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THE SPIRIT OF THEOLOGICAL ENQUIRY.

Inaugural Lecture, delivered Nov. 7, 1894, by Rev. D. M. Gordon, B. D., Professor of Systematic Theology and Apologetics, Presbyterian College, Halifax, N. S.

AT the close of last session it was hoped that the address on this occasion would be delivered by Principal McFright; but, since then, death has called him to higher service and the Church has committed to me the trust of carrying on his work in the Chair of Systematic Theology and Apologetics. The responsibility of this position is made all the more serious for me by reason of the character and labours of my predecessor. The laurel is "greener from the brow of him that uttered nothing base." The kindly disposition, the wise and ready counsel, the wide scholarship and the clear insight of our departed friend endeared him to all who knew him, and his labour among us was marked by great singleness of purpose in his devotion to the College and by affectionate interest in the welfare of the students. I am the more unfit to take up his work because the time given me is so brief to prepare for the duties of the session. It is only a month since my appointment, and only a week since my release from the pastorate, so that I must cast myself on the leniency of the College authorities and on the generous sympathy of the students. Pressed by so many claims during the past month, I had hoped to be relieved of the duty of delivering an inaugural, but that

was not found convenient, and I can only express my regret that I must address you with very inadequate preparation.

I have thought that it might be not unfitting for me to take as my subject to-night,—The Spirit of Theological Enquiry. The value of College training does not depend so much on the abundance or even on the excellence of the instruction given in the various fields of learning, as upon the spirit with which it inspires the student. Its chief end and merit should be not mere acquaintance with doctrinal systems, but the cultivation of clearness, breadth, and solidity of mind; not something which can be directly taught, but that which is the consummation of well-directed and faithful study, the development of power that shall find expression in character and in service. It is a matter, therefore, of supreme importance for us in what spirit we pursue our studies; for, if this be at fault, the very highest field of enquiry may be barren of all good result.

What, then, is the true spirit of theological enquiry? or rather, let me ask, What are some of its leading features? for here we cannot sketch a portrait, we can only try to outline and emphasize a few important characteristics.

For one thing, it must be a truth-loving spirit. No man should be so ready to welcome truth, from whatever quarter it may come, as the student of theology, since wilfully to shut out truth is to shut out God. We have sometimes heard it said that we need not fear the truth; but merely to receive it without fear of being disturbed by it is but an indifferent greeting, for nothing is safer than truth. Rather, we should receive it with eager welcome, anxious to be delivered from any views or opinions that cannot abide in its presence. If our minds are narrowed and our hearts are closed by any prejudice, if we fear lest the systems we have built might be endangered by new discoveries, then we may hear a voice calling to us, Enlarge thy tents, Strengthen thy cords, Lift up thy gates that the King of truth Who is the King of glory, may enter in. For, there are not different kinds of truth any more than there are varieties of God. Polytheism might divide up the world into realms of earth and air and sea, and these again into sub-divisions, assigning each to a separate divinity; but modern science and Christian thought enthrone the one living God in place of those vanished deities. A false philosophy might imagine that the universe of truth was divided like the polytheistic picture of the world, that truth in one part might be at war with truth in another part; but, instead of that, all truth is one even as God is one. We may not always detect the perfect harmony of truth, just as we cannot always reconcile the acts of Providence; but, as we should welcome every fact that helps to disclose to us the character of God, trusting that in time we shall see how all these blend in perfect harmony, so we should welcome all truth, by whatever channel it may come to us, assured that, even if now there may seem to be some disagreement, this is due to the limits of our vision, and we can wait for the fuller light and perfect reconciliation.

The disclosures of science have often been regarded with fear or with suspicion by the theologian. He has been compelled by them, and may yet further be compelled, to modify his interpretations of the Bible; but

Bible interpretations are not always Bible doctrines. As a matter of fact, has not theology gained immeasurably through scientific investigations? Does not every department of science add something to our conception of God by what it shews us of His works and ways? Astronomy, with its disclosures of the heavens, of "other systems circling other suns," of distances that defy our imagination, of worlds like star-dust scattered through space, enlarges our thought of God's majesty and gives richer meaning to many a word of psalmist and of prophet. Geology has given us truer and sublimer views of creation by carrying us back through long successive periods and disclosing the gradual process by which the world was fashioned into its present form. Evolution, with its conception of growth rather than of mechanism, of life working from within rather than of power constructing from without, helps further to illustrate the method of Him who is the life of all that lives. Chemistry, botany, zoology, every department of science, each in its own province, helps to acquaint us with the wonderful works of God, while, at the same time, all the sciences unite in revealing order and law everywhere throughout the universe, thus giving us fuller and worthier views of the law-giving, law-abiding, faithful Creator.

Various systems of philosophy, or of religion, even more than the teachings of science, have often been regarded as entirely hostile to Christianity; and yet the true attitude of the Christian student towards all these is not one of mere denial and enmity, but rather that of one who is ready to recognize and glad to accept any truth which he may find in them, confident that by this course the truth as it is in Christ will not suffer. We need not belittle the great men of heathendom, such as Confucius, Sakyamuni, Plato, Seneca, Marcus Aurelius, in order that, by comparison, Christ may be exalted: rather, the higher they stand the loftier must He be who so far excels them, and all that is true and good in them is in clearer light and more perfect proportion in Him. We need not set aside other systems as wholly false and worthless because Christianity is true: rather, we should recognize whatever truth is in them, confident that no creed, or theory, or system, that has acquired a wide sway among men, lives by reason of its errors, but because of the truth which it contains; and we may see how the teaching of Jesus presents in due form, and with no alloy of error, the truth that in other systems is blurred and distorted. Materialism, for instance, may have its message for us regarding the importance of matter, down even to the minutest particle, and the value and influence of our physical frame; but Christian thought, while refusing to recognize in matter the explanation of all things, may yet assign it a high value as pronounced by Him who made it very good, and it sets upon the human frame, which is the crowning product of material atoms, a new and distinctive value through the incarnation of Christ and the resurrection of the body. Agnosticism may have its message for us, when it challenges us to make good our claim to knowledge of things unseen and eternal, and when it speaks of a power behind all forms of matter, and of life that remains unknowable; and Christian thought recognizes that this power cannot be completely known,—for "who, by searching, can

find out God, who can find out the Almighty unto perfection?"—yet it claims that, though this knowledge is incomplete, it may be correct as far as it goes, that we apprehend Him whom we cannot comprehend, that now we know only in part but that we look for the perfect knowledge yet to come. Buddhism, which has a larger number of professed adherents than any other form of religion, presents a vision of rest that is dear to the heart of the oriental, a dream of "nirvana," for the attainment of which the worshipper would gladly give up life on earth. Perhaps the true way of meeting this is to show how Christ gives rest to the weary and heavy-laden, to say to the Buddhist and, indeed, to every other heathen worshipper, as Paul said to the Athenians, "Whom ye ignorantly worship Him declare I unto you." The Christian student may gladly recognize whatever element of truth he finds outside of his own religion, may welcome it, and may try to show, as Professor Orr says, that "in Christianity, as nowhere else, the severed portions of truth found in all other systems are organically united, while it completes the body of truth by discoveries peculiar to itself."

The history of Christian doctrine, again, illustrates the need of the truth-loving spirit. If we trace, for instance, the doctrine of the person of Christ as developed through the conflicting opinions of successive generations, we may see that the whole truth was never on one side in the conflict; and yet controversialists were often unwilling to recognize the truth stated by their opponents. Controversy aims often at triumph rather than at truth, just as party spirit in politics often seeks victory for its own side rather than the public good. But, as we review the steps by which through conflict, continued perhaps for centuries, truth has been brought forth, as we see how, now from one side and now from another, a helpful contribution has come, we may recognize that nothing is finally settled in such controversy until it is settled right, and that nothing so greatly aids that settlement as the sincere and persistent love of truth.

Of recent years much controversy has been carried on about the Scriptures, and we have not yet seen the end. The Bible, and especially the Old Testament, has been brought under a more searching, microscopic, and scientific examination than ever before in the history of the Church. Some of this minute examination has been conducted by men who reject the idea of special Divine revelation; and yet may we not be grateful to them for all the facts which their scrutiny has found, even though those facts may constrain us to modify some previous interpretations? Some of the ancient records on Assyrian or Egyptian tablets may have been discovered and deciphered by men who reject the message of redemption, but yet, none the less, we may thank them if their labors have helped to make plain to us the meaning of our Old Testament Scriptures.

In every field of research, scientific, philosophic, historical, or literary, wherever truth is disclosed and by whomsoever it is brought to light, the student of theology should welcome such disclosure. He who fears to receive it shows, by that fear, that he is doubting the God of all truth.

Again: the spirit of theological enquiry should be reverent, reverent and, therefore, humble. Indeed this is a characteristic of the spirit that

avails for deep research in any field of enquiry. Perhaps it may not seem so when we regard ourselves as the "heirs of all the ages." Bacon, in a well-known passage of the *Novum Organon*, says that reverence for antiquity and the authority of men have greatly retarded the advancement of science; and he urges that, if knowledge and mature judgment are to be looked for in the old man rather than in the youth, then we have reason to expect much greater things from our own age than from antiquity, because, so far as the history of thought is concerned, we are older than the ancients, and the world grows richer in knowledge with the advancing centuries. Truth is the daughter of time, not of authority, and the bonds of antiquity and authority must often be broken just as the opinions of youth are outgrown by advancing wisdom.

But, while there is a sense in which this is true, alike in theology as in physical science, yet we do well to remember that we are not the first who have handled the problems of life. The history of doctrine shows us how the same questions have presented themselves age after age. Some of the answers given to those questions have been rejected by men of later generations; some of them are accepted by ourselves; all of them have some value for us, even were it only to show us how along certain lines we need not look for solutions, and to illustrate the conflict of opinion through which, in many instances, our creeds have been formulated. Every wise student will treat with respect the efforts of those who have wrought before him: indeed, he cannot accurately appreciate their work if he studies it with a scornful or arrogant spirit.

But it is not so much in regard to the labors of others, as in regard to the nature and majesty of truth itself, that the spirit of research and enquiry should be reverent and humble. It should be so even in the fields of physical science. Perhaps it might be asked, what matters it whether the spirit of the man of science be reverent or flippant, humble or arrogant? Surely all that is here required is that the intellect be clear and strong, sufficiently daring to venture into new fields and well enough informed to know the value of new experience. If the man who is exploring some department of nature has only the means for making accurate observations and the patience to make a sufficient number, if he can only gather a great enough array of facts, what matters it though he were a profane and self-conceited blasphemer? Might he not, by means of his materials, enlarge the world's vision and grasp of truth!

And yet, it is not the mere accumulation of facts that is required if we are to gain new realms of truth: we need the interpretation of the facts. We may receive our data, our facts, from any witness, provided he be trustworthy; but these data may be like words in an unknown tongue, which it is not given to every one to explain: they may be as perplexing as Pharaoh's dreams, until some Joseph comes to interpret them. For, the facts that form the basis for the inductions of science are not to be regarded as so many quarried blocks which we gather and build into walls, calling the structure a temple of truth. They are rather to be regarded as the whispers of a voice, from which we want to learn who speaks to us: they are tokens of an orderly arrangement existing in the work, and we want to know the law that underlies them, binding them in unity. But, for this interpretation of the tongues of nature, for this

insight into her laws, there is required the reverent and humble spirit. Bacon tells us that the only way to subdue nature is by submitting to her. We must learn, as it were, along what way the forces of nature are moving, and must ourselves choose that way and so take advantage of them, must learn the laws of heat, light, electricity, and work not in opposition but in submission to them, and thus control these forces to our service. And the way to win the secrets of nature, to learn the truth from her, is to submit to her, to wait on her with teachable hearts. It has been well said that "All truth is of the nature of a revelation." We cannot pick the locks or force the secrets of truth, even in the material world, by mere strength of intellect or skilful use of faculties. Truth comes to us as a disclosure, a gift, and the spirit must be humble and teachable in order to receive it. We are, therefore, not surprised to find that the great men of science have been men of reverent and humble spirit, such men as Kepler and Newton, Humboldt and Herschel, Faraday, Clerk Maxwell, and Lord Kelvin. To men of that spirit the material world is like a sanctuary; they recognize that every field of truth is holy ground: for them the green field or tree is what Liddon calls a "sacrament of nature," the outward and visible sign of an inward and invisible power.

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes."

But, if the reverent and humble spirit is required by the seeker after truth in the material world, it is still more plainly requisite in the field of theological enquiry. Every sphere of learning and of research, indeed, is tributary to theology, yet this has in a special manner to do with the character of God, and with the revelation that He has given of Himself through the Scriptures and in the Person and work of Christ. Here, more evidently than elsewhere, is it true that "the meek will He guide in judgment, the meek will He teach His way." We see this, for instance, in our study of the Scriptures. These are the great store house of instruction for us regarding the nature and kingdom of God, for although, of course, our theology must be Christocentric, since the revelation of the Father is given in the Son, yet we can have no clear knowledge of Christ without the Scriptures. But in the study of the Scriptures, it is not enough that we come to our task with clear intellect, with wide and accurate knowledge of Biblical languages and literature, not enough that we be furnished with all the apparatus of modern criticism, however excellent and complete it be. If the meaning of our sacred books is to be disclosed to us we must come to them with reverent and teachable hearts. The great conflict about the Scriptures to-day is regarding the presence in them of a special Divine element, a 'supernatural' revelation. Men may come to them with preconceived opinions and foregone conclusions on one side as well as on the other; they may come with vain self-confidence, assured that they understand all mysteries and can explain by their own formulæ all that they find there. The treasure is in earthen vessels; the Divine revelation is conveyed through a human medium. Some try to ignore the earthliness of the vessel, and

others the heavenliness of the treasure. Some have no eye for the human element : others fail to detect the Divine. Some refuse to consider the Scriptures in their historical light, as literature spanning a wide period, and treat them instead as a mere quarry of proof texts where all parts are of equal value. Others find in them nothing more than ordinary literature, to be explained like other products of human thought. In both cases the reverent and humble spirit may be lacking, for that spirit is willing to learn both what the Lord has said and how the Lord has spoken. Of recent years criticism has been inclined to exaggerate the human element in Scripture, persistently inclined, indeed, in some quarters to deny any distinctly Divine element. It has looked on the history of Israel, on its laws, its institutions, its records, its experience among the nations, as if all these might be explained on a purely naturalistic basis, without any other supernatural intervention or any clearer Divine revelation than could be found in ancient Roman or early British history. We cannot, however, expect that such a method will attain the truth, because it comes to the Bible not to explain it but to explain it away, not with reverent spirit to recognize any evidence of a Divine element but with decided conviction that there is no Divine element, not with the listening, receptive heart that says "I will hear what God the Lord hath said," but rather in the spirit that would banish the Lord of truth from the garden of knowledge, as it asks in a tone even more of denial than of doubt, "Yea, hath God said?"

This need of the reverent and humble spirit is further illustrated if we consider, for instance, the claims of Christ. It seems to us when we read Christ's claims, the words that disclose his self-consciousness, that shew us what He considered Himself to be, that we are in the very centre of Divine revelation, at the inner shrine of the sanctuary. Charles Lamb said that if Shakespeare came into the room we would all rise to greet him, but that if Jesus came in we would all kneel down before Him. As we think of the way in which He presents Himself to us, endowed with the power and revealing the love of the Father, clothed with authority to forgive sins and to execute judgment, worthy of Divine honour and glory and worship, we seem constrained to bow down before we examine, to revere in order that we may understand. There were those who listened to His words, who heard His claims, who looked upon His person, not with a reverent and humble heart, but with the coldly critical, flippant, self-conceited spirit, and we know how far they were from learning the truth concerning Him. Having eyes they saw not, and having ears they heard not, neither did they understand. Whatever their professions they were the anti-supernaturalists of their day, and said in their irreverence, by the way of explaining Christ and His words, "He hath a devil," "How can this man give us His flesh to eat?" "Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross," "He saved others, Himself He cannot save." To that spirit the knowledge of Divine things, the intelligent apprehension of the Person of Christ, becomes utterly impossible, as is the knowledge of the sun's noonday glory to the blind.

But, indeed, the very conception of the God whom we worship, the

God and Father of our Lord Jesus Christ, cannot be entertained without subduing the soul into reverence. It is not by mere intellectual effort that we acquire that conception: our whole being contributes to our power of apprehending God in Christ. Conscience, with its commands and restraints, that seeks in the Supreme Will the authority for its own imperatives; our affections that in their loftiest efforts, and our hopes that in their furthest search, seem yearning for One who is worthy of our uttermost self-surrender; our wills, with their marvellous freedom to choose good or evil, that find rest only in submission to the All-perfect Will; all parts of our being contribute in aiding us to grasp the conception of God. But, at the very threshold of this effort, we seem to be subdued into reverence, unable to go forward except in humility, for we cannot help contrasting ourselves with Him, our littleness with the majesty of Him whom the heavens cannot contain, our brief life and feeble efforts with that of Him Who is from everlasting, and the Author of all created being, our narrow vision with the wisdom of Him to Whom all things are known, our sins and our selfishness with His unsullied holiness and perfect love, and in the light of this contrast we humble ourselves before Him. As we go on to enquire into His nature, it is as those who would tread softly into the very Holy of Holies. Here, if anywhere, we recognize that truth is not to be explored by sheer force of intellect, but disclosed to the lowly and reverent spirit, not grasped as the result of our effort, but received as a revelation from God.

3. Once more: the spirit of theological enquiry should be a believing spirit. I do not mean by this that it should be a credulous spirit, readily carried away by whatever seems to be supernatural; nor that it should be quick to accept the conclusions of some chosen creed or authorities, although both of these weaknesses have often been charged against theology; I mean that it should be strong in the confidence that truth may be found, that He who is the Lord and lover of truth may be known, and that He will guide us into all truth, and into the fulness of life.

Indeed, the spirit of enquiry along any line should be a believing, not a doubting spirit. It is sometimes supposed that in physical science we walk by sight, while in religion we must walk by faith, and that this distinction tells greatly in favor of science. But science has its grounds and requirements and postulates of belief no less than religion. At the foundation, for instance, of all scientific enquiry lies the belief in the uniformity of nature, the confidence that nature can always be relied on to yield the same results if the causes and conditions are the same. Nothing is more manifest in the material world than the presence everywhere of law, of orderly arrangement, of an intelligible constitution where human reason finds large and inviting field for exercise. If nature were a mere chaos, a jumble of elements without any law or order pervading them, then our intelligence could find in the outer world nothing to grasp, our knowledge of it would be nothing but a tangled mass of impressions which could not be brought under any system of arrangement, all would be "confusion worse confounded," and science would be impossible. But, instead of this, we find that the world is an ordered and intelligible world, having everywhere such marks upon it that it can

be read and grasped by human reason. It is not like a page on which letters have been flung at random and lie crowded in unmeaning confusion ; it is like the printed volume which reason can read, and in reading which our human reason can recognize that reason alone could have written it. It is this character, stamped everywhere on the material universe, that makes possible the work and the progress of science. It is because of this that nature yields itself up to be understood by human intelligence. Were it not for this we could not forecast for an hour the appearance or condition of any object in the world, but, just because of this, we can predict the moment of a comet's return or of the sun's eclipse ; we can pursue our investigations along any line of enquiry in physical science, confident that, as we try to read the writing upon her walls and to grasp her orderly arrangement, nature will not deceive us. And we proceed in all scientific enquiry on the belief that this reasoned and well ordered system, this intelligible arrangement, prevails throughout the whole material universe, that each part is fitted to all the rest, that, in a sense, each part implies the rest, so that the botanist can, from a single leaf, describe to you the tree on which it grew, or the anatomist may, from a single bone of some prehistoric animal, picture the skeleton of which it formed a part.

Our human reason thus finds the evidence of reason in the material world. We come to the examination of it in the belief that it is a cosmos, not a chaos ; a system of order, not a tangle of confusion. We bring thought and intelligence to interpret it, and we find thought and intelligence disclosed in it ; and it is this that gives it any real meaning for us, and that makes it an intelligible world. And so the man of science, as he looks on nature and traces out her laws, may say with Kepler, as he traced the arrangement of the heavens, that he is "thinking God's thoughts after Him." He may echo the sentiments of Wordsworth, who revealed to us a new world of poetry by unfolding to us the message and meaning of the world around us,—

“ I have felt

A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused—
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man ;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.”

The scientist, however, may say that he must restrict himself to the task of tracing the laws of the material world, that it is not his province to pronounce upon the source of things or to enquire about the power at work behind nature's laws. But human reason cannot halt in its enquiry at this point ; it presses, and cannot but press onward in its search after the intelligence that seems to speak to us in nature ; being itself the interpreter of nature's laws it seeks to know the Author of those laws. It is to this that theological enquiry directs itself, and, just as an element of belief,—belief in the uniformity of nature, in the reasoned and intelligible order of the universe,—is the very spring and source of scientific

enquiry, so, too, the spirit of theological enquiry must be a believing spirit, expecting that the Intelligence, the Reason, that is required to explain the material world will meet the longings of our spirits for clearer, fuller knowledge of Him. Faith is like an open eye for God. The believing spirit looks for light, expecting that it will surely come.

There are voices that plead against this hope and expectation. Materialism may say to faith that there is no need of such a search. Why not content yourself with this visible world as we see it and handle it?" Why not confine your enquiry to what we can know by our senses and by every day experience? May we not even try to account for all things out of matter, matter and motion combined? Why should we assume a creative power or providence at all, for are not even thought and reason to be explained by movements of the molecules of the brain? And to this the spirit that is in search of the living God answers, that matter and motion cannot even account for all we see, for the order and fitness and beauty of the material world, that even the molecule bears the impress of reason's mint, being what Herschel called a "manufactured article," and that so far from restricting enquiry to the things that may be seen and handled there is a necessity laid upon the reason, by the very law of its own being, to push its quest beyond the visible world.

Or, Agnosticism may say to faith, True : we desire to search into the unseen, but the search must after all be fruitless. We can deal with all that comes to us through human experience : we can bring this within our ken ; and this may provide a constantly increasing field for the exercise of our faculties and for the progress of science, but outside of this is an unknown realm, a "dark and impenetrable background," which is the home of religion : we can say little or nothing about it : an absolute power no doubt exists, but he, or it, must remain to us unknowable : we can only stand before it in simple awe, we cultured people who call ourselves Christians no less than the rudest and most savage among the heathen. And to this the spirit that is in search of the living God replies, You claim too much for your ignorance when you say that the power that is unseen behind the universe must remain always and utterly unknown. Do you know Him well enough to say what He can or cannot do? Are you, who profess such utter ignorance of Him, after all so familiar with Him that you can say with certainty He cannot reveal Himself to us? Whence came this insight, this intimacy? So far from being a lowly avowal of ignorance is not the position of the agnostic a claim to extraordinary knowledge about God? While the materialist says that there is no need of God, or while the agnostic says that even if He does exist He cannot be known to us, the spirit that is seeking for light passes on from such positions, as offering no adequate answer about its own life and about the universe in which it lives.

Others, again, say to us, Yes, God can be known, is known, indeed, through nature. We recognize a great first Cause, a power that is manifestly a moral power corresponding to the moral nature in ourselves, intelligent and loving, ordering the world, upon the whole, in righteousness and mercy : we cannot, however, know anything about Him beyond what is disclosed to us through nature, for we cannot admit the existence

-of any supernatural revelation. But the spirit, in its longings to get near God, may ask, Has God then cut himself off by natural law from holding any direct intercourse with the souls that seek Him? Having given us an intelligent moral nature that might hold converse with Him, must He Himself remain utterly silent, excluded by His own action from any further disclosure or any clearer communication to us, pointing us only to the records of nature when we wish to know where we may find Him? Faith, at least, will press forward, believing, hoping, expecting that He may break the silence, and, as it longs for more abundant light, it will set no limit to His power of revealing Himself to man. The great answer that the Old Testament Scriptures give to faith is that, through their whole compass, they present the idea of a self-revealing God Who is the Creator and Redeemer of the world; and when one appears claiming as Christ did, to reveal the invisible God and to answer the prayer of humanity "I beseech Thee, shew me Thy glory," the believing spirit asks, for its own assurance, "Art Thou He that should come, or do we look for another?" and our Christian theology is the examination of Christ's answer to that question.

In our theological enquiry, then, we should believe and expect that light will come more and more abundantly as we look towards God. Not that it comes merely in answer to intellectual activity. Our whole being should be roused into expectancy, with loving affections, with awakened conscience, with earnest effort in well-doing. Faith is not merely an act, but rather an attitude, a condition of the spirit. Doubt looks towards the darkness: faith looks towards the light. Doubt can at the best do nothing more than batter at the walls of error: faith says, Let us rise up and build. Doubt may express the false and shifting character of earthly foundations: faith can recognize the firm foundation laid in Christ. Doubt loses heart in time of danger: faith never dreams that wrong will finally triumph, and so it presses on to the service and knowledge and joy of the Lord. We read that, at the time of Christ's trial, "Peter followed Him afar off unto the high-priest's palace and went in to see the end." The Apostle looked upon his Master's cause as already lost: his faith had all but left him: doubt regarded the scene as an overwhelming defeat; he was sure that the end was near. So it has seemed to faint-hearted followers of Christ age after age: their mind may be clouded and their will be weakened by doubt: Christ may seem far off, but the end of His cause appears to be close at hand. To that spirit truth seems to be always on the scaffold: but only the believing spirit can rise to the conviction that

"That scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own."

Indeed, the believing spirit will do more than expect even with confidence that light will come: it looks with a personal reliance to the Spirit of God, believes that Spirit, trusts Him for light and guidance, that by His enlightenment, His inspiration, it may understand more and more clearly the things of God and of His kingdom. If intelligence in us is required to interpret the intelligence that is in the material world around

us ; if the things of a man can be understood not by the lower animals but only by the spirit that is in man : so, the things of God can be understood only by those who are enlightened by the Spirit of God. Intellectual vigor does not imply spiritual insight, but, assuredly, spiritual vigour does quicken the intellectual vision. Yet it is not so much for mental grasp as for moral perception and spiritual insight that we ask the aid of the Holy Spirit. His help is refused to none that humbly seek Him ; His light alone can lead us to know the living God.

And now, in closing, let me say to those who shall be in attendance at the College, Fellow-students, whatever be the extent or value of the knowledge we acquire within our College halls, let us cultivate with watchfulness and care the proper spirit of theological enquiry. Our gains in the mere matter of information may be small during the time of our intercourse at College, and, compared with the vast field of knowledge embraced in theology, they must be almost infinitesimal. But our gain even in these brief years of study will be great, precious in itself, and precious in preparing us for future effort and research, if only we acquire and foster the truth-loving, reverent, humble, and believing spirit. May the Eternal Word, Who was made flesh and dwelt among us, full of grace and truth, enrich us with His grace and guide us by His Spirit into all truth. May we find alike our light and our life in Him, Whose life is the light of men, and on Whose word we rest, that "this is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

CHARGE TO PROFESSOR GORDON, AT HIS INSTALLATION, BY REV. P. M. MORRISON.

MY DEAR BROTHER,—

The Presbytery of Halifax, which the Synod of the Maritime Provinces instructed to take "all due and proper steps" for your installation, have laid on me the duty, which is also a great privilege, of addressing to you a few words of advice and encouragement on this important occasion.

Your office is one of the most honorable in the gift of the Church. It also presents opportunities for usefulness equalled by few others. To be placed in a position to instruct and mould a body of men that wield an influence on society more valuable than that of any other class that work for man's uplifting, is an honor that cannot be lightly esteemed.

I congratulate you therefore that, by the unanimous call of your brethren in our Synod, you take your place as one of the

teachers of those who are to instruct the Church in spiritual things.

Your record, in the ranks of the ministry, as a pastor and teacher in several of our most important charges, is the pledge that, by God's grace, you will prove yourself, in your new sphere, to be "a workman needing not to be ashamed."

In the words of Paul to Timothy, let me charge you, "Be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The men needed to recruit the ranks of our ministry are *faithful* men. Can a professor provide such men? In concert with his brethren, in charge of our congregations, I believe he can do much in the way of turning the thoughts of young men spiritually-minded to the claims of the Gospel ministry. If it were possible for the professors to spend one month each, every summer, in visiting, on some well-defined system, our congregations for the purpose of bringing before them the claims of the College on their liberality, on their prayers, and especially on the gift of their sons as students for the ministry, the result I believe would be an increase of promising, earnest young men, as candidates for the Gospel ministry in our Church. Perhaps amidst the exacting labors of your professoriate, you may find it practicable to yield a little time to such work.

But I do not claim that it is the duty of professors exclusively, to search out suitable students. Primarily this obligation rests on Christian parents and pastors, and the professor, at most, can only help them in the work.

The professor must take the students that come to him to be helped in their preparation of mind and heart, for the great work of preaching Christ. Can he help them in *heart*, as well as in mind? Can he do anything towards meeting the condition of the apostle, that they must be "faithful men?" Paul's own life is an answer to this question. Look at the Timothys, the Tituses, the Silases that adorn the ranks of the ministry of the early Church—fruits of his zeal and dead-earnestness in the furnishing of the church with workmen. The subsequent history of the church furnishes the same answer. Thomas Chalmers, by the living fire of his sublime faith, awoke to faithfulness many

a student that sat at his feet. Charles Hodge, by the depth of his religious feeling as much as by the clearness of his intellectual conceptions, moved and moulded to unflinching fidelity to the Master and His church, many of the youth that waited on his prelections.

When the professor lives under the power of the doctrines which it is his privilege to unfold to his students, he cannot but arouse their spiritual energies, and unconsciously it may be, but surely, put them in love with that faithfulness which, in Paul's estimation, is the first qualification for the gospel ministry. The power of Christ in your illustrious predecessor caused him to leave his mark on not a few of the faithful men that, once under his training, are now, in our land and elsewhere, faithfully proclaiming Christ and Him crucified. Let this power rest on you. Receive the Spirit of Christ. Christ's mission, His life, His sufferings, His triumphs, our hopes through them—these, after all, are the marrow of our Theology; and it is the professor's mission to catch light and warmth from the great fountain of all spiritual truth, and pour it through his own being into the waiting souls of admiring students. There is no power to arouse men, no power to instruct them, no power to correct them, no power to sanctify their hearts, except the power that is in Christ. And to-day, after all the civilization that has sprung from the heart of Christianity, after all the advances that have been made in social refinement, in scientific research—to-day, at this noon-tide, just as much as at the dawn of our Christian era, men, and pre-eminently ministers of the gospel, need Immanuel. To-day, and never more than to-day, we need to be saved by the Cross, and our lives pervaded by Divine power, until all our opinions are based upon convictions and our feeling is swayed by Christian love, and our will is energized and inspired with lofty and enduring courage. Ability to perform such a service I charge you to seek from God, so that your thought, which you give to your students, will be anointed thought that will arouse and uplift them, as well as instruct. Let your study be a sacred place; there meet with God, as did Elijah on the Mount, and your mantle will rest on those who are the sons of the prophets, and faithful men will go forth from our Divinity Hall to stand on the watch-towers of our Zion.

But granted men of true Christian faith and fidelity—men of earnest spiritual power in our ministerial ranks—another qualification is also essential to success in the ministry and to the prosperity of the Church. They must be men “able to teach others also.” Ability to teach, and aptitude in teaching, are insisted on by Paul as indispensable for the minister of the Gospel. Those who are entrusted with the conduct of public worship and the discharge of other ecclesiastical functions must be possessed of a fair measure of systematized knowledge, and some facility of communicating it, in an interesting and persuasive manner, to their audiences. No theology is required in order that a man may with edification join in the worship of the church. All that is demanded of him is the acceptance, with personal affection and obedience, of the message of salvation. But the man who conducts the worship must, in order to discharge the duty acceptably, be in some degree a theologian. He must, in measure, have mastered the system of Divine truth. This will enable him to lead the service, so as to be profitable to all classes of his hearers. “Out of the riches of an all-sided grasp of the fulness of the gospel, a minister can bring forth words of promise and admonition, words of thanksgiving and prayer,” suited to every Christian need which may be felt by the hearts to whom he addresses his message. The merely earnest man, who is destitute of theological learning, can only speak to the hearts and experiences of the few like minded in sympathy and experience with himself. To all the other multitudinous types of Christian life, he is like a man that speaks in an unknown tongue. His ministry can only be partially beneficial and successful. And what is true of public worship is also true of any other act of a pastor’s work. There is no act of government or discipline, in which a minister can deal with rightful authority, without a wide acquaintance with the principles of Divine truth, on which government and discipline are based. For these reasons, the Presbyterian Church has ordained that no exercise of Church power shall take place, and no ordinance be administered, except under the presidency, or with the active participation, of men theologically trained. This plan is in accordance with common sense, and the necessity of a thorough training in the doctrine and history of the Church,

and in all the subjects subsidiary to the investigation of these, is too plain to be successfully disputed.

To you, my brother, and to your colleagues, the Church entrusts her aspirants to the ministry, for an adequate training in those subjects, the mastery of which will qualify them for teaching others. Very much depends on the capacity, and enthusiastic love of study, of the young men that go under your care. But much also is rightly expected from you, as their instructor. The spirit which you bring to bear on your work will be communicated in some degree to your students. A painstaking search for the truth on your part—a clear presentation of it, in the systematic relation of all its parts—an enthusiastic conception of its importance, both to you and to them—these will necessarily arouse the most lethargic member of your class to some degree of interest in his work, and his mind aroused to inquire and study for himself, you will be enabled to educate him for the holy work of the Gospel ministry. Our congregations will then, not only find “faithful men,” but men “able to teach,” whom they can call, with some degree of confidence, to take the oversight of them, as their pastors and teachers.

The *matter* of your teaching forms another part of my charge to you, as it did of Paul's to Timothy. “The things which thou hast heard of me,” said the apostle. Where Paul's theology came from there cannot be any doubt. Where the substance of it is now to be found, is as little questionable. The facts of the Bible are the unchangeable basis of Christian theology. They are “things old,” that cannot be dropped or overlooked in presenting your system. You have liberty, nay obligations rest on you, to bring forth out of your treasures “things new”—but the word *new* cannot characterize the substance of your doctrine. It can only describe the form in which you present it. There is room for growth in theology, as in every science; but the facts with which it deals cannot be altered or increased, any more than the stars, with which astronomy is concerned. Many undiscovered stars will yet probably be disclosed to more watchful eyes, through better telescopes. Many old theories concerning them will be exploded, and sounder ones, explaining a wider induction, will take their place; but no new star will be created by the astronomer. So the facts of theology are all in the

Bible, and outside of that book you cannot go in search of material. But whilst that is the case, no one would pretend that perfection has been reached in the systematizing of these facts, or in the vivid portrayal of the system which we accept. Here there is room for the most thorough research; for the expression of the best results of philosophical inquiry, scientific classification, and oratorical expression. Here you have a field calculated to stimulate your highest powers. You are dealing with problems that go to the very roots of the whole scheme of human life. You want to show to your students what the Bible says of the existence, the nature and the revelation of God. You are not permitted to formulate theories on these subjects, not sustained by the facts of the word of God. "The things which thou hast heard of me," says Paul to Timothy,— "these, and no others, commit to faithful men."

Moreover it seems to me that the matter of your doctrine should, for the most part, according to Paul's idea of its transmission, be presented positively and not apologetically. Apologetics, no doubt, have their place; and this is one of the subjects of your Chair. You must devote some time to the defence of Christianity, against the present attitude of unbelief. But, I believe this to be a very subordinate part of your work. The attitude of unbelief is ever changing, and your students must be taught to train themselves for entirely new systems of attack, in the near future. Is it not best, therefore, in the first instance, not to look at unbelief at all; but to frame your theology, in accordance with a large and just view of the service which systematic Christian knowledge is able to do, in promoting the internal growth, and the natural work of the Church herself? The highest, the most immediate task of theology is to guide the internal growth and activity of the Church. The real sources of weakness and strength of the Church are to be found in her own character. She is always invincible from without, while she is sound in doctrine, and true in life, within. She will soon fall a prey to the enemy, if she becomes corrupt, pharasaical, and divided in her own ranks. A positive, fresh, and progressive systematic theology, therefore, rather than an apologetical or polemical one, is the first and main duty of the Chair which you fill. If we can secure the vigorous health of the body, disease

from without will not find congenial soil in which its germs may settle and incubate.

Finally, my brother, "be strong in the grace that is in Christ Jesus." Go to your work filled and informed, invigorated and encouraged by God's Holy Spirit. Communion with the Father of our spirits will give us a clearer insight into the will of God, than all our own researches can do. You cannot be too diligent a student of the Bible, and all books and subjects that bear on its exposition—you must keep yourself abreast of all the vigorous thoughts of the time; on the great subjects of your chair, if you would be able to think deeply and freshly yourself, and so continuously interest the men who sit under you; but all this study must be presented in the spirit of devotion to Christ, and of dependence on the light and life-giving power of His grace, if you would be happy and blessed in your work, and successful in training the ministry of the church. Your resource in every difficulty—your support amidst all discouragements—let it be "the grace that is in Christ Jesus." You have, I am sure, the hearty sympathy, affection and support of all your brethren, and of the whole church. You can rely, I know, on the believing prayers of a multitude of God's people; but better than all these, and the purpose for which these are bestowed, is the enjoyment of the privilege you have of strength in "the grace that is in Christ Jesus." May this grace be with you always. Amen.

THE SYNODICAL EVANGELIST.

THOSE who were present at the meeting of Synod at New Glasgow when the appointment of an Evangelist was discussed must have felt the intensity of the convictions of those who spoke. The debate was long and spirited. The feeling was deep. The manner in which the debate was conducted shewed that men realized the importance of the issue at stake. The lines of argument for and against were very significant. One would naturally suppose that the general principle of Evangelistic

work would have been taken for granted, but the debate raged round this subject. Perhaps all admit that Evangelistic work has a place in the life of the Church, but all do not admit that it can be successfully carried on without the sanction and supervision of the Church. While most would be willing to have a revival in their Church if God would use any means, some would rather not if the work were not conducted according to their methods. The debate was largely a discussion of the principle of Evangelistic work in general, and this fact is very significant.

A glance at the history of the church will show that there has been special activity apart from the regular work of the ministry. Sometimes men have been called of God to do a great work in reviving the energy of the Church and reaching the masses of the careless and perishing. At other times revivals appear as a great spiritual wave breaking over the country. These things show that God uses means and agents independent of any position the agent may occupy in the Church. What applies to the Church in general applies to our branch of the Church. We find that special activity is being manifested constantly; sometimes in connection with the regular use of the means of grace, and sometimes apart from the ordinary services of the Church. This work is unquestionably great. The last few months witnessed more than one Evangelist working within the bounds of the Synod. True, this activity may have been "irregular" so far as the sanction of the church is concerned, both in method and management, but the fact remains. Our people, as well as our ministers, shew that the question of Evangelistic services is an important one. Whilst official courts are debating the problem the people have already reached a *practical* solution and are employing those agents whom they consider helpful. This earnest desire on the part of our people has its cause, and it is well to recognize the force of the conviction underlying it. We find that large sections of our Church desire special services. This, in itself, is evidence that there is the consciousness of a want. It does not do to say that this is only a craving for something sentimental. It is deeper. It touches the life of the Church at every point. It is not too much to say that good, perhaps those among the best and most active Christians, are found seeking this help. It may be

that the same applies to pastors. The pastor and his congregation are an object lesson to the world, and one may read the practical conclusion of the principles taught in the pulpit. It is also noticed that whole-hearted Christians do not condemn the pastor in his regular work. They do not say he is unfaithful. They take a wider view, they are willing that other help should be had and gladly welcome such in this great work.

The desire on the part of our people is real and deep, and perhaps its very intensity calls forth the men who are ministering to it. We need not wonder at a desire for help in some parts of the Church. The writer of the Epistle to the Ephesians recognizes a diversity of gifts and offices, all working for the same great end. We do not claim that the New Testament Evangelist corresponds to the Evangelist of the present century. Our contention is that all gifts and offices should be used for developing a perfect Christian character. One almost shudders as he beholds a minister dealing with men whose ministry has been honored by God in a signal way. To say the Evangelist is not needed in any congregation is to make a very grave assumption. To say that the minister is doing all necessary work is to assume that the ideal Church has been realized. Perhaps those who oppose the work in their congregations need it as much as those who advocate it. The state of the congregation must be tested by a Divine Standard.

Looking over our Church we find that this need is being met in various ways. Some maintain that the regular work of the pastor is sufficient and consequently these do not sympathize with any special movement. They believe in Evangelistic work and do it themselves. There is no reason why this should not be successful, provided one man can combine the necessary qualifications. Others would encourage special services provided they controlled the work. This of course assumes that the pastor has better judgment for this special work than the Evangelist. It may be a real difficulty. No pastor will give his sympathy to a movement which he believes injurious, but when it comes to matters of detail there should be no difficulty. We hear much of the "irregularities" and "mistakes" of the Evangelist. No doubt much is true, perhaps half the truth is not told, but as one views the whole situation in its *practical*

working he is inclined to say that the evils attending the work of an enthusiastic Evangelist are not more serious than the formalism and deadness of an unspiritual or time-serving clergy. Almost, if not all the arguments used against special meetings can be applied with equal force to the ordinary work of the church. The Evangelist is working. He means business. Of course every word is watched. Very often he is misunderstood by people of pre-conceived theories and prejudices. The other remains quiet. The ordinary methods have become so routine that no one ever thinks of the lethargy or deadness of which they are often the expression. The position here taken can be easily verified. If the ordinary methods are free from criticism may it not be because they are often free from godliness? Perhaps the evil consequences of "irregularities" in special work are more than equalled by the deadness, formalism and worldliness in so called respectable Churches.

The general question that special services have a place in the present life of our church may be regarded as settled. Some may wish it were not so but the fact remains. In some cases sessions exercise supervision. The special question is, Should the church give its approval to an agent to undertake this work? Many maintain that an appointment involves serious difficulties. One is the question of salary. It is hard to see why such an appointment necessarily implies a guaranteed salary. The church will license and ordain a man, but this does not imply a guaranteed salary. He is employed by the people and paid by them. Should the church see fit to send him where he is not supported in full, he is paid by funds for that purpose. Could not the Synodical Evangelist be supported on the same footing as our ordained missionary?

Others urge that the appointment would give him authority greater than that of the pastor, and difficulties would certainly arise. True, if the Holy Spirit were not directing the work. Others maintain it would interfere with his usefulness. They say to be an Evangelist he must be free. If an appointment or approval of Synod will disqualify an Evangelist, what about others?

The question virtually resolves itself to this: What advantage is gained by having a man with the approval of Synod? If

thereby better work could be done, there is no reason why such an appointment should not be made. Sessions would be guided in their work, and if the church would be delivered from "irresponsible" men, it would be a step in advance. If, however, there exists that lack of brotherly sympathy which would render impossible harmonious fellowship between the Evangelist and the Pastor, there surely is need of a revival of religion in the hearts of those who profess to instruct the people.

PRESBYTERIAN COLLEGE, NOV. 16, 1894.

THE report of the Executive Committee with regard to our Labrador Mission, given in this issue, will be read with interest.

OUR College is "lengthening her cords and strengthening her stakes." At the eastern end of the college grounds, on a beautiful situation, facing the Arm, the foundations for three commodious residences have been laid, and two of the buildings are in course of erection. These residences are to be occupied by the Professors, and, we understand, are to be ready for occupation by May 1st. Spencer & Turner, of Truro, are the contractors, and if we may judge from present appearances are going to put up three handsome buildings. We shall be sorry to lose Prof. Falconer from the building, but we could not expect to have him ever thus!

MR. SHERWOOD EDDY, B. A. (Yale), spent a few days in the Hall recently. Mr. Eddy has completed two years at Union Theological Seminary, New York. He is at present visiting the different colleges and seminaries in the Maritime Provinces in the interests of the Student Volunteer Movement. During his stay Mr. Eddy addressed the Missionary Society, presenting the claims of the Foreign Field to the prayerful consideration of those present. This is a subject upon which we have heard a great deal, but when presented by a man of consecrated ability, it can scarcely grow old, while the work itself must continue as long as the Word of God. Mr. Eddy made many friends during his short stay.

THE THEOLOGUE.

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

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VOLUME VI.

NOVEMBER, 1894.

No. 1.

EDITORIAL.

FIVE winters have come and gone since the THEOLOGUE first entered upon its mission, and now we stand on the threshold of another year, the sixth in the history of our little magazine. Looking back over these years that have passed, and noting the many changes which the busy hand of time has wrought in our college life, how forcibly are we reminded of the fact that "all things earthly change." The brave, ambitious spirits who, emulating the example of kindred souls in older institutions, first ventured to call the THEOLOGUE into being, and with industrious pen upheld it; the later "theologues" who, with awe-inspiring face, and air monastic trod our halls—the friends of "auld lang syne"—where are they? As partakers, in the fullest sense, of our midnight toils, our social intercourse, our joys and sorrows, they have gone from us forever. Their college experiences are over. Yet none the less would we feel that they are still with us in heart and sympathy. We must not forget that we are bound together in a common cause, that we have the same grand end in view—the uplifting of humanity into the light and liberty of the Gospel. Let us, therefore, seek to strengthen and encourage one another in our work. Friends of the past, near and afar, we extend to you the hand of friendship. Come and give us your heartiest support and assistance. Out of the treasures of your wisdom and experience, enlighten us, stimulate us. We want

you to feel that you form a part of our life, that you constitute a link in the chain of our college history. The rich legacy of your deeds, and your example is, indeed, before us. Still we do not wish to look upon you as dead to us. We shall, therefore, expect, from time to time, to receive many pleasing reminders of your existence, and kindly interest in our welfare.

Fellow-students, a word to you. The THEOLOGUE is, in a special sense, the organ of the College. Its object as we understand it, is not so much to give information on matters theological as to reflect student thought and life, so that our friends and all interested in us may be kept in touch not only with our work, but also with the College and its requirements. Are there wants to be supplied, difficulties to be removed, improvements on changes to be suggested, then let free expression to these be given in our columns. The THEOLOGUE to be true to its mission must be thoroughly representative of the College. It must deal with things as they are, with every phase and aspect of our life. Mindful of the responsibility of our position we shall, therefore, allow no undue regard for old precedents, no feeling of cringing subserviency to interfere with the rights of free discussion on matters which may deserve special attention. We do not say that we have much to complain of. On the contrary, in view of the generous provision which has been made for our comfort and convenience, we feel that "our lines have, indeed, fallen to us in pleasant places." Invidious class distinctions, too, have happily disappeared. Now "one man is as good as another, and sometimes a great deal better." Yet it is to be expected that matters incident to our academic life will arise, which may from time to time demand consideration. The THEOLOGUE, therefore, in keeping with the spirit of its mission will continue to use its influence towards the promotion of any needed reform and the good of the College generally.

This year, in accordance with a resolution passed at the General Students' Meeting held last March, we shall endeavour to issue five instead of four numbers of our journal. This change, we feel sure, will be appreciated by all. It suggests progress, and serves at the same time to indicate not only natural development consistent with the growth of our College and the ever-

widening circle of its influence, but also that our humble efforts to popularize the *THEOLOGUE* have not been entirely unsuccessful.

In this connection we would announce that in addition to the departure just referred to, it is our intention to arrange for a symposium, or series of short, pointed articles by leading writers, on some live question of special interest to our readers. This is a feature which, we have no doubt, will materially add to the attractiveness of our magazine, and make it still more worthy of appreciation.

These improvements, however, will involve some little extra expense to meet which we have to depend upon the friends and patrons who have stood by us so nobly in the past. But we feel that we need make no appeal. The many encouraging words which reached us from every quarter last year, together with the prompt and satisfactory financial responses which gladdened our hearts, furnish a sufficient guarantee that the *THEOLOGUE* has a place to fill, a mission to accomplish, and that the efforts put forth for its improvement and the extension of its influence will continue to meet with favourable acceptance.

OUR NEW PROFESSOR.

IT is our pleasing duty to welcome to our college the newly appointed Professor of Systematic Theology and Apologetics. Prof. Gordon is not new to us. He has been a member of the College Board, and has been in many ways intimately associated with the work of the college. We have known him for a number of years as a preacher and as a man, and in both respects we have always entertained the highest admiration for him. In these respects we deem him a worthy successor to him whose beautiful character and wonderful powers of intellect made him dear to all who knew him. But it is as a professor dealing with his subject before his students, that we prefer to think of Prof. Gordon in comparison with our late Principal MacKnight. And, though we have had as yet but limited opportunity for the formation of a judgment, we are inclined to believe that "the mantle" has fallen on worthy shoulders. We are pleased to

note the same disposition towards breadth of view and fairness in judgment which was so eminently characteristic of Dr. Mac-Knight's prelections. For, if there was one reason more than another why we loved the Doctor, it was because he never once showed a disposition to force his position or views upon any student, no matter how firmly he showed himself possessed of their accuracy and truth. True, we miss that wonderful fertility of imagination, versatility of intellect, and wealth of language which enabled our late Professor to unfold his subject, even to the minutest details, without weariness. For, as we listened to the beautiful and chaste words that fell from his lips, ever indicative of the absolute precision of his thought, we were ever made to feel that he was a man disporting himself with his subject, rather than one occupied with the serious labour of his life; and it is surely a matter of congratulation for us and for our college, that Prof. Gordon also gives us the feeling that he is a man who knows his subject well, and is qualified to lead the way in dealing with the various subjects of enquiry which present themselves to students in Theology. As students we heartily reciprocate the manly words spoken by Prof. Gordon on the occasion of his introduction to his class—because we are firmly persuaded that, when he said he came to be a student among us, he meant what he said. Prof. Gordon commands the confidence of the Church as a whole, and the THEOLOGUE takes this occasion of assuring him, that the good wishes, which have followed him out of the Church, are re-echoed within our college walls, and that it is the prayer of all his students that his professoriate may prove a source of satisfaction to himself, of profit to them, and of blessing to the Church.

COLLEGE OUTLOOK.

AT the beginning of another college year we naturally enquire what progress we are making. The demand for workers, especially trained workers, is every year becoming greater, and the church of the Maritime Provinces looks chiefly to her own college to meet that demand. The large increase in our number this year leads us to hope that she will not be disappointed.

Last session forty students were enrolled, three of whom took a partial course only. This year there are in attendance forty-eight students, all of whom, with one exception, are regular students.

Another mark of progress is the increasing number of students who have taken a full collegiate course preparatory to, or along with their professional training. We do not make any invidious comparisons. We know full well that many men, good and true, eminently useful in their sphere in life, did not take a full Arts Course. But we do not hesitate to say that these men could do more effective work with fuller preparation. While the basis requisite for the work of the ministry is a living union with the living Christ, and while the bringing of Christ and men in touch with each other ought to be the dominant purpose of a life devoted to that work, yet so profound are the subjects to be dealt with, so high the demands made upon us, that we must intellectually make the best of ourselves and lay that best at the feet of our Master, or prove recreant to our holy trust. It is true that the profoundest truths of divine revelation can only be understood through loving doing of the truth, but intelligent search after knowledge, prompted by love, greatly helps in such doing. Hence we believe that it augurs better things for the church that her young men prefer to climb the steep and thorny path to knowledge, that they may the better discharge the duties of their high calling.

THE LIBRARY.

THE time was when great complaints were made about the efficiency of the library, but we are thankful to note among other signs of life in our Academic organism, that this number also is showing vitality. The Board in its generosity as well as its wisdom—for what is a college without a library?—has during the past two years granted us \$250 for the purchase of new books; and this has been further supplemented by a donation of \$50 from the Alumni, and gifts from friends, collections at college functions, to the extent of about \$150. That means a substantial addition in which we rejoice. About 200 new

volumes recently published now adorn our shelves. Perhaps it is not generally known that we have a good store of books. Numbers do not account for everything, and it must be confessed that there is a good deal of rubbish; but standard works of theology are to be found in no small measure among much that is antiquated. In some departments we are especially well equipped, so that the student, who wishes to work at Early Church History or the history of Theology, has abundant material. In dictionaries and books of reference too we are well supplied. Our list of magazines and periodicals is large, and the back numbers kept on file and soon to be bound, are a valuable repertory on many subjects. The chief lack has been in current and more or less transient publications, which are necessary to keep a student in touch with every day thought. Books which are constantly referred to, books discussing problems in theology and kindred branches that are engaging the mind at present, are absolutely necessary, and we gratefully acknowledge that this want has been partially supplied. But we are still lacking much, and we would respectfully call the attention of friends to our need. A stray dollar that may be over here or there at the end of the year when the accounts are made up, will be of great service to the library committee and will be put to good use.

It is hoped that the best books will be soon arranged more conveniently, and kept under protection so that their whereabouts can be known whenever wanted. A short catalogue will be prepared for the use of those who may wish to use the library during the summer.

OUR LABRADOR MISSION.

THE report of the Committee on the Labrador Mission is encouraging. This has been a prosperous year. Mr. Forbes has returned filled with enthusiasm for the work. We hope to give his impressions of the field in our next issue. Mr. D. G. Cock has undertaken the work for the winter, and is now in the field. It is hoped that the services of an ordained man may be secured next Spring. The amount of \$205.30 has been raised for various purposes by the people themselves. We are

glad to notice the sympathetic interest which the church is taking in this work. We have received from various quarters valuable boxes of clothing and literature, and donations in money. We take this opportunity to express our gratefulness, and to commend the genuine Christian charity which has prompted these gifts. These were as follows:—St. James' Church Y. P. S. C. E., Dartmouth, 3 boxes clothing; Mrs. Thos. Hill, Dartmouth, 1 box clothing; Earltown, 1 box clothing; Mabou, 1 box clothing; St. John's Church, Halifax, 1 box clothing; North River, 1 box clothing; British American Book and Tract Society, 1 box literature; M. M. Mercer, \$1.00; James Gardner, \$2.00; Dr. MacDonald, \$2.00; Dr. McCulloch, \$2.00; Miss M. Smith, \$2.00; A Lady Friend, Dartmouth, \$5.00; Rev. A. V. Morash, \$15.00; Conquerall and Dayspring, \$5.00; Tatamagouche Falls, \$3.15; West Branch, \$8.00; Earltown, \$8.07; Little Harbor, \$11.75.

Following is a brief financial statement:—

Dr.	
To balance against Missionary Association	644 13
“ due on Mr. Forbes' salary	202 40
	\$846 53
Cr.	
By H. M. Board Grant, Nov., 1893	375 00
“ Unpaid Subscriptions	246 00
“ Grant from Quebec Government	25 00
“ Cash on hand	39 22
“ Balance	161 31
	\$846 53

Nov. 21st, 1894.

A complete file of the THEOLOGUE, from Dec., 1889 to May, 1894, vols. I. to V., inclusive, has been neatly bound in one volume, and presented to the College Library. For every student who has been in attendance since the publication of the first number, this book is certainly one of exceeding interest, and no doubt it will prove to be an equally interesting source of historical investigation for the generations of students yet to come. We trust that succeeding issues will in like manner be carefully preserved for future reference.

COLLEGE NOTES.

WE place first among our personals the graduating class of '94. In saying farewell our thoughts go back with fond regret to the many happy hours we spent together "in friendship's circle bright." Still our hearts are gladdened by the hope of pleasant re-unions in the future.

HERDMAN, A. W. K., was a happy combination of gravity and humor—at times he was inclined to be facetious. He always painted the future in rosy hues, especially that part of it which related to domestic life. As he is now a Benedict, the THEOLOGUE extends its congratulations, and hopes his ideals may be realized. At present he ministers to the spiritual wants of the people of Port Elgin, N. B.

MCCURDY, J. F., being a city boy, lived for the most part apart from us. Though a fair student, with good natural ability, he somehow never seemed to suggest the idea of "midnight oil." Nevertheless J. F. filled an important place among us, his buoyancy of spirit, ready wit and perennial smile, ever making him a wholesome and agreeable companion. Tryon, P. E. I., has been the scene of his labors ever since the spring.

MCDONALD, A. J., furnishes an example of the evolutionary theory of the "ascent of man." He began his official career as a "deacon," a position most congenial to his tastes. Then he was promoted to the "Bishop's chair," which he filled with a gravity and decorum befitting the office. Not many months after graduation he justified an opinion we had long since formed of him, and joined the ranks of the Benedicts. We await further developments. Meanwhile we extend our heartiest congratulations. The "deacon's" address is English Town, C. B. where he is "at home" to his numerous friends.

MCLEAN, DANIEL. What shall we say of Daniel? What but that he was one of the genial spirits of the college, and in many

ways bore resemblance to his ancient namesake. He was, moreover, the Calvin of his class, the stout and uncompromising champion of the orthodoxy of the early church. Though not one of us, he was one with us, and so we wish him well. He now labors among the Macdonaldites, his address being Mt. Herbert, P. E. I.

MCLEAN, J. B., was the guileless theologian of his class. Being such a thoroughly good-all-round man, we can hardly think of any distinguishing characteristic unless we refer to his fine sense of humor and his artistic talent. Some of his caricatures were really clever. His friendship was warm, but was unfortunately rather too limited in its scope. Still J. B. does not forget us when he visits the city *on business*. "For the sake of his grandmother," and perhaps partly for other reasons, the Faculty conferred on him the title of B. D. Little Harbor and Fisher's Grant get the benefit of our friend's labors for the present.

MORRISON, W. C., completed his course extra-murally, being ordained to the mission charge of Bay of Islands, in the spring of 1893. He was known among us as "the busy man," and if his manner seemed at times a trifle cold and distant, we felt it was due rather to the pressure of business than to any lack of geniality on his part. Finding, after a few months' experience in his remote field of labor, that it is not good for man to be alone, he took unto himself a wife from among the daughters of Halifax, and returned in triumph to his northern retreat. We wish him every success and happiness.

Mr. LAUHLIN MCLEAN, a graduate of Queens, and Mr. ARCH. WILLIAMSON, of Edinburgh, are with us this winter, taking their first year in Theology.

PROFESSOR GORDON delivered his introductory lectures to the classes in Systematic Theology and Apologetics on Nov. 8. After paying a very beautiful tribute to his predecessor in this chair, and outlining the work of the session, Mr. Gordon presented each student with a copy of the text-book to be used in his class. This act of thoughtfulness can scarcely increase the good feeling with which Prof. Gordon was welcomed by the students.

It was too sincere for such considerations. His kindness was, however, fully appreciated, and one and all desire to express their hearty thanks.

The first meeting of the Students' Missionary Society was held on Nov. 13. Only routine business was transacted:

Following are the officers for the ensuing year :

Pres. S. J. MCARTHUR, M. A.

V. P. A. H. FOSTER.

Sec'y-Treas. JOHN MCINTOSH, B. A.

Asst Sec'y. C. D. MCINTOSH.

MR. GEO. A. SUTHERLAND was called home recently to attend the funeral of his brother. At a special meeting of the General Students the following resolution was adopted and ordered to be sent to Mr. Sutherland :—

“ *Whereas*, in the Providence of God, it hath pleased Him to call unto Himself a brother of our fellow-student Mr. G. A. Sutherland,

“ *Therefore Resolved*, that we, the students of the Presbyterian College, Halifax, desire to express our sympathy with our brother and his friends in their bereavement, and to commend them to the care of an all loving Father, remembering that while we sorrow, yet it is not as those who have no hope, for we look for a glorious resurrection unto eternal life.”

The formal opening of the College took place in Chalmer's Church on Wednesday, Nov. 7th, at 7.30, p. m. The seating capacity of the church was taxed to its utmost. An important feature of the proceedings was the induction of Rev D. M. Gordon, B.D, into the chair of Systematic Theology and Apologetics. Principal Pollok, D.D, presided, put to Mr. Gordon the questions of the formula, and offered the induction prayer. Rev. P. M. Morrison, Moderator of the Synod, then addressed the charge to the new professor. This charge together with Prof. Gordon's inaugural address, is published in this number. Both are well worthy of careful attention.

To those who have attended these meetings in the past, several changes would be apparent. On the platform, as usual, were the members of the Halifax Presbytery, and a number of visiting clergymen; but among the former we look in vain for the familiar face of the late Principal, Dr. McKnight, and although his place was worthily filled, we could not but miss him. We also missed from the number of visiting clergymen Rev. Dr. Sedgewick, ex-Moderator of the General Assembly, who has al-

most invariably been present on past occasions. But among the new faces we recognize those of the Rev. Messrs. Morash and McLean, fellow students with many of our present number. "So soon the child a youth, the youth a man"

The following resolution speaks of the loving remembrance in which the late Rev. Principal MacKnight is held by the students. This resolution has been embodied in the minutes of the General Students' Meeting, and a copy sent to Mrs. MacKnight :

Resolved, "That we, the students of the Presbyterian College, Halifax, at this, our first general meeting after the death of our beloved Principal, the late Reverend Doctor MacKnight, record our profound sorrow at the loss thus sustained by the college and the church as a whole.

"By his high scholarship, keen intellect, sound judgment, just and charitable criticism, breadth and tenderness of his sympathies and kindness of disposition, he commanded at once our admiration and our love.

"We would express our deep sense of gratitude for his faithful services to our College, and for the inspiration to a noble life which we received from his high Christian character and exemplary life.

"We desire further to express our sincere sympathy with the bereaved widow and family, who mourn the loss of one so justly dear to them.

"We would ever cherish in warm remembrance the memory of one whom in life we loved, and in whose death we find a painful blank."

The officers of the General Students' meeting for the current session are as follows :

Pres. J. D. MACKAY, B. A.
Vice Pres. J. B. CROPPER.
Sec. G. S. MILLIGAN, B. A.

A report of the interesting proceedings of our Theological-Literary Society will be given in next issue. The following members have been elected to office :

Pres. Rev. R. A. FALCONER, B. D.
Vice Pres. W. H. SMITH, B. A.
Sec. G. C. ROBERTSON.
Ex. Com. { A. W. MACKAY, B. A.
 { S. J. MACARTHUR, M. A.

We wish to call the attention of every student to the advertisements inserted in our pages. Those who advertise with us rightly expect our patronage. Students making purchases of any of our patrons are particularly requested to make themselves known in order to secure the special advantages offered and assure these patrons that their advertisements receive due recognition. It will be to the interests of the THEOLOGUE and all concerned to do so.

We were favored, during the week, with friendly visits from Reverends A. Robertson, New Glasgow ; Dr. Macrae, St. John : A. D. Gunn, Stewiacke ; J. A. Greenlees, and Jas. Ross, Travelling Missionary, St. John Presbytery.

Mr. W. Forbes was present at the last meeting of our Missionary Society, and gave a most interesting account of his experience and work in Labrador last winter.

ACKNOWLEDGMENTS.

Since May 1st, 1894.

Gordon & Keith \$2.00 ; Prof. J. G. MacGregor, Rev. L. G. MacNeil, Rev. Jacob Layton, Jas. Eisenhauer, Allan R. Morash, Rev. T. F. Fullerton, Rev. Dr. Murray, Drs Woodbury, Jas. MacGregor, \$1.00 each ; Rev. J. A. MacKenzie, Rev. J. K. Bearisto, Miss Linnie McLeod, Kenneth Morrison, Alex. Smith, Rev. P. M. Morrison, Rev. S. A. Fraser, L. W. Parker, E. W. Johnson, 50c. each.

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