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Edwards

# THE THEOLOGUE,

Presbyterian College, Halifax.

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# THE THEOLOGUE.

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## Presbyterian College, Halifax.

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### *CHRIST THE PERSONAL SOURCE OF RELIGION AND THEOLOGY.*

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INAUGURAL LECTURE, BY REV. R. A. FALCONER, M.A., B.D., PRES-  
BYTERIAN COLLEGE, HALIFAX, NOV. 1, 1893.

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I wish to impress upon those before me who have entered upon the study of theology, the importance of the branch of study they have chosen, and the responsibility we undertake when we apply ourselves to it. It is often asserted that divinity-students fare more easily than those of other faculties. While possibly no one would care to insist that the minimum required in a divinity-course is at all difficult of attainment, yet we do maintain that a conscientious man must needs exert every effort, if he is to cover even a moderate extent of the field of theology. This will be at once evident, when it is borne in mind that the object aimed at in the training of divinity students, is to impart not so much theological knowledge, as theological culture. Education in any subject is not the acquisition of facts but of mental culture. The educated man is one who is able to co-ordinate his knowledge, to handle his acquirements, to master instead of being mastered by his learning. The theological student who goes forth from our halls should be a cultured christian, and in that a great deal is included. To be worthy of the name, a man must attain to such a harmony of his intellectual, moral, and spiritual nature as can issue only from a wearisome and toilsome course of study. Theology for the student is not an end in itself any more than

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metaphysics is an end in itself. It looks to the practical, to the better equipment of him as a man who is to live among men. He devotes himself to it that he may acquire a mental breadth, may I say intellectual agility, such as will give him a better understanding of skillfulness in the moral and spiritual mission of his life. The geologist knows how the rocks dip and where the fissures run, and while one can press his ear to the earth and catch the murmur of a buried stream, he can trace its course and tell where to bore for a flow of water. We, too, as skilled in the knowledge of sacred things, must know whence the pure streams of the water of life spring, we must be able to follow out their course, and to tell at what point to pierce, so that there may be a ready and clear supply for those that are athirst.

It is impossible rigidly to separate the intellectual department from the moral and spiritual in a man's life, for we find as a matter of fact that the more intelligent the apprehension of truth in anyone, the broader and deeper does the character become. This fact has always been recognized by our church, but to me it appears that there is an especial need, at present, of emphasizing this truth, which is of permanent importance for the upbuilding of reliable and enduring christian life. The theological student, then, should be an educated man, who knows how to apply his attainments in the best possible way; he is acquainted with the bearing of certain intellectual positions on the conduct of every day life, and he should perceive more clearly than others, those delicate points of contact, where the intellectual and the moral merge into each other; he should be aware that the intellectual and the spiritual cannot be divorced, but that the fully-developed man is he in whom intellect pays homage to spirit, and a cultured character obeys the behests of both. He must recognize that there is such a thing as a duty of belief, that certain intellectual and spiritual positions must be agreed to by every right thinking man, but, at the same time, he can never forget that he has a duty, and that is to remove every obstacle within his power which is a hindrance to belief. A true theological student who has an adequate idea of the responsibility of his calling, must, therefore, be a man who will not limit himself by the letter of any prescribed course of study, but will put forth every effort for his self-culture, for nothing can be alien to him

which contributes to his spiritual endowment, and to a deeper and more perfect understanding of his own religious experience, in order that he may be master of such subtlety in presenting truth to others, as to be persuasive over their minds and hearts. A theological student who does not acknowledge the responsibility and necessity of his intellectual work, even though it often is, as indeed it cannot escape being, the veriest drudgery, is devoid of that *morale* which is essential to every true christian minister.

There are, then, two sides to the work of a student and, of course, of a minister as well, the *theological* and the *religious*; and the great danger is that we should neglect the latter of these. Theological study which is in itself purely intellectual, is so seductive that we run the risk of having it blunt the keenness of our spiritual experience. This experience we must use every effort to keep intense enough to produce a healthy religious life, of such vigorous growth as will not wither in the chilling atmosphere of theological science. The very effort to keep the theological and the religious in their proper places, is an education for the man who is in earnest, and he will come off stronger for having survived the struggle.

In what follows, I intend to deal chiefly with the theological side of our training, though I hope it may not prove to be barren of spiritual result. Theology is a science, differing from other sciences in the material it works upon, but agreeing with them in the use of the same exact method of procedure. In exegesis, criticism, and history, we abide by the canons of literary interpretations and historical investigation: while the systematic theologian seeks to analyze the normal christian consciousness, much as the philosopher does the mind of man. But there is a personal factor required of the theologian, that the ordinary scientist does not need. The theologian cannot stand apart from his material in the same rigidly objective way that the scientist can from his subject-matter. If he is to proceed satisfactorily, the former must have a different experience from the ordinary man, and that not as a theologian, but as a man. As a man, he must possess something that does not belong to human nature as such, I mean his christian experience. His object is to investigate the normal christian life, as it is presented to us in the

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Scriptures, and in the history of the Church, but this he is incompetent to do, unless he is personally in sympathy with Christianity. Personal experience is necessary, in order to understand the material he is working with. To the ordinary man of the world, the christian seems to be the merest dreamer, and the former could only become a theologian out of curiosity, and would be forced to study christian theology from the outside rather as a phase of human illusion, a phantasy, than as real human experience. He could not get within his subject and acquire a sufficient understanding of what it is to give an account of it. The ultimate appeal, then, in theology must be to the christian theologian. But he too, must, in the nature of things have a standard, and the deeper his religious life, that is to say, the more truly it conforms to its exemplar, the more trustworthy will be his theology. Hence, in the interests of theological truth, we must be at the utmost pains to cultivate our religious life. This brings us to the central theme of my lecture—*Theology and religion have one ultimate source and standard.* What is this? Everything revolves round the *Person of Christ*. The christian knows that in Christ he has found the chief among ten thousand, the altogether lovely, that through Him the Father has spoken to men, and that in Him he has become reconciled to God. The theologian too is convinced that the Personality of Christ is unique; on the one hand it has brought unity into his thought in its utmost reaches, embracing the universe, man and God, while again this Christ has bestowed peace on his own soul.

I wish to direct your attention to what this *Person of Christ* implies both to the theologian and to the religious man.

1. It implies that *Christianity is a historical religion founded on facts.* It is not a philosophy. The facts cannot be removed and the essence of the religion remain, as some hold who indeed maintain that the religion is purified by the sublimation of the concrete; the finite can be only transient; when by these we have risen to the infinite we can dispense with the ladder on which we have made our ascent, and now dwell with the infinite reason which is behind the facts and is eternal. This might be true enough possibly if Christianity were a *philosophy*; but seeing that it is a *religion* by which a man links himself with a Person, this vague idealism of metaphysics must not be brought

in to disturb our theology. The infinite of philosophy differs from the infinite of religion—an infinite Personality does not lose its being nor degrade itself by coming into contact with humanity, being indeed the very presupposition of that humanity. Christianity can be traced back year by year, century by century to a Person who once lived on earth, of whose sayings and deeds we have a definite record, a record now acknowledged to be trustworthy, though the history of the attacks and counter-movements, the advances and retreats, the undermining and counter-mining, the temporary defeats and renewed sallies of friend and foe, waged round this record, and what it involves as to the Person of Christ, has been the long drawn-out romance of theology. The particular tactics that the opponents of Christianity have displayed during the present century, have been in a measure bolder and more confident though probably capable of easier and to the ordinary man at least more intelligible repulse, than those of the Christological discussions of the earlier ages. It is now the actual facts of the recorded life of Christ that have been called in question, and doubt has been thrown on the historicity of the Christian foundation in a variety of ways. The earliest crude rationalism imputing actual falsehood to the evangelists was quickly dissipated by the truth which kept alive the culture of even a not very religious age. But as the hot sun of early spring often disappoints us by melting merely the surface snow and leaving a thick coating of ice beneath, so the disappearance of the superficial objections of a Paulus but revealed the more philosophic and close compacted belief of the Tuebingen school. This threw discredit on the truthfulness of the gospels, because they did not accord in their details with the requirements of a view of the actual course of history in the early ages, which was supported by much learning and vast philosophical ingenuity. This was harder to refute than the early rationalism. Then came Strauss finding a myth here and a legend there so as to leave us no certainty; and though the thoughtful world was little affected by Renan with his spiritual incapacity, yet his brilliant literary style ensnared some. The attack of Strauss was most severe, for its spirit still lingers with those whose philosophic or scientific prejudices will not suffer them to admit miracle. Such men,

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who are not a few, make free use of the play of fancy and growth of legend to explain away what they cannot accept. But the inexorable demand of historical testimony has with slow but sure foot, driven within ever narrowing lines not of centuries but of decades the alleged mythical accretions that have gathered around Christ. Historical methods and literary criticism have restored to us one after another of the positions once occupied by legend, and now even the most advanced critics acknowledge the substantial accuracy of our synoptical gospels; and what the Christian knows to be the most profane and true picture of Christ, I mean that given us by John, is being generally conceded by all shades of opponents to have no small amount of historic truth. While behind all this men like Keim and Weizacker are forced to acknowledge that there is a mysterious element in Christ they cannot fathom. Every attempt of a ruthless criticism to lay hands on Christ has been like the fruitless effort to grasp a sunbeam, or shatter its prismatic rays gleaming on the surface of a quiet stream. The sunbeam eludes the grasp, and hovering over the spot where it was mirrored again pieces together its broken reflection as the water grows still. Do what men would there remained *Christ*. How can you explain Him? Even should the gospels be untrue and be packed with the fancies of the wonder-loving second century, yet it is from them that the Christ we have is come, and what is the secret of the magnificent sway he still continues to wield over the hearts of men?

The theological student can never afford to let his metaphysical speculations lead him away from the historical figure, *Christ*. Christianity is built on the facts of the Life, Death, and Resurrection of Christ as they are given to us in the New Testament, and it is our safety to hold fast to these. The reason of that is obvious. If you and I are to lay hold on the living Christ, the Son of God, we must clearly understand what He is; and we can only accomplish this through those who knew what he was. A man may come and tell me that God is my father, that He will forgive my sin, that he will give me peace and eternal life. My heart responds, I hope so, I could wish it to be so: but the world as it is with its woe, I with my sin, remorse, guilt, my mind with its doubts, my failing love that grows chill when no loved one

has ever returned to tell whither the dark-sailed ship of death has borne them, all these things are enough to quench my rising hopes. But when I am shown the facts of Christ's life in a man whom I can understand, when I see what His word and works were, how He lived, died, and rose, they reveal to me a marvellous personality, such an one as drags me into the very presence of God and proves to me that the longings of my heart can be satisfied. Those who lived with Him and knew Him in the fulness of His human life were the men on whom His divinity laid hold with power. This too much be repeated in our case. In order that we may be linked closely to Christ we must sit at the feet of those who knew Him, listen to them as they tell us His words, His deeds, the outward cause of His life, and how He moved the hearts of those who met Him. We must learn from them their knowledge of the nature of that wondrous Person with whom they lived. The study of the New Testament then in an intimate pondering meditative way will give us clearer knowledge of the Person of Christ, and this we must never forget, for Christianity is not a philosophy but a religion. Starting from the facts of such a life, the triumphant progress of the Christian Church has been no accidental thing, the chance outcome of circumstance, as the unsympathetic poet who puts these words into the mouth of Julian, the last of the heathen emperors, would have us suppose :

“ And he bowed down his hopeless head  
In the drift of the wild world's tide,  
And dying, *thou hast conquered*, he said,  
*Galilean* : he said it and died.  
And the world that was thine and was ours  
When the Graces took hands with the Hours,  
Grew cold as a winter wave  
In a wind from a wide mouthed grave,  
As a gulf wide open to swallow  
The light that the world held dear.”

No! The triumph of the church has not been a “drift of the wild world's tide” but the continuous expression of the life of the conquering “Galilean.” This victory has not, as we are told, taken the youth, sweet song, and light, out of the world and given us hymns of wrath and fire and hell. Instead of that this Christ has taken the moan, “the weariness, the fever and the

fret" out of the tossing human heart, and pointed us to an eternal world of light where "there is no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof."

2. The second main result of Christianity having a personal centre is that *doctrines are an essential part of it*. This is denied by some, and they have raised a great hue and cry to rid religion and theology of metaphysics. The reason for this attempt I shall discuss later. But doctrines cannot be removed from our religion, for the very reason that it is based on a living Christ. If religion were a mere sentiment, nothing but a feeling of dependence, or even if it were a code of morals, there might be some plausibility in attempting to remove what is regarded as an encumbrance. But since the Christian religion is a union of the whole person, mind, heart, and spirit, and intellect, will, and affections with the entire consecration of every faculty to the Christ of God, we can never have a doctrineless religion. Christianity must stimulate thought, and wherever you have thought you are bound to have a philosophy of life: and if you are a Christian, then of our Christian life and experience, that is you must have a theology. So intensely fascinating is this theme that almost any one is willing to discuss theology, if not as the outcome of his own experience, at least of the fundamental principles that underlie human life in its relations to God. An educated Christian must ask these questions: What is this Christ who gives me this new life? How is he related to God? What is God? How am I related to God? How can God pardon my sin? How can He continually give me new life? These questions force themselves upon us, and in general the same replies must be given to them by all men: that is we assume there is a correct explanation of our experience, a rational basis to our life. Given the same experience, all men who partake in it, and are able to analyze it intelligently, will give the same account of it, provided of course there is a sufficiently intelligible norm, ideal, or example, upon which the human experience is based. Now we assume that mankind is fundamentally the same, that all human beings have in common the great characteristics of mind, will, and affections; and therefore the relation of God to humanity must be intelligible to the

individual in particular. Wherein then does theology differ from philosophy? Is it to be left at the mercy of various systems, none proving permanent though each may add its quota to the understanding of our nature? Theology is distinctive in this, that it has a fixed material in Revelation on which to go to work. In the New Testament we have the full revelation of God, at least so far as the human mind is capable of grasping it. Humanity in its perfection stands there before us in Christ, whom we understand the better because of the preparatory course in the Old Testament where God spoke in divers manners. The normal relations in God and man are put before us in living form, while at the same time we are shown how the actual can be transformed into the perfect and the ideal. Theology then has its limitation—at least Christian theology—for the simple reason that it can never rise above its source. The educated Christian mind deduces its philosophy of religion from this New Testament standard of the perfect relation between God and man, which is comprehensible to it because its own experience is in accord with it. If the Christian life is genuine it must agree with that of the New Testament, for the Christ who is the unity of the New Testament is the source of that life; and as a result the theology must be orthodox, that is, in its main outlines be in agreement with the expression of belief held by the communion of saints which we call the Church. Deviation to any large extent from the creed of the Church must be due either to defective experience, or to defective intellectual training.

But here again we must not forget the limitation of our theology. God, the personal Being revealed in Christ, is the sun round which our whole religious life revolves. That being so, we can never expect to have a complete system of theology elaborated to the minutest details. Can we describe fully in exact language what we are ourselves? Human personality must be explained in negative terms rather than defined, and indeed being the presupposition of intelligent thought, it can never be fully compassed about by the reason distinctively so-called. If our own nature is so abysmal must we not say reverently of God, who can search out the Almighty to perfection? We have our theories of the Trinity, but are these to be forced on men all

alike when there are comparatively few who can appreciate the metaphysical terms in which we often haze our ignorance? We know that God who made the worlds is our Redeemer, and speaks to us by His Holy Spirit; but is there any one explanation completely satisfying to the intellect on this, experimentally so reasonable, rationally so baffling truth. Again, I know that God pardons my sins and that Christ has reconciled me to God. I have a general explanation that gives me a measure of satisfaction, at least a working theory for my life, but is there any one of these attempts which have been made in such numbers to exhaust the meaning of the atonement, that in every regard commend itself to our mind? There are mysteries that cannot be fathomed, and there is a veil over the Holy of Holies which God has forbidden us to lift, at least in our present state; and when the intellect seeks to peer into that innermost place, the distorted vision it has caught of the secret glories seems to sear and render callous the very soul. There is a limit to our theologizing, for Christ is too deep to be fathomed to His utmost depths by the sounding lines of our intellect. Nor does this conflict with what I said above; but I most emphatically do mean that there are points where it becomes impossible for us to reconcile two truths both equally obvious, and that we must often be content with provisional theories; for we know in part and see through a glass darkly. This is what lends its fascination to the study of theology, that with all its certainty in Revelation it can never be complete, and that there are new reaches of truth to be tracked out by every theologian who has a rich religious life.

3 The third deduction which I wish to make from my fundamental position is that *The Christ of the New Testament is the source of the perfection of character.* Religion being a living union with the living God, theology can only be secondary to this, for indeed religion is the basis of theology. Theology is out of place when once it begins to obscure this personal relation of the individual to Christ; and theology must be so studied as to become the truest expression of the christian life. One of the hackneyed expressions of modern times is the cry "Back to Christ." We are warned on many sides that this cry is dangerous, that it is merely an emphasis of the human nature of Christ

in fact that it is a specious plea for a return to Unitarianism. It becomes us then to consider what this expression means as it is so commonly used, and by no means to put up a danger flag at once with the sign "No road this way" in large letters. Let us direct your attention to the historical origin of the cry. I think it is not difficult to trace it back to Germany, not as it now is but with its religious and ecclesiastical conditions at the beginning of the present century. At that time the Lutheran church had long held almost complete control of the religious thought of the country and from causes which I cannot now wait to discuss, religion had become so stereotyped in outward form that it had become all but synonymous with orthodox belief. Religion had been run into intellectual moulds, spiritual life was at such a low ebb that subscription to the creeds was practically ritualism. The orthodox were pure rationalists though they denounced their opponents as such, so that for genuine religion there was little to choose between both. But the time of reaction from this rationalism of either sort was not far off. In the turmoil of warring creeds the living Christ had disappeared. Christianity had lost its power and the living Christ had to be brought back. As was perhaps inevitable there was now a rush to the opposite extreme. Christ, when He came back, came first shorn of His divine glory, and was put forward by the negative critics as a mere man. Indeed the great contribution of this struggle to religion, and we must not deny rationalistic criticism its due, was the emphasis of the human side of our Lord's person which the Church had forgotten. It was the first step to bringing Him nearer than He ever was before: but this step could only be preliminary. Men began to feel the power of the living Christ in their lives once more, and theologians who had been trained in rationalism, discovered for themselves that Christ was more than man, and began to dwell on the extraordinary potency of His personality. Having then come through the historical Jesus to the living Christ of their religion, their minds reverting as of old to their philosophizing or theologizing, begin to question, who is this Christ whom we have got back with whom we live from day to day? But the past is ever before them, and treasuring this Christ too highly ever to suffer his influence on their hearts to be lessened, they cry out in terror against this analytical process. They do

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not forget how the theologizings of a previous age had rested with such a chill on their hearts that they killed religious enthusiasm. Hence we have to-day a school of theology which bids us to do away with our metaphysics and give us religion and religion alone. You will not find it hard to believe that this movement contains much of the best religious life of Germany and a number of her most inspiring teachers in theology. We can see that this stage must be merely temporary, and we hope that the final result will be a more spiritual and lasting contribution to theology than Germany has ever yet given.

Now we are perhaps in a better position to understand the truth there is in this cry "Back to Christ," for though it may be used by some in order to rid theology of the divine element in Christ's life by seeking to emphasize the differences between the gospels and the epistles, still I conceive that this is not the prevalent application of the words, and that when properly interpreted they contain such valuable truth. They seem to me to enforce upon us the duty of making our theology more *biblical* than it has been in the past. We are to realize more vividly that the Revelation came through a man Jesus, and that our knowledge of this Revelation will be adequate according as our knowledge of what Jesus was and did is adequate. We are to know Christ as Matthew, and John, and Paul, knew him, and to put ourselves at the point of view of the New Testament writers so as to understand the full import of what they have to tell us. Our one supreme object is to get into contact with the living Christ, and that can be best done where he comes into closest contact with us as persons. Where can I learn of Him except from the men who knew him? John and Paul knew Christ's heart and mind and life, and they have told us about Him in such a wondrous fashion that Christ seems to step forth out of their pages, and lives before me now. The Holy Spirit stirs in my heart as I read and leads me into a deep understanding of what He is there. The Holy Spirit seems to live in that Book and brings me into contact with a living Christ, a living God now. The more clearly I am acquainted with the man Christ who lived on earth 2000 years ago, the more clearly I know Him, as John and Paul and James and Peter and Mark tell me of Him, in so far the more vividly do I realize his presence now; the

more really can I pray to God; the more entirely do I live in His presence. This is the paradox of our religion. The more we ponder, live into, realize the facts and words and spiritual import of the historical life and death of Christ, the more real is our present contact with Christ, the more profound is our religion. We are not to start from our creeds and read the New Testament through them, not to bring our various theological theories to the N. T., in order to find them there; but we are to start with the New Testament in which we find Christ our fountain head. Afterwards our creeds will issue in probably much the same shape as we now have them, and they will have a beneficial effect even on our religion, for he is the completest man who can give a true account of what he believes. Creeds will be no longer foreign and unintelligible to us, but they will be the channels in which our thought will delight to run, for they are the true expressions of the religious life we have found in Christ; and they will be its adequate expression, for we have lived with the complete Christ of the New Testament. This then I conceive to be the truth of the saying "Back to Christ." Use every means that the best methods of interpretation can provide to understand Christ as He is portrayed for us in the Gospels and Epistles—a historical rather than a dogmatic treatment of theology. Appreciate the fulness of the life of Christ as shown in his sojourn on earth, His death, His Resurrection. These things we shall then understand experimentally though our intellectual system may not be large enough to compass them all. Let us pray that God may grant us according to the riches of His glory to be strengthened with might by his spirit in the inner man: that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints, what is breadth and length and height and depth; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.

But you say wherefore all this? We have not suffered as Germany has. That is partly true. We are not so speculative as the Germans, and our religious life has been in general at a higher level, but we have in some measure suffered from the same intellectualism. That this rationalism has entered our

theology at the expense of the ethics and spirituality of our religion is evident I think, and that, in two ways.

(1.) Are we not prone to judge a man by his intellectual position, asking whether he is orthodox rather than from the moral standpoint, how does he exemplify the christian character? Further, the great religious verities that should be all in all to us are at times presented in such a coldly intellectual form, that they become little more than parts of a philosophical system: in fact "the scheme of salvation" as it is often called may become so remote from us, a transaction between God and Christ so foreign to us, that instead of being a help to bring us toward God the Father it is in danger of bewildering our minds and hearts. I am not at all objecting to the preaching of doctrine. We must have it: but a rationalistic orthodoxy does even with us occasionally take the place of the living doctrines of the New Testament, and in so far impoverish our spiritual life by not giving us the christian character in all its fulness.

(2.) This is seen too in evangelistic work. Let a man pronounce orthodox formulas with enough fervour and this becomes a passport to full favour. There is a culpable slipshod way of accepting other men's expressions of their creed as shibboleths, and too often the life and the creed are very poorly welded together. Far be it from me to deny the genuine life at the basis of enthusiastic religious work but I know that religious formulas are frequently insisted upon with a vehemence begotten of ignorance, and that the untruthfulness in religious belief brings its sure punishment by robbing the character of its moral Christ-like strength.

The remedy for all this is a return to the living Christ of the New Testament. Then we shall not be afraid of preaching ethics or anything whereby the manhood of life is ennobled and purified. Christ consecrates the whole life and carries up the man in the full range of his activities into a new sphere of consecration. We shall know then that unless this living Christ has come and renewed the heart from within, mere morality is nothing, that intellectual correctness is nothing, but that everything is a new creature. Gentlemen, the Person of Christ, that He lives, is the most certain thing of our lives, and if our theology is not to become the barrenest disputation about propositions, we

must have a continuous and deeply conscious life with Him whom we find in the New Testament. We can go to the N. T. without fear of criticism, for criticism which is intellectual can never shatter that which is itself our very life. The New Testament has given us Christ and the intellect cannot turn round and destroy the reality of our experience. "It is idle to think of toying with ingenious guesses, allegories or forgeries, or legends affecting the poetic. It is not such things that can bear the weight of Christianity, historical Christianity, much more of spiritual Christianity."

But this too, you and I must never forget, least of all we who are to be ministers in the church of God that the church of God of which Christ Himself is the Head and passing through His apostles down to us, the glorious company united with their Head by faith,—has been entrusted with the propagation of the influence of this Christ. The divine light and life of Christ is enveloping this world of darkness and of sin, but how near and yet how far will it remain, unless the lives of christians intercept some of the light to reflect it, and concentrate some of the warmth. A shrewd observer has said "the present as a whole in its central problems shows us much reflection but little intuition, much knowledge but little production, much interest but little power, much elasticity but little power of independent lines of thought, in a word much talent but little character. The future is pregnant with the hope of great personalities." The great characters will be forthcoming if we will but allow God in the person of Christ to enter our hearts in his fulness and transform us. We believe that in time, in another world, He will make us perfect, but do we realize that the present transient world demands this character of us now ere it passes away? It looks to us for the intuition of the right it so sorely lacks, it demands of us a life which is the expression of our knowledge, it seeks from us a new power, of us it requires a steady direction in our efforts, an unvarying aim, so that everything may work toward a deepening and broadening of human character. From us it demands this, for we profess to be the sons of God and members of the church which is the living representative of Christ. I make no boast for the power comes from God. I know too how little cause we have to boast, for though we claim to be servants, slaves of God,

it is well to make public confession how far we are all below our ideal with our false ambitions, our easeful indolence, our life of routine in those sacred duties which are our source of livelihood, with our attenuated spiritual experience that seems to grow less the oftener the necessities of our position make us expose it to the public gaze. But yet this is a life that Christ and his apostles have sanctioned, one of entire consecration to the will of God, a life which a man holds not as his own but to be used for God alone. Servants of God. Though we come lamentably short of what we profess, let us take this ideal and ponder these words—that our sole object is to rate things of this world at their true value, and to know Christ in order that we may bring Him with power to the heart of the disconsolate and storm-driven world. This grasp of the eternal will keep our heart fixed in the swayings of self-interest, the promptings of ambition, the distractions of society, the charms of popularity, the allurements of pleasurable ease. The ocean of the world bears on it a vast traffic of human life with costly merchandize, and many are the wrecks of the souls of men; but you and I must be so possessed by the spirit of our Master in all His fullness, intellectual, moral, spiritual, that knowing the coastline, every headland, each light, and the well buoyed channel, we shall not be deceived by a glimpse of a single truth, but as one after another comes into view, we shall bring them into line, and so arrive, ourselves and those we are guiding, at that City whose builder and maker is God.

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*THE WORLD'S STUDENT CONFERENCE. "NORTHFIELD, 1893."*

IT is possible that the real significance of this annual convention is not appreciated by our colleges and christian workers. There appears to be an impression abroad that Northfield is a place where the students assemble for recreation, with the possibility of coming in contact with men of power and rich christian experience. It means much more. It is a place where men work with an intensity seldom known in college days; a conference, for which the most careful and prayerful preparation is

made; a centre, from which has gone and is going, a power which is determining the destiny of many lives. This year about 400 students assembled and remained 12 days amid scenes and circumstances which are always remembered with deepest emotion.

The Doctor who lives in greatest sympathy with his work and who applies himself most faithfully to it, is the best interpreter of its real significance. The naturalist whose being throbs with a love for nature, can best interpret the deep things in nature. Men like Moody, Sankey, Speer, Mott and Professor Drummond, whose entire devotion to christian work has been so signally blessed by God, perhaps stand nearer the spirit of active service than others who have had less experience; and the object of this paper is to summarize in a few words the leading principles which appear to underlie the great earnestness and success of this conference. It is hoped that many will find some suggestions that may indicate how greater efficiency may be attained in our christian activity. We turn from the theology of the schools to the stern reality of truth in the lives of men.

1. The Word of God is the authority for every line of action, and consequently we find that great emphasis is laid on Bible study. Every sermon, address and conference sought to lead men into that mine of eternal riches. In some places we hardly know whether the preacher is seeking to unfold the Word of God or to get some support therefrom for the dogmas and traditions of his church. At Northfield this question is never suggested. That Word is exalted. Its authority over the lives of men is unquestioned. It is proclaimed with absolute confidence. The conclusion is reached, whether correctly or otherwise, that the strength and influence of christian character is derived from self-appropriation of the living Word of God. It may be well to particularize. The reason that the Bible has the first place is due to the fact that men recognize it as the Word of God, the only infallible rule for man's guidance and that which the Holy Spirit uses in accomplishing the purposes of God. It is as expressed by Moody—"Prayer is man speaking to God. The Bible is God speaking to man. It is far more important that God should speak to man than that man should speak to God." Taking this position, the study of the Bible must be the first work of every

christian. It was very strongly emphasized that there be regular systematic devotional Bible study. This regulates the inner and outer christian life and makes man such that God can speak through him to others. Is it too much to repeat what was expressed on the platform, that the charm as well as the power of the world's greatest living evangelist finds its source in this personal application of the Word of God? Not only does the Word bring man into harmony with God, but its study settles those questions which must meet every honest man. If the Holy Spirit uses the Word, then in its study can be found the solution of such problems as our relation to Missions and Social evils. The testimony was given by one who labored many years in a mission field in China that his life work was decided by studying Ezek. 33 : 1-6. Another thing is worthy of attention in this connection as it applies to every line of christian effort. Only by a systematic study and clear conception of the Word of God can any people or Church be progressive in their work. It was the unanimous testimony of those long in christian work, that only convictions produced by the Word of God are abiding, and give a solid basis for action. This is in striking contrast with the spasmodic attempts of man to attain excellence by dealing with mere emotion, sentiment, or the social element in the christian church.

2. Especial attention is given to the evangelization of the heathen world. This does not mean that our home and city missions are neglected. The claims of our city missions were presented, and 8 men volunteered to spend their vacation without remuneration in the slums of New York city. The main interest, however, centres round the foreign field. In July, 1886, as the students were engaged in Bible study at Mount Hermon, there was a deep conviction that the time had come when God would call men to give themselves to foreign mission work. An opportunity being given, 21 young men answered the call. The interest deepened. Soon the number increased to 50. In the afternoon of the last day the number reached 99, and at the farewell meeting one more was added, making 100. This was the beginning of the Student Volunteer Movement for Foreign Missions, which has stimulated missionary activity so wonderfully that Dr. McCosh, in the second year of its history,

said; "Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the day of Pentecost?" It is not my purpose to trace the history of this wonderful movement.\* It is enough to say, that in 1892 the volunteers in Canada and United States numbered 7,500. Of these 510 have sailed to the foreign field, 100 have been accepted by missionary societies, and 125 more are ready to go. The influence of this conference has thus been far-reaching, and every continent has a little band of workers who are carrying "the good tidings of great joy" into the darkness of idolatry and death. It means yet more. The educational institutions of our land are touched as never before, and the modern Macedonian call is heard in our land by a noble army, whose purpose finds expression in what should be proclaimed in every church and re-echoed in every home "the evangelization of the world in this generation." Whilst the movement has developed so rapidly in our colleges, it has not lost its power at Northfield. Mr. Mott made the remarkable statement that in these conferences during the past seven years, including those who decided at Mount Hermon in 1886, almost 500 men had fought the great battle of their life, and yielded themselves to God for this mighty work.

In coming in contact with the spirit of this great movement two things are evident. First, the principle upon which it is founded. I need here only further emphasize what was said in connection with Bible Study, namely, that it is the authority for all christian activity. Let me quote Mr. Mott; "The Biblical argument has influenced far more men than even the vivid presentation of the needs of the fields. The most powerful consideration has been the thought of loyalty to Jesus Christ by obeying his last command." A Missionary Institute was conducted this year in connection with the movement, and it was pre-eminently a study of the Bible. The unanimous testimony of those in this work is, that this is the only way to produce and maintain a healthy, vigorous and increasing interest in Missions. In some places the interest in our Mission work is subject to great variations. Why? Do our people depend on

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\* See *History of the Student Volunteer Movement for Foreign Missions* by J. R. Mott. Published by International Com. Y. M. C. A., New York City.

speeches or entertainments to feed their passion for the evangelization of the heathen world? If so, the conviction expressed at Northfield may suggest material for thought. If the evangelization of the world is a problem demanding the thought, prayers and support of the Christian church, then it is reasonable to seek for our instructions in the revelation of God's will. Men like Pierson and Speer whose souls are on fire for the accomplishment of this great work, are those who are in closest touch with the word of God, and whose spirits hear the will of God as He speaks through the living word. Secondly, the tremendous earnestness of the leaders. As I recall the experiences of the past there is one scene before me with a life-like vividness. We are on "Round Top." The sun is nearing the western horizon. The air is hushed as by an Unseen Presence, and all know that it is an hour of momentous meaning. Robert E. Speer is speaking. He is presenting the claims of Christ and the duty of submission to the Master. He is not expressing any new thought, and yet it is new in the way it appeals to us. There is something about him that demands far more than our attention, it demands that we recognize one who has experienced the power of self-surrender to God. His whole being is vibrating with the intense earnestness of a man whose life is in his work, and who is expressing the mind of Christ. Who among us overlooks the influence of such earnestness? Is not this the Holy Spirit coming in contact with man? If so, we can understand why such men must necessarily be successful in enlisting the lives of men, and in carrying on this glorious work with an energy that is destined to shake the world. Such earnestness may not, and apparently in some places does not, seem to be regarded as a necessary element in our mission work. Most of us, however, have felt that a few facts or statistics presented in a mechanical way when money is needed, is not enough to lead men to give themselves, their sympathy, or their money to this great work. We have a well organized system and careful management, and yet we have thousands of lives and millions of dollars that are practically untouched by the claims of our Lord. Is it true that God needs men who will be His messengers, and the medium through which He can come in contact with the latent forces of His church, in order that the divine glory may

transfigure this world? When once the responsibility of the church for the evangelization of the world is recognized not only in theory, but is seen in its relation to the very existence of the church, then shall Zion send her sons, her daughters and her wealth into the heathen world, and in so doing shall find that at home the windows of heaven have been opened and she cannot contain the abundance of God's blessings.

3. Personal work. The importance of this has been recognized in proportion to the place it is taking in christian activity. By personal work is meant hand to hand work with non-christian and christian, with the two-fold object of leading men to accept of Jesus Christ as Saviour and Lord, and to attain excellence in christian character. It lays supreme emphasis on the importance of a consistent christian life. This principle rests on a truth as broad as the word of God, though its application in individual cases is often misdirected and misunderstood. The principle underlying personal work is that when a man gives himself to Christ, he recognizes Christ as his Master, and is willing to carry out the will of Christ. It is sometimes hinted that in this work man "undertakes to plan God's work, and often does more harm than good." The only answer that need be made is that that man is simply going without being sent, the very thing a man led by the Holy Spirit will not do. The principle is everywhere recognized in theory, the only difficulty is in its application. Once given to Christ the question of every christian is "Lord what wilt thou have me to do?" If it is Christ's will that man should seek by every possible means to reach others, that christians should provoke one another to love and good works, that every power of man should be exercised in the vineyard of the Lord, then the only question remaining is, how can this be accomplished. Every one at once sees that these things demand our allegiance, and the preacher is trained how to preach, how to teach, dogmatically it may be, and how to instruct and warn in his address to the congregation. But can a man not be trained to take another step, and do these things with one man? If God has led him in his address to the hundreds will He not lead him in his approach to one? Is it any more like planning God's work to speak to one than to a congregation?" The conviction is, that when man surrenders himself to God, opportunities bring a possibility of

doing personal work which God will honor, and experience bears testimony that those who have redeemed the time in dealing with the individual as opportunity offered, have been most used by God in accomplishing His purposes. It is the same truth which Joseph Cook expressed in Tremont Temple when he said, "the chasm between the church and the non-church going people cannot be bridged by the kid-glove. There must be organized, permanent, aggressive, deadly christian effort."

If this be so, the question, How to do personal work? is a vital one. Two suggestions may be sufficient to indicate the methods employed. In the first place we come to our fundamental position, the Word of God. Perhaps there has been a tendency in the church to study the Bible as a system of doctrine, neglecting the guidance it gives for the application of truth to the lives of men. If the Bible is what it is held to be, then a study of it must be the great work of those who would be wise in winning souls. It gives an account of the life and methods of working employed by our Lord. At Northfield, Bible Training Classes were conducted in which the study centred round the life and work of Christ. The Master was followed in His journeys, in contact with men, in treatment of the sincere, the insincere, the worldling and the hypocrite. To one who has not studied the gospels from this point of view, it may seem a round-about way of reaching men in this age; but as one dwells on these incidents, as he comes in contact with the Master and catches His spirit, he finds his own life has a new meaning, purpose, possibility and power. In the second place there is organization. Those who joined the Training Classes agreed to do personal work. The work was directed towards definite cases. If a man found a difficulty in his work he laid it before his class. Twenty minutes each hour was given to the study of a known case. Possibly the united experience, knowledge of God's Word, and prayer, would accomplish what one could not do. The work was conducted on common sense principles. The field was divided as conveniently as possible, so none would be neglected. Those in whom especial interest was felt were taken in faith and prayer to God. This will shew the principle upon which the work could be conducted in a college or congregation. It is easy to see the influence that such a study and work would have on the work-

ers. Life would mean more than it may mean now. By this method every willing man is employed, the untrained are trained, the weak are fed and exercised, the young convert is given a place and work that will develop his christian character. Is it not true that men who would thus devote themselves to a study of God's Word, and give themselves up in love and obedience to the work, would soon enter into that relationship with Christ which would enable them to be most and do most for God?

There are many arguments why men should seek to reach as many as possible. One was emphasized, and it may be well to mention it on account of its practical import, namely, the great possibility of a man when he surrenders to God. Many men who appeared very ordinary before conversion, have become giants in God's army, and have led the Church nearer the Spirit of her Divine Lord. It may be that the meagreness of our own christian life blinds us to the possibilities of men. A deeper and more real experience might so exalt our conception of the transforming and transfiguring power of the truth, that we would see in every one the possibility of that strength of character and intimacy with God, that would give him the victory over every temptation, enable him to unsheathe the weapons of the gospel against the enemies of God, and raise such a shout of victory that soon India, China, Africa and the distant lands, catching up that same glad song, would unite with us in beholding the glorious appearing of our Lord and Saviour Jesus Christ.

WILLIAM H. SMITH.

Presbyterian College, Halifax, N. S.

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*THE LABRADOR MISSION.*

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REPORT TO THE STUDENTS' MISSIONARY ASSOCIATION,

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THE Labrador Mission is comparatively a new one, consequently its needs, its claims upon us and the condition of the field are not well known. This mission field embraces a stretch of coast of from one to two hundred miles in what may be called Southern Labrador, and is included in the County of Saguenay, Province of Quebec.

The coast is barren and desolate, the entire absence of trees giving it a bare and uninviting appearance, which, however, is somewhat relieved by the different kinds of masses that cover the hillsides everywhere.

It is not inhabited in the interior except by roving bands of Indians which come out at certain seasons with their fur to the trading posts of the Hudson Bay Company.

The coast is indented with bays and inlets, and skirted by groups of islands of various shapes and sizes.

Along the coast and on the islands the people live in little settlements of from one to twenty or thirty families, and carry on their occupation of fishing. The fishing season lasts for about four months, beginning in June. Cod, herring, seal, salmon and trout are taken, but the cod fisheries are the main support of the people; and if these should fail, privation and suffering would inevitably follow. There is not much done in the way of farming, as very little can be raised in such a climate.

Travelling in summer is by boat, there being no roads, and in winter by dog teams and kometic. Kometic, the Esquimaux name for sledge, is long, low and narrow, the different parts being lashed together with sealskin, and shod with whalebone. There are from five to ten dogs in a team. Over the snow-covered hills and frozen bays they will go quite fast with a pretty heavy load. The three or four winter mails are carried in this way.

The fisheries have been comparatively good for the past five or six years, and the people are becoming comfortable.

Within the limits of our mission there are from one hundred to one hundred and fifty families. Of this number one-third probably are Roman Catholics. The people are of English and French-Canadian descent, the most of the former having come from Newfoundland.

Besides this resident population there is what might be called a large floating population during the summer. There are at several places large fishing establishments which employ from twenty to one hundred men, who remain on the coast during the summer only.

Much good may be done and is done, among the fishermen who visit the coasts in their vessels during the fishing season.

The difficulties connected with the work arise from the scattered condition of the field, the catechist being able to remain but a short time in each place. Notwithstanding many good and encouraging results are manifest. The work consists in teaching, preaching, visiting and dispensing medicines.

During the winter my time was divided mostly between two places—St. Paul's River and Harrington. At St. Paul's River I remained for four months and a half. Here, there were more than twenty families. A school was kept during that time. Twenty-six pupils were enrolled. The scholars were anxious to learn, and good progress was made. A night school was kept three nights in the week for part of the time also. On Sabbath we had morning and evening services, and Sabbath School in the afternoon. We had also a weekly prayer-meeting. The meetings were generally well attended, and considerable interest was manifested.

This place was the headquarters of a Congregationalist mission which was carried on for about twenty-five years, but was abandoned owing to lack of means some eight or nine years ago. This mission went to great expense in providing suitable buildings and maintaining schools here and on the island of Bonne Esperance. Devoted missionaries and teachers labored here and in other places, and good work was done. The buildings and property which the Congregationalists had on the coast have been handed over and now belong to our mission.

When the Congregationalists gave up this mission the people were left as sheep without a shepherd, and being neglected for years they became careless and neglectful of religion altogether. Besides that, many of those who were connected with that mission have died or removed to other places, and others have come who had not such advantages, so that it is like taking up the work in a new place.

What is wanted is some one to stay with the people, and by patient, faithful continuance in well doing, instruct them and lead them to take an interest in spiritual things.

Travelling eastward from St. Paul's River we pass Old Fort Bay, Bay De Roche, Sheatica, Augustine, Sabatiere, Mutton Bay, Whale Head. These places I visited, but could not remain more than a week or two at the most. Everywhere the people

were anxious to have me remain with them to teach them. At Mutton Bay, which is the headquarters of a Church of England mission, a school was kept during the winter. The other places were destitute, although at nearly every place there could be a good school. It is sad to see children growing up in ignorance, with no one to teach them to read.

Passing on, we come to Harrington, a village of about twenty families; it is the western limit of our mission. Here the work is most encouraging. The Sunday services and week meetings are kept up by them throughout the year, an example in this respect to many congregations in this more favoured land, where if there be not a minister to conduct the services, the churches are empty and silent on the Lord's day.

There is a church membership here of about thirty. They were organized into a congregation this spring, when, after being chosen by the people, three men, Robert Babbitt, Edward Ransom and John Chislett, were ordained to the eldership. It has thus become a regular mission station of our church. These people are not behind hand in contributing of their means to the cause of Christ. The Bible teaching on the subject of giving was placed before them, and they for the first time were asked to contribute as God prospers them. They subscribed in all, upwards of \$140. This from nineteen or twenty families shows a spirit of liberality and consecration to the cause of Christ worthy of emulation. They were hearty and earnest in this, even the little children becoming interested, and seeking in some way to earn something to give to Christ. Thus our work on the coast is being owned and blessed of God and the cause of Christ is prospering.

It is only a few years since this mission was undertaken and yet a good work has been done. Mr. McKenzie who is now on his way to Korea was our first missionary. He spent a year and a half on the coast and laboured earnestly and faithfully, travelling from place to place, gathering the people together and instructing them. He accomplished much during his short stay, and the fruit of his labours is still being gathered in.

The writer succeeded Mr. McKenzie the following summer. Then Mr. Fraser went down for a summer and did good work. He was followed by Mr. Ross, who remained on the coast during

the winter months and wrought diligently and faithfully, teaching, preaching, and visiting the people. After him I went back a second time, remaining for fifteen months.

Thus for five years this mission field has been occupied continuously, with the exception of two winters, by the Students' Missionary Association of Pine Hill College.

Mr. Forbes, who came down before I left, will remain on the coast for a year. He will spend the winter at Harrington teaching and conducting service among the people.

Through the kindness and generosity of the ladies of United Church, New Glasgow, the Mission is now provided with a boat, so that the missionary can travel the coast much more comfortably than formerly. This boat, which is well built and suitable for our purpose, reflects credit on the builder, Mr. Maxner, of Lunenburg.

The thanks of the Society are due to Capt. Heckman, of Lunenburg, who, at great inconvenience to himself, brought the boat to Harrington free of charge.

To work this field efficiently, a missionary and a teacher are needed. At Harrington and St. Paul's River there would be schools of over thirty pupils, and at several other places, while not so many, yet there would be a sufficient number of children to have a good school.

The students have been greatly blessed in the past, in the efforts they have made to supply this needy and destitute field with the means of grace. I trust that a student will be found ready to go as an ordained missionary to Labrador next spring, and that this Society will go on to greater things than in the past.

F. W. THOMPSON.

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REV. WM. J. MCKENZIE is now well on his way to Corea. A letter dated at Vancouver, B. C., was received a few days ago by one of our students. Our hearts follow him to this distant field and breathe the earnest prayer to God that he may prove successful in his arduous uncertain undertaking.

## CORRESPONDENCE.

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A student having completed the preliminary requirements and entered the Divinity Hall, thus assuming the dignified title of "theologuc," at once finds himself in a environment very different from that to which he has hitherto been accustomed. No longer separated and apart from his fellows during the greater part of the time, he is brought and kept in touch, not only with his more intimate companions, but with members of other classes as well. All have a common end in view; the barriers of class distinction are broken down; unity of interest is the characteristic feature and the good of one is the good of all. In this connection we cannot help remarking on the spirit of harmony existing among us all this winter. The very atmosphere breathes of it. The importance of cultivating such fraternal relations cannot be too strongly emphasized, for upon this depends much of the happiness and profit of collegiate life. To our steward especially are manifold opportunities afforded for the promotion of this homelike feeling. Upon him we are all more or less dependent. To him at all times we look for kind attention and a fatherly interest in our welfare; a ready willingness to comply with timely and reasonable requests; and *at least* a tender sympathy when illness enters our midst. Such have we a right to expect. Such is our ideal of the domestic aspect of college life. We cannot conceal the fact that hitherto we have not had it realized; but let us hope that our present session may see its fuller consummation.

STUDENT.

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THE number of Students attending lectures this session is the largest in the history of the College. Thirty-nine are enrolled, the majority of which are in the first year. The graduating class is small—only 6—and one of these is taking the year extramurally.

# THE THEOLOGUE.

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

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VOLUME V.

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## EDITORIAL.

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WITH this number the THEOLOGUE embarks upon its fifth annual voyage. The prospects for a fair passage looked just a little dark ever since her return to port last Spring, but the clouds have been gradually breaking all Summer, and now they are altogether gone. Her start, at last, is made with a fair wind and a clear sky.

We hope the students of the past and present and other members of our constituency will give us their hearty support and co-operation. Our general columns are open to all, and we eagerly invite all who are wise to turn in hither. Our local columns we shall endeavor to use as a kind of safety-valve for the students. Here, with all due limitations, free rein and full vent will be given for the expression of their needs and wishes. Happily our predecessors in office have so ventilated these, and the Senate has so responded to every reasonable demand, that we have left little or nothing to ask for. We are come to a goodly heritage. But still we forget not the responsibility of our office; we shall be continually on the watch, and speak out quickly and loudly when the necessity arises.

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THE wise man of olden time complained of the making of many books. What would he say now, if he fell upon our times, as the endless flood of books and magazines and papers under every name and with every object under Heaven, rolled

in upon him? "Behold what a weariness is it all, and of what profit?" And most inexplicable to him, no doubt, would be the representative college organ. "If much study is *still* a weariness to the flesh, why should the students mortify themselves unnecessarily in the making of new books?" We would sympathize in great measure with the wise old man. The ocean of literature or, to be more inclusive, reading matter—is positively overwhelming. None can hope in raising the drinking-cup of Thor to make any material inroad upon its volume. But yet the problem is not utterly hopeless because of its mere vastness. The waters may be tasted and each may drink his fill, and what more would he seek? The Ocean laps every shore and with such grace of accommodation that it fits exactly the spacious harbor, the broad river's mouth or the narrow bay.

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As we take upon ourselves the responsibility of adding, however slightly, to the volume of the waters, we do not wish to lay a burden upon any unwilling shoulders. We will be glad to relieve any now suffering just as quickly as a postal to that effect can reach us. But we trust none will put us to the proof. And now we give expression to the hope that the little stream we send forth may not be lost in the wide waste of waters; but that like the stream from the Gulf, it may preserve its identity throughout as a maker for righteousness, and so bless with its healing enlightening waters those places unto which Destiny may direct its course.

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WE believe the College paper has a mission to discharge—a work to do that can be done by no other paper and in no other way. It is a reflection of college life. It is a students' organ in all the fruitful senses of that term. It is a means of union and fellowship with the student life and thought of other colleges. And then it is a happy medium for the older, wiser heads in the church to employ, to minister of their treasures new and old to the growing minds of the students and other appreciative readers. And so with all due deference to the possible counsel of a Solomon or his disciples, we presume to introduce ourselves to you again, in Volume Five, Number One.

## A MILD SUGGESTION.

WHAT an organization or institution be efficient, it is necessary that every member perform the duties connected with his office. Our College has received the moral and financial support of our people, and our ministers have labored long and arduously in establishing its sure foundation. The number of students is increasing and the question is suggested, What relation does the pastor sustain to the young men of his congregation when larger numbers are studying theology? Are the claims of the christian ministry presented for their consideration? The writer does not remember a single instance in which a preacher dealt with this theme in the pulpit, and he has no reason to suppose that his case is an exceptional one. It does not do to say that the subject is presented to them personally. Inquiry shews that very few have had any attention from their pastor, relative to their life work, until it was known that a decision had been made. If this be so with those who are preparing themselves for this work, what can be said about those who enter the professions? We do not hold that the claims of the christian ministry should be urged upon any man, but we do maintain that these claims should be laid before every young man for his consideration. Some may object and say that no man should interfere in this matter. Granted, but this is not interfering. It is due to the young man, to the pastor, and to the Head of the Church that these claims be understood. The Lord who commanded his disciples to evangelize the world has claims on every one. How can these claims be recognized if not first presented? A faithful use of means on man's part is the Divine assurance of greatest spiritual prosperity. The destitute fields in our own province, and the millions in the foreign field who have not yet received their portion of blessing in Christ's Kingdom, suggest the need of more laborers. When the claims of Christ are recognized by the Church as demanding a willing surrender of the individual, a better day has dawned, and our Colleges will give expression to the power consequent upon that surrender by sending forth more laborers into the vineyard.

A BOOK DIFFICULTY.

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Could not something be done in the way of removing the difficulties experienced, every year, by students in regard to the procuring of text-books? Regularly with the beginning of College, begins a series of negotiations with booksellers, which continue with generally unsatisfactory results throughout the greater part of the first half of the term. The student who, through the mediation of his favourite book agent, succeeds in obtaining all his class-books *before* the second month of the session, has reason to congratulate himself upon his good fortune.

Now, would it not be possible for our professors, in order to remove a constant source of inconvenience and loss, to make such an arrangement with some leading book dealer as would enable him to keep in stock a sufficient supply of the books specially needed at the beginning of every term? Of course, it would be impossible to prepare a list giving the exact number of copies of the different books required, as the size of each class could not be definitely known until after the opening of the College. Yet a very fair estimate of the number of texts needed might easily be made; so that it ought to be moderately safe for a live book-dealer to keep on hand a sufficient supply to meet College demand, especially when the infrequency of changes in text-books is taken into consideration. It might be necessary occasionally to carry over a book or two from one year to another, but this would not involve a very serious loss.

The establishment of a denominational Book-Room in touch with the requirements of our Church and College might also be thought of in connection with the removal of this difficulty. At any rate, we would respectfully commend this matter to the attention of our worthy professors, being fully persuaded that something ought soon to be done to improve the existing state of affairs.

## AIDS TO REFLECTION.

**T**HEOLOGUE! Canst thou mark with observant eye the fortunes of the play as the ball darts out into the field and both sides dash helter-skelter in pursuit? Do you know what is meant by "try," "goal," "offside"? If not, learn at once, and prudence bids you keep mum while you are learning. You will get no satisfaction other than a curling lip and scornful glance if you dare express a conviction of yours that the game savours of the amphitheatre. Therefore, I say, when you are in Rome attend the gladiatorial contests, and sigh to your own heart for the days of dumb-bells and Indian clubs.

\* \* \* \* \*

ON the Wanderers' grounds how the real man comes out. A highly respected minister so far forgets himself as to tramp serenely on other men's toes, and give a most vague and worthless apology, while with outstretched neck his gaze is riveted on the play, and, to the consternation of two lady members of his congregation whom he has most unceremoniously cut, he shouts in frenzy "Well played Dalhousie." Another little man is equally partizan, but is hampered by his size. He wears a long, heavy overcoat, and in his excitement tries to climb out at the neck. He sticks before getting far.

\* \* \* \* \*

THOSE Saturday shows are rich in dudes. Even the theologue sometimes sails close to the wind of dudism; but how sheepishly he runs before it when the blast comes down in the shape of a bank-clerk in turned-up trousers, red leather boots, baggy blue overcoat, broad tie bowed on an expansive shirt front, hat well down over the eye-brows, ornamental cane and cigarette. "Mottley's the only wear."

\* \* \* \* \*

SOME ministers seem to think that the THEOLOGUE can thrive on nothing, and so they do not send in their subscriptions. Excuse, times are hard and salaries low. Granted. But cut off your tobacco and stop the *Witness*. Give what's left, after paying us, for the reduction of the Foreign Mission debt. The editor of the

*Witness* will so rejoice at your giving up tobacco that he won't mind your stopping the *Witness*. Anyway, you can read your neighbor's copy.

\* \* \* \* \*

It is proposed to add two new questions to the Blue-book regulations for the ordination of ministers. 1. Will you suffer insurance agents gladly? 2. Will you promise faithfully to attend all conventions?

\* \* \* \* \*

THERE is talk of organizing a new society for the protection of defenceless unmarried young ministers. The A. F. M. Y. S. (Anti-flirtation of young ministers' Society) is so shut out by meetings of the Y. P. S. C. E.; W. C. T. U.; W. F. M. S., and other letters of the alphabet, that it is necessary for it to be "at home" in various houses about five o'clock in the afternoon. Tea will be served to the members.

\* \* \* \* \*

THE greatest historian of America, Francis Parkman, is dead. With an eye to the future, if not to the past, I should like to observe that his father was a clergyman. It is time for that old libel about ministers' sons to have a decent, nay a solemn and imposing burial, so that the public may take notice once for all that it is dead. The captain of the first fifteen of Dalhousie, and of the second too, is a minister's son. Is there any higher peak of ambition for the student to clamber up than this? Wherefore let us go forward to the future with light hearts.



To every student it is gratifying to note the deep interest manifested by our college authorities in the subject of gymnastics. Our gymnasium which for some time past has been in a very defective state, is now being refitted. New apparatus has been provided, and soon our graduates will go forth "with all the modern improvements." To Dr. Pollock is due much credit in awakening an interest and bringing matters to such a satisfactory issue.

## COLLEGE NOTES.

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THE pulse of College life has begun to beat again at Pine Hill. Many of the old faces are back, some are missing, and there are others here for the first time. These we welcome, though they are now no longer strangers. And in the re-union of the others the THEOLOGUE begs to mingle its note of joy and rejoicing and share in the renewing of old associations. In this connection memory calls up the faces of the lately fledged graduates, whom we cause once again to pass before our reader's eyes.

CAMPBELL, D. M., spent the Summer preaching in the neighborhood of his home in P. E. Island. It is reported that he is about to be called to a flourishing congregation on the south side of the Hillsboro' river.

CAMPBELL, DUNCAN, spent his Summer in Cape Breton. This Fall he was settled by the Inverness Presbytery at Little Narrows to remain there for one year as ordained missionary.

FRASER, S. A., realized our worst fears shortly after he passed from our care last Spring. The knot was tied by Rev. J. Layton, Elmsdale, assisted by Rev. W. J. Mackenzie. After a few weeks in Chicago at the World's Fair, in Brantford at the General Assembly, and in Montreal at the great C. E. Convention, he was quietly settled in the manse at Hopewell.

PUTNAM, HOMER, dwells near by, almost within a stone's throw. He is growing in favor daily with the loyal Kirkmen of the Valley. The Kirk manse has lately undergone extensive repairs.

GRIERSON, ROBERT, is still in Halifax, and as busy as ever, day and night. He divides his time largely between the Medical College and the City gymnasium, where he is instructor, and is

keeping his Hebrew roots watered by an occasional visit to Dr. Currie's class.

MACGLASHEN, Morash and Thompson are in Edinburgh taking classes in the Free Church College. Falconer, J. P., is with them, and also Rev. C. McKinnon, whom many of our readers will know from his late connection with the congregation of River Hebert. All have promised faithfully to return to us, and we hope next Spring to welcome them back to the fields of our church.

MUNRO, CHRISTOPHER, went to Oxford last Spring as ordained missionary. During the Summer he paid a visit to Halifax, and on his return, so the papers say, was presented with a unanimous call to the pastorate of that congregation. Accepting the call, he was duly settled.

THERE are two others whom we miss from our circle this Session—M. S. Mackay and J. H. Hattie. The former is taking his final year at Auburn, the latter is to supply the mission station of Carleton and Cheboque for the winter.

WE exceedingly regret to learn that in consequence of ill health, Mr. Edward Annand is unable to be with us this winter. A resolution from his fellow students expressive of their sympathy has been forwarded to our afflicted brother whose genial smile and friendly companionship we all so greatly miss. That God in His infinite mercy may soon restore him to his wonted health and activity is our earnest prayer.

THE Morrison Hebrew Prize is no more. The wisdom of discontinuing this prize is seen in the fact that for some years past there has virtually been no competition for it. The money heretofore appropriated in this way would certainly be spent to much better advantage if added to our Library Fund.

WE are glad to see our good brother Kirke and family so comfortably situated this winter in one of the snug little cottages adjoining the Hall. The other cottage, which, by the way, seems to stand in need of some trifling external improvements, has recently been taken possession of by our friend Mr. Beaton, who, we

understand, intends to continue his Arts' work at Dalhousie with a view to qualifying himself for entrance upon the study of Theology at a later date.

OUR hearts were much gladdened last week by the somewhat unexpected arrival from P. E. I. of our esteemed friend Mr. D. McLean, who, by reason of domestic troubles, was unable to be with us at the opening of the session. We sincerely trust that the shadow of affliction which has fallen upon our brother may soon disappear, and that with cheerfulness of heart he may be permitted to complete his course with his class-mates.

WE are pleased to welcome among us Mr. J. B. Cropper, a native of St. Lucian Island, W. I. Mr. Cropper, who has been for some years engaged in mission work on his native island, resigned an important governmental position before coming here to enter upon the study of Theology. We understand it is Mr. C.'s intention, after completing his theological course, to resume his mission labors in his far distant tropical home.

SCOTLAND gives us, on an average, about two students every year. Her representatives, this year, are Mr. George Carruthers Robertson, and Mr. J. Ewing Wallace, to both of whom we extend a cordial welcome.

WE do not usually attach much importance to mere coincidence, and yet it may be regarded as a significant fact that this, the most auspicious year in the history of Pine Hill, is also the year which has brought together the largest number of married men that ever graced the College records. No fewer than seven Benedicts answer to the daily roll-call,—Kirke, Murray, McDonald, McLean, McRae, Polley, Robertson. It is, of course, needless to remark that the presence of so respectable a body of patriarchs exercises a most wholesome influence over the whole College.

ONE of the many advantages enjoyed by students attending our College is, that they come more directly under the personal touch and influence of their instructors than would be possible in a larger institution. Our professors soon become acquainted with all the students enrolled, in each of whom a very deep and

paternal interest is taken; while the students, on the other hand, learn to love and respect their kind instructors, regarding them not only as learned spiritual guides, but also as friends interested in their highest welfare. Under such happy circumstances, complaints as to coldness, indifference or want of friendly recognition are, of course, utterly unknown here. This is as it should be. The relation of the teacher to the taught should be one of tender sympathy and affection.

THE success of the Theological and Literary Society last session led to its continuance this year on a rather more elaborate scale. Last Spring, subjects were given to the different students and already a few have been heard from. On Nov. 16th, Mr. A. D. Macdonald read an admirable paper on Matthew Arnold. He was followed with an excellent critique by Mr. P. M. Macdonald. On the 21st the subject of Baptism was brought before the Society by Mr. J. H. Kirk and provoked considerable discussion. On the 28th, the Sabbath-Sunday question, introduced by Mr. A. Craise, occupied the attention of the students for nearly two hours. Judging by the past, this society promises to be a source of much interest and profit to the students this session.

WE are sorry to state that hitherto no effort has been made to keep the *THEOLOGUE* on file in the Library of the College. We should like to make the attempt now, and must appeal to former students to help us gather up the back Nos. We have a very few. The copies wanted are the following:—

Vol. I.—All the issue.

Vol. II.— “

Vol. III.—Nos. 1 and 4.

Vol. IV.—No. 4.

It should be a comparatively easy matter to collect them now in the infancy of the Journal, and we hope this appeal may not be fruitless in its results.

**OBITUARY.**—The old familiar faces are ever passing from us. It is our sad duty to record the removal of one, who was taken away since our last issue. In the month of June, when all Nature was buoyant in the vigor of its young life, the flower of

manhood was plucked from the brow of one who was formerly among us—Rev. A. W. McLeod, A. M. He took his B. A. from Dalhousie with honors in philosophy in 1888, and completed his theological course here in 1890. Proceeding to Harvard, he was awarded A. M. in 1892. To one who was with him in his last days he frequently spoke of the old friends and associations which were ever dear to him. His strong clear faith in all that is good and true ever shone brighter. Constantly and earnestly proclaiming the Gospel of Truth, amid the arduous and absorbing study of the deep problems of Theology and Philosophy, he received his quiet call home—

Where spiritual struggles cease to weary,  
And intellectual difficulties to perplex,  
Where the Spirit knows and trusts  
And for ever is at rest.

WE are pleased to note that over two hundred books have been added to the Library. "And so the good work goes on." Our shelves are almost filled to overflowing with new and old, some good and some not so good. Soon the suggestion of our far-seeing Principal will be a matter of necessity—the erection of a new Library building. We would beg to make the further suggestion,—that in the new structure a vaulted apartment be provided to serve as a sort of Theological Museum. On our shelves repose in undisturbed majesty many relics of the genius of other days, whose venerable appearance commands the awe and respect of all, but likewise seems to forbid a closer acquaintance. They bulk large and weigh heavy, but they have had their day and cease to be of practical use. With antiquarian interest, however, they are deeply charged, and so we would have them placed according to the fitness of things. One single reservation would we make—the "Treatise on Sheep Farming," containing as it does valuable suggestions along the line of Pastoral Theology.

*Acknowledgments.*

JUDGING by the energy, vim and numerical dimensions of the present Junior Hebrew class, the future for the Oriental language is certainly bright. Hebrew *roots* are fast developing into "Shemitic *plants*" and we expect soon to have among our new books for the library "The latest edition of the O. T.—Revised and Enlarged." Moreover it will not be surprising to awaken some morning and discover the absence of one of the class, who will have taken a sudden departure for the Holy Land as "Missionary to the Jews."

## ACKNOWLEDGMENTS.

From May to November, 1893.

Dr. Dodge, \$2.00; Rev. J. K. G. Fraser, \$1.50; Rev. T. F. Fotheringham, W. H. Blanchard, Rev. R. Laing, Dr. E. D. MacLean, Rev. M. A. McKenzie, Rev. T. C. Jack, Rev. Dr. A. W. MacLeod, Rev. L. G. MacNeill, Rev. J. R. Coffin, Rev. John Murray, Rev. D. Stiles Fraser, Hon. David Laird, Rev. A. Rogers, Wm. Urquhart, Rev. Dr. Murray, Rev. J. A. Greenlees, J. F. MacCurdy, \$1.00 each; Rev. W. L. MacRae, James Forrest, John MacLeod, R. MacDougall, Rev. J. F. Coffin, Robert Dawson, Rev. G. Shore, G. S. Milligan, Miss Burnside, D. G. Kirk, Geo. Grant, Rev. E. B. Rankine, 50 cents each.

NOTICE.—According to our usual custom, we are sending copies of our first number to the subscribers of last year, except in a few special cases. We have to request those who wish their subscriptions *discontinued* to notify us at once. We shall be glad to hear from the others also at their earliest convenience.

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