

# THE THEOLOGUE,

Presbyterian College, Halifax.

## CONTENTS.

	PAGE.
HOME MISSIONS IN 1897 .....	43
GUILD OF THEOLOGICAL STUDY .....	50
GUILD NOTES.....	54
I. DEPARTMENT OF O. T. EXEGESIS .....	55
II. STUDIES IN THE TEACHING OF ST. PAUL.....	60
III. DEPARTMENT OF N. T. EXEGESIS .....	64
EDITORIALS:—	
INTRODUCTORY.....	68
THE SUMMER SCHOOL.....	69
COLLEGE SOCIETIES.....	71

SUBSCRIPTION, 50 CENTS.

SINGLE COPIES, 10 CENTS.

When  
in  
Doubt

BUY AND WEAR

**L. Higgins & Co's**

\$3.00, \$4.00 & \$5.00 Shoes.

Made for us, Sold by us, and Guaranteed by us.

83 BARRINGTON STREET

*Fine Tailoring.*

**E. MAXWELL & SON.**

*132 Granville Street,*

**HALIFAX, N. S.**

Examine our Stock and  
note our Prices.

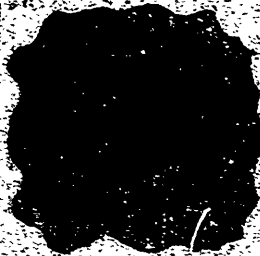
**ROSS,**

**The Granville Street**

*Fashionable*

**HATTER.**

Newman's Building.



*Elite  
Studio.*

**Notman**

*Photo Studio,*

**Gauvin & Gentzel,**

**39 GEORGE STREET,**

*Photographers,*

**HALIFAX, N. S.**

**16 Spring Garden Road.**

*Near Barrington Street*

# THE THEOLOGUE.

VOL. X.—JANUARY, 1898.—No. 2.

## Presbyterian College, Halifax.

HOME MISSIONS IN 1897.

REV. P. M. MORRISON, D. D.

THE Eastern Section of the Presbyterian Church in Canada, though not new, requires much attention from the Home Mission Committee. There are many places in which the people are so thinly settled, or so poor, that they cannot, without aid support the ordinances of religion. Some of these places have during the past year been supplied as indicated in this article.

*Presbytery of Sydney.*—Louisburg, for the greater part of the year, took monthly supply with a view to calling a minister, but having failed to do so, it was placed, by the Presbytery, under the charge of the Rev. J. P. Falcorer, late of Bedford. It is a most encouraging field, and, with some territory outside of the town, will shortly, it is believed, be a self-sustaining charge.

Cape North was in charge of catechists the most of the year—Mr. Gunn caring for the people till May, and Mr. D. Buchanan and Mr. R. P. Murray, the latter of whom took charge of the Ingonish portion of the field, during the summer. The Home Mission Fund was drawn on for \$50 for the winter, and \$17.07 for the summer.

During the summer catechists labored as follows:—

Pleasant Bay, which was transferred by last Synod to the Presbytery of Inverness, was occupied by Mr. A. F. Fisher.

Though a small place they paid for services nearly the whole cost, drawing only \$35 from the H. M. Fund. Little Bras D'or was supplied by Mr. A. H. Denoon, and, as usual, paid expenses in full. Little Lake Lomond was in charge of Mr. W. A. Morrison, and drew \$58.25 from the H. M. Fund. The small vacant congregation of Leitch's Creek was ministered to by Mr. D. McOdrum, and did not cost the fund anything. Mr. J. C. McLeod assisted the Rev. D. Drummond in the large congregation of Boulardarie. He was paid in full. During the winter months the Presbytery, to some extent, serve these places by their own members, and endeavor to hold services at least monthly.

*Presbytery of Inverness.*—East Lake Ainslie enjoyed the ministrations of Rev. Neil Currie, as ordained missionary, till the middle of November, when he was settled as pastor. The grant to this field was at the rate of \$200 per year. Port Hastings and River Inhabitants has Rev. L. H. Maclean as its missionary, whom it supports without cost to the fund. Middle River, a vacant congregation, has had a variety of supply, but has not made any demand on the fund. Two stations were occupied last summer by catechists. Lauchlin Beaton preached at Baddeck Forks, and was paid in full by the field. Arichat and surrounding places, where the cause is weak, had Mr. L. A. Maclean, and received aid to the extent of \$122.26.

*Presbytery of Pictou.*—Mulgrave has, as ordained missionary, Rev. John Calder, and receives at rate of \$200 per year. Barney's River, since May 1st, has had Rev. J. R. McDonald, and obtained for one year \$100. Catechists labored during the summer as follows:—Country and Isaac's Harbor, Mr. Thomas Irving, whom it paid in full; Fifteen Mile Stream, Mr. Wm Dakin, who received from the field more than half of his support, and from a friend, warmly interested in its welfare, the remainder; Carriboo River, Mr. D. G. Cock, who drew \$23 from the fund; Cape George, Mr. J. H. Hattie, at a cost to the fund of \$121.44. Mr. Hattie worked at Country and Isaac's Harbor last winter, and received aid from the fund to the extent of \$100. Mr. L. A. Maclean will supply it during the present winter. This Presbytery will give systematic supply to its mission stations through the winter.

*Presbytery of Wallace.*—Shemogue and Port Elgin had Rev. A. W. Herdman, as ordained missionary, till May, when Rev. A. L. Fraser was placed in charge. This field is growing, and will soon get on the list of congregations. Meanwhile it is helped by the fund \$250 a year. River Hebert and Maccan was presided over by Rev. F. L. Jobb, who has lately been called and inducted as pastor. The supplement from the fund was at the rate of \$200. Rev. D. A. Frame was placed in charge of the vacant congregation of St. Matthew's, Wallace, as ordained missionary, in May. During the summer, the pastor of Knox Church, in the same place, passed to his rest through death, and his congregation has since been united with St. Matthew's—thus forming one self-supporting congregation. The following places had catechists last summer, and all paid their men in full:—New Annan, Mr. Arthur Ross; Tatamagouche Mountain, Mr. A. F. Robb; Westchester and Wentworth, Mr. W. R. Foote. The Presbytery arranges for systematic winter services.

*Presbytery of Truro.*—This Presbytery placed Rev. W. W. McNairn in charge of Sheet Harbor in May, as ordained missionary. He was to receive at rate of \$200 from the fund. But it was only required six months. At that time he was settled as pastor, and the congregation will only ask \$100 from the Augmentation Fund.

Catechists were in charge of stations as follows:—Harmony, Mr. H. S. Davison, paid in full; North River, Mr. Gordon Dickie, received from fund \$108.41; Carriboo Mines, F. H. Mackintosh, received \$15.34; Five Islands, a part of Mr. Gray's charge, Mr. R. L. Coffin, received \$61.55; Parrsboro' Shore, under oversight of Rev. H. K. Maclean, Mr. A. J. McDonald, received \$111.43. This Presbytery endeavors to give some services through the winter.

*Presbytery of Halifax.*—Lawrencetown and Cow Bay was placed, in May, under the care of Rev. Robert Murray. His appointment being for two years, the supplement of \$250 is paid out of the Augmentation Fund. Digby and Bay View was advanced to the dignity of a charge for an ordained missionary, and in May the Rev. Geo. F. Johnson commenced work. The

H. M. Fund contributed \$300, and the congregation of St James, Dartmouth, \$100. A handsome and convenient church was built at Digby. The prospects for this future care are very bright.

Bay of Islands flourishes under the faithful labors of Rev. W. C. Morrison. The H. M. Fund furnishes \$300, and the congregation of St. Andrew's, St. John's \$200. A new church has been built in one of the stations. Harbor Grace has suffered severe loss, by the death of its most prominent supporter, but under the care of the Rev. Geo. S. Milligan, keeps up its courage, and its contributions. It draws \$150 from the H. M. Fund. The vacant congregation of Gore and Kennetcook, which pays its own way, enjoys the ministration of Rev. John Mackintosh.

On the following fields were the catechists named in connection with them:—Labrador had Daniel McKay, during last winter, and Wm. Forbes during the summer. The H. M. Fund gave \$200, and the Students' Missionary Association furnished the rest of the funds. The field and the Quebec Government aided in the support of a school. Mr. John Mont went, in September, to labor as missionary teacher for the coming winter. Middleton and Melvern Square had Mr. A. D. Stirling. A very neat church was built at Middleton. The draft on the H. M. Fund was \$49.68. Mt. Uniacke had D. McRae. The laborer here has to exercise the strength of a giant, on account of the extent of the field, as well as the wisdom of the serpent and the harmlessness of the dove on other accounts. The work was a success. The H. M. Fund gave \$104.25. North Dartmouth and Montague was supplied by Mr. J. R. Douglas. This field improved on its record for giving, but drew from the fund \$130.50. This Presbytery aims at regular supply of stations in winter.

*Presbytery of Lunenburg and Yarmouth.*—Three ordained missionaries, Rev. D. O. McKay, at Carleton and Ch. bogue, who gets \$300 from the fund; Rev. H. Crawford, at New Dublin and Conquerall, who received \$250; and Rev. J. H. Stewart, at Riversdale and the whole Upper LaHave, who draws \$300, labored in this Presbytery. The work is hard, but progress is visible.

*Presbytery of St. John.*—Here we find an apostolic band of

ordained missionaries, if we count by number, and we believe their zeal may be similarly characterized. Chief among the band is Rev. James Ross, Superintendent, whose salary of \$1200 is paid by the fund. He pays into the fund all that he gets at the many services which he conducts. By his careful and constant supervision, he has saved to the fund yearly more than his salary, not to speak of the direct missionary work which he is enabled to do. Rev. A. J. Lods labored at Edmonton, largely among Frenchmen, for which the Board of French Evangelization gave him considerable support. He drew from the H. M. Fund \$50 for work among English people. Rev. H. G. Gratz, at Andover and a large section of surrounding country on the upper St. John, gets \$400 from United Church, New Glasgow. Rev. A. W. Lewis has ministered to Warring, Rolling Dam, and Tower Hill. His supplement is \$175. Rev. A. S. Morton began work in May at Fairville, which, during the previous winter, had received supply from probationers. The growth here is gratifying, and the \$250 now drawn will no doubt be reduced ere long. Rev. C. D. Mackintosh has Grand Bay, Welsford, Nerepis, and Jerusalem under his charge. It is a widely scattered field, and gets help to the extent of \$300, one-half of it from St. John's Church, Moncton. Rev. Chas. W. Irvin labored, till May 1st, at St. John, North, and Rothesay, when he took charge of St. Martin's till October. He received, at the latter place, at the rate of \$250. Rev. Harvey Morton took charge of St. John, North, and Rothesay, in May, and draws at the rate of \$300. This is a new field that promises well. Rev. Alexander D. Archibald's field is Salina and Campbell Settlement. The work is uphill, but faith will win. The supplement is \$150. Rev. A. H. Foster is our sole representative in Albert Co. He has Riverside and many other places. His supplement is \$250, paid by St. Paul's, Fredericton. Rev. J. D. McKay supplied Dorchester. The little band of Presbyterians in that town and Rockfield has raised the greater part of his salary—the H. M. Fund being drawn on for \$200. Mr. McKay has lately opened a station in Sackville, where a number of Presbyterians reside, and desire service. Rev. Edwin Smith took up Shediac and Scotch Settlement, in May. He received at the rate of \$200. The W. H. M. S. of this Presbytery, and also the W. F. M. S., gives respectively about \$400

and \$300 to aid in the supplement of several of the above fields.

The catechists, with their fields and drafts from the Home Mission Fund, were as follows:—Mr. W. R. McKay, Fort Kent, \$56; Mr. Roland Davidson, Three Brooks, etc., on the Tobique, \$91.33; Mr. Frank Baird, Grand Falls, \$123.15; Mr. J. G. Colquhoun, New Maryland, etc., \$81.72; Mr. D. J. McDonald, Chipman, \$39; Mr. Albert McLeod, Synfield, etc., \$8.80; Mr. H. Sedgwick, Golden Grone, \$40.36; Mr. A. H. Campbell, Waterford, no bill. Mr. Campbell completed his third summer in the same field. He has been the means of securing two new churches, free from debt, and has started a third, to be completed next summer.

The Presbytery has had Mr. G. Squires and Mr. Wm. Conrad at work since October, and also Rev. John Valentine and Rev. Mr. Temple, who will itinerate among the stations of the Upper St. John during the winter. This, with Mr. Ross' services, will afford measurable supply to the stations vacated by the catechists at the opening of the College.

*Presbytery of Miramichi.*—Flatlands and Metapedia has continued under the care of Rev. J. A. Crawford. The field received \$300 from the H. M. Fund. Caraquet and New Bandon supplied last winter by probationers, was, in May, put in charge of Rev. E. W. Johnson. This field also calls for \$300. Douglstown pays Rev. D. Mackintosh in full. Catechists labored in the other mission fields.

Boiestown and Doaktown: Mr. Geo. A. Sutherland worked here for 18 months, built two new churches, and only cost the fund for the whole time \$24.55. Hardwicke and Escuminac had Mr. A. L. McKay, and got \$66. Miscou Island was wrought by Mr. J. D. Noble, and cost the fund \$94.86. Kouchibouguac had, for the third summer, Mr. W. R. Robinson. It always pays him in full. The Presbytery will do what it can to supply these vacant stations in winter.

*Presbytery of P. E. I.*—This Presbytery has no place outside of the regularly organized congregation. It has some scattered vacant charges, and in one of them, Richmond Bay, had Rev. Wm. McLeod, till October, who, during the summer, was assisted



by Mr. W. A. Ross. The field covered expenses. At another, West Capes and Campbellton, Rev. D. Maclean has been at work, supported wholly by the congregation.

These details are dry and uninteresting unless read with a sympathetic heart. When thus reviewed, they are eloquent. They tell of men and women, hungry for the bread of life, fed by our agents, who unobtrusively moved out and in among them, and loved them with a brother's affection,—of noble sacrifices, quietly made for the cause of Christ and His Church,—of hearty cheerful giving to the support of the Gospel in our own land by our better-off congregations. They show that our church is progressing steadily, if slowly, and that thorough Home Mission work lies at the root of the fruitful tree of missionary labor for the world. The world for Christ must depend on our own hearts and houses, and churches, and lands for Christ. May our church increase and abound more and more in this blessed calling of love.

---

Oh winter ! ruler of the inverted year  
Thy scattered hair with sleet like ashes fill'd,  
Thy breath congeal'd upon thy lips, thy cheeks  
Fringed with a beard made white with other snows  
Than that of age thy forehead wrapp'd in clouds,  
A leafless branch thy sceptre, and thy throne  
A sliding car, indebted to no wheels,  
But urged by storms along its slippery way ;  
I love thee, all unlovely as thou seem'st  
And dreaded as thou art.

## GUILD OF THEOLOGICAL STUDY.

---

SEVERAL important books have appeared during the last summer and autumn to which the attention of members of the Guild should be directed. Of these the most permanently valuable is probably Geden and Moulton's *Concordance to the Greek Testament*. Possibly the exclusive value of the concordance to the ordinary student is at times over emphasized, for although it is very well for Bishop Westcott to say that he requires no other help than this and his Greek Testament, we must remember that the Bishop is a ripe scholar with a well-stored mind. It is doubtful whether we average people would be wise in despising the help we get from the condensed thought of the past and the present that a good commentary should afford. But while this is so, any student worth the name must be helpless without a good concordance, inasmuch as when we have received a certain training and adopted good methods of work, it will enable us to arrive at a reliable, original, and therefore living understanding of the teaching of the Scriptures. Among the most illuminating studies for an expounder of the Bible is to trace some word big with meaning through different passages in which it occurs, marking the distinctive turn that each writer gives it, and so winning a rich and first-hand treasure of Christian thought.

Hitherto, the great concordance to the Greek New Testament was Bruder, but since his day textual criticism has made vast progress. The old *Textus Receptus* has given way to the Revisers' text, or preferably to Westcott and Hort; while along with these, critics such as Tischendorf and Scrivener have decided opinions as to the correctness of other readings. In addition to this, much valuable work has of late been done on the LXX which has been brought within reach by the excellent concordance of Hatch and Redpath. And further, the grammar of N. T. Greek has been scientifically studied, and its relations to the classical and later languages more accurately defined.

In this new concordance all these advances have been taken into account. Of suitable size, beautifully printed, with convenient abbreviations, it reflects praise on its publisher: while the execution of such a work is a great credit not only to the two scholars who are responsible for it, but also to the Methodist Church to which they belong. This is the first book which the N. T. student should choose from those that have appeared this season.

Another enterprise directed by that born editor, Dr. Robertson Nicoll, and undertaken by a house that has already laid Biblical students under many obligations, Hodder & Stoughton, is the *Expositor's Greek Testament*. This work is designed to succeed to the place to which the inexorable growth of years and presumably of knowledge is now relegating Alford. Time proves ungrateful even to those who have conferred most benefits on his own sons. And now a generation is arising of whom it must be said they know not Alford. It is doubtful whether this new book will have the vogue of its predecessor, for the conditions have changed. A multitude of skilled workers is now in the field, and the best results of world-wide scholarship are not waiting for some one to popularize them, as was the case when Alford appeared. So far I have not seen the prospectus with the name of those who are to be responsible for the work of the last three volumes, but the risk is that it may suffer from an unevenness which is not so likely to occur in such a production as their exemplar. Besides this the *Expositor's Greek Testament* has to compete with the *International Commentary* that has been so admirably inaugurated by Drs. Sanday and Plummer.

The series, like the old one, is to consist of four volumes which when subscribed for in advance, will cost about \$15, but the volumes bought singly will cost a good deal more proportionately.

The printer's work is all that could be desired, type clear, paper light and good, margins wide. External binding is a matter of individual taste.

Dr. A. B. Bruce has commented on the Synoptic Gospels and Dr. Dods on John. A comparatively limited use of this volume will not justify more than a general opinion as to its nature,

though the chapters read have been crucial. Probably we have nothing better in English on Matthew. Opinions may differ as to a comparison with Gould on Mark, but there can be only one judgment as to Plummer's being far and away the best commentary on Luke. Indeed the space allowed to Dr. Bruce would not permit him to come into serious competition with Plummer.

This work by Dr. Bruce is learned, condensed, and often suggestive, though at times irritating by the intrusion of idiosyncrasies, and private opinions which detract from its value as an objective and dispassionate interpretation. It is only genius that can illumine by rich personal remarks. Then he occasionally suggests difficulties which he has neither the space nor apparently the power to answer. A commentator is not a professor. It is part of his business to try to remove difficulties. These blemishes are not to be found in Dr. Dods's commentary on John which is admirable. Calm, learned, sympathetic, and of good judgment, it can be warily recommended.

Another book eagerly expected for some time, now that it has appeared, has been greeted with a good deal of criticism. This new volume of the International Theological Library is McGiffert's *Apostolic Age*. Since Schaff's introduction to his Church History there has not been a really good treatment of this period, and the aims of this series would lead us to look for a reliable text-book written from the point of view of the best English and American scholarship. This book will be, I think, a disappointment to many. It is written, indeed, in an independent style and with a certain grasp, and there can be no question as to the author's learning. But the positions are substantially those of one school of German criticism. Harnack and Weizsœcker are almost supreme authorities for him, and English scholars such as Lightfoot, Sanday, Hort, and Ramsay mould his opinions very slightly; while Germans such as Weiss, Zahn, and Blass apparently carry little weight. In fact in one footnote in which he is discussing the origin and meaning of the Lord's Supper, in what appears to me a most unsatisfactory manner, Dr. McGiffert quotes authorities solely of one type, and has the boldness to say that he knows only from a review article what is in fact one of the ablest treatises from a standpoint that gives essentially the ordinary view.

Of course any scholar must be allowed to accept opinions which he conscientiously adopts, but if they are one-sided, or at least strongly divergent from those of English scholarship, he can hardly expect that his work will be widely received as trustworthy. As a matter of fact McGiffert's interpretations are often anything but the apparent meaning of the passage. He seems to have such a prejudice against the author of Acts that he will seldom give him the advantage of a doubt, and in general with the exception of most of Paul's letters, there is very little certain material from apostolic sources from which to construct a history. Considering the recent utterances of Harnack, we do not know what recessional variations his opinion as to dates may soon undergo, so that in this period of flux it seems likely that a book written from a critical standpoint which is in a condition of constant change, will not have more than a very transient success. One is unconsciously led to judge from one's own preferences, but I feel sure that the book on the Apostolic Age abreast of the soundest and sanest scholarship of the day, remains to be written.

Akin to this subject is the posthumous work by Dr. Hort, *The Christian Ecclesia*. This is one of the really great books of the year and should be studied carefully by all who are interested in the life of the early church. It is almost an impertinence to praise the work of a scholar like the late Professor of Divinity in Cambridge who perhaps surpassed even Lightfoot.

R. A. F.

---

Nay, dally not with time,  
The wise man's treasure,  
Though fools are lavish on't;—  
The fatal Fisher  
Hooks souls, while we waste moments.

## GUILD NOTES.

MEMBERS of the Guild contribute the following notes on the subjects of last issue:—

Isaiah I, 6.—The prophets so frequently trace material desolation to moral apostasy that it suggests itself that Isaiah may be referring in this verse to a disaster that included both. Might not the comparison of the city with Sodom and Gomorrah support this view, for in their fate the prophet sees the present condition of his people paralleled?

\* \* \* \* \*

Isaiah 11-14.—A people whose wickedness can be typified by Sodom and Gomorrah has reached the lowest depths when it persists in the observance of outward religious forms. Their hypocrisy is an abomination. One of the most flagrant instances in modern history of very much the same condition of affairs is found in Italy and the papacy during the fifteenth and sixteenth centuries. Is not the very point of the complaint that a people with a character so loathsome as that of Sodom can yet appear before the Lord and offer sacrifices? It is difficult to see how this verse could lend much support to "the view that offerings and sacrifices and the observance of ritual were will-worship and did not originate in divine appointment." If the position were proved on other grounds this verse might be interpreted perhaps in conformity with it, but taking the passage as it stands it seems to favour the contrast between their religious professions and their dissolute life.

\* \* \* \* \*

With regard to the position of Adam in Paul's doctrine of sin as in Romans v, 12, 1st Cor. xv, 45-47, Dr. J. H. Thayer says that "there is much that is merely figurative in this recognition by Paul of Adamic headship and the unity of the race. But for his rabbinical theological training it is more than probable that we should never have had that effective contrast of type and

antitype, the man of earth and the man of heaven, the living soul and the life-giving spirit which sets the radiant crown upon his portraiture of the resurrection in 1st Cor. xv, or that long perspective of the ages past and the ages to come given us in Romans v, and which Schlegel is said to have called the grandest philosophy of history that had then entered the human mind." It may be seen that Dr. Gordon agrees with Schlegel and not Thayer.

\*            \*            \*            \*            \*

1st Cor. ii: 2.—Preaching "Christ and Him crucified" has often received a very narrow treatment. These two letters to the Corinthians shew the scope of the subject according to Paul's own view. What a vast variety of topics they include? Church discipline, woman's rights, fellowship with the heathen, personal liberty, abstinence for the good of others, celibacy, spiritual gifts, the sacraments, Church unity, charity, the relation of Old and New Testaments, the resurrection, Church collections, qualifications for the ministry, questions of practical morality, etc., etc., all evidently included under this subject "Christ and Him crucified,"—a lesson, surely, to those who would unduly restrict the subjects to be considered in the Christian pulpit.

\*            \*            \*            \*            \*

1st Cor. ii: 16.—Dr. G. A. Gordon, of Old South Church, Boston, in "*The Christ of To-Day*," (p. 85, note), appropriately groups together the following quotations as helps towards regarding Christ as the revelation of the absolute truth and goodness.

"Man is the measure of all things," says Protagoras.

"Our God would prove to be supremely the measure of all things," says Plato.

"The perfect man is the perfect judge of all things," says Aristotle.

"We have the mind of Christ," says Paul.

---

The following new members have joined the Guild:—

Revs. W. C. Morrison, A. H. Foster, Dr. W. T. Bruce, W. H. Smith, I. W. Crawford, R. G. Strathie, D. McDonald.

## I.—DEPARTMENT OF O. T. EXEGESIS.

### STUDIES IN ISAIAH.

#### II.

WE have seen that Chapter i. is a distinct section. The next prophecy is contained in Chapters second to fourth inclusive. It bears a separate heading. Some would include Chapter v., but against this view is the fact that Chapter ii. commences and Chapter iv. ends in the same strain which gives them an all-rounded prophecy. This section has been aptly designated, "Purification through Judgment." It commences with a glimpse of Zion glorified, and ends with a similar picture. But between the two scenes lie a terrible exhibition of the pride and wickedness of the people, and of the judgments of God going forth as a devouring fire. This fire, however, would purify as well as devour: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (iv. 4.)

#### ANALYSIS ON CHAPTERS II-IV.

1. Zion's glory in the latter days, Chapter ii. 1-5. From the second to the fourth verse inclusive, this passage occurs almost word for word in Micah iv. 1-3. As Micah was contemporary with Isaiah, it has been asked which was the original writer of the passage. Some reply Isaiah, others Micah. A third view would regard the passage as existing before these writers, and as being utilized by both in the way of quotation. Any of these views is certainly better than the supposition that the spirit of inspiration gave the vision and dictated the words to each prophet separately. The setting of the passage in Micah is by way of contrast. At the end of the third Chapter it is said:—"Therefore shall Zion for your sake be ploughed as a field, and



Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." And then comes the passage at the beginning of the fourth Chapter. In Isaiah there is no preceding context, though we can easily conceive, looking at the tone of many of Isaiah's prophecies, how the thought in his mind was like that in the mind of Micah: Judgments would sweep over the city, but mercy would arise, Zion would be purified, from her would go forth the law in Messianic times, and as the type of the Christian Church all nations would flock to her standard. To what extent these prophets understood the far-reaching character of the prediction it is difficult to say, but none the less true is it that the prophecy looked to the Messianic kingdom gaining triumphs over the kingdoms of the world. In a dark and stormy day, a rift in the clouds letting down a gleam of light reminds us that the storm will eventually end in sunshine, so the prophets of old, while denouncing judgments, had for their own encouragement and for the encouragement of the faithful, views of the future which showed the cause of God not only safe but triumphant.

For a moment the prophet is carried away by this prospect, and in beholding the future glory of Zion he exclaims in this transition verse, the fifth: "O house of Jacob, come ye, and let us walk in the light of the Lord." "Let us be worthy citizens of so glorious a city. Let us come out into the light and, so far as we are able, enjoy the grand destiny which awaits this 'House of the Lord.'" The future was indeed a glorious future; for the return from Babylonian captivity of a purified remnant, the going forth of the apostles from Jerusalem to preach the gospel after pentecostal times, and the triumphs which the word of the Lord has been securing ever since, does not fully exhaust the prophecy. The kingdoms of the world are yet to become the kingdom of Christ.

2. The second part of this section embraces verses sixth to ninth inclusive. It presents a painful contrast to the preceding verses. The future city was one thing, the present city was quite another. In the enthusiasm of the moment the prophet exclaims as he beholds the mountain of the Lord's house established in the top of the mountains: "Come and let us realize this ideal." But he again looks at the actual state of affairs and

says: "But the Lord has forsaken his people, because they have sinned." The ideal condition of Zion was depicted in the vision just considered, but alas! the actual condition was just the opposite, for it was a God-forsaken city in consequence of sin. As if the prophet had said: "We might have been walking in the light of the Lord, with an honored city and country, but God has forsaken us for our sins." These sins are enumerated. The people were filled with heathenish usages from the east, they practised soothsaying, they formed alliances with strangers, they gave their hearts to wealth, they had horses and chariots and trusted in them instead of God, and they worshipped idols, the work of their own hands. And so (v. 9) both high and low must suffer God's righteous judgments. For the words admit of a passive sense—"are bowed down," "are brought low." See verse 1. th of this Chapter where being "bowed down" and "brought low" refer to judgments at hand.

3. The third part of this section extends from verse tenth inclusive to the end of the Chapter. It is a call to hide from impending judgments. Jehovah will arise in judgment, let men seek a hiding place. The proud and haughty shall be humbled. Everything in which the city and land gloried instead of glorying in the living God would be abased. The Lord will lay prostrate the sinful greatness of man, and he himself shall be exalted. Verse 22nd, which is omitted from the lxx, is a reflection upon the vanity of earthly greatness.

4. The fourth part of this section embraces the first fifteen verses of Chapter iii. Against a sinful people judgment is denounced in the infliction of want, in the removal of good officials, and in permitting the rise of incompetent and wicked civic and national guides. Jehovah will take away the stay of bread and water. This is to be understood literally, although there may be a figurative reference to the second verse. God will withdraw good officials and leave the people to the guidance of incompetent men. Children would be their princes, and babes would rule over them. Anarchy would prevail. So impoverished would the people become that when a man was suspected of owning good clothing he would be asked to become a ruler. But the reply would be: "I also am destitute, I can do nothing to heal the state of the country." Smith quaintly remarks:—"It is a

sign of the degradation to which society shall be reduced, when Isaiah with keen sarcasm pictures the despairing people choosing a certain man to be their ruler because he alone has a good coat on his back!" This want and anarchy would be the result of provoking the Divine anger—v. 8. Verses 9th to 11th show that the record of the lives of the people could be seen in their faces; that the times would be sifting; and that in accordance with a law often propounded it would be well with the righteous, but ill with the wicked. Verses 12th to 15th state that the professed leaders of the people, who were as incompetent as they were wicked, so oppressed the people that the Lord would rise up in judgment and vindicate His cause.

5. The fifth part of this section extends from the 16th verse of Chapter iii. to the 1st verse of Chapter iv., inclusive. It is closely connected with the part just considered, because here as well as there the subject is sin followed by punishment. Here is a description of the pride and folly of the women of Jerusalem and the judgment that would ensue. The means employed for extravagance in the dress of the women was probably obtained by oppression and robbery on part of their husbands. The poor were fleeced that the rich might be clothed in finery. These women would suffer in the day that is approaching. They would be stripped of their showy array, they would be degraded, and their husbands would be slain. When Jerusalem, bereft of her mighty men who had fallen in war, would be desolate, these women, husbandless and childless, would say to the few men remaining: "Only marry us to take away our reproach; we will provide for our own support." See a similar passage in Isaiah xxxii: 9-14.

6. The sixth part of this section covers the whole of Chapter iv. excepting verse first. As already noticed, this passage is similar to the one at the beginning of Chapter ii. God will not forever forsake his cause. The people have brought it very low, but it has a bright future. In that day the branch of the Lord would be beautiful and glorious; the fruit of the earth would abound; the remnant left in Zion would be called holy; a cloud by day and a pillar of fire by night would again cover Zion; and the inhabitants would dwell in safety. The passage refers to the return from captivity when the remnant would be purged

from their iniquity. But the language warrants a more extensive horizon and points to Messianic times. See Orelli, p. 38, for some excellent remarks.

POINTS FOR CONSIDERATION.

If the prophecy at the beginning of the second Chapter originated with either Isaiah or Micah, which writer has the stronger claim to authorship? How is the meaning of the expression *בְּאַחֲרֵית הַיָּמִים* to be determined? Is there reason to believe that in this passage (vv. 2-4) the horizon of the prophet is more extensive in its sweep than one which closes upon the return from captivity? Criticize the statement: By virtue of the laws of prophetic suggestion the prophets, having described some near deliverance of the covenant people, often look down the future to the advent of Christ, to the spiritual deliverance he would effect, and to the glory which his Church would attain. In Chapter iii. 1, what reasons could be adduced for regarding figuratively the expression, *בֵּל מִשְׁעַן-לֶחֶם וּבֵל מִשְׁעַן-מַיִם*. In Chapter iv. 2, does *צִמְחָה* mean the rich produce of the land, or the Church of the future, or the Messiah?

---

## II.—STUDIES IN THE TEACHING OF ST. PAUL.

---

### THE PERSON OF CHRIST.

---

THE risen, living Person, Jesus Christ was, for Paul, the supreme revelation of God and the centre of his religious life and thought. I Tim. iii: 16. (R. V.), "Great is the mystery of Godliness, He who was manifested in the flesh," etc., the essence of the Gospel being a Person, not a series of historical statements. (Cp. Col. ii: 2, R. V.) If the Son of God came to this earth and lived a human life, if He was crucified and if He arose from the dead, then, in these facts we have a revelation transcending any that could be conveyed in words, and Paul set himself to interpret these facts and the Person disclosed in them.

Pfleiderer and others say that Paul was indifferent about the events of Christ's life and was content to regard Him simply in His exalted condition. They base this view on such expressions

as Gal. i : 16, 2 : 6, I Cor. ii : 2 ; but these passages emphasize Paul's claim to have received from the other apostles no new teaching concerning the principle of salvation.

We cannot tell whether Paul had ever seen Christ before His death. Perhaps he had heard Him in the temple when he was himself a student of Gamaliel's. Some infer from II Cor v : 16, that he had ; but the point there pressed by him is that at one time he had regarded Christ merely as a man, a common Jew and not the Messiah, and had even thought of the promised Messiah as one who should win his triumph by carnal means ; in contrast to this, he refers to knowing Christ "after the spirit." We may, however, assume that one so keen as he would avail himself of any possible source of information regarding the founder of his faith ; and we can hardly suppose that he would pass fifteen days with Peter at any early stage of his ministry (Gal. i : 18) without enquiring much about the life and teaching of Him whom he now worshipped as Lord and Saviour.

In any case, however, Paul did not regard it as falling to him to write the records of Christ's life. Others were doing that. Doubtless, he referred to details of Christ's life in his preaching and often quoted His words (Acts xx : 35.) He assumes in his epistles that the knowledge of these was familiar, or was at least accessible to his readers. When the need occurs he refers to particulars, e.g., Rom. ix : 9, Gal. iii : 16, I Cor. xi : 23, xv : 3-7. But it was his peculiar work to shew that Jesus could be manifested to and in those who had not known Him in the flesh, that He was as near as if they saw Him face to face, that they could recognize Him by His presence and work within them, and that the spirit of Christ's life was to be reproduced within them.

Paul's personal acquaintance with Christ began with the revelation given him on the way to Damascus. When the "heavenly vision" appeared to him he asked, "Who art Thou, Lord?" As that word "Lord"—*Kύριος*—is uniformly used in the LXX, as the rendering of "Jehovah," Paul appears to have regarded the vision from the first as a Divine manifestation ; and the answer is, "I am Jesus, (Acts xxii : 8, adds, "of Nazareth"), whom thou persecutest." At once (Acts ix : 20, 22) Paul becomes convinced,—and preaches his conviction,—that Jesus is "the Son of God," that He is "the Christ." The former is, in a sense, implied in

the latter, for, as Edersheim says, "the Messiah was essentially what Israel was subordinately and typically: 'Thou art My Son: this day have I begotten Thee.'" That expression "the Son of God" acquired for Paul a fuller meaning through his further reflection and service and spiritual experience; but the essential truth that here laid hold upon him was, Jesus of Nazareth is the Messiah, risen and glorified. From this conviction the inference would at once follow, says Bruce, that Jesus must have suffered on the cross not for His own sins but for the sins of others. His death, like every man's death, must have been somehow connected with sin (Rom. v: 12), but it could not have been His own sin, else He would not now be thus glorified. So the crucified Jesus was recognized by Paul as the Revealer of God's grace, the Redeemer who had endured for others the indignities and pain that were consummated upon the cross. The death of Jesus then became luminous with new meaning; it was not the defeat of a mistaken enthusiast, but the victorious sacrifice of the Sinless One.

It is, thus, from the standpoint of Christ's risen glory, that Paul looks back upon His life. The other apostles knew the Lord first as a familiar friend, and were led slowly and very gradually to apprehend the splendour and dignity of His Person; but to Paul that splendour came in one sudden outburst, because from the very first Jesus was for him the Lord from heaven. They had been familiar with the facts of Christ's life before they recognized the "mystery of Godliness" revealed in them: Paul sees first the glory, the risen and exalted Christ and, in the light of that glory, interprets the facts of His life. So, for him, the pivot fact of the Lord's life is His resurrection. His belief in the Gospel, and his having any Gospel to preach, rests on the conviction that Jesus is the Son of God, and the convincing, outward, historical proof that He is the Son of God is the fact that He rose from the dead (Rom. i: 3.)

Can we trace any other sources of Paul's conception of the Person of Christ, for, although he reached that conception through the guiding of the Holy Spirit, yet the Spirit usually operates through natural human channels? Through the fact of His resurrection he knew Him as the conqueror of death, Lord of man's physical existence, now exalted and glorified. Another

source of knowledge was opened for him in his own spiritual experience. This risen Christ had quickened a new life of holiness within him, so that he himself died unto sin and lived unto righteousness. His relation to Christ was not merely that of a disciple to his teacher or of a willing servant to his master: it was something far closer and more spiritual than existed between man and man. The very life he lived was through personal connection with the living Christ, (Gal. ii:20) in a union so intimate that he was "in Christ" and Christ was in him (II Cor. xiii:5). We shall deal with this relation when we consider the believer's union with Christ: it is enough to notice here that Paul regarded this life in Christ as distinctly a new creation, (II Cor. v; 17, marg.), as much so as the first origin of a human life. Now, life can come only from a Divine source; yet he is perfectly sure that this new spiritual life, of which he is as clearly conscious as he is of natural life, comes to him from Christ. So he identifies the Spirit of Christ with the Spirit of God, (Gal. iv:6; Rom. viii:4, 9.) He recognizes the exalted Christ as being so at one with the very life of God, and His personal influence and activity as being so identified with the activity of the Holy Spirit that he even says "the Lord is the Spirit" (II Cor iii:17, 18.)

Not only so, but Paul witnessed in many others the evidence of a spiritual change, such as that of which he was conscious in himself: he was surrounded by manifestations of the Spirit's activity: he assumes that his readers were familiar with them, even in their own transformed characters and lives. The one test by which he would separate the genuine manifestations of the Spirit from the workings of unsanctified enthusiasm was that whatever comes from the Spirit of God must be in harmony with the mind, the character and life of Jesus (I Cor. ii:16.). And the one source of all this new spiritual life and activity in believers, as in himself, is the living Christ. The Divine Spirit was not only given to men through Christ, but the Divine gift is itself the Spirit of Christ. Paul may not have been familiar with Christ's farewell discourse as recorded in the fourth Gospel, since that Gospel was written after his own death: although such words of Jesus may have been current in some form even before John committed them to writing. But we can see how, through his own spiritual experience, enabling him to interpret the new life of believers, he could reach with confidence the conclusion, "The Lord is the Spirit," in harmony with John xiv:16, 18. Thus, when Paul's thoughts were turned upon the life and ministry of Jesus, the outward fact of His resurrection, followed by His exaltation to glory, and the undeniable spiritual experience of Paul himself and all other believers of the power of Christ as the life-giver, seems to have been the means employed for producing the Apostle's conception of the Person of his Lord.

*(To be continued.)*

### III.—DEPARTMENT OF N. T. EXEGESIS.

#### 1ST CORINTHIANS, III, IV.

The argument against the schismatics, if one can use such a strong word of them, still continues. 3-9 deals chiefly with their wrangling as to apostolic leaders, all of which is shown to be a characteristic of fleshly men, who do not recognize that God has appointed these as His workmen and that their success and reward are due to Him alone. In 10-17 the apostle refers to the leaders in the congregation, of whom there are three classes :— (1) Those who build precious material upon the foundation laid by God Himself and who will get a reward. (2) Those who build combustible stuff and who will escape through the ruins of their work when the fire of the Day of Judgment has seized upon it (*διὰ πυρός*). They only save themselves. (3) Those who by their unholy work destroy a church of Christian believers will be themselves destroyed, for God will not allow His holy temple to perish.

The only safety for any worker is to ask on what foundation he is building and what material he is putting into his work (v. 11). The emphasis is on how he is building. One mark of a true builder is v. 8, toil. Few will desire to escape through the blazing ruins of their handiwork as it comes crashing about them.

\* \* \* \* \*

20-23. It is a small heritage to claim one man when all God's universe is yours, for ye are Christ's and He is to conquer all things and as the Son deliver the fruits of His victory up to the Father (1st Cor. xv). The world is the Christian's because of ii, 15. He has the right view to estimate just how much and how little is the value of that complex of material conditions and human thought in which we live. He also knows how to use his life here to the best advantage. For his power over death see 1st Cor. xv, 55, and for the whole passage Romans viii, 35-



39. In this there may be a reference to the exclusive claims of the Christ party who seek to appropriate what is the possession of all.

\* \* \* \* \*

IV, 3-5. Men hold their day of judgment over their fellows with harsh investigation of motives and cruel prejudice, but the true servant of God must regard these as of very little account (*ἐλαχιστόν*) unless they are ratified by the final appeal to God's Day of Judgment. Paul asserts that he is not conscious of being guilty of the charge of unfaithfulness to the Corinthians which his opponents are urging against them. He cannot mean that he has a conscience free from moral taint, for this would not agree with what he says in other places with regard to himself, nor would it come in at all suitably in this connection. He however does claim in spite of his enemies, who from 2nd Corinthians seem to have been many, that he had, as far as he knew, done his duty towards this church. But even in this regard he recognizes that he is not the one to acquit himself, for he knows as the Psalmist did, that he needs to be cleansed from secret faults. A man's conscience is not in this world, *πρὸ καιροῦ*, a valid judge. Hence professions of absolute perfection of character are not pauline to say the least. It is the risen Lord who as master of all pronounces the acquittal. Can it not be said then that a man's conscience will finally be his own judge?

All work will get praise when sins will come out in their true light, when prejudices will be revealed, and men who are judged by the world often to have been failures will be acknowledged by God.

\* \* \* \* \*

V. 6. *μετασχηματίζειν*. *σχῆμα* is the outward form—*μορφή* is form as necessary to express the content. A man's body is his *μορφή* inasmuch as if he were to appear as a quadruped he would cease to be a man. *σχῆμα* might be applied to the different fashions in which he could clothe himself. Hence in the Transfiguration it is said of Jesus *μετεμορφώθη*. The divine appearance was His essential nature as He now is in glory. So here the word means, I have chosen the names Paul and Apollos to illustrate a state of affairs which really does not apply to them. What I have said is aimed at the agitators who

are the true cause of the troubles. *Μὴ ὑπὲρ ἂ γέγραπται*—Difficult words. Probably, do not go beyond the substance of Scripture by introducing worldly wisdom into your teaching in which your cleverness may display itself. Scripture is a revelation and you owe all that you are and have to its gracious message. They were in danger of confounding divine and human authority. Has any member of the guild a more satisfactory interpretation than this?

\* \* \* \* \*

IV. 8-16. One of the most cutting pieces of irony possible. This wrangling, sinful, small-minded company sitting enthroned and complacent is contrasted with the Apostles exposed to every contumely, even death.

They who in I 26-28 were nothing are now virtually in the place of honor in their own estimation. In 14 he is afraid that his irony may have had an evil effect. The present teachers can never usurp the place of their father Paul; indeed if their leaders are true to their calling their duty is to kindle affection for the father in the child instead of weaning it away.

\* \* \* \* \*

Attention is directed to these words and phrases:—*γάλα*—milk; *σάρκινος* and *σαρκικός*. In Paul very similar in meaning—dominated by the flesh; *νήπιιοι*—babes (those not able to speak.); *Θεοῦ συνεργοί*—fellow-workers with God; *ἐποικοδομεῖ*—build up upon, i. e., all future work must continue on the lines of the foundation; *ναός*—temple. Compare this with *οἶκος Θεοῦ*—house of God, Heb. iii. 6. What is the difference?; *ὁ δρασσόμενος*—He who seizes. The word which is changed by Paul from the *lxx* suggests the figure of a strong man grasping a mischievous animal by the throat and strangling it; *ὧδε λοιπὸν*—(probably) in this case (i. e., of stewardship) of course, all that we can look for is; *σύννοια ἐμαντῶ*—I am conscious to myself; *ἰσχάτους*—last i. e., probably, in reference to the worst criminals who were kept for the last and were doomed to the most cruel indignity *θέατρον*—a spectacle. By metonymy the performance for the place; *ἄγγελους*—angels. The order would point to them as evil angels; *φρόνιμοι ἐν Χριστῶ*—wise as Christians. It was their Christianity that gave them any wisdom they had;

*περικαθάρματα*—filth, may possibly refer to the criminals sometimes thrown into the sea by the Athenians to atone for their offence to Neptune; *περίψημα*—very much the same as foregoing. Some refer it to the rind from fruit that is thrown out of the mouth; *παιδαγωγός*—tutor.

\* \* \* \* \*

Light is thrown on the method of Paul's life, his sufferings, his uniform and consistent conduct in all his churches, his affection for them and for his helpers,—such as Timothy in iv 9-13, 17, 21. Why does he speak in verse 12 of toiling with his own hands as a disgrace? Why does the term the Kingdom of God (iv. 20) occur so seldom in Paul's epistles?

If possible we shall overtake four or five chapters for next issue.



WE are pleased to learn that Adams Archibald, one of our former students and a native of Halifax, who has been ill for two years, is slowly but surely recovering.

M. F. GRANT, M. A., another of our students who has been sick for some time, has returned from a trip to the U. S. to his home in Port Morien, C. B.

COBURG ROAD PRESBYTERIAN CHURCH has extended a unanimous call to Rev. J. D. McKay, of Dorchester.

# THE THEOLOGUE.

---

---

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

---

---

## EDITORS.

W. R. FOOTE, M. A.  
J. R. DOUGLAS, B. A.  
D. McODRUM, B. A.

R. L. COFFIN, B. A.  
G. A. SUTHERLAND, B. A.  
F. H. MACINTOSH.

---

---

VOLUME IX.

JANUARY, 1898.

No. 2.

---

---

## EDITORIAL.

---

**E**RE this issue of the THEOLOGUE reaches its readers, the festive season will have almost passed away and the good old year will be sinking into the darkness of oblivion before the first bright dawning rays of the new. We seize this opportunity of extending our hand and saying the few words of greeting—none the less hearty and sincere though common-place enough. And yet even Christmas itself, with all its sacred joys and hallowed memories would become a common-place thing, if mere repetition were all. Welcome repetition which brings with it larger, fuller and richer draughts of the “glad tidings of great joy” ushered in by angels so long ago. May this be the joy of all. We rejoice in your joy. May it be for each one but the essence of that joy which comes from faithful and steady adherence to duty; the consciousness of a struggle nobly maintained and a victory nobly won—a Christ nobly exalted before a joyless world. Many and varied have been our experiences; many have been the burdens, the difficulties, the sorrows. Many more may be expected. And yet all these things will prove in the end to be

no small part of the constituent elements in our final "joy and crown of rejoicing." Therefore in the light of that hope we turn our eyes to the front again—the shadows of the past may flit across our vision, but behind them may we discern the silver lining of a brighter joy beyond. Then welcome, thrice welcome, glad New Year.

---

### *THE SUMMER SCHOOL.*

---

WE take this early opportunity of bringing the notice of the Summer School of Theology before our readers. Past results justify a repetition of an effort on the part of the Committee in charge to prepare a programme for the summer of 1898. Those who have attended in the past will remember the attractions of such a holiday resort as "Pine Hill." Near enough the city to enjoy its advantages, and yet far enough away to be in the country, where the cooling waters of the North-West Arm lave the shore beckoning all to its bosom, in its bower of trees stands the College, with its spacious rooms, affording accommodations for forty boarders. It is an ideal spot where one can combine pleasure and profit.

Often in the worry and hard work of the ministry, with its routine of visitation and sermon-making, one longs for a breathing spell and an opportunity for fresh study. A vacation would be welcome that a year might be given to study. It would make a better man of one and flood his soul with new desires. It is not often this can be done, yet something could be achieved that would deepen the spiritual life, give a clearer grasp of Church work and its possibilities, and a wider intellectual horizon. To meet these needs another session of the Summer School has been decided upon. Not the least profitable part of the past programmes have been those hours of worship in the quiet of the library, where soul sympathized with soul, and communed with the Eternal. At one of these meetings a member of the school said, he had been at Clifton Springs and Northfield, but came to Pine Hill to receive the greater blessing. The present work of

the Church and its possibilities are discussed in a manner impossible at Synods and Assemblies where business is transacted largely by committees with quick dispatch. The College—the centre of our Church life—in particular, with its needs, would more than ever be a matter of interest to our people. We catch an inspiration from great men and understand problems in philosophy and theology better when presented by master minds. These men naturally introduce us to others, and to the published results of their life's work. A spirit of ambition is created and, being contagious, spreads from pastor to people, animating every department of congregational work. The lectures for next summer cannot yet be announced, but we will keep our readers informed of progress made.

---

HOLIDAYS have passed, and work has once more begun. The hard session has been entered and it will be a long struggle until spring. Twenty regular hours a week with an average of two extra ones mean hard work, but we enjoy it.

OUR professors are seldom absent from their lectures, but for a few days Dr. Gordon has been confined to his bed with a severe cold. We are glad to know he is recovering,

## COLLEGE SOCIETIES.

---

THE Missionary Association spent a night on our Mission in Honan. Mr. Irving read a paper giving a vivid sketch of the history and work of the Mission. All who took part in the meeting seemed to have caught the spirit of the men of whom they spoke. No one could attend the meeting without knowing and loving our Honan Missionaries better. As it was remarked in the discussion, "They are men to the core,—all of them." The new officers of the Association are :—

*President*—W. Forbes.

*Vice-President*—D. G. Cock.

*Secretary-Treasurer*—F. Baird.

*Asst. Secretary*—G. A. Grant.

*Executive Committee*—The above officers, together with D. MacRae and A. D. Stirling.

After this, an application for the supply of a mission station must come through the Clerk of the Presbytery to which it belongs. Applications for supply were received from Mount Uniacke and Beaver Bank, Dawson Street, Montague, the Hospital, and the Old Ladies' Home. It was agreed cheerfully to supply those stations, but many of the students wonder why they are asked for free supply in some cases. The report of the Committee on Labrador as read and adopted is found elsewhere.

THE officers of the General Students' Association are :—

*President*—A. F. Robb.

*Vice-President*—W. Forbes.

*Secretary*—G. A. Grant.

The meetings of this Society are exceptionally numerous and protracted. Apart from a few trifling items of business the sole work of those meetings is to keep order. They afford great scope for wit, oratory, and debate. It would be wise for our Church courts to transact all the business they can before our present students graduate. It will be a difficult task to carry it through afterwards.

THE latest attempt at a novelty in College Societies is the organization of a Presbytery. One important object was to have at least one Society in which no amendments to the constitution could be introduced. A subject of practical importance to the Church was on the docket for the next meeting. But before the Presbytery sat on it the College Board did. It is therefore laid under the table.

THE Theological Society is well past its struggle for existence. The attendance this session is good, as it certainly should be. On November 17th, Mr. Foote read a paper on the "Development of the Nicene Creed." History is a special subject of Mr. Foote's, and his paper was a rich treat. Editor Murray favored the Society with a paper on "Liturgies." The paper was in Mr. Murray's characteristic style, and all know how much that means. The unwritten liturgy of cant phases received a hard scathing. He showed that our Church has a rich unutilized heritage in liturgies. He advised the students that they must be prepared to meet the question in the Church courts. The subject that evoked the best discussion by the students was Dr. A. J. Gordon's "Ministry of the Spirit." Mr. Stirling, in a concise paper, brought out clearly the salient features of the book and reproduced well its spirit. Dr. Gordon's views were not generally accepted in full. Dr. Black's paper on "Plagiarism" was a treat of course. It seemed to fail only in one respect. Though Dr. Black denounced the evil in the strongest terms, no one seemed downcast or conscience stricken. The discussion was carried on in the same light and cheerful spirit. We're all innocent, or was it impossible to resist the charm of the speaker's humour? Dr. Black fears that this vice is more common in the ministry than in any other profession. At our next meeting we expect a paper from Mr. Denoon on "Wordsworth." But it does not matter for that.

The Philosophical Club has enrolled a number of our students as usual. It is not to be wondered at, however, if the club fails to fill the place of the philosophical geniuses who have just retired. One pleasant evening was spent on "The Psychology of Will," introduced by an exhaustive paper by the new President, Ira MacKay, B. A.



**\$15.00  
To You.**

A Suit of Clay Pattern Twill  
Worsted. Good enough for a  
best suit. Remember those  
\$18.00 English Beaver Over-  
Coatings.

**HANIFEN,  
MERCHANT TAILOR,  
23 Barrington Street.**

**J. CORNELIUS,**

**Jeweller,**

**99 Granville St., Halifax, N. S.**

**JEWELRY, WATCHES, CLOCKS,  
WEDDING RINGS,  
SPECTACLES, &c. &c.**

**Special Discount to Students.**

**ALBERT H. BUCKLEY, Ph. M.,**

**CHEMIST,**

**49 SPRING GARDEN ROAD.**

*Has on hand a splendid stock of*

**HAIR BRUSHES, NAIL BRUSHES, TOOTH BRUSHES & SHAVING BRUSHES.  
TOILET and SHAVING SOAPS from the best makers at lowest prices.  
SPONGES of the most durable varieties.**

Prescriptions dispensed at all hours, day or night, by the most experienced compounders.  
**Special Discount to Students. Telephone connection, day or night, No. 267.**

**COLWELL BROS.,**

119 and 123 Hollis Street.

**GENTS' FURNISHINGS,**

**HATS & CAPS, CUSTOM SHIRT MAKERS  
and WATERPROOF COATS.**

**WM MACNAB,**

**Law and Commercial Printer,**

3 PRINCE ST., HALIFAX, N. S.

Largest and Best Equipped Printing House in  
the Lower Provinces.

**ACKNOWLEDGMENTS.**

A. H. Buckley, \$4.00; B. A. Book and Tract Depository, \$4.00; L. Higgins & Co., \$3.00; Notman's, \$3.00; Ross the Hatter, \$3.00; Halifax Transfer Co., \$3.00; Daniel Faulkner, \$2.00; J. Conclius, \$2.00; F. H. Reynolds, \$2.00; Prof. Falconer, \$2.00; Rev. J. K. Fraser, Rev. Wm. Fraser, Rev. D. Sutherland, Rev. L. H. Jordan, Rev. J. R. Coffin, Rev. J. B. McLean, Rev. L. G. McNeil, \$1.00 each; Rev. J. D. McGilvray, Rev. A. Craise, Rev. Wm. Ross, Rev. J. A. Greenlees, Rev. W. H. Smith, Rev. David Wright, Mrs. James Reid, James Gardner, A. H. Denoon, A. M. McLeod, Leo Burrows, Jas. Ramsay, A. M. Hill, 50 cents each.

R. L. COFFIN,  
*Financial Editor.*

# The British American Book and Tract Depository

ALWAYS CARRIES A LARGE STOCK OF

## RELIGIOUS and THEOLOGICAL BOOKS,

Clergymen and College Students will find it to their advantage to buy at the Depository. Any book not in stock will be ordered promptly.

ROLAND MELLISH, Business Manager,

115 GRANVILLE STREET

## BARNSTEAD & SUTHERLAND,

145 and 147 BARRINGTON STREET, - HALIFAX.

Importers  
of

**STAPLE and FANCY DRY GOODS,**

## LEYDON & MacINTOSH,

**Custom Tailors,**

160 GRANVILLE ST., HALIFAX.

—IMPORTERS OF—

English Broadcloths, Worsted Coatings,  
Fancy Trouserings, English, Scotch and  
Canadian Tweed Suitings.

Garments made up in first-class style, at *lowest possible prices.*

SATISFACTION GUARANTEED.

## F. H. REYNOLDS

Requests the attention of Students to his stock of

## Gentlemen's Outfitting Goods,

which he offers at lowest possible prices,

—AT—

93 BARRINGTON ST.

Students sending their **FLANNELS** to us will get them repaired free of charge. We guarantee not to fade or shrink any Flannels sent to us. **All Flannels washed by hand.**

*Shirts Laundered for 8 cents,*

*Handkerchiefs, 1 cent.*

*Neckties, 1 cent.*

*Socks, per pair, 2 cents.*

OTHER WORK AT CORRESPONDING PRICES.

The above prices are for Students only, and our "Students' List" must accompany each parcel sent.

## →\*HALIFAX STEAM LAUNDRY,\*←

26 PLEASANT STREET.

# GORDON & KEITH,

Dealers in every sort of

## FURNITURE,

CARPETS, RUGS, FLOOR OIL CLOTHS,

AND

## General HOUSE FURNISHINGS.

41 to 45 Barrington Street,

HALIFAX, N. S.

Agents for the celebrated Nordheimer Pianos.

# PEART'S BAZAAR,

28 and 30 Duke Street.

HALIFAX, N. S.

## Picture Frames

Made to Order.

# L. M. Campbell & Co., MERCHANT TAILORS,

(Established 1840.)

199 Hollis Street,

HALIFAX, N. S.

Special Discount to Students.

## ROBT. STANFORD,

Merchant Tailor,

154 & 156 HOLLIS ST., HALIFAX, N. S.

DIRECT IMPORTER OF

English and Foreign Goods.

Ladies' Tailor Made Costumes  
a Speciality.

107 HOLLIS ST.

Book-binding of every  
description executed  
at  
the shortest notice and  
at low rates.

## HALIFAX BOOK BINDERY.

Blank Books made to  
order in Calf, Sheep, etc.  
Law Works, Library  
Works & Pamphlets  
a specialty. Books bound in  
Morocco, Roan, Calf, etc.

HALIFAX.

CUNNINGHAM BROS.

H. WOODBURY, D. O. S.

J. WOODBURY, D. O. S.

DRS. WOODBURY BROS.,

⌘ Dentists, ⌘

187 Hollis St., - Halifax, N. S.



Cheapest HAT, FUR and TRUNK STORE

— IN HALIFAX —

C. S. LANE, - 133 Granville St.

**HALIFAX TRANSFER CO., Lt'd.,**  
**134 Hollis Street.**

**CARRIAGES of every description.**

Baggage transferred to all parts of the city.

**Special Rates for Students.**

**Phone 581.**

Gentlemen's Furnishing Emporium,  
**163 HOLLIS STREET,**  
 [DIRECTLY OPPOSITE THE HALIFAX CLUB.]

**F**REEMAN ELLIOT keeps on hand all kinds  
 of Gentlemen's Furnishing Goods.

**DANIEL FAULKNER,**  
 No. 25 SPRING GARDEN ROAD,  
 Dealer in

**BOOTS, SHOES,**

—AND—

**RUBBER GOODS,**

Repairing promptly attended to.  
 All work guaranteed.

**STANDARD**  
**LIFE ASSURANCE CO.,**  
 EDINBURGH.

**ESTABLISHED 1825.**

Assets .....	\$43,000,000
Investments in Canada .....	13,000,000
Bonuses paid to Policy Holders .....	27,000,000
Annual Revenue .....	5,100,000
Assurance in force in Canada .....	15,000,000

For Rates and Plans apply to

**ALFRED SHORTT,** Agent,  
 135 Hollis St.

or **JOHN S. SMITH,** Special Agent,  
 24 Bland St., Halifax, N. S.

**W. C. SMITH & CO.,**

HIGH-CLASS

**TAILORING,**

No. 141 Hollis Street,

**HALIFAX, N. S.**

**CAHILL & GALLAGHER'S**  
**HAIR DRESSING PARLORS,**

The Most Commodious and best equipped in the City.

**SMOOTH BARBERS.**

Use Cahill & Gallagher's "BALM OF WITON HASEL" for the Complexion.

**68 and 70 Barrington Street, HALIFAX, N. S.**