is treated as an imposter, robbed of his property, driven from

their midst, branded as an outlaw, condemned to exile upon pain of being burned at the stake should he return. Downcast and lonely he wanders about from place to place, enduring many hardships, meeting many rebuffs, till at length, at the age of 56, he dies heart-broken at Ravenna.

Was such a career as this a failure? Cast out by a cold and cruel world, denied the love he so eagerly craved, with nothing to solace him amid his perplexities, was not this enough to harden that tender heart in cynicism and unbelief? Such was not the case. Deprived of comfort here he sought it in a higher world. Sorrow, misery and desolation have been his portion; he has passed through a hell of anguish; yet the soul remains true to itself, and, rising supreme over all, turns with unerring instinct to its true home. Hope dawns and then brightens into a better day. Out of the Inferno he passes through the purifying fires to Paradise, and all this wondrous experience finds expression in an outburst of glorious song.

Such is the life romance of Dante Aligheri. From out of the tissues of his own flesh he wove that splendid web of fancy, the "Divine Comedy." Can we wonder at its deep and true interpretation of the mystery of existence? It is a song to satisfy the mind and heart, while life has disappointments and anxious questionings.

Do we grudge the cost? Have not the ages been enriched by it? Could it otherwise have been purchased? No! the service of humanity demands the sacrifice of the servitor. Yet a light breaks in upon us,—it gilds with a halo the crown of thorns. The grape must be crushed before it yields its luscious juice, the heart must be broken ere it gives forth its sweetest music. We look beyond the present and learn to have faith and patience even in extremity. Behind these testing fires we dimly discern the Divine workman in whose wisdom, skill and goodness we may rest with implicit confidence.

"Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash, and trumpet's peal,
The new wine's foaming flow;
The master's lips aglow!
Thou, heaven's consummate cup, what need'st thou with
earth's wheel?"

THE THEOLOGUE.

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EDITORS:

A. D. MACDONALD, B. L.
S. J. MACARTHUR, M. A.
GEORGE E. ROSS, B. A.

J. D. MACKAY, B. A.
JOHN McINTOSH, B. A.
A. H. FOSTER.

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EDITORIAL.

CANDIDATING.

WHERE are two important questions which naturally present themselves to the mind of the newly graduated theologian, viz: Where and how am I to be settled? These practical questions sometimes, indeed, engage the attention of older ecclesiastics, but they come with special force to the young divine who, released from the restraints of college life, anxiously looks forward to the work for which he has been so long preparing. He looks over the list of vacancies, some of which he ventures to think he could possibly fill. But how is he to get into a vacancy, that is the question. Generally two courses are open to him, to either place himself at the disposal of the Home Mission Board, or to set out, under the direction of Presbytery, on a general candidating tour. To one whose circumstances make a more permanent settlement desirable the former course, though generally to be preferred, is open to serious objection. Hence the poor probationer, whether he likes it or not, often finds himself shut up to the other alternative. He does not by any means relish the idea of thus placing himself in the market, but what else is he to do? Accordingly he fortifies himself with two or three good pocket-pistol sermons, and smothering his pride, sallies forth to the field.

He feels that he is now on trial, that his every word and action is being critically weighed, that even his personal appearance, his size, age, weight (mental and physical) are all being carefully considered. He is used to examinations, but this is a kind of all-round test to which he is entirely unaccustomed, and for which ordinary methods of preparation count for nothing. His sermons may be all right, but that is only one item. No amount of "plugging" can materially change the color of his hair, or the tone of his voice; and yet to be successful he must make a pass mark in all these subjects. Here is a case in point, though the victim in this instance does not happen to be a newly-fledged divine: The trustees of a city congregation in need of a pastor extended an invitation to a clergyman of some note to come and preach for them, in other words to come up as a candidate for examination. The invitation was accepted, and a series of able and earnest discourses were forthwith delivered. As regards the quality of the sermons, style of delivery, earnestness and sympathy of the preacher, little room for fault could be found. But alas, his weight was judged to be a few pounds over regulation mark, and of course that *turned the scales* against him and settled *his* candidature.

And when one comes to think of it, what a trivial circumstance may sometimes prejudice the minds of a congregation against a candidate. An unfortunate word, or a simple thoughtless action, is often sufficient to turn the tide of public opinion entirely against him. We know a clergyman, now occupying an important charge, whose piety was seriously doubted, because after a long drive one Sunday morning, to fill an appointment, he found it necessary to cut a little grass to keep his horse from starving. The circumstances of the case were not taken into consideration, and of course no one wanted to have anything to do with a minister who thought it no harm to mow hay on Sunday!

Last summer a somewhat similar case came to our notice. A clergyman about to receive a call from a certain congregation, happened on the occasion of one of his visits, to put up at the house of a prominent member of the church commonly known by the name of "Yellowlegs," a sanctimonious, long-faced Puritan, whose religion was more a matter of outward form than a living inward experience. Now it occurred to Mr. Y., who always wished to be

on the safe side, especially in the matter of choosing a pastor, that it was necessary to make a thorough investigation of the preacher's waggon and valise. He accordingly instituted a careful search and *miserable visu!* discovered snugly tucked away under the seat of the carriage a little crock of butter which a kind old lady had insisted on placing there. Mr. Y. of course considered it his christian duty to advertise the discovery, and it is needless to say that the "call" was at once dropped. A minister who was wicked enough to carry butter around on the Sabbath was certainly not the kind of a man that was wanted in that place.

We mention these little instances in order that they may serve as a warning to our fellow-students in case any of them should ever be under the sad necessity of going out prospecting for a call.

Now, we ask in all seriousness, can nothing be done to improve our present system of filling vacancies, or does it really require improvement? It is, indeed, right that the people should have a voice in the choosing of the minister whom they are required to support; but it is equally important that the gospel messenger should ever stand above the level of a mere competitor for office. That he sometimes stands in that light in the eyes of the public, if not in his own, is a fact that is often too painfully evident. Our system may be right in principle, and yet under its operation the preacher not infrequently finds himself placed in a position which no independent, self-respecting man would care to occupy.

Much might be said in favor of having appointments made by some central board or committee, in touch with the requirements of the different fields, and in possession of the fullest information possible respecting the character and capability of the men depended upon for supplying these fields. This is practically what we have in our Home Mission Board. And yet this scheme, while, to some extent, meeting the case of those just entering upon the work of the ministry, does not provide for those who after, it may be, years of service find it necessary to contemplate a change in their sphere of labor. In such a situation, the preacher often sees that the only course open to him is to accept invitations to preach here and there, until he is fortunate enough to receive a call. When appointments come through Presbytery it may be possible to make some show of independence,

but no one is deceived, not even the preacher himself. He wants the best place he can get, and the people want the best man: both are looking for bargains. Now all this may be calculated to raise the dignity of the clerical office in the eyes of the people, but somehow the flavor of the whole business is too severely mercantile.

Just here we would make a suggestion. Instead of requiring a clergyman to leave his congregation in order to try his luck as a candidate, would it be unreasonable to ask those who may be anxious to hear him to appoint a committee for that purpose, and wait upon the pastor in his own church? This would not only save the preacher the humiliation of entering the lists as a competitor, but would also, we believe, enable vacant congregations to make better selections. We greatly admire the spirit of the country clergyman who on receiving a gracious invitation from the managers of an ambitious city church, returned a polite note stating that he was quite contented where he was, but if they wanted to hear him preach they were welcome to do so at any time, as he held regular services in his own church. If such manly independence were more general it would certainly be better for all concerned. A clergyman, out of respect for himself and the sacredness of his office, should live as much as possible above worldly considerations, and never allow himself, under any circumstances, to be knocked down to the highest bidder. We have merely pointed out a difficulty viewed principally from the preacher's standpoint. The solution, if any, we leave to those whose judgment and experience qualify them to deal with the question.

THE WORKMAN AND HIS HIRE.

FOR some time we have felt that there was room for consideration in the matter of student supply for congregations, but we have not hitherto spoken of the matter as it seemed rather a delicate one to introduce; but this objection is perhaps more fanciful than real and certain events of the last year or two have led us to think that silence is no longer a virtue. We do not refer to the supply of mission stations or

vacant congregations, but to the occasional supply of regular charges during the temporary absence of pastors. It often happens that students are sent for to fill a pulpit temporarily vacant in this way, and it is concerning the lack of recognition of such services, especially by the larger congregations, and better paid pastors, that we wish to speak. We give an instance or two which will make our meaning plain. Not long since, the pastor of one of our large churches took a vacation, and during his absence the pulpit was occupied by students. We do not know whether he took the vacation and was responsible for the supply of his pulpit, or whether the congregation granted it and were arranging their own supply; but what we do know is that several students occupied the pulpit and never received from pastor or people as much as "Thank you." On another occasion the pastor of a large church, not a hundred miles from the college, was absent on a lecturing tour, in the course of which he cleared expenses, to say the least. One Sabbath during his absence his pulpit was supplied by a student, who received five dollars and paid his own expenses. These cases will suffice to show that there is some ground for complaint. If necessary, more can be given on application.

Now we do not pretend to be absolute judges in these cases. Perhaps the students in question received all that their services were worth, but if so, it was an imposition upon the congregations to ask such men into the pulpit. If their services were worth having they were worth acknowledging; if they were not worth acknowledging they were not worth having, and it would have been better to have closed the churches altogether. But we have no reason for supposing that these students were wholly incompetent. The same men have preached in as large churches and before equally intelligent audiences and have given satisfaction. There are generally to be found those who will protest in righteous indignation against divinity students having such a strong regard for "filthy lucre," as they like to call it upon such occasions; but such a course is often merely an attempt to hide their own meanness behind an affectation of piety and it deceives nobody. It is true that divinity students are preparing for a life work which has higher aims than the mere procuring of wealth, but in common with the rest of humanity

they are compelled to give a certain amount of attention to such things, and a college course is not generally calculated to increase one's bank account. But we do not wish to make this an excuse for begging but for demanding justice. The whole subject of supply is a matter of business and should be conducted on business principles. In no other circumstances would a man expect to get work done for nothing, and why students should be subjected to special impositions we do not see.

In speaking thus plainly let not our position be misunderstood. Mission stations and other places unable to give any remuneration will always find students ready to give what help they can; and a minister, who is prevented by illness or any similar reason from supplying his own pulpit, may be certain of a cheerful response if he applies to the college for assistance. But that the better paid ministers and wealthier congregations should make a convenience of students without any recognition is an injustice against which we strongly protest.

DR. SEXTON.

DURING the past week Halifax audiences were delighted with the lectures given by Dr. Sexton, of New York. The lecturer is well known in Great Britain as a man of letters, but especially as a champion of Christianity against infidelity. Passing himself through the chilling mists of scepticism, and arriving at the clear light of truth only after a prolonged and anxious search, he is especially fitted to be a sympathetic guide to those who are in doubt. This also gives moral power to his utterances. The words, so apt in expression, come warm from a heart that has felt their power as well as the withering influences of beliefs that cut us off from God. He was prepared for the better accomplishment of his mission through suffering.

Dr. Sexton is a writer of no mean repute. His works elicited well merited praise from the press all over the English speaking world. As a lecturer his reasoning is clear and cogent. His presentation of the theological argument could hardly be surpassed. In his lecture on the "Folly of Atheism" he showed

how by the scientific method of proof theology could be put on as certain a basis as any of the other sciences. The fact that he could in such a scholarly manner deal with questions of Apologetics, and yet make them perfectly intelligible to a popular audience, proves the clearness of his own mind. Books are often thought profound because they are abstruse, and speakers very learned because their mysticism is incomprehensible, but we soon learn to appreciate the superiority of a mind whose grasp is firm because its vision is clear. His lectures have also clearly shown that the subject of Apologetics need not be confined to the schools. The public are interested in these vital questions, and are able to appreciate such a presentation of them as that given by Dr. Sexton.

It will be urged by many that no practical benefits will accrue from lectures of this kind. Men who are sceptical, they say, are not led to Christ by argument. We are already aware of good which has been done. While it is true that very much scepticism is moral rather than intellectual, it is not universally so. But even where unbelief is due to moral defect, does it not mean much to win reason on the side of right. It will prepare the way for some higher motive to sway the moral inclinations and save the soul from eternal night. The enemy has diligently sown tares. Shall we not heartily wish God-speed to men who, like Dr. Sexton, devote their days to the uprooting of them?

THE cheer of the College vacation was saddened for two of our class-mates by the sickness of near relatives. We regret to state that in both cases the illness terminated fatally. Samuel Forbes Smith, a young man of bright promise, died at his home in New Glasgow on January 1st. Angus Murray, well and favorably known in this city and elsewhere both as an active business man and zealous Christian worker, died at Wolfville on January 12th. The deceased were brothers of W. H. Smith and Robert Murray, respectively. To these, as well as to their friends, their fellow students took the earliest opportunity of tendering their heart-felt sympathy.

BY THE WAY.

THESE are three men of whom the newspapers have of late been giving us information. The literary world has been made poorer by the death of R. L. Stevenson. In death as in life he was apart and away from men. He was distinguished above his mates in college by the consistency with which he acted on one principle—that principle being to absent himself from classes as much as possible.

* * * * *

His life in Samoa was both romantic and pathetic—a pathetic struggle against mortal disease—romantic because of his seeming to fulfil the dream of many a boy to sail across the southern seas to the islands of spices, and live there at ease, basking in sunshine and feeding on the abundant sweetness of the tropics.

* * * * *

His burial was as weird as his death seemed lonely. For is there not something weird in his faithful Samoans carrying his body up a path they had to cut through the tropical forest to the mountain-top? From the summit there is a view of islands spread out beneath, while the great ocean swell of the Pacific heaves into sight over the horizon-line, and sweeping down girds the land with a ring of white foam at the Barrier reef. Is there an instinct in us that the soul hovers over the spot where the body lies buried?

* * * * *

Stevenson knew so well how to discipline himself as almost to admit of his becoming a classical example of that genius which shows itself in an infinite capacity for taking pains. By patient study of the best masters he acquired such a vocabulary, and brought his expression so completely into the service of his thought, that words and turns of phrase were always at his command, and among the younger men he was easily the master of style.

* * * * *

ANOTHER prominent character of the last month has been Casimir-Périer, ex-president of France, whose reputation has

made a very unsuccessful somersault. It was not black care that rode behind him as he left the presidential palace, but some apish envy or slander whose grimaces he could not endure, and he hoped to get rid of it by running away.

* * * * *

Périer was thought to be a strong man up till a month ago. But a strong man does not keep a sort of miniature of himself always before his eyes, of such fragile substance and unstable colors that untrue criticism, however keen, will be in danger of ruining it. A strong man must have several qualities, determination, a range of purpose broad enough to render petty attacks fruitless, and independence. He may be selfish, but the self for which he works must be on a large scale

* * * * *

A THIRD man who has gained for himself a reputation in the western world is the great Japanese general, Marshall Oyama. For military strategy, admirable discipline, and effective soldier-ship competent authorities rank him with great European leaders. The Japanese have a wonderful power of assimilating Western ideas in every department of practical life.

* * * * *

But are they therefore civilized? One begins to doubt it when reading of the atrocities perpetrated at the capture of Port Arthur, which are a repetition of the savagery of their previous great naval battle. What is civilization? Is it the attainment of intellectual equipment, agility in mustering and directing huge battalions of men? Even a remarkable power of self-government? Is it possible to have highly educated Europeanized savages? Possibly the modern Jap would lay claim to civilization on the principle of the German who regarded himself with complacency because he had only three vices—swearing, drinking and gambling.



THE Missionary Association of the College wish to send an ordained missionary to Labrador for the coming year. If this notice should fall into the hands of any one who is willing to undertake the work, would he kindly correspond with the Secretary of the Association, J. McIntosh, Presb. College, Halifax.

THEOLOGICAL AND LITERARY SOCIETY.

THERE is space in this issue for only a very condensed report of the last three meetings of the Society. On December 4th Mr. S. J. McArthur read his paper on the Christian Ministry. The question he examined was: "Did Christ purposely establish a ministry like that of to-day, or do we find it explanatory in the conditions of human nature?" It was a very creditable attempt to answer this question. Whatever might be said in favor of Christ's purposely establishing a Christian Ministry, the essayist held that much could be said on the other side also. The discussion that followed was lively, instructive, and largely shared in by the members. We were greatly delighted to have with us this evening the Rev. Allan Simpson, who took part in the discussion with all the ardour of youthful enthusiasm. It reminded him of his own student days, a time to which every minister looked back with more or less of fondness. Mr. Simpson throughout his remarks showed himself to be a robust Presbyterian. Our President concluded the discussion by laying before us an admirable summary of the origin and development of the Christian Ministry.

On 11th December the subject was Dante's *Paradiso*, Cantos 8-13. In the absence of Mr. J. E. Wallace these were taken up by the President, and it is needless to say that the leading points were clearly brought out and thoroughly expounded. A question arose in the discussion which elicited considerable mirth. "Why," it was asked, "did Dante put the Theologians in the sun?" To our amusement we discovered that the questioner's own idea was that Dante put the Theologians there because of the immense heat which their disquisitions had generated.

There was no meeting on January 15th, but on the 29th Mr. J. H. Kirk read a well prepared paper on Cantos 14-20. We were grateful to Mr. Kirk for the time and labor he must have expended in the midst of a busy season, in producing such an excellent essay. In the conversation that followed such subjects as the nature and possibility of temptation, the origin of evil, etc, formed the staple of a long but very helpful debate.

G. C. R., *Sec'y.*

COLLEGE NOTES.

THE third article on the Synodical Evangelist question which appears in this issue will be read with interest. We wish to state that each of these articles has been contributed by the various writers in compliance with the special request of the Editorial staff.

THE graduating class this year are eight in number, viz: Geo. Arthur, Alex. Craise, J. H. Kirk, S. J. MacArthur, A. D. Macdonald, P. K. MacRae, J. F. Polley, A. M. Thompson. The class recently held the customary class meeting, at which business of importance was transacted. A. D. Macdonald, B. L., was chosen Valedictorian; and all agreed, (D.V.) to meet at the General Assembly of 1900.

GEORGE ARTHUR, B. Sc., intends going to labor in the North-West.

WE are pleased to have R. J. Grant back with us seemingly fully recovered from his recent serious illness.

REV. D. O. MACKAY favored us with his genial presence for a short time last week. He reports everything at Carlton and Chebogue to be in a flourishing condition.

A JEWISH sect has recently opened up amongst us. It is under the patronage of our "Bishop," who is ably seconded by the "Druid." On more than one occasion its adherents have marched in a body to the synagogue where they joined in the services as heartily as their knowledge of Hebrew would permit.

ONE of the latest discoveries of medical science has been the remedial value of cold air. In this line our sanitary conditions are all that could be desired, and we trust the effect will be salutary.

THE Reverend Christopher Munro, B. A., ex-senior editor of the THEOLOGUE, recently paid us a visit of condolence. We were

pleased to welcome him to our sanctum, and to have a friendly chat over old times. We have reason to believe that he greatly enjoyed his visit to the city, and that he was quite successful in obtaining valuable and satisfactory information respecting the present state of the matrimonial market. Interesting developments may, we think, be looked for in the near future.

ONE of our number, we are informed, took much pains to impress upon his summer charge that beauty is inimical to goodness. The fair patrons of home rule indignantly denounce the heretic. We hope that no ecclesiastical or civil court will have to adjudicate in this matter. We call upon his friends to comfort him in his afflictions.

STUDENT (*translating Hebrew word for Jacob*).—Joseph—Job—Judah.

Professor.—Do you mean to call the roll of O. T. saints?

The Student appeared to have come to the end of the roll.

Professor (*stirring up his mind by way of remembrance*).—Do you remember who dreamt of the ladder?

Student (*after a profound silence*).—Job.

ONE of our members read at prayer-time a very beautiful prayer from the book of Common Order. While we do not pledge ourselves to advocate the use of a prayer-book on such occasions, we would humbly recommend the frequent perusal of such works to those who lead us in our devotions. We have no desire to listen to dissertations on the nature and province of faith, and the exegesis of difficult passages.

SCENE.—*Large class room.*

Subject.—*N. T. Exegetics Epistle of James.*

Sympathetic Student—Do you not think, Professor, that it was a sad oversight on the part of James not to say anything on behalf of widowers?

Loud applause, during which Professor explains that James probably thought widowers could take care of themselves.

Scene.—*Senate room.*

Time.—*15 minutes later.*

Prof. S. T.—What was the cause of the disturbance in your room to-day?

Prof. N. T. E.—Oh, Sympathetic Student thought James should have exhorted Christians to comfort widowers as well as widows.

Prof. S. T.—That was unnecessary, for the widows embrace the widowers.

OUR attention has, on more than one occasion, been directed to the fact that a number of students, who were most desirous that all the evenings of the Literary and Theological Society, on which literary subjects are discussed, should be devoted to a study of Dante's *Paradiso*, are never seen at any of these meetings, and have not, as yet, contributed anything to the Society's entertainment or information. We do not say that the said parties were dishonest in their efforts to carry their point, but we do say we are unable to reconcile their avowal of a passionate desire to familiarize themselves with Dante, with the fact that they have not looked near us on the several occasions when Dante was up for discussion. Nevertheless, we are pleased to be able to inform these worthy lovers of Dante that on these nights our Society does not languish, despite their continued absence.

WE rejoice at all times to hear of the success of those who have gone before. It fills the editorial heart with joy. It matters not whether it be a church or a manse our countenance beams. But when it is a church *and* a manse, both together, our hearts simply overflow. Our minds have recently been turned to such a happy conjunction of events. A church was dedicated recently amidst the ringing of bells, sweet strains of music, and the tinkling of silver-tongued oratory, and the key of the manse was handed the pastor. Only one circumstance disturbed the satisfaction this occasion evoked. The manse was larger than the church, and for the life of us we could not help thinking "the people must place more confidence in the minister's ability to *fill* the manse than the church."

LAST year we had a case of "heresy." This session we are likely to have one of "plagiarism." A few Sundays ago a certain student went to supply a vacant charge. On his return a report reached us of the fine sermon he had preached—the "text" and "heads" being given. It now appears that the "text, heads,"

&c, were copied from a book of sermons by an English divine. This is not good. To preach another man's sermon shows a lack of moral sensibility. Can a man who uses another's sermon as his own have any moral sensibility at all? We hope so, and accordingly give the above as a warning.

AS intimated in our first issue the publication of five volumes of *THE THEOLOGUE* this session will entail considerably more expense than the publication of four as hitherto; and in order to square accounts we shall require to hear from every subscriber. Will those who have not yet remitted to the Financial Editor please do so at an early date?

ACKNOWLEDGMENTS.

Leydon & Mackintosh, Rev. A. F. Carr, O. M. Hill, \$2.00 each. Rev. J. S. Sutherland, Rev. F. W. Thompson, Rev. A. W. Thompson, Rev. Alex. Campbell, Rev. L. H. Jordan, Rev. J. K. G. Fraser, Rev. Malcom McLeod, Rev. J. B. Maclean, \$1.00 each; Rev. W. H. Ness, Geo. Arthur, James Reid, Rev. J. W. Falconer, Alex. Craise, Rev. D. McGregor, Rev. Thos. Cumming, J. A. Crawford, G. A. Sutherland, M. F. Grant, T. M. McKelvie, Wm. Laird, W. R. Mackay, Rev. A. Rogers, A. W. Mackay, Rev. M. A. McKenzie, Rev. J. F. Dustan, Rev. McLeod Harvey, E. E. Archibald, Rev. Robt. Cumming, Alex. Stirling, A. D. McDonald, Rev. Daniel McLean, E. E. Annand, Rev. A. Falconer, and G. F. Johnson, 50c. each.

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