

# THE THEOLOGUE,

Presbyterian College, Halifax.

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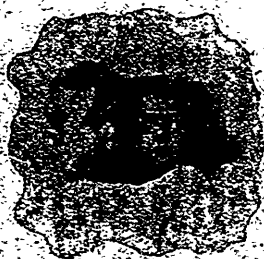
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# THE THEOLOGUE.

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VOL. X.—APRIL, 1899.—No. 5.

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## Presbyterian College, Halifax.

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### *THE MINISTER AS A CITIZEN.*

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(The following address was given by Dr. Gordon, in closing the Theological Class for the Session, and is inserted in the THEOLOGUE at the request of the Students.)

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DEPARTING somewhat this morning from our ordinary course of subjects, I wish to speak for a little about the minister as a citizen. You ask, "Is he not always a good citizen?" He is loyal, sober, industrious. He obeys the laws, pays his taxes, and lives peaceably with all men. He is known as the friend of the poor, the advocate of temperance, of social purity, and of whatever else makes for the common weal. And if there is any exception to this, and a minister be convicted of crime, the fact is thought strange enough to be published throughout the country from sea to sea.

And yet we are so apt, at least in our Theological Halls, to think of the minister exclusively in his relations to the Church, that it may not be inappropriate for us to look at him for a little in his relations to the community at large.

We form our ideals, more or less lofty and clear, of what the minister should be. We give prominence to this or that feature. We emphasize his power as a preacher, his attainments as a

scholar, his faithfulness as a pastor, his fervour in advocating missions, his leadership in calling out the activity of his people. Of course we fail to realize our ideals, for ideals must be like a flying goal, ever beckoning to further achievement. Some of us, indeed, who have been long in the ministry, could speak from large experience of failure; the help we have to offer is often like the warning of the stranded steamer, that shows others where not to go. But, in our conception of the ideal minister, do we not often overlook his duties as a citizen, or think of these as something to be taken up only after all other duties have been discharged?

Of course a minister's first duty is to his congregation. He is appointed to feed the Church of God, and his work in the pulpit, in the class-room, and in the homes of his people may well seem sufficient to tax all his energy. The temptation may come to him to spend strength and time elsewhere, to the neglect of his congregation, and this not in starring it as a popular lecturer, but even in trying to aid some worthy cause; yet the plea of helping in other fields, is no valid excuse for neglecting his own vineyard. As a father's first duty is to his family, or a doctor's to his patients, so the first obligation of the Christian pastor is to those to whom he ministers the Word of Life.

To discharge these duties he must identify himself, as far as possible, with his people, must cast in his lot with them so that their interests become his. There are some who fail to do this. They may be eloquent preachers, but they are often upon their watch-tower, looking for a vacancy more prominent than their present charge. The man who has that kind of restless, self-seeking ambition, cannot identify his interests with those of his people, and we look in vain for any service of permanent value rendered by him to the church.

But the minister has interests in common, not only with the congregation, but with the community. He is a citizen as well as a Churchman, and he cannot escape his share of responsibility for the good government, the pure morals, the general well-being of the community. Fifteen years ago, when settlements were forming in our North-west, along the line of the C. P. Railway, wherever a man might stake out his claim, he tried to convince

you that his particular locality was the best in the Territories. He identified himself with the community, for he had perilled all upon its success. The minister may not regard his field as absolutely the best in the whole Synod, but it is well for him to have an open eye for all its attractions, and to commend whatever in it is worthy of praise; and, go where you will in our country, you may find much wherein to glory. Even his work for his own people will be wrought in a broader and more helpful spirit when he recognizes that both he and they have claims upon them as members of the community at large, claims which he can commend to them far more convincingly by fulfilling his own duties as a citizen, than merely by telling them of theirs.

He may plead that the work of his ministry is so engrossing that he has no time for other calls or claims. But so might every other good man in the community, whether doctor or mechanic, farmer or merchant for the best are sure to be the busiest. And so the danger is that those who should, from their character and education, be able to do most for the general good, may suffer the public interests to be controlled by the inferior elements of society,—a danger that is very often realized. This danger is not as great in rural districts as in towns and cities, but it has become so serious in the larger centres of population, that civic government is one of the most difficult problems of our time. To the solution of this problem, indeed, the country districts may contribute, for cities are being constantly supplied with fresh blood from the country. If the young men upon the farms are trained in purity and integrity, if they have learned lessons of helpfulness and self-denial, and, while faithful in their own business, are not forgetful of the common good, they will prove useful citizens wherever they may be.

The very freedom we enjoy as a self-governing people makes it certain that, just in so far as the better citizens relax their watchfulness and activity, will the more corrupt gain possession of the reins. Let the pure and honest element in the community stay its hand, and impurity and dishonesty will raise their head. There is a tendency in things to go wrong. Everything when left to itself will run down hill, and there is a gravitation in morals as there is in physics, which never wearies, and against

which progress can be made only by a constant, up-hill fight. When there is an election, be it for city council or for parliament, the corrupt element in the community usually takes a more active interest in it than the decent element, for the indifference and apathy of the good provide the opportunity desired by the evil; and, if intelligent and upright citizens find public affairs mismanaged, they are themselves largely to blame. There is a selfishness that seeks, by politics, to promote its own interests at the public cost; and there is another selfishness that is willing to let politics be controlled by the unscrupulous, rather than spend time and energy in fighting for pure and honest government. But is the one kind of selfishness any more, or any less culpable than the other? And if by our activity we could bring to naught the plans and efforts of the baser elements of society, are we not responsible for all the evil that our efforts might prevent?

We have come indeed, as a general rule, to look on politics as if it must be divorced from piety. If the politician appears in the prayer meeting, we think that he must be fishing for the votes of Church members. If the minister were to attend the party caucus, many would think that he had hopelessly fallen from grace. We have known an elder resign his eldership on becoming a member of the House of Commons. But it would cleanse and uplift our politics if there were in it more of the spirit of prayer, while it would give strength to our piety if it lived more in the open air of the world, striving to give higher tone to politics and public morals. Men of clean hands and of a pure heart are as necessary for the service of the state as for the service of the church, for the state as well as the church is ordained of God. The welfare of the state as well as that of the church ought to lie constantly on the heart and conscience of the Christian citizen; and the place where men meet to enact or to administer laws for their fellow-men, whether council chamber, court room or parliament, should be as sacred to righteousness as the place where they meet to worship God.

Now, what is the minister's duty in this connection? Some would wish to exclude him completely from any part in politics. They take offence at his least reference to the subject, and even

find allusions where he never intended them, like the hearer who complained that his pastor had been praying against the government because he had entreated that the wickedness of the wicked might be brought to an end. But, should the minister throw himself into the strife of party politics? Rarely, if ever; for we seldom find any great moral question dividing our political parties, and it is on questions of that kind that the Christian minister may with greatest benefit expend his strength. As it is a duty for others to vote, so is it for him. And, if he desires to discuss party politics, none can deny his freedom; only he should not take these questions into his pulpit, for that would be making a coward's castle of the most sacred place from which a man can address his fellow-men. Let him turn for such discussions to the public platform, where he can be answered back, like other citizens when dealing with the same question. In most of our congregations the members are divided in politics. When the minister takes active part in the contest, being of like passions with other men, he may soon be quarreling with those to whom he should have proved a helpful counsellor, and be pulling down with one hand what he tries to build up with the other. Of course he has liberty in this matter, but the one thing to which we subordinate our freedom is the welfare of others.

To exclude him, however, from the narrow strife of party questions is not to exclude him from exerting a wholesome influence in politics. By pleading in the pulpit and out of it for purity in public as in private life, by condemning all forms of corruption, by placing honest government and public interest above mere party ties, by treating public questions with an enlightened patriotism, the minister may do much to serve the state. There is no man in the community who should let his voice be more clearly heard or his influence be more strongly felt than he in promoting genuine public spirit.

We look on the Christian minister as in some sense the successor of the prophet of Israel, coming to his fellow men with a message from God; and one of the most marked characteristics of the prophet was his patriotism. Dean Stanley says that, in this respect, they were an "example for the teachers of every age." He describes them as "thoroughly absorbed in devotion to their

country." "To say that they were patriots, that they were good citizens, is a very imperfect expression of this side of the Prophetic character. They were *one* with it, and for it and through it. Public spirit, devotion to a public cause, indignation at a public wrong, enthusiasm in the national welfare,—this was not below the loftiest of the ancient prophets; it surely is still within the reach of the humblest Christian teacher." This spirit of the prophets has been illustrated in not a few of the great preachers whom we are accustomed to revere. Chalmers and MacLeod are the two chief ministers of Scotland of this century, and they were two of the most laborious and useful citizens of their day. Of recent Englishmen, whether in or out of parliament, few exercised a greater influence on the discussion of public questions than Dr. Dale, the eminent theologian. Beecher and Parkhurst are among the outstanding figures of late years in America both as preachers and as patriots. Piety and public spirit, indeed, are united by God. Every period and every portion of the Church might furnish illustrations of this union; and what God has joined together let no man put asunder.

Might not the ministers sometimes serve as mediator between contending political parties, helping each to look on what is best in the other, and trying to draw the better elements on both sides more closely together? It is one of the evils of party spirit that it makes men blind to the virtues of honourable opponents, as it blinds also to the vices of their own corrupt allies. It destroys honest and independent judgment, because the party man wants to know his leader's opinion before he ventures to form his own. Yet there are upright and honourable men in each party, although party bitterness so often keeps them from uniting for the public good. These men deplore the existence of that corrupt element on their own side, with which they think they must make terms if they are not to be defeated at the polls; and so the good citizens continue in opposing factions, both yielding to the baser elements with which for party purposes they are allied. It would be no small gain to the state if, somehow, the pure-minded and intelligent citizens could be brought more closely together for the common weal, and induced to unite for the suppression of evils which they alike deplore. If such an end is to be realised, it



would seem that the ministers of Christ are the likeliest agents for its attainment.

And if partyism be still too strong to permit this, yet the minister may, at least, set an example of recognising and honouring integrity and of denouncing impurity and deceit wherever these may be found. He can try to maintain fairness in criticism, gentleness in speech, with manly, candid and persistent acknowledgment of all that is good and honourable on both sides; and this will be no slight contribution towards sweetening the political life of the community. Sometimes we can be of service to others, not so much in helping them to shape their own opinions as in helping them to respect the opinions of those from whom they differ. If we are free from self-seeking and have in some degree the vision of the pure in heart, we may even win sufficient confidence to become peacemakers in politics, mediating between opponents, helping them to regard each other with mutual esteem and to work with purer and more fervent patriotism for the public good.

When we speak of citizenship we are apt to think of politics and of elections, whether municipal, provincial or dominion. Yet this is by no means the only field where public spirit is required, or where the minister may perform the duties of an honourable and intelligent citizen. To him, *e.g.*, more than to most men the educational interests of the community should be dear.

You think, perhaps, that there is little room for him to make his touch or his influence felt. The public school system of the Province has long been accepted; provision is made for its administration; the programme of studies is arranged by the Council of Public Instruction; the Trustees in each section control the engagement of teachers and the general management of the schools. What is there, then, for the minister to do in this connection but to look on and admire the working of the system?

And yet, have we all that we desire in our school system? Have we even the best that is within our reach? I do not wish to criticise the course of studies, but draw attention to a point that should concern every citizen, and that touches very closely the minister's sphere of influence,—I mean the place, or rather the absence, of the Bible in our public schools. I am well aware

that the present arrangement has a history; that it was deemed essential to have a general school system which would be open to all classes and creeds and to those of no creed; that denominational differences barred the way to any arrangement for religious instruction; that therefore the religious exercises have been reduced to a minimum, and in many cases are dispensed with altogether.

It is urged that religious instruction is no part of the duty of the state; that in this respect the children's training can be better attended to at home or in the Church or Sabbath School; that if you attempt any religious instruction in the schools you must have separate schools for the children of Roman Catholics, because with them it is not so much a question of reading the Scriptures as of providing their own ecclesiastical teachers to give any such instruction; and then, if you give separate schools, why not give denominational schools?—and, in that case, the present excellent school system would be utterly destroyed. Presbyterians have wrought earnestly and have stood firmly for the public school system; it was in no small measure due to their influence that the system was established. Would it be well to imperil the system for the sake of trying to introduce Bible instruction, which might surely be given at home or in the Sabbath school?

But these are not the only alternatives. The school law of Nova-Scotia makes more liberal provision for this matter than, I think, is commonly understood. It practically allows local option, for it leaves it to the school trustees of any section to see that the wishes of the people are carried out by the teacher. The official explanation of the law is in these terms:—"While the law does not sanction the teaching in our public schools of the peculiar views which characterize the different denominations of Christians, it does instruct the teachers 'to inculcate by precept and example, a respect for religion and the principles of Christian morality.' To the trustees the people must look to see their desires in this respect, so far as is consonant with the spirit of the law, carried into effect by the teachers."—(*Manual of the Educational Statutes: Comments and Regulations*, pp. v. & vi.)

This would not only allow that portions of the Bible should be read in the schools, but also that the children should commit

them to memory, provided that the trustees, as representing the people, were agreed to this; and, certainly, this would be one of the most effective ways of inculcating "the principles of Christian morality." At the same time, as the law must protect minorities, where parents or guardians object to religious exercises, their children shall not forfeit any school privileges by being absent on such occasions. Trustees can arrange to have part of the school hours devoted to this purpose if no objection be offered, or to have such exercises held before or after ordinary hours when the children of objectors may absent themselves. They are to be guided by the will of the people whom they represent; and probably there are many districts where, if this matter were brought before them, the people would gladly consent that the Bible should be more largely read than at present, and the minds of the children be stored with many of its invaluable precepts. No serious difficulty need arise in the selection of many passages that might be read or committed to memory.

The brief period spent in Sabbath School does little for those who receive no Bible instruction at home; and many parents who try to be faithful in this matter at home, find that the pressure of school lessons is so heavy upon the children, that they wish this could be substituted for some of the work now taken up within the school hours. Through practical exclusion of this matter from the schools, it has come to pass that the great majority of our own children learn less of the Bible than the Coolie children in our Mission schools in Trinidad. Their studies make some of them more familiar with heathen mythology, than with the life of our Lord; and not a few of them, who can repeat long passages from our chief English poets, can scarcely quote correctly any texts of Scripture.

The excuse urged for this has been denominational rivalry, mutual jealousy among the churches; and it has been said that this rivalry was due more to ministers than to laymen, that, if all the clergy could only agree upon the matter, the people would have made little objection. Whatever ground there may once have been for this charge, another spirit seems now to prevail. Members of different churches are more willing now than formerly to have their children receive religious instruction from members

of other communions. Christians are recognizing the necessity of emphasizing the essentials on which they are agreed rather than the peculiar tenets on which they differ. Of course this larger use of the Bible in our schools, for which I plead, could be introduced only in accordance with the will of the people; but it seems to be quite in harmony with the school law of the Province that, where people and trustees are willing, there might be far more provision made in this respect than at present exists in any of our schools. Probably if the ministers of different denominations in any section were quite agreed in this matter, they might, on a few words of explanation, find a glad assent from their people to a move in this direction; and if thus they could largely improve the moral training of the young, they would be rendering eminent service to the community.

But the minister's interest in education is not confined to the schools. In every community there should be a public library, so that none need lack for good reading. In towns and cities there is usually some provision made for this, but there are many villages and rural districts destitute of any such advantages. Some of our ministers are trying to secure congregational libraries that shall contain standard works for every-day reading, accessible to the older members as the the S. S. libraries are accessible to the children. In a recent lecture, to which we had the pleasure of listening, Prof. Walter Murray advocated very earnestly the effort on the part of ministers to secure this boon for their people. In some communities it might be well for several churches to unite their efforts. Where mines or factories exist there is frequently a Mechanics' Institute, a Y. M. C. A., or some similar Association, with library and public reading room; but often the library is very poorly equipped. It is fitting,—as, indeed, is usually found to be the case,—that the minister should be one of the foremost in helping an enterprise of this kind.

Notwithstanding the vast annual issue of books, there are still very many who read little more than the newspapers and an occasional magazine. Hence the gossip of our small towns is of the most empty and useless kind, mere personal details about one's neighbors, so that currents of thought from some of our better literature would be to such communities like the winds

from the hill tops, bringing health and refreshment. Something might be done in the way of reading circles. Something, too, might be done in the way of providing lectures, if only the people were more united about it, and combined to secure one good course of lectures, instead of having, as you sometimes see, several courses running feebly abreast in connection with as many congregations. Some say that "the lecture business is played out." Perhaps it has, in many quarters, been done to death; but there is still room, if only the right lecturers can be found, for making this a source of pleasure and profit to a community. No doubt, many people would rather be amused than instructed, and wholesome amusement is of great service; but the desire for instruction, and for interesting information, can be cultivated, if only some of the educated in any place will work together for the common good.

Is it not the case, however, that there is often little intercourse among the educated men of a community regarding subjects of public welfare? It is difficult to bring together such men as editors, lawyers, doctors, leading business men and ministers to discuss the higher interests of the citizens. We tend to grow as selfish over our intellectual treasures as rich men do over their money, and feel as little of the divine impulse to share them with our less favoured neighbors. We give ourselves up to the miserly enjoyment of our books, instead of trying, by what we know of science, literature or art, to bring brightness into the lives of the less educated. We pour out our condemnation on the moneyed man who refuses to contribute for some public purpose, but we may have no blame for the man of education who may do as little, though possessing larger power, for the general good. Is there not here a kind of work that ministers might do, a function of citizenship that they might discharge more effectively than others, if only they would work together, each trying to influence some men of his acquaintance? There is nothing that opens our eyes so quickly to the virtues of our neighbor as joining with him in some effort for the good of others; and there is nothing that so promotes public spirit, and so raises the general conception of citizenship as the presence and activity of even a few earnest, united, self-denying men, who take a zealous interest and an honest pride in the welfare of their community.

It might not be amiss to notice another line of effort for the general good that lies close to the hand as it lies close to the heart of the minister,—I mean the relief of the poor, the administration of charity, and this not merely as pastor of a congregation that may have some needy members, but as a citizen with destitution not very far away from him.

In the rural districts of our Province there is little extreme poverty, scarcely any pauperism, though there are occasionally some requiring help. But, no doubt, some of you expect to be city ministers, and therefore you must look forward to have claims in this connection made upon you, not merely on your purse but on your brain and heart, on your power to devise and plan, on your sympathy to lay hold and lift.

In our towns and cities, I think every Presbyterian congregation looks after its own poorer members; but there are poor among the people who cannot claim Church membership. If steps be taken to ascertain the professed Church connection of every citizen, a number will be found who are outside of the congregations, neglecting the Church perhaps because the Church has neglected them, yet needing sorely all the comfort that the Church can give them. The congregations of a city are like so many circles laid side by side; but while the circles touch each other, there are between them intervening spaces; and the larger the circles the larger are the areas that are not included in them. These represent the people that have no Church connection, and it is among them that you find the greatest destitution. Their poverty may be their fault quite as much as their misfortune, for, as Guthrie used to say, there are the devil's poor as well as the Lord's poor; but, none the less, their poverty must be dealt with by those who are their brother's keepers, and our first duty is not to censure but to help.

It may need wisdom and patience, time and labour, to deal with it helpfully, and it may be the case in most communities, as in Halifax, that prudent and charitable men from the different Churches are found willing to work together for the relief of the poor. But this is a work that needs organization; and, if no proper provisions be made for it, there is no class of citizens that might more fitly take the lead in such a work than the ministers

of Christ. And, if the minister needs anything to make him more earnest in trying to suppress the saloon, and to promote the cause of temperance, anything to urge him to greater efforts in advancing moral reforms, he may find it, or it may find him, when he is working for the improvement of the condition of the poor.

I have touched on some of the claims that come upon the minister as a citizen, not as exhausting but only as illustrating this relation. The minister has no more right than any other man to evade or to repudiate these claims. There was a scornful proverb, which has been traced back to the middle ages, that mankind consists of men, women and priests; as if the ministers of religion were so different from other men that no claims of society could rest upon them. But the minister must be first of all a man; manly in sympathy, in brotherhood, and in effort; responding wholeheartedly to the saying, "I am a man, and count nothing that is human to be foreign to me." And perhaps there never was a time when the minister was so much of a public man as he is to-day; pursuing objects that are for the public good, unflinchingly spending himself for others.

And yet those who seek to fulfil the claims of citizenship, and in a public-spirited way to promote the common good, will need to be stout-hearted and fearless, for they will meet many discouragements. Some will misconstrue their motives and accuse them of meanly pushing selfish purposes. Some, from whom active sympathy might be expected, will remain indifferent. Some will oppose, finding and fancying that their own interests are at stake. When you work for the general welfare you may find that somehow, as if from out of the dark, there comes a pressure against you, not merely the dead weight of indifference but even active opposition, and you find yourself pulling hard against the stream. No project, however good, will go of itself; it must be pushed forward by earnest and steady effort, and it is the strain of this effort that tests the force of a man's convictions and his staying powers. But this need of strenuous endeavour rests upon all those whose work lies among "the wrongs that need resistance, and the rights that need assistance."

At the same time, the surest cause of failure in any such work for the welfare of the community is not the indifference or even

the hostility of those who refuse to assist ; it is the suspicion of self-seeking, the hint that those taking part in it are moved by other aims than the sole public good. Let there be any ground for supposing that this activity is inspired by selfishness, even by the desire for influence or the vain ambition of popular applause, and the man fails, and deserves to fail, as surely as if he were moved by mere greed of gain. And there is a more subtle kind of self-seeking that may tempt a minister who might be above any personal meanness, what might be called denominational selfishness, the desire to have his own church or congregation stand higher in public esteem, as the fountain whence issues this work for the general good. This ecclesiastical self-seeking is not unknown, this urging some work as a public boon when it is likely to bring grist to an ecclesiastical mill. But when any such effort is detected, of course it evokes the denominational rivalry of others, and so tends to injure good citizenship. We should be able to step outside of our denominational lines and limits, to greet as fellow citizens the members of other communions as cordially as we greet the members of our own, to invite their co-operation or to offer them ours in the public enterprises that should engage the energies of all.

This does not imply less loyalty to our own Church any more than patriotism implies less love to our own family. Rather, it implies a fuller possession of the spirit of that Gospel which all ministers of Christ are called to preach and all citizens are called to practice. We may meet those who do not share this broader spirit nor enjoy this wider outlook, but let us, at least, recognise our own obligations to the community as well as to the congregation, to the state as well as to the Church. We shall be all the better citizens when we strive to discharge in full the claims made upon us as Christian ministers, and we shall be all the more effective ministers for Christ, the more that we seek, in His unselfish spirit, to fulfil as loyal citizens, the claims that our country has upon us.

(Dr. Gordon closed with a few appropriate words of farewell to the graduating class.)



*PRODUCTS FROM THE NEW TESTAMENT YIELD OF  
1898.*

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PROF. FALCONER.

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**A**SSUREDLY the most important work on the New Testament that appeared during 1898 is Theodor Zahn's *Introduction*. It consists of two volumes, aggregating over eleven hundred pages. The first volume treats of the epistles of Paul, and the second of the remaining books of the New Testament, and no space is given to the history of the canon, as is the case in so many introductions, the author having already produced his standard work on the history of the N. T. Canon in four volumes. Thus from the point of view of length and exhaustive treatment this latest introduction surpasses all its contemporary competitors. In arrangement, style and general get-up it is also a great improvement on the veteran Weiss, which has done duty so long as the ablest defence of the traditional positions.

The first volume opens with a most interesting and thorough discussion of the original language of the gospels and the use of Greek among the Jews. Then follow the main questions on each epistle as to place of composition, readers, aim and author, in chapters dealing with each, while at the end of each chapter there are long and most learned notes discussing matters which would have interfered with the more general questions of introduction proper. These notes are extremely valuable, for with his unrivalled learning in the early history of the Church and the fortunes of its literature, Zahn can remove many a difficulty and throw light on numbers of passages in our epistles and gospels. Much of his best work is in these notes.

Zahn is professor in Erlangen, having returned thither from Leipzig a few years since. This book is such an one as we should expect both from Erlanger and from Zahn; for Erlangen

has its traditions. Years ago when Baur made Tübingen famous with his radical theories, he always had his opponents, of whom Erlangen contributed its share, and till to-day it has preserved its name intact as a defender of orthodox positions. One of the greatest opponents of the comparatively recent movement in theology—the school of Ritschl—was Frank of Erlangen, and before him Beck, as well known as a doughty champion of the Lutheran faith.

Many people look askance on all theology "made in Germany," imagining that German universities, bag and baggage, are altogether corrupt. But Germany has as heated strife over criticism as the United States, and there have always been universities with tendencies either conservative or liberal. Rostock is till to-day the centre of ultra-conservative Lutheranism. Erlangen has had an atmosphere of at once more moderate and more learned views of the same nature, while Leipzig and Halle have never been much influenced by the anti-supernatural school of theologians. On the other hand Tübingen, Göttingen and Berlin have had representatives of almost every shade of theological or non-theological belief.

This book of Zahn's is one on which the soul of Erlangen should wax fat. The book is also what one would expect from Zahn. He has been for some years opposed to the trend of criticism represented by Harnack and Schürer, and in his investigations on the Canon has come into open conflict with the former on several occasions. They all admit his unsurpassed erudition, so that when he and Harnack come together it is a case of Greek meeting Greek. Naturally, the reception given to this book has been biassed by the predilections of the reviewers. From the general body of average German theologians as represented by moderate periodicals, there has been a chorus of acclaim. Harnack's journal, in which Schürer reviews it, recognizes its importance, its learning and its frequent insight, but tries to show that it passes over the difficulties of the leading New Testament problems without contributing anything of permanent value to their solution, the treatment being much what they would have expected from Zahn,—while the very radical Holtzmann, who is a representative of the older

rationalists, treats it almost with scorn. So from all this we gather that the publication of this book is an event of importance.

In general it may be said that Zahn adheres where it is possible to the traditional views. This is especially noticeable in his chapters on the synoptic gospels, in which he departs from the method now in vogue of dealing with the synoptic problem, according to which two written sources at least—a collection of the sayings of Jesus by Matthew, in Aramaic, and notes by Mark of the preaching of Peter, taken in Rome,—lie at the basis of our present three gospels. Zahn, following the traditions of the early fathers as far as possible, makes a Hebrew Matthew the earliest of our gospels—on which followed our Mark, who used the Hebrew Matthew, and then a translation or new edition of the Hebrew Matthew into our Greek gospel. Luke was subsequent to and used our Matthew and Mark. As this is to-day the most intricate of questions in New Testament study, and no satisfactory solution has been so far reached, it is quite possible that Zahn may induce some scholars to search more eagerly for an explanation on the lines he has laid down, though the usual method still seems to have more in its favor. His discussion of the Gospel of John is extremely good, especially where he treats of its relation to the other three, and of the witness of the Gospel to itself. In fact, one rises from its perusal feeling that a great deal of light has been thrown on the interpretation of this the most wonderful book of the New Testament.

The defence of the Pastoral epistles, of the unity of the Apocalypse (he gives good hints as to its interpretation) and of other disputed books, is very thorough. His chapter on the authenticity of 2 Peter and Jude, is the most masterful treatment of these epistles with which I am acquainted; and following Spitta, he puts 2 Peter earlier than 1 Peter, a position which can be maintained with much plausibility. Also rather curiously he dates the epistle to the Galatians as the earliest of Paul's letters.

But space forbids any further detail. One cannot help feeling that he is at times too ingenious, too dogmatic, and rests a position

too exclusively on an opinion of his own, so that if you do not accept his opinion or his method, you must also abandon some very important point. It is hard to decide whether insight or ingenuity or the dull weight of learning have in the history of New Testament interpretation, contributed most to bring it into discredit. But I must not be understood as bringing a serious charge against Zahn. He carries his learning lightly and usually knows when to restrain ingenuity.

It is to be hoped that these volumes will soon find a translator, for they are to-day the most learned, thorough, and in general, well-balanced work which we possess on the New Testament. The storm centre of apologetic seems again to-day to be shifting from the Old to the New Testament—always the most critical position—and Zahn will be of great service.

It is becoming more universally recognized every day, that Dr. Hort shares with Bishop Lightfoot, the pre-eminence in Britain for New Testament scholarship during this century. Indeed there are some who are inclined to grant Lightfoot only a *proxime accessit*. Fortunately, since Hort's death, his literary executors have been publishing what of his work admitted of being given to the world, but he was scrupulously careful and slow at writing, so that these remains are not many. Already we have his *Judaistic Christianity*, and his *Christian Ecclesia*, and now comes a fragment on the *First Epistle of Peter*, being an introduction and commentary as far as chapter ii: 17. His life-long friend Bishop Westcott, has edited it with pious care and has given us a record of Hort's plan and an appreciation of his work. The three scholars Lightfoot, Hort and Westcott, undertook in 1860, to write a commentary on the New Testament, Lightfoot taking the Epistles of Paul, Hort the Synoptic Gospels, Acts, and the Catholic Epistles, exclusive of those of John, and Westcott the Gospels and Epistles of John. Hebrews and the Apocalypse were not finally assigned to anyone.

We have to lament that Westcott is the only one who carried out the plan as proposed, to which he has also added Hebrews. From Lightfoot we have only four Epistles, thoroughly done, and fragments from others, Hort, alas, has given us but these few verses from 1 Peter. How much we have lost! for of all

the books of the New Testament those assigned to him are just what to-day most lack competent treatment—at least, Matthew, Acts, and the Catholic Epistles.

But we are thankful for small mercies, and no one who wishes to understand the first Epistle of Peter, will do well to overlook this exposition. Hort's finest qualities are shown here, his learning, his marvellous accuracy, his sanity which is so free from prejudice, that it has irritated some of his fellow-churchmen, and his theological grasp and piety. Of the triumvirate above mentioned, Hort was really the profoundest theologian, all his work on textual criticism and interpretation, being regarded by himself as preliminary to what he hoped would be a treatment of theology proper, which would be his *magnum opus*. This hope as is well known was never realized except in his Hulsean lectures, *The Way, the Truth and the Life*. His discussion of the names of Christ, of what is meant by the qualities of the holiness and virtue (*ἀρετή*) of God, his remarks on *εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ* (Verse 2), and in i: 19, on *αἵματι ὡς ἀμνοῦ ἀνώμου καὶ ἀσπίλου Χριστοῦ* in which he deals thoroughly with the meaning of the ransom of Christ—sweeping away with his firm grasp so much of the theory that has been spun round this subject by men who were hazy in their thinking and ill-informed as to knowledge—these are almost worth the value of the book. In these one hundred and fifty pages of notes, he marks out the course on which the interpretation of the epistle is to move, and discusses many of its leading conceptions which frequently occur in later chapters. Unhappily, the curious who are eager for more certainty on the subject of the "spirits in prison" will be disappointed, for the third chapter is untouched. There is also a valuable excursus on the Provinces of Asia Minor.

From another Cambridge scholar has come an excellent piece of work this winter. H. B. Swete, Professor of Divinity, has issued a commentary, on the *Gospel of Mark*. It is published by MacMillan, uniform with Lightfoot's and Westcott's commentaries and like them is a fine example of finished workmanship. Though a commentary was issued in the "International" series two or three years ago, by Dr. Gould of Philadelphia, it has never been accepted with a great deal of fervour as *e. g.*, Plummer's

*Luke*, or Sanday and Headlam's *Romans* were, so that Dr. Swete has no serious competitor in English. His work as editor of the LXX, his text of which is to-day the standard, prepared him for what he has just given us, and he exemplifies the best Cambridge traditions for accuracy. Indeed if he has any fault it is the Cambridge *proclive ingenium* for minute detail, which is frequently useless for the immediate purpose. Questions of textual criticism are most thoroughly done, as well as his introduction, and matters of verbal interpretation. In so far as I have been able to judge from a few weeks' use at crucial passages, it seems to be by far the best available commentary we have, and its exposition is warmed by a fine spiritual and reverent tone.

There are few men in these days to rank beside Professor Ramsay of Aberdeen in the matter of making books and writing articles. And withal, he has usually much to say that is worth listening to, though all of his books, if we except the *Bishoprics of Phrygia*, seemed to have suffered from haste, and are marred by an impatience of criticism. He is well-known now as one of the best defenders of the accuracy of *Luke* as an historian, and undoubtedly has done much to support the reliability of the record of Acts. In extension of this line of investigation he has turned his attention to the Gospel of *Luke* and at once grappled with the most thorny difficulty of all—the census of Quirinius at the opening of the second chapter. Readers of the *Expositor* will remember that Ramsay seemed to prove pretty conclusively that though there is no historical record of this particular census there were periodical census of the empire, often carried on under the auspices of dependent kings or rulers and that one would be due in Palestine, during the last years of the reign of Herod the Great. The difficulty he has not solved yet is to prove that Quirinius held a position in Syria at that time to which the name ἡγεμών could be given. But it is evident that Ramsay has gone a long way in the solution. These papers, with additional matter and copies of census papers, he reprints now in a book bearing the title, *Was Christ born at Bethlehem?* It is most interesting and thoroughly well worth reading.

Taking these books mentioned above as specimens of what has been done, it will be seen that 1898 was not an idle year among scholars who are at work upon the New Testament.

## THE PASSING OF DOGMA.

S. J. MACARTHUR, M. A.

**A**N article in the *THEOLOGUE* for February entitled "Whither" seemed to draw its inspiration from the conviction that a comparison of the preaching of to-day with that of fifty years ago, yields the conclusion that the preaching of to-day is lacking in doctrine. Thus the question arises, whither will this trend lead us?—the implied answer being, it will lead us into the inanities of a weak sentimentalism.

Assuming that what is true of Dr. Watson, and of the Rev. Mr. Sheldon, is true of the leading preachers of the world as to their methods of presenting truth; are we justified in drawing the conclusion that there is little doctrine in what they say, and that the so-called "fundamentals" are being practically and therefore really ignored? I do not believe the premises warrant the conclusion. Every man, who has a message for his age, has a foundation of doctrine sufficient for the needs of his superstructure, and in the case of no other two prophets who have arisen in our generation does that conviction find more abundant verification than in the case of the Liverpool preacher, whether he speaks to us as Ian MacLaren or as Dr. Watson from his throne in Sefton Park—or than in the case of Mr. Sheldon.

A perusal of Mr. Sheldon's five best known books, together with one published interview and one address recently delivered in Toronto, leads me to the conclusion that he has no new message for his age. His views are in perfect harmony with the orthodox belief of the Congregational Church in the United States. His message is a question of practice and obedience, and not one of doctrine; hence the emphasis.

In the case of Dr. Watson there is a manifest change of stand-

point, and in some instances a protest even, with respect to views championed less than fifty years ago.

Dr. Watson does not believe in a limited atonement, or a limited reference of the atonement. He believes the atonement was for all men, and that it is the minister's duty to make that clear to every man who comes within reach of his voice and within the sphere of his influence. That was not what was taught by many even within my own recollection. Before I began to study for the ministry I was teaching in a certain district where resided one of our elders who conducted weekly prayer meetings in the church near by. At the close of his address one evening this elder very unexpectedly called on me to say something. His address was on the doctrine of election, and could be summed up in these words—"God never meant to save all, nor does he now—you cannot know whether he intends to save you or not until his spirit begins to work on your hearts." As I listened to the address I concluded that the doctrine contained in it was not the teaching of Scripture. When I arose I said that I believed God's word taught every man to believe not only that he may, but that he ought to be saved: and further, that if we must wait until we are assured God's spirit strives with us we may never come. But the Bible does not leave us in doubt. It teaches that God's spirit strives here and now. So that if I am not a believer it is my fault, not God's. And to believe the opposite of this is practical agnosticism. Word came to me from that elder that hereafter neither myself nor my opinions were wanted in that prayer meeting. The other particular in which Dr. Watson shows a departure from old ways of thinking is observed in his attitude towards suffering. Bereavement is not a mark of God's displeasure; nor does it necessarily bear witness to the presence of God's chastening rod. Bereavement means that God has counsels and purposes concerning the departed as well as for the living. And I know more than one whose sorrow was relieved by the sentiment contained in Marget Howe's speech touching the death of her son. What I see in Dr. Watson's writings is not a paucity of doctrinal teaching, but that the practical teaching is more prominent than the doctrinal system; and this is the proper order and proportion in all religious teaching.



No one will deny that within even the last fifty years modifications have been made by the church in its doctrinal teaching, even upon such important subjects as "revelation," "creation," "depravity," "atonement" and future life.

These and kindred questions are agitating the minds of thinking men who would regard an authoritative and exhaustive pronouncement upon them an inexpressible blessing. That there is urgent need for a restatement of our theological beliefs is witnessed to by the enigmatical compromises arrived at in the case of the late Rev. D. J. Macdonnell, Professors Campbell and Beet, and the "Independent's" concurrence in the view expressed by more than one of the ablest sons of the Presbyterian Church in the United States, that the missionary arm of the church suffers paralysis through the alienation of the hearts of many by reason of the treatment accorded to Professors Briggs and Smith who, in order that they might be able in peace to continue their search for the truths concerning "deep things" of God, were obliged to leave the church into which they had been born and in which they had hoped to die.

That we are not where we were even ten years ago is proven by the hysterical wails in pulpit and press emanating from those who, conscious of the fact that the work of preparation for the restatement of doctrine is now on, have not a sufficient degree of trust in God and faith in the truth-loving disposition of those who are striving to think the thoughts of God after him, to enable them to believe that the new wine is and will be better than the old and must have new skins. And thus in their unnatural and faithless excitement they fail to hear,

" At times a sentinel  
Who moves about from place to place,  
And whispers to the worlds of space,  
In the deep night, that all is well.

" And all is well, tho' faith and form  
Be sundered in the night of fear ;  
Well roars the storm to those that hear  
A deeper voice across the storm."

Such restatements of theology are to be looked for rather than not. For theology is not an exact science, and therefore

like all inexact sciences must be from time to time subject to modification. Unquestionably that is true of theological systems which is true of philosophical systems.

First we have a system which gives a reasonable explanation for all known phenomena. Then new phenomena are discovered which the accepted theory fails to explain. Then ensues doubt, then controversy and effort to rehabilitate the old. Still new phenomena come to light and no effort avails to subsume them under the old theory. Then it falls. A new theory adequate to all the needs of the new day takes its place soon to fall upon the fate of that which it superseded, and so on to the end of time.

That was what happened in the days of Paul and Luther—and Calvin and Wesley, not to the detriment but to the everlasting gain both of theology and of man. And why may the same thing not happen once and again?

That a new Dogmatic will one day come, make itself heard and be accepted I have every confidence. Yea, come it will, and that too, after sore straits and much travail. It too will have its martyrs—the men who for the love of truth do risk their all. Is it not even now, tho' but in the process of becoming, claiming its victims.

The material is being prepared by such men as the late Robertson Smith, Professors Driver, Davidson, Adam Smith, Dods and Bruce; by Drs. Allen, Gordon, Smyth, Workman and others of kindred spirit and aim.

We shall one day possess as our own a new doctrinal statement in which the errors and limitations of the old shall have no place, but wherein the truth of the old shall be found in harmony with much truth not in the old. A new system of dogmatic theology in which shall be given to the ideas of God and Jesus Christ, Holy Spirit, man, redemption, life—a richer context, a nobler setting—a more biblical and so more scientific and reasonable expression—and *that* shall be our *whither*.

But in the meantime, while he waits for the end of the period of doctrinal probation, more or less confused by the maze of conflicting opinions, what is left for the young preacher to dwell upon in his pulpit ministrations? There remains, practically speaking, everything of ultimate value to the soul. There still

remains for him the Being of God, the Fatherhood of God, the Love of Jesus, the sanctifying power of God's Spirit, the soul's need, the ability of Jesus to meet and satisfy that need, the possibility and hope of Immortality—the certainty of the final overthrow and ruin of the soul through sin persevered in. There is the preacher's own personal experience and knowledge of these things, without which I am persuaded the ministry of the word can never have its full fruition. Witness the method of Jesus and His servant Paul, concerning both of whom it is absolutely true that their doctrine and teaching is the overflow of their spiritual experience, the reflection of their religious history. And what is true of our Lord and of St. Paul, is true of every man who has left his stamp upon the thought of his time.

In this connection, my mind often reverts to a conversation I had with Principal MacKnight, five or six weeks before his departure from amongst us. Dr. MacKnight sent for me to see him at his house, that we might have a talk on some questions of difficulty arising in his class lectures. And let me say here that of all my teachers, no other manifested such a power of discerning a student's difficulties, and of giving them expression, even when the student himself could scarcely voice what was on his mind. Having spoken for some time on some of the most critical questions discussed in class, he asked me if I had any problem on my mind which I would like to discuss with him. I then told him that what gave rise to the greatest number of problems, for many of which I could find no satisfactory solution, was the effort to reconcile what I had learned in Philosophy Ethics and the Metaphysic of Ethics, with the generally received system of Theology. I had no difficulty in believing in God as our Father, Christ as our Saviour, and the Divine Spirit as our Sanctifier. These truths I believed to be rendered necessary by the character of our spiritual nature, and therefore most rationally to be believed in. But my mind was often perplexed by problems suggested by my Philosophy and Theology, as systems which ought to be harmonious, seeing truth is one.

Never shall I forget the kindly look with which he regarded me, nor the look of joy that lighted up his face, as he said he was greatly pleased to hear me speak as I had. Nor shall I

soon forget the look of sadness which succeeded the look of pleasure as he said,—“Your difficulty I both understand and appreciate. Many of us have fought our battles on the same plane. Abler minds than yours have attempted what you are trying and have failed.” And then he said what I did not expect him to say, as once again his countenance was illumined by a light we had oftentimes seen upon it, “Go on, go on,” he said, “never cease striving to reconcile views of Philosophy, Ethics and Theology which conflict. Fail I have not a doubt you will, but when you have failed, and are sadly conscious of the fact, do not forget that there remains for you the love of Jesus—just confessed,—Jesus who asks not perfect knowledge, but perfect love, for here we see through a glass darkly, but one day we shall see face to face. Now we know in part, but then we shall know even as we are known. Knowledge shall fail and become as a thing of naught, but faith, hope, love, abide for ever, and the greatest of these is love.” Such were the last words to me from the lips of a man we, as students, both loved and admired for the beauty of his spirit, the sincere truth-loving nature of his soul, the openness and acuteness of his intellect, as well as for the wonderful stores of knowledge so readily at his command.

And thus it is I have come to believe that no matter how valuable theology as system may be, its power to win men to God and a right mode of life, is not to be compared with the winsomeness and love-compelling power that is in Jesus, when he is seen and known, as his disciples saw and knew him in the day of his flesh. Love for Jesus is the last trench of our religious thought, as well as the supreme condition of our religious life and christian experience, a thought which is in perfect keeping with the Master's own mind, when he said “If I be lifted up I will draw all men unto me.” It is impossible, therefore, to think that a time can ever come, when men shall have too much of love for God, or Jesus, or man. Of true sentiment we can never have a too abundant supply. The more we have the better. So thought Beecher and Philips Brooks, two of America's most powerful religious forces, the latter having condemned, and justly so, that conception of love which empties it of moral content and makes its essence to be indifferentism.

Thus it follows that we can never have too many of, or too much of men such as Dr. Watson or Mr. Sheldon, the essence of whose teaching is that we live up to the light we have, and firmly cherish and live the truth we possess, be it little or be it much; and that we do not fail to see that the love we profess is the root and measure, as in truth it is, of our conduct. When Sheldon bids each Christian man and woman ask himself or herself the question, "what would Jesus do if he were in my place," is he not simply translating into modern equivalents what surged in Paul's soul as he exclaimed "the love of Christ constrains me," "I count all things but refuse that I may win Christ and be found in him." What if Sheldon with his watchword is a veritable John Baptist, bearing to us a message from which we turn at the peril of our lives! Who among us does not shrink from judging himself by such a standard, and if so, why so?

The writer cannot refrain from expressing the firm conviction that the problem which year by year presents itself to our home mission and foreign mission boards, would be immediately solved if every minister and member of our church cherished that sentiment as he values his life.

Nor would the proposal of our western brothers, anent the aged and infirm ministers fund, be regarded as a nightmare springing from the realms of the wild and woolly west, for in less than five years from now it would be a sublime reality fraught with blessing far beyond what falls to the share of our aged and infirm.

Earnestly waiting and watching, hoping and praying for the day when light from on high shall be granted unto us even according to the measure of our need, and ever willing to hold judgment in suspense until the induction be complete.

## THE NEW CATECHISM.

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LEADING men of Great Britain in a symposium of views, express divergent views of this theological tractate. Some are willing to give it over to the test of time; others are satisfied, and yet others protest against it. All this is natural, and might be expected. The catechism is a child of a present necessity—a great necessity—not indeed of the church generally, but of the church in England, in its present crisis. It will aid materially the Non-conformist or Evangelical cause, a most desirable object, and we therefore bid it a hearty God-speed. It skilfully dove-tails into the spirit of the age by rounding the sharp points of doctrine; at least, to a considerable degree; in its love for unity among brethren, and wise forbearance on matters not essential. This line of action is the result of outside pressure, and will be practicable as long as the present order of events continues; how much longer, must be left to the decision of future years. Some critics find fault with its literary style. It can never take rank with our old Westminster, nor, we presume, was this the intention or desire of its composer.

We wish to point out what we consider to be more than an oversight in the answer to the—

*Q.—How are we enabled to repent and believe?*

*A.—By the secret power of the Holy Ghost working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.*

In regard to Repentance, the divine law has a most important, an essential relation, a fact ignored in the above answer. Surely the Spirit makes use of the law when He enables us to repent, or experience the first element of repentance—“*a true sense of sin.*” Paul assures us, he “*had not known sin, but by the law,*”

Rom. vii : 7. " *By the law is the knowledge of sin,*" iii : 20. It works wrath, iv : 15. Causes sin to abound, v : 20. This is explained Chap. vii : 8 ; the whole verse, especially last clause ; " *Without the law, sin was dead,*" Gal. iii : 19, to the same effect. The introduction of the word *law* would not occupy much room, and was absolutely demanded.

It is well known that many theologians of broad tendency, hold that Christ corrected the law of God, as given by Moses, and contained in God's "Ten Words" or the Decalogue. Note the answer to Question 26, where we are informed that the will of God is summarily expressed in the Ten Commandments, "*as explained by Jesus Christ.*" Is this intended to support the views of the divines above referred to ? It looks very much like it. Christ (*asarkos*) was active throughout the Old Testament—the God who gave the law. The Theophanies of the former dispensations were those of the Son, not of the Father. Jesus Christ, i. e., Christ (*ensarkos*, or in the flesh) set aside the rubbish which Rabbis added to His law, that it might shine forth in its pure and celestial light as originally delivered ; He did not correct His former utterance on Sinai.

Referring to page 116, last number of the THEOLOGUE, March 1899, we may be pardoned if we add, that we can see no necessity to introduce "*fate*" as an harmonizing element in the "all embracing consciousness," nor even in the human.

I. M. TURRETTINUS.

# THE THEOLOGUE.

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## EDITORIAL.

### DEATH OF J. D. NOBLE.

IT is seldom that our ranks are broken by death. We almost thought that we were a charmed circle; but since our last issue God reached out his hand, and took away one of our well-beloved comrades, J. D. Noble. The deceased was a graduate in Arts from Dalhousie College, and at the time of his going had almost completed his second year in Theology. He was a very faithful student, and as a man lived much in the God Presence. Both professors and students held him in the highest esteem. He will be especially missed for his devout and fervent prayers which helped us so much to feel that where we bowed our heads was nigh to the very gate of Heaven. And yet he felt strongly the joys of living. This made him a most companionable man. He entered the valley of the shadow with unclouded faith, and if the pure in heart see the eternal God, we have no doubt that this very hour he feels upon his brow the breath of a far happier morning. We mourn the loss of so much ripe promise. Death is pathetic at any age, but especially so in youth, when a man is all but ready to grapple with his life work. And yet we dare



not say his work was left unfinished, for we see but splinters of God's great plan. He dropped upon us a mantle of sweet influence that will tell for years to come. Before the majesty and serenity of his death our souls were awed and humbled. We were moved to make a high resolve, that we should try to live and work in such a way, that when our summons comes to drop earth's toys and come up higher, we too can go without a doubt or fear.

To the widowed mother who mourns the death of an only son, and to all his sorrow stricken relatives, we extend our heartfelt sympathy.

## COLLEGE NOTES.

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NOT St. Matthew's, but the new Library building, witnessed the ceremonies in connection with the closing of the College year. The spacious rooms were closely packed with an attentive and delighted audience. Principal Pollok was in his happiest mood and the different speakers caught his enthusiasm.

CONGRATULATIONS, Dr. McMillan! Never did the Senate make a happier choice. The church from East to West rejoices to see the man it loves honored, and we would remind Dr. MacMillan that the men of Pine Hill yield to none in the warmth of their affection for him.

THE degree of B. D. was conferred upon Rev. S. J. McArthur, M. A., of Maitland.

THERE are eleven members in the graduating class,—all of them B. A's., viz. :—D. G. Cock, R. L. Coffin, W. Dakin, A. H. Denoon, A. F. Fisher, Wm. Forbes, A. M. Hill, A. L. MacKay, L. A. MacLean, D. McOdrum, and A. Ross.

FOUR of the graduates passed successfully the required examinations in the *first* part of the B. D. course, viz. :—R. L. Coffin, A. H. Denoon, A. M. Hill, D. McOdrum.

IN his pithy, telling way, the Principal addressed a few words to the graduates, reminding them that they were the bond slaves of Jesus Christ, and that their field was the world.

REV. Mr. Armitage, of St. Paul's Episcopal church emphasized these thoughts, and in felicitous terms congratulated the Faculty and friends of the College.

Mr. Mitchell quickly took up the gauntlet thrown down by Mr. Fowler and he will earn the thanks of the graduating class of next year as Mr. Fowler has this year, by presenting each member with a valuable volume.

REV. Mr. Dobson, of Grafton St. Methodist Church, thought it not strange that we had succeeded. The marvel would have been if the Presbyterians, who own by far the larger part of the wealth of the city and province, had not succeeded. He urged the students to do their own thinking.

DR. Saunders, who represented the Baptist body, was most happy in his remarks. The reference to the saintly Dr. McGregor touched tender chords.

WHAT an inspiration it is to listen to such men as Mr. Mitchell, M. F. P., for Halifax Co. and T. C. James, Esq., of Charlottetown, P. E. I. To us especially, whose lives are spent in the heavy atmosphere of Theology, such voices from the busy world come laden with strength.

The principal as spokesman of the entire faculty said to the graduates; "we will never forget you." These words have their echoes from the heart of each graduate and the THEOLOGUE gives them expression: "we will never forget you."

THE THEOLOGUE editors wish to express their gratitude to all those who have forwarded old numbers of "the THEOLOGUE" to assist in completing the file. There is still one number wanting of the full tale, viz: Vol. VI., No. 5, April 1894. Who can send us this?

PROF. W. C. Murray, Dalhousie College Librarian, wishes to place a complete file of the THEOLOGUE in the College Library. To do this he requires Nos. 1 and 3, Vol. I. and No. 4, Vol. IX. Some of our subscribers may be in a position to send the missing copies. By doing so they will oblige Prof. Murray, and at the same time enable the THEOLOGUE editors to discharge the debt they owe him for favours received.

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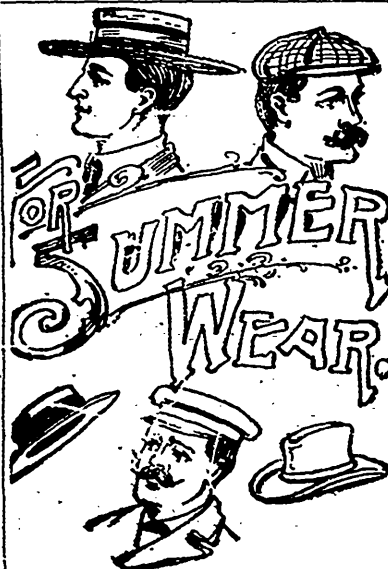
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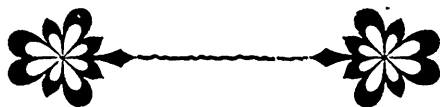
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