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THE THEOLOGUE.

Vol. VI.—MARCH, 1895.—No. 4.

Presbyterian College, Halifax.

DR. ANDREW KING, S. T. P.

AMONG the many noble men connected with our College as professors the subject of this sketch holds a conspicuous place. He was appointed to the professoriate of the Free Church College, Halifax, one of the institutions that have happily bleaded their existence in our own Presbyterian College, Halifax, in the year 1848, and for twenty-three years, till waning strength compelled him to resign his labors, was in reality if not in name, the Principal of this College, and of the one into which it merged. In the midst of this period the first of the unions that we inherit took place. In 1860 the Free Church College and that of the United Presbyterian Church became one, as the College of the Presbyterian Church of the Lower Provinces. Dr. King contributed not a little towards this consummation and its prolific results. At the time of his assumption of the duties of his office, Dr. King was in the fifty-fifth year of his life and the eighteenth of his ministry. But, like many another successful Scotch divine, he had spent many years in training for his college work by teaching in the schools of his native land. The

period of his active ministry in Scotland, between the years 1830 and 1848, was of such a stirring character, both in Church and state affairs, that a mind of his calibre could not but be quickened and energized for whatever work might subsequently call him into its sphere. He made full proof of his ministry in the quiet rural parish of Torphichen, and also in the bustling city of Glasgow, where he built up St. Stephen, ere he came to our shores to help to invigorate and direct the young life of our Church and country. Few men had a better conception than he had of the wants of this new country; and few more conscientiously devoted themselves to aid in supplying them. The writer has often heard him bewail the idea, then prevalent in the old land, and to some extent we have reason to believe still existent, that any kind of men would do as ministers for Canada, provided they were not utterly graceless. He felt that the very *best* should come here, and that they should bend their energies largely towards inducing the best of our young men to undergo a thorough course of training for the work of the ministry. To the accomplishment of this purpose he most freely laid his life on the altar of his Church's educational temple. With singleness of aim he devoted all his powers to furnish her ministry with men who might show themselves worthy of their opportunities and qualified to lead her people in their social and religious life to constantly higher attainments.

Physically he was a striking figure—not because of gigantic size or strength, but as a lithe, well-knit, erect and symmetrical human form. He was below the average in stature, but he bore himself with such easy grace and dignity that no sense of smallness could ever enter one's view or thought of his personal appearance. His head was large and shapely, his forehead massive, his eyes, grey, and keen as an eagle's, were surmounted with lashes and brows that seemed to make them peer out of great depths, his nose strong and straight, his lips somewhat thin and compressed, his jaw strong, but not heavy, and his whole countenance beaming with intelligence, humor and benevolence. His form and appearance, at first sight, impressed itself on those who met him.

Intellectually he was also a well-built man—lacking, to some extent, in the imaginative faculty, and not readily im-

pressed by the æsthetic, he was nevertheless in mental strength and shrewd common sense the peer of most men. In quickness and lucidity of perception and logical accuracy of thought and expression I have never met his superior. These natural powers had, through his whole career, been diligently and conscientiously cultivated and trained, so that when the writer sat under his prelections, from '62 to '65, they were at their very best. His mind was well stored with the treasures of many branches of learning, but especially with those of Church history and theology. Within this domain his judgment was remarkably matured and reliable on every topic. He was a biblical theologian, and did not pretend to sound the speculative depths of the great questions that fall to be considered within this vast field. Perhaps as a teacher he was all the safer on that account. His one great aim was to ground his students in the verities of the Bible, as set forth in the Confession of Faith. Taking the chapters of this book as his head lines he led his students, during their three years' course, among the numerous themes of natural and revealed religion and theology, covering well the whole ground gone over by Hodge in his three volumes published since that time.

As a teacher he was almost perfect. Punctual as the clock, reverend in demeanor, distinct in utterance, clear and forceful in expression, patient with the dull, shrewd as an examiner, sympathetic with all, he managed to get as much light as possible into the minds that waited on his instructions. His custom was to spend the first ten or fifteen minutes of every lecture hour in questioning the students on the matter of the preceding lecture on the same subject. In these questions his knowledge of the peculiarities of the men before him, and his aptitude to convey instruction according to the capacity of each, were strikingly exhibited. He knew his pupils as well as his theme, and had rare skill in drawing out the powers of the one to grasp the facts of the other.

Of course, he belonged to the rigidly conservative school of Calvinistic thinkers, and perhaps had too little patience with other views of the great scheme of redemption, but this was due more to the type of his mind than to the narrowness of his heart. Spiritually he was in profound sympathy with all who obeyed

the gospel. The communion of the saints was a vital doctrine with him, and his heart over-leapt all boundaries of creed and nationality, in its cordial embrace of all the members of "the General Assembly and Church of the First-Born, whose names are written in heaven."

It was a treat to meet him socially, especially in his own house. Vivacious in conversation, full of information, ready with apt anecdotes to illustrate his points, self-forgetful in his care for the ease and pleasure of his guests, he drew the hearts of the students to him, as to a father, around his family hearth. The same kindly, brotherly manner, followed him in his private intercourse with his students, wherever he met them, and did not a little to teach them in practice one of the secrets of pastoral success. His society helped to mould for good, and to refine the manners of the young ministers of his time.

In the Church courts he was a broad minded and very accurate ecclesiastical lawyer. His thorough acquaintance with the principles and practices of the Scottish church, gained from his active part taken in the exciting debates of the ten years' conflict, made him a master in the explication of all knotty church questions. It was a pleasure to listen to his exposition of church law, and must have helped his students to form correct views of the government of the church. No doubt his conservative nature made him a little too unwilling to admit of new applications of old principles to the peculiar circumstances of our new world life, but at the same time he could give a wonderfully good reason for following the old course, which he thought best.

In the pulpit he seldom appeared in our day, but when he did he edified his hearers with sound, clear exegesis, with wholesome, plain doctrine, and with practical applications of the truth to their daily life. He attempted no flights of oratory, and commanded the rapt attention of his hearers by the dish of truth which he served them, as one put in trust with the word of the living God. As a hearer himself, he was peculiar. He sat with his head upon his hands, which were supported by his cane; and, whilst not observing the messenger, drank in every word of the message. He was an accurate, yet lenient critic; and failed not to give his students hints, after having heard them preach, that were calculated to correct many of their faults.

He was a good man and true, and his students loved him. How could they help it? He was not perfect. His holy indignation sometimes allied itself too closely with a weakness of temper. His intensity of conviction sometimes became divorced from the equally important and imperative forbearance of the christian graces, and temporary estrangements from loved brethren may have occasionally been the result. But, after all, these were only phases of human imperfection that all, in some form or other, exhibit; and we loved him notwithstanding. When he laid down his work he retired to his native land, and three years after, during which his health was steadily declining, went to his reward in the Kingdom of glory. His memory will linger, while life lasts, with all who were brought into intimate relations with him; and thousands unconsciously enjoy the influence for good which he, in common with many others before him and after, exerted on the educational and spiritual life of our church.

THE SYNODICAL EVANGELIST.

THE request of the Editor for a paper on this theme, from a layman's point of view, is acceded to, because it is believed that on certain phases of the question, which are intimately connected with the ministerial office and duties, a layman may speak with more freedom than a clergyman, without the danger of having his motives impugned or his words misconstrued.

Far be it from us to speak disparagingly of such men as the late Rev. Mr. Somerville, the Rev. John McNeil or Mr. D. L. Moody; or of many of those of less prominence, who have labored in these lower provinces. In these lines no railing accusation will be brought against Evangelists, either as a class or as individuals. The objections taken, refer more to the system and its advocates than to the Evangelist. The latter is but the natural product of the system.

Ignoring the admission of the writer for the November issue, and the convincing proof submitted by Rev. Dr. McRae in December, the Rev. J. F. Dustan in February calmly asserts that the Evangelists of the present day are "true followers" of

"Samuel, Elijah and Elisha in the Old Testament days; Philip, Timothy and Apollos of the New Testament." Time permits a glance at only one of these Saints of old. *Ex uno disce omnes.*

What parallel is there between the times and work of Elijah and those of the modern Evangelist? Have all our clergymen become priests of Baal, or representatives of "the formalism and deadness of an unspiritual or time-serving clergy?" Is there among our people but a remnant of a few thousands, who have not bowed the knee to the mammon of unrighteousness or the false God? Despite the great "multitude of women who publish" the word, is there among us a Jezebel, breathing out death and destruction to the Lord's prophets and people? Is our beloved "school of the prophets" also smitten by the much lamented "deadness, formalism and wordliness?" Should it be evangelized, or, if past hope, reformed out of existence and a better substituted by the alleged "spirit-filled" successors of Elijah?

While all admit that we Presbyterians are not what we ought to be, yet some people have fondly believed that within the bounds of our Synod, among clergy and laity, there is a good deal of Christian vitality, a considerable practical interest in missions, and a conscientious endeavor to discharge the duties pertaining to every department of Christian life. But if Mr. Dustan's parallel holds good, this belief is all a delusion. We need a reform, a revolution even. And this can be effected only by the Evangelist. No faithful ones among the ordained shepherds, to lead the flock away from the dry and barren wastes where they are starving, to the "green pastures" and "beside the still waters," so bountifully provided by the Good Shepherd! No, not one. None of our pastors "enter in by the door," they all "climb up some other way." No hope within the Church organization. Let us call in outsiders who are not "hirelings," whose voice "the sheep know," to lead us in and out to find pasture. Alas! for the Church, if it is reduced to this helpless condition. If, instead of seeking outside help, we were all to reiterate the prayer of Elisha, "Where is the Lord God of Elijah?" till happily we find Him, a way would be opened across this Jordan of difficulty, which confronts those who have apparently lost faith in the Church and its ministers.

When revival services are begun in a community, their novelty creates an interest. There is more or less excitement, sometimes to an undue extent. The stimulus is, at least in some degree, physical, unnatural and evanescent, being largely caused by a succession of crowded meetings, by the sympathy of numbers, by the importunate urging of the leader to stand up to express conviction or conversion, to testify, to give experience. This parading of christian experience is not much like the "still small voice" we read of. It exposes to public gaze the most sacred and tender feelings, and impairs their bloom and fragrance. These and similar methods cause young and inconsiderate persons to imbibe the idea that "faith without *words* is dead." The practical result is a forcing process; and the characteristics of hot-house plants are well known. "God only knoweth the heart"; yet "by their fruits ye shall know them." And inquiry may be made without impropriety, as to which class—those brought in by ordinary methods, or those by special methods,—are most noted for self-sacrificing devotion to the support of ordinances, for liberality, for charity towards all, and for the other fruits of the Spirit. If the elements, which come conspicuously to the surface during some revival meetings, were taken as a sample of all, it would not be difficult to decide the question. But that would not be a fair test.

When the meetings have continued till the tide has reached its flood and begins to ebb, the evangelist takes his departure. The interest, already abating, grows less and less. Some of the recent converts grow cold or back-slide; few of them maintain the high standard of zeal recently manifested. To revive them again meetings must be renewed. And so it goes on from year to year. People thus get into the habit of thinking they cannot be saved in the ordinary way and by the usual methods. They wait for the "moving of the waters" during the next special meetings, both to secure salvation and to revive flagging zeal and devotion; and are prone to forget the duty and the privilege of always "abounding in the work of the Lord." The facts remind one somewhat of the use of stimulants. Larger and more frequent doses are demanded, until at last the assimilative organs protest, and reject further nutriment of that kind. An evangelist tells of his having found more infidelity and hardened op-

position to the gospel message in a certain town than elsewhere in his experience. And yet in that town had occurred one of the greatest revivals; and so enamored were its citizens of the system that one congregation there had an evangelist as its pastor for several years. And behold the results.

As to the fields of labor preferred by evangelists, let the following quotations suffice. The *Cumberland Presbyterian* says:—“If the ablest of our evangelists would spend at least half of their time holding meetings in our weaker churches in town and country, there would be less disposition to criticise evangelists. The churches and communities most in need of the best evangelistic effort are not the large churches and the most wealthy and populous communities,—a fact which not every evangelist has learned.” Dr. Cuyler in “How to be a Pastor,” says:—“I sometimes wish that they (the evangelists,) would carry their torches oftener into the darkness of neglected regions and not spend so much time in setting their extra lamps in pulpits and prayer-rooms that are already well lighted.”

Probably the strongest objection to the evangelistic system, as usually carried on, is that it tends to depreciate the position, influence and success of ordinary religious work and services. This is of course denied by believers in its merits, but we firmly believe that facts justify our position. When evangelistic meetings are to be held, elaborate preparations are made; committees, including one on finance, are appointed; all weekly congregational meetings must be given up; every person and every interest must give way. This flourish of trumpets tends, in the minds of many, to belittle ordinary church services, and the clergyman is relegated to a secondary position or pushed aside. The evangelist has his own “methods,” and must have full scope to carry them out. Any suggestions are pook-pooed. But not only is this indirect slight put upon ministers. Many evangelists are accustomed to speak in a disparaging way of clergymen and christians in general. With some this is the principal stock in trade. That this depreciatory style is common with the advocates of the evangelist system is shown, unconsciously no doubt, by the November writer. He speaks of “the formalism and deadness of an unspiritual or time-serving ministry,” and of “the deadness, formalism and worldliness of so-called respectable

churches," as normal conditions. Again he says: "If, however, there exists a lack of brotherly sympathy, which would render impossible harmonious fellowship between the evangelist and the pastor, there is surely need of a revival of religion in the hearts of those who profess to instruct the people." Yes, that is the style exactly. How often we have heard it. Debit the clergyman with the lack of harmony. He alone is responsible for it. Again the writer says: "One almost shudders as he beholds a minister dealing with men whose ministry has been honored by God in a signal way." This brings to mind Rev. J. F. Dustan's remarks at last synod about the persecution of our evangelists, comparing it with that meted out to the prophets of old. When or where has anything occurred to justify such language? Certainly not in this latitude. If evangelists have been slain anywhere in this vicinity, they have been "killed with kindness." They have generally "fared sumptuously." But it is enough to make one "shudder" to see a godly minister constrained—for the sake of peace and for fear of lessening in any degree the good that may be done,—to listen in silence to depreciatory remarks, which he knows must erect a barrier between him and the younger members of his flock, and diminish his usefulness for many a day. Since the November writer in the quiet of his study speaks thus of clergymen, it is no wonder that others in a heated extempore address use stronger language. When he graduates from the class-room to the pulpit we trust he may never have occasion to recall the proverb about certain chickens and their "roost." One can not but be amazed that such language as that just quoted should be used by one of our students, reflecting as it does so severely upon a decided majority of our ministers, as seen by the first resolution on the subject adopted by the late Synod.

Modern evangelism is comparatively new in the Maritime Provinces. When the novelty has worn off, the views of those who now so strenuously advance its claims may be considerably modified. That would appear to be true of churches and individuals whose acquaintance with, and use of, the system are older than ours. Take, for instance, these words from correspondence "in a Methodist paper," quoted by the *Free Church Monthly*:—"How shall we have a revival? Do not go after an

evangelist. I mean no disparagement of these men or their work. But I do greatly fear that, as ministers and churches, by our dependence upon these agencies, we are in danger of losing the art of saving men. I long for the day when every minister will be an evangelist, and every church an evangelistic association. Let the pastor and his office-bearers come together and give themselves to God for this work, and the revival is begun. Large crowds may not attend the services, there may not be large numbers of converts, but there will be more and better permanent results than in any other way." Dr. Cuyler, who has employed the services of Mr. D. L. Moody and Rev. B. Fay Mills, and whose large experience, keen observation, and soundness of judgment none will dispute, says: "There is often a prodigious temptation to pastors and churches to shirk their own responsibilities and to send off for somebody to come and do their work for them. . . . One of the dangers of importing outside laborers is that it *tends* to belittle and disparage the installed shepherds of the flock. An idea is becoming quite current that the pastor may plod on in his routine of expounding God's Word, visiting his flock, comforting the sick and sorrowing, and burying the dead; but if souls are to be converted then somebody must be sent for whose profession it is to convert people. . . . Why should a faithful and zealous minister look anywhere else than *Heavenward*. . . . Commonly a minister had better sow his own seed and reap his own harvest. . . . Sometimes a good minister sets in motion some special machinery to produce a revival. It comes to nothing. The wheels whirl for awhile, but there is no living Spirit within the wheels. Never in my whole life have I arranged any peculiar means to produce a revival, which have been successful. The shower of blessing has descended when I have been preaching God's Word in my usual way."

But we are told that the appointment of a Synodical Evangelist will sweep away the admitted disadvantages of the present system and get rid of "irregular" workers. On that ground it was supported at the late Synod. We fear that these results will not follow. For the Synod has something unique to deal with. From want of a better name it is called a system, on the *lucus a non lucendo* principle, for it is the utter absence of all

system. It consists of members that have no cohesive principle: no two of them are seen in the same field at the same time. Other systems have an organization of some kind. Not so with this one. It has no head, no body, only disjointed members. Agents of organized systems require to have training for responsible positions, and to show their credentials. But it is not so in this case. Any one who is thought by himself or his friends to be specially gifted is brought to the front. His qualifications may be "nil," yet he never lacks employment. For unfortunately there are some zealous persons who are always ready to press the claims of any one who claims himself evangelist. With these people there is a magic spell in the very name. Inquiries as to his antecedents or qualifications are ignored.

Suppose this appointment made, how are you to dispose of the others in the field? You cannot decapitate them metaphorically, or officially, for they have no official position to take away. Get rid of the present ones, however, in some way, and successors will soon appear, for there is money in it, and pay always finds a payee. Believers in special workers will not all be satisfied with the one appointed. He will be looked upon merely as a "minister." A "free lance" is wanted, untrammelled in any way, and they will insist in finding him elsewhere. They will claim that they have as good a right to select their own evangelist as their own minister. Thus there can be little doubt that unrecognized workers will still remain despite the proposed appointment. The ordained special officer will find his sphere of action restricted. There will be heart-burnings and reproaches, and the last state of the matter will be worse than the first.

Many judicious persons believe that it would be better for the Synod to let matters remain as they are than take the proposed action. The system will find its level. The experience of other churches will help us, and in due time the problem will be solved. "If this counsel or this work be of man, it will come to nought: but if it be of God, ye cannot destroy it."

The writer has been reluctantly compelled, by a somewhat close observation of the trend of events for a considerable number of years, to take the position indicated in the foregoing lines. He has but expressed his honest convictions, with a sincere desire to advance the best interests of our be'oved Zion.

Pictou, N. S., March, 1895.

D. McDONALD.

**THE VALUE OF THE STUDY OF NATURAL SCIENCE
FOR THE MINISTRY.**

NOTWITHSTANDING the remarkable achievements of Natural Science during the present century, the Christian Church as a whole has not accorded it that recognition which its value justifies. Many clergymen are inclined to discountenance the study of Science which they hold is antagonistic to religious faith, a snare to the unwary, a menace to all. Their advice to the divinity student is, do not run the risk of lowering your Christian vitality, of making shipwreck of faith by dabbling in irreverent and presumptuous science. Touch not the unclean thing. Others, not prepared to go so far, assume an attitude of extreme indifference towards Natural Science and its claims. They condescend to take no notice of it whatsoever, pursuing the even tenor of their way as if Darwin, and Tyndall, and Huxley had never been. If they do not curse it all, neither do they bless it all.

With all due deference we submit that both positions are untenable. For, granting even that Natural Science is antagonistic to religious faith the Christian Ministry is not at liberty to forswear intercourse with its votaries, and acquaintance with its claims. Faith cannot long exist merely on the sufferance of its enemies, nor can true devotion be the offspring of ignorance. We may not mistake blind credulity for enlightened faith, nor blear-eyed prejudice for intelligent conviction. For his own sake as well as for the sake of those to whom he breaks the bread of life the Christian minister must vindicate his position before the bar of reason against scientific attack.

But it need not be conceded that Natural Science, properly so-called, is inimical to the Bible or to religious belief. That crude views, tentative hypotheses, hasty and ill-founded conclusions which shock the Christian consciousness are sometimes presented in the name of Science, or that the truths of Science at times militate against current views of sacred truth no one will deny. But this by no means justifies the assertion that the conclusions of Science, properly so-called, are opposed to the written Word correctly interpreted or to religious faith founded thereupon.

As Sir William Dawson says, "The so-called conflict between Science and Revelation depends on the ignorance of one or the other, or on a partial representation of the testimony of nature, or that of Revelation or both." The testimony of such an eminent Christian man of science is partly our justification for here assuming that Science and Religion or Revelation are not essentially opposed.

But can we proceed further and maintain that the study of Science is of positive value to the ministry? We think we can. That is of value to the ministry, which helps it to perform its function, which is the moulding of character, the salvation and sanctification of men. Now, what are the means suitable for the attainment of this end? Holy Writ would seem to indicate that they are revealed truth, and personality—the truth of God communicated through a person bearing the image of, and enjoying communion with, God. Mere presentation of truth without a character behind it which to some extent embodies that truth will not reach and move and mould men. On the other hand, personality, however noble, without revealed truth would be impotent to lead men to God through Christ. Both elements are indispensable.

We say, then, the Christian minister must know revealed truth. Now, can scientific study aid him in acquiring such a knowledge? We unhesitatingly answer, Yes, and that in many ways.

Scientific study aids in attaining to a knowledge of revealed truth because of the attitude of science towards its object of investigation. This attitude is humble and loyal to fact. The aim of science is not to create but to interpret. Taking the open book of Nature as its datum it seeks merely to discover the thoughts of the Divine Architect. Now is there not here a suggestion for the Christian minister in his study of the Word? His datum is the word of God; his duty is to interpret its teachings. But he is often tempted to forget this, tempted to change his attitude and soaring aloft undertake what he considers the worthier task of spinning truth out of his inner consciousness and offering this to the world as the oracles of God. Many come to the Bible with pre-conceived opinions. If it is in accord with these views well, if not so much the worse for the

Bible. Indeed some go so far as to make their own instincts and longings as they interpret them the measure of what revealed truth ought to be

Then again hoary Authority holds the sceptre over the student of Scripture and too often he is expected if not required to arrive at the detailed conclusions of orthodoxy so called. This tends to make him consciously or unconsciously disloyal to the Book in order to maintain his loyalty to the Church—Now, while one would not advocate undue individualism, that individualism which lightly brushes aside the ripe thought and reasoned conclusions of the great Christian thinkers of the past and present, and with an assurance akin to presumptuous ignorance set up its own judgment as sufficient unto itself and for the attainment of truth, yet on the other hand the right of private judgment must not be sacrificed. While the views of others are to be respected, and while they are of service in reaching correct conclusions, yet after all the ultimate basis of belief resides in the individual. No authority however high or hoary may usurp this birthright. The scientific attitude is here helpful. Here the voice of authority though it suggests, does not command, and theological issues not being primarily in question the passionate appeals of those who are wisely or unwisely concerned for the safety of the Ark of God is but faintly heard and little heeded. In this, then, its attitude—seeking neither to read into its subject-matter its own speculations regardless of plain facts, nor yet over-anxious to coincide in its conclusions with authority—Science suggests to the Christian minister that he interpret Scripture regardless of his preconceived notions, and without slavish adherence, too dearly bought, to any human authority.

The study of Science is of value to the minister because of the method pursued. This method is the inductive, proceeding by observation, analysis, and comparison of facts, by hypotheses as to their meaning tested by experiments, to wider and ever widening generalizations indicative of Nature's laws and processes. In all this, system, order and exactness are of supreme importance. Now this method which has proved such a powerful instrument in the investigation of Nature is likewise well adapted to the investigation of the Word. How can one arrive

at the teaching of Scripture with regard to any given question if it be not by the collection, analysis, and comparison of texts bearing on it, by hypotheses intended to cover all the cases and verified by reference to each. This method is being more and more widely used. Nor can it be doubted that the inductive method of Bible study if not directly due to that used in Natural Science has received very much therefrom.

Again, scientific study is of value to the ministry because of its results. It stimulates to careful study of parts of the Bible which would otherwise be comparatively neglected. It helps to correct false interpretations of Scripture. It forms a useful check on the immoderate and needless use of the miraculous. It enlarges and lends concreteness to our views of God's attributes. The geologist who traces the footmarks of the Creator in the rock formations of ages long past can appreciate as no other the psalmist's tribute, "Thou art from everlasting." The astronomer who wanders in thought among millions of worlds at almost infinite distances from us, who perceives the same laws operating there as here, can truly exclaim, "the heavens declare the glory of God." So much for the value of scientific study for the acquiring of knowledge of revealed truth. But granting the Christian minister knows God's message, there is yet the further question of how he may bring that truth to bear most effectively on men, and how scientific study will prove helpful to him in so doing.

The true minister touches society at a thousand points, and must be able to apply the truth to the various phases of our complex modern life. He must be a broad man in the truest sense. Nothing that interests man can be foreign to him. The intellect and the heart as well as the spirit must be cultivated. Here again scientific study will prove a boon. Not only does it "strengthen the faculties, fix the powers of observation, and correct the judgment," but it also stores the mind with useful and interesting information which will lift one above the position of a mere book-worm to command a wider horizon and see noble visions in communion with Nature, and through Nature with Nature's God.

Then again in presenting the truth to men, the minister must enter into their thoughts and feelings. He must understand

their difficulties and sympathize with them before he can hope to help them. Many are troubled with scientific doubts and difficulties. Happy the minister who because of his knowledge of Natural Science and its difficulties for faith can stand beside them, take their hand, and lead them out into the light.

Then again, scientific study helps to illustrate truth. Many of the ablest preachers of our day have in this way made use of their scientific knowledge with great effect. Yet we do not advocate the use of illustrations abounding with the technicalities of Science, curious works of art fashioned with exquisite skill, which while commanding admiration, conceal rather than reveal truth. Such was not the Master's way of pointing men to nature to find spiritual truth exemplified. Proceeding on the assumption that Nature as well as Scripture reveals God, that the analogy between the spiritual and the natural is but the manifestation of the Divine in different but parallel forms, the preacher may find in Nature shadows of the realities of the spiritual realm.

Then, again, in the pulpit "exact statement is often sacrificed to the love for popular effect." People care less very often for accuracy than for attractiveness, and manifest more respect for the confident preacher who can stir their emotions by words expressive of half truths than they do for him who conveys to them saving truth in fitting garb without noisy demonstrations and "bodily exercise which profiteth little." The temptation to slovenliness in the pulpit is great, and too often baneful in its effects. Here also scientific study by presenting to the preacher a model of brevity and conciseness of expression, a language free from the extravagance of emotion teaches him a useful lesson. Not that emotion, or the assurance of well-earned conviction, is to be sacrificed. It is not less of true emotion, but more of reason that is needed. We must have the fusion of reason and passion, the union of light and heat if we would achieve the best results

Again, the preacher must not only declare and explain the truth, he must often defend it. He must be ready to refute with right reason the sceptical attacks made upon Religion in the name of Science. He must be acquainted with the scientific,

which is the dominant thought of the day, if he would prove faithful to his trust.

Once more, in scientific study, the jaded minister may find mental relaxation, pleasant and profitable, exercising as it does a new set of faculties. Withdrawing for a season from the contemplation of the abstract, he may betake himself to the concrete facts of Nature, and, while gazing upon their beauty and learning their harmony, he is refreshed, strengthened and prepared because of this converse to take up his regular work with increased ardour and pursue it with greater success.

M.

The Presbyterian College, Halifax.

THE SUMMER SCHOOL.

IT is understood that the committee appointed by the Local Colledge Board have made considerable progress in the arrangements for the Summer School. The dates fixed for the commencement and the close of its meeting are the 16th and 26th July. The fee for board and all other expenses will be \$5.00, and the meetings will be held in the forenoon and evening of each day. There will be two lectures each forenoon, with time allowed for discussion, and one lecture each evening. The evenings will be devoted to topics of a more popular and practical nature. The afternoons will be left for excursions into the surrounding country, or exploration of both sides of the Arm, and the charms of the Tower woods, or for boating or for fishing, not for truth, but fish, should there be visitors of piscatorial talents or inclinations. Possibly they may be benefited as much by such interviews with nature as by their graver studies.

Principal Grant is expected to favor the school with a few lectures on Comparative Religion. Dr. McCurdy, of Toronto, may be expected, and may lecture on some topic related to the subject of his already famous work. There is some hope of inducing Mr. Macdonnell to lecture on the "Minister and his Work." It is also expected that members of the Faculty will lecture on subjects allied to their several departments. Messrs. Carruthers, Rogers, McKay, and Miller are to be applied to with

the view of enlisting their services. There is some hope, also, that Dr. McGregor may be induced to favor the school with one or two lectures on the Relations between Science and Religion. Others also may be expected.

As for the present the Summer School is but an experiment; it would be premature to discuss its plans and prospects of success or its perils and possibilities of failure. Every scheme of improvement devised by man must combine merits and demerits—points of vantage and disadvantage—strength and weakness. Still the design may be pronounced excellent and the good wrought may be affirmed to be almost necessary in this age of religious or irreligious discussion—this age of the rapid formation and as swift diffusion of new opinions and startling speculations—this age when few meditate and many speak, and the war of words and the cries of contending divines who are not philosophers, and philosophers who are not divines, rise high above the howling of the wintry storm. The Summer School is designed to afford our ministers an opportunity of becoming acquainted with the drift of theological opinion, and to keep them abreast of the theology of our time. It should tend also to make them better acquainted with each other, and enable some to renew the fellowship of student-days. It may brighten the life of some travel-wrought minister whose soul is impoverished and worn out with a toilsome routine. At least it may furnish a short rest and reprieve from the toils of a country pastorate. In its practical department it should furnish counsel in different parts of the pastoral care, and suggest methods of congregational management or wider evangelization. The members ought to learn much from each other. Such interchanges are not practicable at church courts, where business takes up all the time, and where matters of debate are dry, but not too dry to prevent keen, and sometimes angry, debate. It is hoped that a Summer School may not only be helpful in the formation of sound theological opinion and promote practical work, but may also promote brotherly love, sweeten with some drops the cup of life to many, and be as a precious ointment poured over the heads and hearts of brethren who can meet but for a short time, and then part to meet, no one knows when nor where, in a world of perpetual change and uncertainty.

[THIS week I am in the happy position of being able to present you with a perfect gem—the best verses, I think, ever written by an Aberdeen student, *George Macdonald* being always *excepted*. I find it in a little pamphlet entitled “*Rosemary*,” by W. A. Mackenzie, of which a hundred copies were printed at Christmas, 1894.]

SHON CAMPBELL.

Shon Campbell went to College
because he wanted to,
he left the croft in Gairloch
to dive in Bain and Drew ;
Shon Campbell died at College
when the sky of Spring was blue.

Shon Campbell went to College,
the pulpit was his aim ;
by day and night he ground, for he
was Hielan, dour, and game ;
the session was a hard one,
Shon flickered like a flame.

Shon Campbell went to College
and gave the ghost up there,
attempting six men's cramming
on a mean and scanty fare ;
three days the Tertians mourned for him,—
'twas all that they could spare.

Shon Campbell lies in Gairloch,
unhooded and ungowned,
the green Quadrangle of the hills
to watch his sleep profound,
and the Gaudeamus of the burns
making a homely sound.

But, when the Last Great Roll is called
and adsums thunder loud,
and when the Quad is cumbered
with an eager jostling crowd,
the Principal, who rules us all,
will say, “Shon Campbell ! come !
Your Alma Mater hails you
Magister Artium !”

EDITORIAL.

INCREASED STRICTNESS OF PRESBYTERIAL SUPERVISION.

WE are not sure that the Student has his place in the church so clearly defined as to shield him from what is often unjust criticism. The truth is he occupies a unique position which becomes at once apparent the moment we endeavor to define it. So very different is the important personage, who in all the pomp and parade of delegated authority goes forth to his summer's work, from the meek and insignificant denizen of the lecture room, that, were it not for the continuity of self-consciousness, an inevitable and hopeless dualism must result.

Thus the student's life falls in halves with a violence which threatens either himself or some querulous observer. The student, who has enjoyed the dignity of his summer elevation, cannot understand the strictures of the cleric, who regards him only in his winter insignificance. Would it not be well for all parties could some rationalizing principle be discovered, by means of which the student's *status quo* might be rendered less mercurial in character?

It has been recently rumoured in certain quarters that the solution of this problem has been found. The great specific can be briefly stated, for like many other important truths it is simple though comprehensive. It is this,—“increased strictness of Presbyterian supervision.” This new watchword is, however, decidedly indefinite. If it indicated what our buoyant fancy could make it imply, how gladly would we too seize upon and re-echo it. If it means what there is some reason to suppose it does, that more attention is to be given to that forced exotic the intellect of the student, that not only the winter but also the summer, must be spent in utter devotion to the great god of exams., that there is to be no relaxation whatever from the con-

gested, fevered condition, which is the normal mode of existence in the schools, then we here beg leave to bespeak our epitaph, and perhaps no better words can be found than Browning's in "The Grammarian's Funeral,"—

"This man decided not to live but know."

If, however, this cry preludes a coming movement in the church by reason of which the Presbyterian system shall be so modified and adapted as to meet the peculiar requirements of this growing country and successfully cope with other systems, we hail it hopefully. It is not unreasonable to suppose that in this dawn of the twentieth century, and in "this Canada of ours," methods, which may have been most effective in other days and in other lands, may need some readjustment. If this be the import of the phrase, we note it as indicating that Presbyteries are becoming alive to the fact, that through the medium of the students the influence of the ordained ministry can be widely and profitably extended; and that, in consequence of the sympathetic assistance which they are prepared to give to these inexperienced workmen, a new era of progress and prosperity is about to be ushered in.

Thus applied the principle would advantage, and simplify one half of the student's life; but what of the other? "Increased strictness of Presbyterial supervision" as interpreted by some would exclude students from the exercise of their gifts during the winter season. But here the old inconsistency reappears. If they are regarded as fit to share in the ministry of the word throughout the summer, by what logic are they proven unfit to perform a like service during the winter? Such a privilege may be open to abuse, but attended as it is with many safeguards we deny that it is being abused, or that there is need for further restrictions. The conscientious manner in which the College Faculty discharges its high duties, the Christian principle of those who request such services, and the good sense of the students themselves, are not these sufficient rescripts?

We are quite aware that censures on the actions and motives of students in this matter of occasional winter supply are heard where better things might well be expected. Why should it be supposed that our young men have an axe to grind, or that they

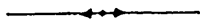
find pleasure in supplanting any man in the affections of the people? A retrospect of their own college days might, we think, make some men charitable in their judgments. The time was when words which reflect upon a man's honor must needs be sparingly spoken, but that time is not now. Is this a degenerate age, or has honour and its vindication been relegated to the pages of fiction, while every man is at liberty to regard his neighbor, if not altogether a rogue, yet as capable of the basest sentiments and unchristian actions?

We trust that "increased strictness of Presbyterial supervision" may be worked out along the lines, and in the spirit manifested in that one of our Presbyteries, whose past summer's work was briefly noticed in a former issue. There, the results of this movement have been most beneficial. There has been an extension and consolidation of Presbyterianism. Lost ground has been recovered and reclaimed, and from the church has been taken away the reproach that she cares less for her scattered sons and daughters than do the other denominations. This we fondly hope is the implication of these words which have caused us no little consideration. Such a view of matters would relieve the student of the necessity of apologizing for his existence, and would bring a degree of unity and consistency into a life that he would willingly dedicate to the service of Christ and the Church.

THE LENGTH OF OUR COLLEGE TERM.

WHERE is one question to which we beg leave to direct the attention of the College authorities, before they issue the calendar for '95-'96, and that is the question of lengthening the College term. To any one who will take the trouble to look into the matter, the advisability of so doing will readily become apparent. In the first place it must be conceded, that three sessions of six months each is too short a period of time to devote to the study of theological problems, both theoretical and practical, if students be expected to be abreast of the times, and competent to teach others, and that too in view of the vast fields to be traversed in

almost any department of Theological study. And, if Theology be "the study of studies," it is surely desirable that the time devoted to it be proportionate to its importance. In the second place, the present arrangement necessarily involves a considerable loss of time. During the first week or even two weeks after the beginning of the session, little else is done beyond attending the classes. Students have not the necessary text-books, and even if they have, it is difficult to settle down to work just at once. But, just when they do begin to do good work, the college closes for the Xmas holidays. When the College opens again at the beginning of the New Year there is another week of unrest, and then comes the preparation for the examinations held from Jan. 18th-25th. That means that the students devote all their time to what has been already gone over in class. After the exams. are over, another week is spent in recovering from the nervous strain before the students can be said to be ready for steady work. That brings the session down to Feb. 1st., and it is safe to say that it is from that time on that the real work of the session is done. Now an improvement here is possible and very desirable. If the session were lengthened by one month, the mid-sessional exams. could be held the week before the closing for the holidays, thus giving a better balance to the two parts of the session, and affording an unbroken period of three months to the students really desirous of doing good work in the second half of the term. And lastly, it would afford the Professors an opportunity of so arranging their classes as to be able to overtake what they desire, and also relieve the students, for at least another day per week, from attending four classes of one hour each per day now felt to be in many cases a very considerable burden.



OVERHEARD at Temperance Meeting. (*A hymn has been announced, to be followed by the closing prayer.*)

FIRST LADY—"It is getting late. We had better go without waiting for the closing exercises."

SECOND LADY—"No! Let us wait, we need the prayer after that last speech."

**GRADUATES IN THEOLOGY AND MISSION CHARGES
—THE ASSEMBLY'S "REMIT."**

THERE is a very natural objection on the part of human nature to being compelled to do any thing. It is therefore not to be wondered at, if students have not regarded with satisfaction the remit of last assembly to the effect, that henceforth all graduates of Theological Halls be obliged to serve at least one year in the Mission field, before they be "open to a call." It is presumed, of course, that it is right for students to hold opinions, and occasionally give expression to them, on matters relating to themselves. And so, on the strength of that presumption, we proceed to make the following observations. In the first place we fail to see that, so far at least as our Maritime Provinces are concerned, there is any need for such legislation. And the fact, that the Mission Presbytery of our Synod, together with the Presbytery of Halifax have voted against the "Remit," may be taken as strong presumptive evidence against the desirability of such legislation in so far as it would affect the Maritime Synod.

In the second place, if men are really much needed for our Mission fields, and, if such work is to be made a distinct branch of the Church's activity, why are the men who graduate from our halls not appealed to on behalf of that work, before talk is made of compelling them to engage in it? It looks very much as if this were an insinuation that those who are now entering the ministry were doing so, not for Christ's sake but, for Filthy Lucre's sake. It looks as if it were assumed that the spirit of self-sacrifice was extinct in the students of to-day. If there are more fields asking for men than there are men to fill them, are those who are now entering the ministry to be blamed for that? Would it not be much more to the point to appeal to the Presbyterian and Christian young men of our land, telling them of the fields in the great North-West to be taken up, and asking them to devote themselves to the work of Christ in these places? If thousands of college-bred young men in America, many of whom are in Canada, have readily pledged themselves that, when

God opens to them a way, they will go forth as missionaries to Pagan lands, can not a sufficient number of young men from our christian homes be found willing to go as missionaries to our own citizens? Would they not be willing to educate themselves that they might go? And would that not be a more rational way of solving what is for the West a real difficulty, rather than by compelling a man to go without ever asking him whether he desires to do so or not. We have great respect for Dr. Robertson and a deep interest in his work, but we submit that, in our humble estimation, he adopted the wrong method of solving the difficulty, when he proposed to compel students to spend the first year of their ministry in the Mission field. For, if it be made compulsory on entering the work of the ministry, which is not even now a sinecure, that the young minister shall spend his first year in a distant mission field in the North-West, he may well be pardoned if he stops to think twice before he determines to be a minister.

In the third place, Dr. Robertson and his supporters say that students in the third year now spend half the time of their last session in candidating. We know not the condition of our fellows in the West, but this statement is not true in regard to us. True, some of our Presbyteries are saying that we students are beginning to crowd out regular probationers, but we are bold enough to deny the charge. And, even if it were true, we think that the probationer, who could be "crowded out" by a student, (and we know of one who complained that he was asked to step out in favor of a second year man) ought to be transported to the North-West or somewhere else, for certainly we have no use for such men among us. Would it not be as reasonable to ask a minister with a roving commission which leads him nowhere to take charge of a Mission field, as to ask the man who has just graduated to do so? We may be mistaken, but in our opinion it would be as reasonable.

Scene—Missionary meeting at —, N. S., under the auspices of the W. F. M. S. (Southern student on the platform.)

Young lady (to fair companion)—"Just look at him. Do you see his eyes? I shouldn't like to have met him when in the savage state."

OBITUARY.

WE record with sorrow the death of Rev. R. D. Ross. Mr. Ross was born at Sunny Brae, Pictou Co. He was brought up in a Christian home and early decided to devote his life to the ministry. At the beginning of his college career his health failed him, and he was obliged to go home for a time, but, by conscientious care he recovered his health sufficiently to continue his studies. As a student he was diligent and faithful, warm-hearted and friendly, and, although in delicate health, always patient and cheerful. His sense of humor, keen observation, retentive memory, and the faculty of telling a story, made him an agreeable companion. Above all he was an earnest and devoted Christian. As a catechist he was always acceptable and made many friends who *still* ask for one,—“a Mr. Ross.” After graduating he was called to Wolfville, where he labored for nearly ten years, until he was laid aside in the spring of '92, by sickness, which proved fatal. At this time it was thought that he could not live for more than two or three months, but, convinced that life was given him to make the most of it for Christ and the Church, he considered that it would be disloyal and cowardly to surrender until he had done what he could: and, so where many would lay down to die, with noble courage he started for Arizona, hoping that change of climate might benefit him. But finding that his health was not improving, after some months, he returned home, where, with cheerful resignation, he passed away on the 22nd of February. As a pastor he was beloved and respected because of his open and friendly disposition, his devoted and consistent life. The last three years of his life were not less fruitful than his active life in the ministry, for he was faithful unto death. To his beloved wife and relatives we extend our sincere sympathy.

THEOLOGICAL AND LITERARY SOCIETY.

THIS brief statement contains references to six meetings of the Society:—

February 12th.—Mr. A. H. Foster read an able and remarkably original paper on Cantos 21-26, of the *Paradiso*. It was brimful of characteristic sentences, terse, pregnant, and epigrammatic. The element of humor also was largely interspersed. If, as Mr. Foster avowed at the outset, he had no great love for poetry and had prepared his paper because he felt he must do something for the Society, he at least furnished a fine instance of the inspiration which a high sense of duty may impart.

February 19th.—Mr. J. MacIntosh gave us a very condensed but carefully prepared paper on Miracles. Starting with Christianity as a supernatural religion, and emphasizing the necessity of spirit to account for all the phenomena involved, he made an honest attempt to solve the objections usually urged against a belief in miracles. A keen discussion followed.

February 26th.—The subject was "The seat of Authority in Religion." This had been long talked of among the students, and now that it was brought squarely before us we felt the great magnitude of the difficulties surrounding it. Two papers were read,—one by Mr. G. F. Johnston, the other being a criticism. Mr. Johnston's essay was of a very high character, and greatly appreciated and admired by the members. He traced the seat of authority in religion to personality. The discussion was animated, and as the subject was so important it was resolved to resume it on March 19th.

March 5th.—Messrs. R. G. Strathie and D. A. Frame took up Cantos 27-33 of the *Paradiso*. Both papers clearly indicated not only a mastery of the matters handled, but also a deep and thorough appreciation of the beauty and sublimity of Dante's noble conceptions.

March 12th.—Mr. A. D. McDonald favored us with a critical essay on the book of Ecclesiastes. We were expecting that, from the competent pen of this essayist a pro-

duction should appear that would bear all the features of a high literary character, and we were not disappointed. The subject was so fully treated, and so admirably presented, that in the numerous remarks which followed nothing new or better was added.

March 19th.—The discussion on “The Seat of authority in Religion” was resumed. Our president re-opened the subject by reading most appropriate extracts from Romanes and adding instructive and helpful comments. We had previously reached the conclusion that the seat of authority in Religion is Jesus Christ; on this occasion we took up the authority of the Scriptures and the church.

Looking back over the session which is now closed, it may be said in a word that, while the attendance was sometimes not encouraging, the benefits derived by those who heard the several papers read and took part in the discussions more than compensated for the time taken up by the Society.

G. C. R.

A few weeks ago a young man was sent from us to minister to the people of a neighboring town. But time passed and the young man did not return. Our hearts failed us when we thought that there were confined those who strayed from the paths of rectitude. But on his return we learned that the ties which held him were of a softer but no less binding nature. *Details* of his adventures may be had by calling at Room No. 2.

Mr. S, (*interrupting a lecture on miracles*), “There was a miracle performed in the field where I labored this summer.”

PROF.—“Yes. Did you perform it Mr. S?”

Mr. S.—“No, but ———”

PROF.—“What was the nature of it?”

Mr. S.—“A child between one and two years of age began to walk. They claim he began to walk on a certain day prophesied, but others claim he was getting older.” (*We trust Mr. S. will not cease his investigations till he has proven the latter claim. He is a Rationalist.*)

COLLEGE NOTES.

REV. A. W. K. Herdman, of '94, has declined a call to Port Elgin and Shemogue.

REV. J. M. Fisher has resigned his charge at Lawrencetown.

WE are glad to see that Mr. Geo. Sutherland, who was confined to his room by illness, is able to attend classes again.

REV. J. R. Coffin, of Bloomfield, P. E. I., has received a call to West River and Green Hill, Pictou Co.

DURING the past few weeks we have been favored by visits from quite a number of clergymen. Among others were Revs. McLeod Harvey, ex-senior editor of the THEOLOGUE, John Murray, of Shubenacadie, H. R. Grant, of Trenton, Geo. McMillan, Clarence McKinnon, J. M. Fisher, J. P. Falconer, A. V. Morash, J. W. Falconer, as well as several of the city ministers.

THE annual meeting of the general students for the election of editors for the THEOLOGUE, and transaction of other business, takes place on Wednesday, 27th inst.

THE College Board held a meeting on the 6th inst. One important item of business was the appointment of a fourth Professor to the chair of New Testament Exegesis, the position now held by Rev. P. A. Falconer as Lecturer. Presbyteries were requested to make nominations before the next meeting of the Board. There is little doubt that the nominations will be unanimously in favor of the present incumbent, who, during the past three years has proven himself in every way competent to fill the position.

ON Sunday afternoon, February 17th, a public temperance meeting was held in the Temperance Hall, Cornwallis Street—Mr. J. B. Cropper occupied the chair, and addresses were given by Messrs. G. C. Robertson, A. M. Thompson, Robert Murray, and L. W. Parker. The meeting had not been well advertised,

and the attendance was rather small; but having named the speakers, it is scarcely necessary to add that the addresses were worthy of a larger audience.

On the evening of Feb. 13th, Rev. K. J. Grant, D. D., of Trinidad addressed a meeting of the Missionary Association of the College, at which Dr. Pollok presided. Although Dr. Grant was suffering from a severe cold and could only speak with great difficulty, yet his graphic and touching account of the work done among, and the reception given to the gospel of Christ by the East Indians in Trinidad, touched a sympathetic chord in the hearts of all. Such addresses, not so much of appeal as a plain sympathetic statement of facts, will do most to win men and money for the missionary cause. We greatly appreciate Dr. Grant's sacrifice when weary with travel and unwell in coming to us, and we wish him an invigorating happy furlough in his native land. Drs. Pollok and Currie, and Prof. Falconer also gave short addresses.

We feel it our duty to advise students, when packing up at the close of the session, not to leave behind in their rooms books or papers upon which they place any particular value, as we understand there is great danger of such *remains* finding their way to the furnace room during the house-cleaning season. Our experience has been especially unpleasant. We have just had to replace, at a cost of two dollars, a book which disappeared last spring in this way, not to speak of a scrap-book worth to us many times that amount, which evidently shared the same fate. Books make good fuel, but are rather expensive to be used for that purpose.

As a pleasing evidence of the good results of the teaching of elocution in our College, it might be mentioned that some of our newly-fledged elocutionists have already been giving the city the benefit of their skill. It is uncertain whether Messrs. C. and R. will devote themselves exclusively to the business of traveling elocutionists, or proceed to make arrangements for the opening of a School of Oratory and Voice Culture next fall.—Meanwhile we wish our enterprising friends every success, and await with interest the appearance of their advertisement.

WHILE out walking one afternoon lately we were accosted by an aged stranger. His face gleamed with kindness and his words were laden with expressions of love. After some questioning, he elicited from us our plans and purposes in life. He gave us generously of his counsels. In parting he said :—" Stick to it, young man. Get the letters to your name. You cannot know how much they may mean to you, for there are a great many shallow fools in the world after all." Strangers we parted, he happy in the thought of a good act done, and we pondering on the vanities of life, wondering if the old man was not right after all.

IN this number we publish another article on the Synodical Evangelist, this time from a layman's standpoint. Mr. McDonald is well and favorably known to the church, and the present article, written in a terse, forcible style, is fully up to his reputation in church courts. We most heartily commend its careful perusal. We may state that in our next number the writer of the November article, over his own signature, will review and close the discussion.

THE closing exercises in connection with the Elocution Classes took place on the 5th inst. in the presence of the professors and a number of city clergymen. The principal event was, of course, the competition for prizes. The results, which were made known on the following day, showed that J. B. Cropper and G. E. Ross, of the second year, and Alex. Archibald, of the first year, were the successful competitors.

IT is needless to remark on the importance of elocution as a special branch of theological training. The ability to give expression to one's thought in a clear, forcible and attractive manner is, especially in this age, an accomplishment without which success in the pulpit is certainly impossible. How far the work done in these classes may tend to bring about the results aimed at remains, of course, to be seen. We feel confident, however, that a course of instruction under so competent and enthusiastic a teacher as Mr. Carruthers cannot fail to produce satisfactory results.

Rev. Dr. Grant has our thanks for his kindness in presenting the College with the Toronto "Week." Another graduate of the College has also remembered us in a similar manner. Rev. A. W. Lewis, B. D., at present stationed at Mistawasis, N. W. T., has presented a copy of the "Standard" Dictionary lately published by the Funk & Wagnall's company. Interest manifested in this practical way proves its own sincerity, and we take this opportunity of extending to these gentlemen our hearty thanks for their kindness. It is gratifying to see that although they have gone from us they are still of us.

ACKNOWLEDGMENTS.

Prof. W. C. Murray, Judge Stephen, Mrs. John McMillan, Rev. J. H. Chase, Jas. Sedgwick, Rev. H. H. McPherson, Rev. A. Gandier, Prof. James Seth, Rev. A. W. Lewis, Rev. J. D. McGillivray, Rev. Dr. Bruce, \$1.00 each. Rev. Jas. McLean, Rev. A. W. K. Herdman, P. M. Macdonald, A. Smith, Rev. J. A. Forbes, John Mackintosh, Rev. Clarence McKinnon, Rev. A. Simpson, Rev. Dr. Currie, Adams Archibald, Rev. R. C. Quinn, Rev. Donald Fraser, Rev. Willard McDonald, Rev. D. Sutherland, A. H. Campbell, Rev. A. B. Dickie; Rev. J. P. Falconer, J. S. Smith, Rev. H. K. McLean, A. L. Fraser, Rev. A. A. McKenzie, 50 cents each.

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