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THE TELL EL AMARNA TABLETS.

ABOUT three hundred miles from the mouth of the Nile, and midway between Memphis and Thebes, on the east bank of the river, is a large plain twelve miles long and five miles broad. Ruins covering an area of ten square miles occupy the south-west part of the plain. In 1891 Petrie commenced explorations which have resulted in the exposure of a considerable portion of these ruins, and have furnished an important contribution to Egyptology. Here are the remains of a large city built in the fifteenth century before the christian era. Near the river stood the royal palace, with its painted pavements. Hard by lived wealthy citizens, for the remains of frescoes and wall paintings are found in the houses. In the central part of the city are the ruins of the Sun Temple; and the southern part gives evidence of having been the quarters of the workmen. Crossing the plain in various directions are the remains of broad roadways which were kept scrupulously clean. Concerning this city two things are remarkable if not unique. It was built in about eight years, an exceedingly short time for the erection of an Egyptian city; and all around the foreign element is visible. Egyptologists assert that Amenophis III., a great king of the

eighteenth dynasty, whose royal residence was Thebes, had married several Asiatic wives who introduced foreign customs into the court. When he died his son, a lad of thirteen years, succeeded to the throne. This boy-king was completely under the control of his mother, an Asiatic and a woman of strong imperious will. The occupants of the palace openly revolted against Amen worship and advocated Sun worship. A new city of Tell Amarna was built, to which the court removed and where a temple was erected in the interests of this religion. So eager was the king to establish the new cult that he changed his name to Chu-en-Aten, "the lustre of the solar disk." He destroyed temples and monuments and sacred books to remove, if possible, every vestige of the traditional faith. But his efforts were fruitless, and his brief reign of twelve years was succeeded by a period of anarchy. In course of time the foreign faith was suppressed, the new capital was forsaken, and the Egyptian gods were again worshipped as of old.

In 1887 one of the native women, when searching for antiquities among the ruins at Tell el-Amarna, the modern name of Khuen-Aten, discovered on the site of the royal palace some curiously marked clay tablets which scholars at once recognized as containing a writing in the cuneiform character. Subsequent search yielded a total find of upwards of 300 tablets, either whole or fragmentary. The Royal Museum at Berlin, the British Museum, and the Museum at Bulak in Egypt now contain these precious documents. Orientalists have examined them and found that the language as well as the script is generally Babylonian. These tablets were written during the reign of Amenophis, the father and the son, and consequently date so far back as the fifteenth century before Christ. They were sent from Babylonia, Assyria, Mesopotamia, Syria and Palestine. They contain messages bearing upon social and political questions which are discussed with true oriental diplomacy. They also contain reports from Egyptian officials who had charge of distant subject states.

Eleven tablets exhibit a correspondence carried on between two kings of Babylonia and two of Egypt. The main subject discussed is intermarriages between the two courts. The elder Amenophis had already married the sister of the contemporaneous

Babylonian king, but he desired to add to his wives the king's daughter. A good deal of diplomacy is exhibited by the parties. The Babylonian king terminates the negotiations by saying that his daughter was of marriageable age and that he withdrew objections. This correspondence affords a glimpse of the international amity which sometimes obtained among these early oriental nations.

Assyria also is represented in these tablets. Two kings send letters to Amenophis IV, evidently with the desire of securing the good will of Egypt. A country called Mitani, including the ancient Nabariam and a part of Cappadocia, also shares in the correspondence. It is supposed that two of the wives of Amenophis IV. had come from this country. The mummy of one of these women has been discovered and is said to present the Syrian type of face. The Mitani tablets are formed of a clay peculiar to Northern Syria, and the language is not the vernacular of the country, but Babylonian, the most extensively different language of the time. The main subject discussed is matrimonial alliance with an evident political bearing.

From a biblical standpoint, however, the most important of the Amarna tablets are those which were sent from Egyptian officials in Palestine and Syria to Amenophis IV. The power which Egypt had been exerting in Western Asia was evidently on the wane. Owing to the attempt to establish a new religion, the king, as we have seen, had become unpopular at home, and, as might be expected, the foreign policy of the country was unfavorably affected. Breils at home did not argue much for an efficient policy abroad. With one voice the governors, stationed in subjugated districts in Palestine and the region on the north, appeal to Amenophis for help, saying that their territories were invaded and in some cases their fortresses besieged by powerful enemies. Among these foes were the Hittites, a people occupying Central Syria and Asia Minor, and who were destined to bulk largely in the history of Western Asia. Jealousy and strife among the Egyptian governors themselves were productive of great disorder, and tended at least as much as any other cause to weaken the rule of the Pharaohs. Several tablets are from the governor at Jerusalem, who complains of attempts being made by conspirators in Southern Palestine to foster

interests hostile to Egypt. The names of many of the localities from which these letters were sent are familiar to Bible readers—Tyre, Accho, Hazor, Gezer, Askalon and Jerusalem.

The Amarna tablets show beyond a doubt that at one time the influence of Babylonia was far-reaching. The language had been widely diffused. It was known on the Nile. Egyptian officials in Palestine and Syria in sending despatches to their sovereign employ not the language of his country but one used by a people who formerly exercised sway from the Tigris to the Mediterranean.

We are only beginning to see the high degree of civilization attained by nations which even from the standpoint of Greece and Rome might be regarded as ancient. These tablets show that two hundred years before the Exodus were nations which, regarded in some of their diplomatic relations, might compare favorably with the nations of to-day, and which manifest literary tastes to an extent almost passing belief. We may yet expect much from the spade of the excavator. Palestine itself may still have much to say. A cuneiform tablet has recently been discovered at Lachish. Kirjatt-sepher, the book-city, may receive a tongue to tell why it was so called. The present is a testing age. Everything is subjected to proof. Regarding the authenticity of the Bible, some say with the doubting Thomas, "Except I see I will not believe." Is this why it has been reserved for these last years to supply ocular proof by an earthing testimony which has been safely covered for millenniums?

J. CURRIE.

THE SYNODICAL EVANGELIST.

THE article on the foregoing subject contained in the November THEOLOGUE affords a conspicuous proof of the utter confusion of thought apparently generally prevalent in the minds of those members of our Church of whom the writer of that article may be assumed to be a representative. This, confusion of thought, not "intensity of conviction," was the leading feature of the recent discussion held in New Glasgow, according to the judgment of the present writer. He, of November, seems

himself to be uneasily conscious of this; for he takes care *not* to "claim that the New Testament Evangelist corresponds to the Evangelist of the present century." Most emphatically true! A most significant admission! An admission or contention which, were it duly weighed, ought *in limine* to dispose of the whole question. But how is this? We Presbyterians have been accustomed to regard the Scriptures as our standard *par excellence*, dictating to us in *principle*, not only the doctrines we are to believe and the duties we are to attempt, but the offices we are to institute. And here is a writer who asks us in effect to discard our chief, our supreme standard in favour of the shifting canon of passing whim, of popular fancy! The present writer for one is not prepared thus to surrender what he deems his most sacred heritage.

"To say the Evangelist is not needed in any congregation," quoth the November writer, "is to make a very grave assumption." Granted for the moment. But is not "to say that the Evangelist is needed in any given congregation" an equally "very grave assumption?"—by possibility a very impertinent, or impudent, or even impious assumption.

To deal with the subject in any satisfactory fashion, it is evident that we must try, first of all to understand each other's words—must attach definite meanings to the terms we employ. Only thus may it be hoped that some of the dust of "glittering generalities" that have gathered around this *questio veata* may be dispelled, and we may get beyond his condition who "saw men only as trees walking."

What was the New Testament Evangelist? Alike the original name whence this title is derived, the use of the word in Scripture, and the references in early Church History to persons so designated, combine to show that "the name denotes a *work* rather than an *order*" (*vide* Smith's Dictionary, &c.) What was that work? It was missionary work in the strict sense of the words. It was "proclaiming Christ, and delivering the written Gospels to those who were ignorant of the faith." The former of these—"proclaiming Christ"—represents the earlier duty of the man acting as an Evangelist. The latter—"Delivering the written Gospels"—was added as soon as copies of written Gospels could be had for distribution or circulation. Any official therefore of

the Church, Apostle, Presbyter-Bishop, Presbyter *Simpliciter*, Deacon, or any private Christian, "Layman" if you will, might be so designated if and as and when he was "doing the work of an Evangelist" as above defined; making Christ known to persons ignorant of the faith. And if that were what was meant and intended to-day, and if there are districts of these Provinces where the people have hitherto been left in ignorance of the faith, then by all means let us subscribe, let us look out for Agents, let us send them, or go ourselves to such districts, and do or have done to the best of our ability "the work of an Evangelist." But, to judge alike from the remarks made at our Synod, and from the tone of the article already contributed to the THEOLOGUE'S columns, so to labour is not even contemplated. We are carried away altogether out of the region of the extension of the Gospel—the "proclaiming Christ to persons hitherto ignorant of the faith," and conducted to our settled congregations. *There*, to and among people already enjoying or having fullest access to all Gospel privileges, *there* is to be the arena of the labours of the man to whom now is to be attached the title of Evangelist, and, should certain persons carry the day, of Synodical Evangelist!

What then, secondly, does this phrase now connote? The Scriptural ground being forsaken, what new ground is this—not work but—office intended to cover? Apparently—for the expressions heaped around the phrase are extremely hazy—the S. E. (so let us designate the office henceforward for brevity's sake) is to come, we presume, by invitation of a session, though, quite possibly, the Synod may take upon itself to enlarge his powers, and to confer a certain right upon him to come, and quite certainly, should the tide of fashion so set, sessions will be under a certain stress to urge him to come into any given congregation and work up a revival. The S. E. is a patent machine, designated by "irregularities" to stir "so-called respectable churches" out of their "deadness, formalism and wordliness." These be brave words. And there are plenty more of kindred bravery. The Synodical Revivalist,—that is plainly what is really in the thoughts of those advocating this new departure in our ecclesiastical organization. Our people, it is assumed in one sentence, need, it is asserted in another, desire "special services,"

the being "stirred up,"—spiritual excitement, in short, or what some irreverently term "spiritual dissipation." "It is not too much to say," quoth your November contributor, "that good, perhaps those among the best and most active Christians, are found seeking these helps." The present writer is not gifted with a mind-reading power warranting him to speak thus confidently. But, so far as his experience justifies him in expressing himself, he ventures to traverse this and kindred averments at every point. The "work of a S. E. means protracted meetings," meetings kept up night after night for weeks more or fewer, according as the stock of sensational addresses and the people's stock of ability to stand the unhealthy strain of so-called spiritual excitement will hold out. It means the utter wreck of family life, already sufficiently shattered under the exigencies, real or imagined, of modern society. It means diverting the funds otherwise obtainable for real Evangelistic, that is Missionary work at home and abroad, into the channel of what contributes at best and at utmost to a congregation's own gratification—to use no stronger word. It means, in many instances, the destruction of the usefulness of the settled Minister, and the creation in the minds of our people, young and old, of a hankering after the sensational. Their "souls loathe the light food" of scriptural manna, and they want "better bread than is made of wheat,"—better, that is different. Calm, steady exposition of the Word of God, the "study of the scriptures" pails upon the appetite, and people hunger and thirst for what will give a thrill to their jaded nerves, which they dignify by the name "religious life."

(1). There does not seem to be any necessity under any aspect, for the creation of the office in question. What call has come to the Synod to constitute itself into a court for the conferring of new degrees, or any degrees whatever? for this is one consequence involved in the movement; the Rev. Malachi Howler having been so appointed, will naturally, almost necessarily, as a matter of course, append to his M. A., or Ph. D., the significant letters S. E. also; and he will quite naturally if not assume, yet have conceded to him by many a certain authority accordingly. "There goes the Evangelist—The Synodical

Evangelist"—shall the small boys whisper to each other in the streets with awe stricken countenance.

(2.) What law or custom of Presbyterianism inhibits any congregation whatever, if its Session and people deem fit, from employing any available Talmage or Fay Mills in the capacity signified by the new and unhappy use of the word Evangelist? Why, therefore, attempt to compel a Synod to appoint any person or persons to perform the functions contemplated?

(3.) Since under the original meaning of the word anyone who will, may address himself "to the work of an Evangelist" in the best, in the only worthy sense,—may "proclaim Christ to a person or persons ignorant of him," why constitute any office at all with which the so-doings will be exclusively connected? Why strive thus to "limit the Holy One of Israel"?

(4.) Is it conducive to the spiritual sanity of our people's judgment, to infuse into their minds the belief that Revivals can be "worked up" after the fashion of a political campaign?—that it is in the power of a given person,—that the power is attached to him, to constrain the Holy Spirit to manifest this influence? Is not this akin to the Thaumaturgic virtues ascribed by Roman Catholics and high Anglicans to their Priests and Bishops under the magical conceptions cherished by them in their views of the Historic Episcopate?

(5.) Is it encouraging, we will not say complimentary, to our settled ministers to be assured in various directions that no blessing worth speaking about is to be expected from their services; that, if they would have the Lord's work done effectually among their people, they must of necessity summon a Moody, a Fay Mills, or some other wielder of magical processes to their aid? St. Paul was content to believe that he could plant and that an Appollos could water, but that God only gave or could give the increase. Have we changed all that in our day, and discovered men who can sway the Sceptre of Grace at pleasure?

(6.) How is it that the alleged aspirants after the office in question seem utterly unable to give themselves quietly and steadfastly to any regular persistent "work of the Ministry?"—that they decline, to judge from their conduct, going forth into unoccupied, comparatively poverty-stricken districts, where are poor and ignorant persons destitute in great measure of Gospel

privileges, and invariably seek the well peopled, well equipped centres, where they can almost to a certainty have insured to them a crowd, and a good fat "collection?" Is it evidence of special Grace thus practically to say, "ye poor shall *not* have the Gospel preached unto you, the privileges thereof were intended only for the comparatively rich?"

(7.) Taking into account the methods heretofore almost uniformly adopted of raising money for the class in question, as for Fay Mills, not long ago in Halifax, and assuming that like methods would be continued, can that sort of "shrewdness in business" be deemed an express feature of the "means of Grace" with which we are henceforth to expect that we shall enjoy the "Grace of the means?"

But these observations could be indefinitely protracted, and life is short. Strictures could be all too easily urged against almost every sentence of the Nov. article. Thus, what Christian Minister ever did aught other than "take for granted the general principle of Evangelistic work" rightly understood? But, says the Nov. writer, "the debate raged round this subject!" What utter nonsense! No! "Raged round a thing called," that is mis-called "Evangelistic work." But the confusion resulting from failing to make clear to his own mind what he intends by the phrase, pervades and vitiates the whole article. Again he winds up by asking; "what advantage is gained by having a man with the approval of Synod?" and answering; "if thereby better work could be done there is no reason why such an appointment should not be made." But equally, there is no reason, therefore, why such an appointment *should be* made. And as it is quite certain that Sessions will refuse to be guided in such matters, and that "irresponsible" men will continue to infest the churches, even as quack doctors with quack remedies will dog the foot-steps of regularly "ordained" medical men, absolutely no reason whatever can be advanced in favour of making the appointment in question; certainly no reason of necessity or of validity under any point of view is consistent, in the present writer's humble opinion, either with fact or with sound ecclesiastical, or for that matter theological principles. It is of course true, it is a truism to say, that "all gifts and legitimate or requisite offices should be used for developing a perfect Christian character"

But by what brand new wonder-working efficacy is the appointment of Synod to develop some previously unpossessed gift? And in what manner does the declining so to appoint hinder one possessed of any gift from dedicating and so using it apart from the being so appointed.

No doubt it is none the less the fact that the tone in which this discussion was conducted, involves a whole series of reflections upon the character and the work a-doing or done by our settled ministry. It tends, moreover, to unsettle the respect to which these hard working men are justly entitled. It tends to create utterly misleading impressions in the minds of the people as to what the Christian life really is. Instead of being content to sum that up, in its practical aspects, in such great words as "doing justly, loving mercy, walking humbly with God," that life is now supposed by many to involve much attendance at heated meetings, and the leaping up publicly to profess the desire to be prayed for, or to be saved, or otherwise to exhibit one's self as a candidate for Heaven.

All this may be a "means of Grace," or "a symptom of life," and so may be the jerks and jumps and yells of the Macdonaldite "Presbyterians" (!?) in P. E. I. But our preference let it be hoped, will continue in favour of more solid proofs that the Lord's work is being done among us, than of evidences not differing in principle from the "crying and cutting themselves with knives" of the priests of Baal in the days of Elijah. Elijah also, apparently, hankered after visible manifestations either of the greatness of the work done by him, or for the favour of Heaven declared on his behalf, in thunder and earthquake and tempest. And the meaning of the "still small voice," and of the "seven thousand" has not ceased to be worthy of consideration by those who would do that work in very deed.

In brief, we have available all that a "Synodical Evangelist" so called can impart, without creating any such invidious and new fangled office, or, if we must needs resort to official th. umaturgy, let us seek it at once through the alleged tactual channels in the possession as they fondly imagine of our Episcopal and R. C. neighbors.

The absurdity of both pretensions is upon a par. But the latter have at least the respectability which ages of pretense can

confer upon an absurdity; the former, the magical results, expected to accrue from giving a minister prone to "irregularities" the Synodical right to append the letters S. E., to his name,—is an upstart, lacking in the dignity alike of hoariness and of common sense.

D. MACRAE.

THE REV. JAMES MCGREGOR, D. D.

BY REV. GEO. PATTERSON, D. D.

DR. MCGREGOR was in person somewhat tall, probably between five feet ten inches and six feet in height. His face was long, his eyes dark or dark gray, and his complexion dark, probably rendered more so by exposure in travel among the snows of winter and the heats of summer. He was spare in flesh, and though not showing great muscular development possessed a hardy wiry frame. He was particularly noted for his activity on his feet. His walk kept other men on the half run, and people remarked that they never saw one from the old country so expert in the use of snow shoes, while in endurance he often outdid men inured to the toils of the wilderness.

He was a man of the highest mental gifts with something of the poetic genius, and his powers had been improved by diligent study. This is a view of him that is apt to be overlooked. We are so accustomed to think of him as simply a fervid evangelist, and an evangelist as requiring only an acquaintance with the common places of Christianity with fluency of speech, that it may seem almost new to describe him as a man of powerful intellect, or a student who might, under more favorable circumstances, have attained to literary eminence. But an acquaintance with his career will convince any thinking man that he could never have filled the place in the church which he did, unless he had been a man of more than ordinary powers of mind. This has been the case with all the really great evangelists of modern times,—Whitfield, Wesley, Nettleton and Moody. The strength of his powers is also manifest from his productions. He has left few writings, but these show him to have been a vigorous thinker

and master of a style clear, simple and expressive. While those who heard his sermons or enjoyed his conversation were often struck with his reach of thought.

In youth he was a diligent student, and though from the time of his arrival in this country, we can scarcely conceive of circumstances more unfavorable to study than his were, yet he still "gave attendance to reading." His studies were largely among the Theological writers of the 17th century, English and continental. But like Spurgeon in our day he drew his inspiration specially from the English Puritans, whose warm devotion and scriptural illustrations colored his preaching. Of cognate studies he was not neglectful. His note book shows him to have read Hebrew critically, an accomplishment not common in Scotland in his day. Among his books we find a copy of Buchanan's Latin Psalms, containing his notes throughout, and in addition on the fly leaves attempts to change several of them into other metres. This edition was published in 1790, so that these would indicate his studies of a time when he was still struggling with the hardships of his early circumstances. These verses probably would not stand the criticism of the professor of classics in Dalhousie College, and they do not warrant us in claiming for him the honour of a Roman poet, but they show an intimate acquaintance with the language. How many of our young ministry would be found seeking relief from the physical toils of some lonesome mission field in the classic Latin of George Buchanan, or unbend from its weary anxieties by attempts of Latin verse. His studies otherwise may be seen by such facts as his ordering at one time a New Testament in modern Greek, at another a Welsh bible, and we have heard of his studying the Basque. At the same time he sought to keep himself abreast of the advancing tide of knowledge. Among his books we find a copy of the first edition of the Encyclopedia Britannica, and unfavorable as were his circumstances intelligent men who met him were struck with the extent of his information, as well as with the vigor and originality of his thoughts.

The Gaelic might be said to have been his mother tongue. But in the part of Scotland in which he was born the population was mixed and both English and Gaelic were spoken, or at least generally understood. Thus having learned the former very

early, for in it he obtained all his schooling, he used both seemingly with equal facility. A critical brother used to say that there were just two English words, in his pronunciation of which he could detect a Gaelic tone. His family judged that he thought most in Gaelic, especially from the circumstance, that if suddenly disturbed in times of thinking, his first exclamation was likely to be in that language. At all events his sympathies were with the Highlanders as his countrymen. He knew the errors of their past history, he knew the evils of their social condition, he knew, may we be permitted to say it, their faults. Yet he was keenly alive to their virtues and the more unfavorable their circumstances, the more he was drawn to them in earnest affection, as Paul to "his brethren, his kinsmen according to the flesh." In early life it was his settled conviction that he was called to preach the Gospel to them among their native hills. Hence he earnestly applied himself to the study of the language, of which he became a thorough master, and as a preacher in it he was perhaps not surpassed in his day on either side of the Atlantic. Before coming to this country he was employed in translating portions of the Scripture into his native tongue. So well known were his attainments as a Gaelic scholar, that when the British and Foreign Bible Society published their first edition of the Scriptures in that language, it was sent out to him for correction and revision. And among his latest efforts was the preparing of a small volume of poems, in which he set forth the doctrines of the Gospel, and sought to unite them with the sweetest melodies of his native land.

Some would ascribe it to this Celtic blood, that he was especially noted for the impetuosity of his temperament. Whether this was its origin or not, he had in fullest measure the "*per fervidum ingenium Scotorum.*" In early life he must have been a lively, active, even *fiery*, boy, but the gentleness of his disposition and the generosity of his nature, indeed the air of godness which he even then seemed to breathe, checked improper outbursts and rendered him warmly beloved by his companions. In his early ministry in this country he showed the same spirit. And here is the only point on which we have ever known any of his co-temporaries admit a fault in him. His fervid nature betrayed him into sharpness in controversies,

in which he became engaged soon after his arrival. The soundness of his judgment, the kindness of his nature, and the patience which he had learned in the school of Christ, all served to rule this spirit, but sometimes though rarely, indeed, we never heard of but one instance, he gave way to temper. But it is evident that such a fault was the fault of his virtue, a virtue which was largely the means of making him what he was, and without which he could not have been the man he was. As he advanced in years the fire of youth was subdued and he was noted for a Christian placidity of spirit, which scarcely any provocation could disturb. Those who only knew him in these years could scarcely conceive him as ever having manifested any irascibility of temper, while those who had witnessed the ripening of his Christian spirit, understood how the youthful son of thunder became the disciple of love. But to the end, even when largely under the influence of paralysis, it only required the knowledge of some dishonor done to his Master, to kindle the fire of a holy zeal, and to bring forth reproof, earnest, and if gentle in manner, all the more impressive.

He arrived at Pictou in the summer of 1786. It contained then only a few settlers scattered along the river and a regiment of disbanded soldiers along its eastern shores; of the latter the majority were saturated with the vices of army life, and became his bitter opponents and persecutors. Of the other settlers, the most were from the Highlands of Scotland, very ignorant. But few of them could read, and if they could there was scarcely among them a copy of the Scriptures in their native tongue. All were poor, and the place was almost entirely destitute of what we might consider the necessaries of civilization. There was neither church nor school, neither mill nor shop, neither road nor bridge.

For a little he was cast down by the gloomy prospect before him, but he soon bent himself to his work with all the energy of his nature. He preached in all the settlements. He regularly visited every family, seeking out the most solitary dweller in the wood. This involved severe toil and many privations, in winter travelling on snow shoes, with blazed trees or a pocket compass for his guide, in summer paddling a log canoe, or walking along the shores or river banks, ascending streams till they

could be crossed, it might be on a fallen tree, and then passing down the other side; while in the huts of the settlers with the heartiest welcome, a little straw on the floor was often his most luxurious bed and a potato his daintiest fare. Yet his mind was so taken up with pity for the condition of the settlers and his whole soul became so fired with zeal for their salvation that all these he endured without a murmur.

As we are not writing his biography, but endeavoring to sketch the man as he was, we may say here of his preaching that it was from the first thoughtful and evangelical in matter and agreeable in manner. But his spirit was "stirred within him" by a view of the condition of the people and the natural ardor of his nature combining with his love for souls, the good news of salvation became as a burning fire in his bones, and his preaching deepened in fervor, and became of that superlative character, for which it was afterward distinguished.

To the generation which knew him best it was as a preacher that he manifested his highest powers. To his co-temporaries not only in the County of Pictou, but largely through Eastern Nova Scotia, P. E. Island and New Brunswick, he was regarded as in this respect unrivalled in this part of the world. This opinion was entertained of him by all classes of society. "The common people heard him gladly," but the most cultivated were scarcely less impressed under his preaching. In his early ministry he was much away from his books and prevented from systematic study. Hence he had, as a rule, to dispense with the writing of his sermons. But he did not make his circumstances an excuse for neglect of study, nor did he satisfy himself with repeating a few common-places of Gospel truth in hackneyed phrases. His discourses were thoroughly thought out, the result of reading and meditation, all aimed at reaching the hearer's heart and conscience. Hence their great features were plainness and simplicity. The truths of the Gospel were stated in a manner level to the comprehension of a child. The people were generally of humble attainments, and his illustrations of divine things were either taken from familiar objects, or from the Scripture, the whole field of which he ranged for instruction and argument, motive and warning. At the same time the most powerful and best trained minds were captivated by the *lucidus*

orlo, the clearness and vigor, sometimes poetic beauty of expression and the depth and reach of thought which they displayed.

Of his address tradition has only one report. He had none of the tinsel rhetoric—none of the eloquence of high sounding phrases or well-turned periods. The great charm of all he said was that it seemed to come naturally from the heart. But there was all the eloquence of a soul absorbed with its theme and all on fire with its grand realities. He had not much action, but as he warmed with his subject his eye kindled with such brilliancy, that it seemed to pierce through each beholder, and his whole frame seemed instinct with emotion.

In preaching the law, or proclaiming the justice of God, he was sometimes terrific. But his highest delight was to proclaim the gracious truths of the Gospel, and on such themes as the love of God to sinners or the sufferings of Christ, the tears would course down his cheeks, though commonly he still retained firmness enough to proceed, a tremor of his voice peculiarly affecting, marking the depth of his emotions. In his latest years this tenderness had so increased that he was sometimes so overcome as for a little time to be unable to preach. His audiences were swayed by his emotions. Particularly the Highlanders, as he addressed them in their own mountain tongue, were moved “as the trees of the wood are moved by the wind.” But the English were scarcely less affected, and they left the place not to remark upon the beauty or eloquence of the discourse, but to meditate on life and its issues, or it may be, to be stirred in the depths of their soul with anxiety for sin or peace and joy in believing

LABRADOR.

ON the morning of May 18th, 1863, I embarked on the schooner “Thoea” for Labrador. About noon the following day (Friday) we arrived at Jeddore, the home of Capt. Mitchell and the crew. Here we remained until Monday morning when the rising sun found us sailing out of the harbor with a gentle west wind. Tuesday evening we passed through the Strait of Canso, and

about midnight, when a few miles off Mabou light, "we took our departure" for Harrington, on the Quebec shore of the Gulf of St. Lawrence, about one hundred and thirty miles west of the Southern entrance of the Strait of Belle Isle. Wednesday afternoon we passed the Bird Islands, three black rocks about twenty miles north-east of the northern point of the Magdalen Islands. On the largest of these stands a lighthouse, the lonely home of the lighthouse-keeper and his family. On Thursday afternoon we sighted the bleak cliffs of the coast of Labrador, which were still covered with snow. About five o'clock we passed through a field of scattered ice, and by seven we were safely anchored in Harrington Harbor. What a sight for the 25th of May! Great heaps of snow still lay on the cliffs, and the rocky shores were still covered with large ice "clumpers."

The harbour of Harrington is formed by a circle of islands which stand out about four miles from the mainland. From the top of the largest of these one can count over one hundred islands, and island rocks, within a radius of one mile.

In summer the people inhabit five of these islands; in winter they all, with the exception of five families, who live on the largest island, move up to the head of Harrington Bay, where there is an abundant supply of wood. About the first of November they begin to think of moving to winter quarters. Men, women, and children, provisions, furniture, and dogs are all stowed away in one large boat and they make for the mainland glad of the change from the bleak rocks to the sheltering trees.

The chief work of the men during the long winter season is to supply fuel for the year. What they use in the summer houses has to be drawn out to the island by means of dogs harnessed to the "kometick." As a general rule only part of the summer's supply is hauled all the way out in this manner; the rest is taken to some of the nearer islands where it is easily accessible by boat when the ice breaks up in the spring.

A great deal of time is also taken up in sawing small logs into boards by means of the old-fashioned whip-saw. These, with other jobs, such as hunting, boat-building, farming, seal-fishing, etc., keep the physical man in good condition for his hard

summer's work. About the first of March the people begin to think of again changing their abode,—not because there are signs of returning summer, but because their work calls them to summer quarters. The work of repairing nets, cod-traps, boats, stages, etc., must be attended to before the fishing begins. This time the move is made on the kometick. The last load is the most precious—boards are put up on both sides of the kometick, one or two feather beds are put on boards, and women and children make themselves comfortable on these with as many bed clothes as are necessary to keep them warm. Odd articles which have been "left for the last load" complete the cargo,—the word, "Leik, Leik," from the driver, starts the dogs and, if the ice is good, twenty or twenty five minutes finds them safely landed at the "summer house."

In the months of April and May large flocks of ducks—"the passers" going north—flying around the headlands form not only good sport for the huntsman but also give the people opportunities of getting a supply of fresh meat. Fishing generally begins between the 20th of June and the 1st of July. The busiest season is during the latter part of July and the first week or so of August, when the cod come quite close to the rocks following the caplin, their bait. During the caplin "scul" (school) the cod are taken by means of traps,—large nets extending out from the shore with a four square enclosure at the end into which when the fish have once found their way they do not generally get out until taken out by the fisherman's dip net. When the caplin go off into deep water of course the cod follow, so the fisherman must now have recourse to his hook and line. The breaking day, all through the month of September and often until late in October, generally finds him on the "banks."

This in general is the mode of life of the inhabitants all along the coast.

A word about the Mission work.—At Harrington I met with Rev. F. W. Thomson who had spent the winter on the coast—part of his time at St. Paul's River, near the eastern extremity of the Mission field, a few weeks in travelling from St. Paul's River to Harrington, visiting the scattered inhabitants, and the rest of the time at the latter place. I spent two weeks at Harrington during which time I got pretty well acquainted with

the people. On the eighth of June Mr. T. and I, having secured a large fishing boat—the new mission boat not having yet arrived—set out for a trip down the coast. We spent a few days at Mutton Bay where there are now fifteen families. This is the first English settlement east of Harrington, and is about twenty four miles distant. A French settlement, Whale Head, lies about midway between. We visited the people of Mutton Bay and held a few services with them.

Thence we proceeded to Tabatier, six miles, and after a few days to St. Augustine, thirty miles further. By this time (about the 20th of June) fishing vessels from Nova Scotia and Newfoundland were arriving on the coast and were taking up their positions in the several harbours ready for a summer's fishing. Other places we called at before reaching Bonne Esperance were Shecatica and Bay de Honcke—very needy localities. None of the people at these places, as also at other places along the coast, can read, and it is sad to think of them often being months at a time without hearing a sound of the gospel truth, and sadder still that in too many cases they do not appreciate it when they have a chance of hearing it.

When we reached Bonne Esperance we found there were thirty vessels in the harbour. Mr. T. went back six miles to Old Fort Island for Sabbath and I remained at Bonne Esperance. The people of Old Fort Island, Salmon Bay, and other places near by, are the same whom Mr. T. had been among during the first part of the winter, at their winter settlement at St. Paul's River. This was the headquarters of the old Congregational mission, which was carried on for several years, but was abandoned about ten years ago. We had intended going to Red Bay, on the Strait of Belle Isle, the headquarters of a Methodist mission, but a field of ice floating up through the Strait prevented us until it was too late, as Mr. T. had to get back to Harrington in time to return to Halifax by the second trip of the "Minnie D."

We arrived back to Harrington about 1.30 a. m. Saturday, July 15th, having left Old Fort Island the Thursday morning before. I then taught school for a month, and about the twentieth of August again started down the coast—this time with Capt. Wolfe on board the schooner "Bessie M." I went over

nearly all the same ground as in our first trip. At one place I was able to stop nearly two weeks, and at others only a few days. This trip occupied about five weeks. When I returned about the last of September I settled down to the winter's work. I again taught school in the church out on the island until we moved to winter quarters. Here the people erected a snug little school-house at their own expense, which served the double purpose of a school and church. The work in school was very encouraging, the children made good progress and seemed to appreciate the efforts put forth to teach them. Our meetings on Sabbath and prayer meetings on Wednesday and Friday evenings were precious seasons to us, and we did not feel that we could afford to miss even one such "sweet hour of prayer." The winter passed very pleasantly—cold enough it is true, but the temperature was not subject to sudden changes. We had no rain from the last of November until May, but snow in abundance, and a great many very heavy storms.

The mails arrived during the winter via Quebec. The first reached Harrington Feb. 9th. The latest word I had from the outside world before that was dated Sept. 8th. I made a third trip down the coast this summer—this time in the new mission boat. She is a very safe boat, a good sailer, and has very comfortable accommodations. She was practically my home for the summer, from the time I left Harrington until I returned, with the exception of a week I spent at Bonne Esperance, when I was very comfortably situated at the home of Mr. N. W. Whitely, Esq. This trip I was able to stay longer at each place where I called, and thus the work was more satisfactory.

Mr. Cock arrived at Harrington about a week before I left for Halifax and entered on the work cheerfully.

We trust the Lord will bless the preaching of His gospel to the needy souls along this destitute and lonely coast.

WM. FORBES.

Halifax, Dec. 8th, 1894.

THE THEOLOGUE.

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VOLUME VI.

DECEMBER, 1894.

No. 2.

EDITORIAL.

“The time draws near the birth of Christ :
The moon is hid ; the night is still ;
The Christmas bells from hill to hill,
Answer each other in the mist.”

Who does not welcome the return of Christmas ? Men cannot forget that eventful night when a celestial light broke over the Judean hills, and angelic hosts proclaimed the advent of the Saviour. Almost nineteen centuries have come and gone since then, yet the glory lingers in the eastern sky. Even now, as we turn our faces heavenward, we catch a glimpse of the splendid vision, and hear fragments of the angels' song.

How grand and inspiring is that message ! how it makes the pulse throb with a fuller life, and the heart thrill with a larger hope ! Too often we lose confidence in ourselves and in humanity ; we forget the God, who is over all, and in whose love even the least of his creatures may find a refuge. It is difficult, in the presence of imperfection and evil, to believe that all is right with the world. Yet we are assured that a force has entered human life which has turned its current into wider channels. A power is being manifested, which shall in the end triumph over every form of evil, and bring in the fuller consummation of the “glad tidings.”

“What bliss then is it in this dawn to be alive,” to feel that

we are in harmony with God's purpose and are privileged to take part in the moral struggle which preludes the better day. Our ideals are not impossible, though they may seem remote. Sincere and earnest effort ever marshals the way toward attainment. Life affords us the most attractive opportunities for putting forth our strength of heart and will. The past has not been all we hoped for, but it has taught us much. Whatever it may have had of success or failure, we cling not to it. The future, bright with promise, lies before us; imperative voices summon us forward, and we hasten to obey. Once more heaven is unveiled for our encouragement; and, with the music of the Christmas bells resounding in our ears, we bid our readers a cheering Godspeed as we pass together over the threshold of another year.

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OUR HOME MISSIONS.

OUR Church in the Maritime Provinces is essentially a missionary church. It contributes largely to Foreign Missions, to the missions in the North-west, as well as to the support of mission stations within our own Synod. But it is of our Home Missions we desire to write. As we have been laboring in one or other of our presbyteries during the summer months, we have had opportunities of becoming acquainted with the needs of various fields, and of the Church as a whole; and have, in addition, learned somewhat of the way in which our church has endeavored to meet these wants. It may seem somewhat like presumption on our part to say that the attempt to supply the needs of scattered districts by the services of student missionaries has been a success; but we unhesitatingly affirm that it has been a success. And in support of that affirmation we submit the following facts and considerations. We have in our college a body known as the Students' Missionary Society, and at its regular meetings it has been and is the custom, to have brief reports from the various mission stations supplied by our students. In this way we are brought into touch with even our most remote stations. The nature of the field and its spiritual

standing are the features emphasized in these reports. From many a quarter come sad stories of past neglect, invariably resulting in loss to our church. Judging by the reports submitted we would say that in many cases, though not in all, the charge may be laid at the door of presbyteries or ministers who have neglected either to ascertain whether there was anything to be done which was not being done, or to call the attention of the presbytery or Synod to work, which individually or collectively they could not overtake. We are pleased to say that this period of indifference is fast coming to an end, and that strenuous efforts are now being put forth in nearly every presbytery to stop the losses our church has been sustaining. Why should Methodists and Baptists be allowed to enrich their church at our expense? It has been repeatedly done in the past, and is being done even yet. As Presbyterians we claim that we have a right to our own, and that we abhor, to a man, the mean spirit that begets proselytising. But if we are to retain our own people we must look after them. And we are pleased to say this is now being attempted. So that, even if we hear much that causes sorrowful reflections, we also hear much that is encouraging and inspiring. We hear of those who have found peace and newness of life by believing on the Lord Jesus. We hear how in many quarters the cause of Presbyterianism is being advanced and strengthened. We also hear of much that is yet to be accomplished. Truly, the cry of our people in remote places is to our people in more favored places and to our God, that He may send more laborers into the fields. That laborers may be sent, money is required, and much has been already expended. In most cases the returns have been satisfactory, men and women being stirred up to give as well as to receive, oft-times with great liberality. Nevertheless, we believe that even better results are to be looked for. When money is given, those who give it have a right to know that the utmost has been made of it. This we are persuaded has not always been the case. It was not because the student did not work hard enough, but often because his methods were not good, and because the minister in whose charge he was given did not take any interest in his field and his success in it. This, we say, should not occur. But it is useless to say such abuses do not

exist, when we know they do. We have known ministers to sit in judgment on fields of whose location and nature they were in ignorance. How can wise legislation be devised for people whose condition and needs are thus unknown. We could name more than one presbytery in our Synod, which in the past has been sinning in this way. Is it not to be hoped that, for the sake of Jesus and His Kingdom, presbyteries will take a greater interest in the future welfare and progress of congregations and mission stations than they have done in the past? St. John presbytery has made wonderful strides in this direction during the past summer, and we feel warranted in saying that the appointment of Mr. Ross as Travelling Missionary has done, and will continue to do, more for our cause in that Presbytery than any other move ever taken since the appointment of student missionaries. St. John presbytery employed more men than usual; supplied 117 Sabbaths more than in former years; raised \$2,000 more than last year; and required \$600 less than last year from the Home Mission board. We feel confident that more than one presbytery might take a leaf from St. John Presby's. experience. Pictou Presby. paid all its catechists in full, and are at present considering the appointment of a travelling missionary, whose field of labor will be a certain portion of the Eastern coast, taking Guysboro' as the starting point. Encouraging reports reach us from Truro Presby., while the Presby. of Lunenburg and Shelburne retained the services of one of our final men, Mr. Wallace, for the winter months, so well pleased were the people with his labors among them during the summer. We are informed that Halifax presbytery does not compare so favorably this year as it did last year. Notwithstanding good work was done, and a new station, Dawson St., Dartmouth, was added to its list of stations. Thus, in spite of the trade depression and the ever-increasing demands made on the Home Mission Board, \$900 less than last year is required to meet all obligations. In view of the foregoing are we not justified in calling upon all true Presbyterians to rejoice with us, for the Lord has been doing great things in our church whereof we are glad. And is He not justifying to us our existence as a church, by opening up before us an ever-widening field of usefulness.

BOOK PROTECTION.

IN any Theological Seminary one of the essentials is a good Library. Not merely a collection of such works as Augustine's "Confessions" or Calvin's "Institutes," hoary with age and musty from long disuse, but a Library accessible to the students, containing the best and latest works on the various lines of theological inquiry. Two things have interfered with the attainment of this ideal in our College, a lack of funds to secure the books and the lack of a suitable room where to bestow them. During the past few years the Senate have been making praiseworthy efforts to overcome the first difficulty, and have been so far successful that we have now a collection of books fairly well calculated to meet ordinary requirements, and these are being constantly added to.

The second difficulty has not yet been satisfactorily solved. For want of a better place, the latest valuable additions to the Library have been kept in the Senate-room, and could only be consulted on application to the Librarian, an arrangement involving considerable work for him and inconvenience for the students. Within the last few days a change has been made, whether for better or worse remains to be proven. The time-honored shelves in the small class-room have been converted into book-cases, where the books will be arranged and kept secure. We regret to say that the style of these book-cases is not just what we would like to see our College possess, and the suggestion which one receives at first sight is not altogether a favorable one. Indeed, we regret that it has been found necessary to put the books under lock and key at all. A Library, to be useful, must be easy of access, but if books are kept under lock and key and can be consulted only upon application to the Librarian, who is in another part of the building, students will often be deterred from referring to them. Yet it must be acknowledged that the Senate have not taken this step without justification. Cases have occurred where students, or others, have taken books, neglecting to give receipts for them, and have forgotten to return them promptly. In some instances this forgetfulness has become chronic, with the result that several

volumes have been lost. Something had to be done to remedy this state of affairs, and the result is that all are inconvenienced by the carelessness of a few. It is hoped that some arrangement will be made by which the books may be freely consulted during certain hours, in which case we trust that all will yield a cheerful compliance to any regulations which may be found necessary to make the Library a real convenience and benefit to the students. But this arrangement, we hope, is only temporary. An extension to the building, providing accommodation for Library and other purposes, has become necessary. Dr. McKnight at his last public appearance as Principal of the College, said that ten thousand dollars were necessary for that purpose, and that he hoped some friend would be found who would contribute that amount. If there is no one man in our Synod whose modesty will permit him to undertake this whole work, there may be several who would willingly take a share in it. If there are such—and we feel certain of the fact—the THEOLOGUE will always be ready to call attention to their generosity.

BY THE WAY.

A good title is often the fortune of a book. There is one which in my opinion has had not a little to do with the phenomenal success of a recent story. It was at least a stroke of good fortune if not of genius that prompted Miss Harraden to call her little book "Ships that pass in the night." An image is called up of flickering lights across the lone sea, their steady mysterious movement as they come out of and pass into darkness, of a pacing of the deck in silence while the stars look down on us thinking of home, or the bitter—sweet past, or those other thoughts that lie too deep for tears. The name in itself is a fortune, for we have a cord in us set vibrating by it that responds to the quiet pathos of two sad lives, which meet each other out of an unknown past and move away into darkness again.

* * * *

There are times and seasons too when one side of our nature—shall I call it the spiritual?—is peculiarly susceptible. Why

are we so often more human, more impressionable, softer as the shadows lengthen, and our grate glows with a bright fire? There is something in the time of day that seems to be in harmony with the finer side of our nature. A certain well-known professor of poetry says that it is in his mood of reverie at this time that every man is a bit of a poet. There is much truth in this. The sober life and matter-of-fact bustle is hushed and we realize that there is something beyond. Awesomeness creeps over us and then fairy-tales are rife and the lingering superstition within us makes us almost hear the foot-fall of spirits who choose these moments to visit us from another world. Is this the aesthetic side of man? Is it the same feeling that seizes on one when one enters a beautiful cathedral? Does not one faculty of man mingle pretty closely with the others?

* * * *

If this is aesthetic then the aesthetic must be embedded deeply in our nature and lie hard by the moral and the spiritual. The seasons of the year affect us in the same way. Christmastide with its happy exchange of greetings and tokens of friendship, how it quickens love within us. And the New Year does it not bid us think, as the turning on the hinge has shut out the old and enclosed us in another dimly-lighted court, whose further boundary is hidden?—shall it slope downward or upwards toward the palace of the King? It is well for us to observe the seasons, for they quiet for a time the ordinary rivalries of life, self is forgotten, and love in its manifold forms is at work.

* * * *

Meditation and contemplation like all other virtues border on vices. The great difficulty is to prevent them from degenerating into the merest idleness and languid dozing. Religious history presents us with this phenomenon when mysticism like a haze gathers down and blots out all sight of reality. In a landscape many of the finest effects in colouring are seen on a day when there is a soft edge along the borders of sky, earth, and sea, or on an evening with a sunset dissolving clear outlines in a haze of splendour. Thought was held by the mystics in a solution of feeling, but soon both were volatilized and vacant indolence left.

* * * *

Poor St Symeon Stylites, we all pity for standing on his pillar so long, and we allow him the reputation of beating a stork or a goose in their own particular line. This I presume is asceticism run mad. But mysticism had an equally woeful outcome in the case of its devotees who sat for years contemplating the ends of their noses. It is doubtful whether in this general fog they could see further.

* * * *

Now for the moral of all this moralizing. Times and seasons have their uses. What some call the wrong end of the year is upon us, but not so think we. Let us rejoice with a world with a cold outside indeed, but whose heart throbs warmer now than ever, as the carols across the snow at Christmas send on once more the song, "Peace on earth, good will to men," sung first when heaven and earth had come very near together.

* * * *

To close as I began. What's in a name? Very much. Are we then to remain "the great unknown" college, when the Editor of the *Record* is good enough to think us worthy of being called after the greatest theologian, and perhaps the greatest Saint, of the Western Church? As members of the Catholic church we have as good a claim on St. Augustine as any other section of Christendom.



THEOLOGICAL AND LITERARY SOCIETY.

THIS society was opened very auspiciously on Tuesday evening, Nov. 13th, with an introductory lecture on Dante, by the President, Professor Falconer. We had been looking forward to an intellectual treat, and certainly were not disappointed, as the subject was handled in a thoroughly skillful and interesting manner.

The first part of the lecture was taken up with the civil and political condition of Italy in the time of Dante, and with a brief sketch of the poet's life. It was then pointed out that the idea of the empire, the doctrines of the church, and the personal experience of the poet, especially with regard to love, all helped to

mould the conceptions which appear in his great poem. This was followed by an exact and complete analysis of the whole work. We were then safely conducted through those awful regions which the genius of Dante has depicted in such living colors, and as scene after scene was reproduced one almost forgot that he was viewing only the delineations of a great imagination and not the stern realities of the other world. They were, however, real to Dante. The *Inferno*, *Purgatorio*, and *Paradiso* were more to him than mere flights of fancy. He was intensely earnest. He believed what he wrote to be true, and that his conception of the allotments of place and punishment to individuals after death was in strict accordance with the laws of divine government. The last part of the lecture dealt with the moral principles involved in the poem—the importance of the individual—that man was looked upon as man; and that none were too insignificant or too great to find a place in Dante's incomparable production. The lecture was introductory to the study of the *Paradiso*, which is to engage our attention on alternate Tuesday evenings, and such an excellent beginning certainly augurs well for an interesting treatment of the subject by succeeding essayists.

On the following Tuesday, after the election of office-bearers, Mr. W. H. Smith read an able, interesting, and suggestive paper on Revivals. It was evident, from the comprehensive treatment and the apparent mastery of details, that Mr. Smith had taken special care to thoroughly investigate his subject, and bring before the students a paper of high order. Beginning with the place of revivals in the church, and tracing out the conditions which make them necessary, he went on to indicate their good results, and too frequent abuses. He discussed at some length several of the well-known objections which are repeatedly urged against revivals, and supported his position by apt and judicious quotations from Mills, McNeil, Harvey, and Finney. How to conserve the good results of a revival was considered an essential matter, and Mr. Smith submitted some excellent suggestions on this point. The paper was exhaustive and written in a lucid style and sympathetic spirit.

The discussion which followed bore evidence of the interest taken in the subject as presented by the essayist, and an exten-

sion of time was found to be necessary in order to give all the members who wished to speak an opportunity to express their convictions on such an important matter. One notable feature in the discussion was that each speaker had come at some time into very close contact with revival work, and could, therefore, point to some fact of observation or actual personal experience in proof of his particular view.

At the next meeting of the Society, on the 27th ult., Mr. Geo. E. Ross treated the members to an admirable exposition of the first seven cantos of the *Paradiso*. This was the maiden essay, the pioneer effort in this direction, and the example which was set to those who are to follow cannot but be helpful, stimulating and encouraging. Mr. Ross was quite at home amid those high-soaring conceptions of the great Italian poet, and his interpretations of the successive scenes which passed before our minds not only commended themselves to us, but were beautifully illuminated by appropriate quotations from the poem itself. Some of the leading principles suggested in the paper were taken up by the members and subjected to criticism, which turned mostly on theological subjects. It was felt by all that the study of Dante promises to be fertile in solid instruction.

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

A new office has been created in our College—that of “Custodian of the Keys.” Mr. Polley had the honor of being appointed to the pontifical chair with the title of Polley I.

WE sincerely trust that the action of the Students' Senate in prohibiting voice culture practice within the walls of the College will not result in discouraging those of our number who aspire to musical fame. This prohibition, though seemingly severe, must not be understood as betraying on the part of our S. any lack of appreciation of the fine arts. All that can be inferred is that objection has been taken to the disturbing noises made. It is indeed unfortunate that the expansion of the diaphragm cannot be effected without the production of so much fog-horn sound. We feel that we have reason to be thankful that we are not troubled with a restless diaphragm this winter.

COLLEGE NOTES.

A HAPPY Christmas and New Year to all.

"If you want anything go to Parker."

OUR old friend, J. P. Falconer, paid us a flying visit the other day. He reports all well at Bedford.

WITH this number we publish the second article on the Synodical Evangelist question. Dr. McRae's spirited letter will, doubtless, be read with deep interest. Certainly there is no mistaking the position he has taken on this important subject. Something can be said, however, on the other side. Our readers may, therefore, expect another interesting letter in our next.

It affords us great pleasure to announce that L. W. P.'s health has improved during the week to the extent of two pound avordupois!

WE are pleased to note that the changes in class hours brought into effect this session are generally approved by the students, who seem quite satisfied with the burden of extra work imposed.

A STUDENTS' Senate of seven members, representing the several classes or years in the College, has been recently appointed for the purpose of conferring (when necessary) with the authorities upon matters requiring investigation or improvement.

WE beg to acknowledge with thanks the receipt of a cleverly-written leaflet by Rev. Wm. Dawson, B. D., on the Baptism of our Lord. It is full of original thought and will well repay careful reading.

DR. PATTERSON desires us to say that he has still on hand a few copies of the *Life and Remains of Dr. McGregor*, which he is willing to dispose of at the rate of one dollar each.

It is pleasing to observe that a step has been taken in the direction of improving the College mail accommodation. Letters placed in the box on the hall table will be mailed by our obliging postman in time for afternoon trains. This arrangement, though far short of what we require, will yet save us many a long tramp.

WE notice with pleasure the improvements which have been made in the heating of the building. A number of extra storm-windows have also been put on. So that with proper attention to the furnace we ought to be quite comfortable this winter, so far at least as warmth is concerned. We have reason to feel deeply grateful to our House Committee, who are evidently doing all in their power to provide for our comfort and convenience.

THERE was very good skating last week on the ponds in the vicinity of the College, and the boys used to go out quite often for a glide. What about another skating party this winter?

OUR friend Kirk and family again occupy one of the little cottages adjoining the Hall. We are pleased to see them looking so comfortable and happy. Mr. Beaton who occupied the other cottage last winter has gone to Auburn to continue his studies. He has our best wishes.

WE had the pleasure of a friendly call from Messrs. McGlashen and Morash last week. We were pleased to see both looking so well. By the way, McG. had some little business dealings with Messrs. Gordon & Keith while in the city. It is unnecessary to say more. Poor fellow! He has our sympathy, though as usual in such cases, he seemed quite unconscious that he needed it. Perhaps this is the saddest feature of the case. Morash intends to wait until the manse is ready.

THANKS to the literary tastes and assiduity of Messrs. C., R., and McR., the P. H. Linguistic Club is likely to do good work this winter. Already these members are able to repeat (between them) the Lord's Prayer in seven different languages—English, French, Latin, Hindostani, Hebrew, Greek and Gaelic. Great results are looked for before spring. We wish the Club success.

PROFESSOR (to students)—“ You will not be required to read your lectures till after the holidays.”

Student (in tone of dissatisfaction)—“ But I have got mine written already.”

Professor—“ Then you will have time, Mr. ———, to re-write your lecture. I presume you are willing to admit that it *could* be improved.” (Loud applause.)

SOME of our boys took their first term in bicycling last fall. This looks like a very innocent and common-place statement and yet it is full of meaning. Given a bicycle plus an ambitious youth possessed with a desire to cultivate an acquaintance with the wheel and the average result can be predicted with a fair degree of certainty. Still as only one machine was wrecked during the campaign, and the market reports of last month showing no perceptible increase in the price of arnica and court plaster, there is no reason to conclude that the list of casualties was more than ordinarily large. Of course, travelling in the Park was not particularly safe while our boys were out practising. Still no one was mean enough to complain. Probably there was no good reason to do so. The only case of *inconvenience* reported to us was that of a city wheelman who unsuspecting of danger happened to stray into the infested district. He was unable to get out of the way in time and, of course, *was* slightly inconvenienced. In fact the collision was a pretty bad one, but fortunately both escaped—alive. Our friend S., considerably dilapidated, and otherwise unimproved as to appearance managed to get back to the College the same evening bringing with him as much of his wheel as he could conveniently collect.

We would strongly advise our young friends to get into some good Insurance Company while yet there is time

A report of the proceedings in connection with the installation of our Bishop and Deacon is unavoidably crowded out of this issue, but will appear in our next.

At a meeting of our Missionary Society, held on the 5th inst., Mr. C. D. McIntosh gave an interesting report of his work at Jerusalem during the summer. The difficulties and needs of the field were graphically described. On the 12th inst. Mr. J.

McIntosh favoured us with an excellent account of his summer's labor at Louisburg, C B The meeting closed with a lively discussion relative to matters touched upon in his report.

In the acknowledgment of donations to our Labrador mission made in the first number of the THEOLOGUE there were some unintentional omissions. The Society desires to acknowledge the following, *in addition* to those previously mentioned:— Miss Thompson's class, James' Church S. S., New Glasgow, 2 boxes clothing; Yarmouth, 2 boxes clothing; Mabou, 1 box clothing; St John's Church, Halifax, 1 box literature.

Dr. Patterson's sketch in this issue will be concluded in our next.

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