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Presbyterian College, Halifax.

TRINIDAD.

MR. EDITOR:

In complying with your request for an article for the THEOLOGUE on "Trinidad: Its Extent, Resources, Religious Life and Church Work," I cannot forget that there are other graduates of your college here who, in consequence of their long residence and many years of toilsome service on this island, are in a far better position than I am to treat the proposed subject with intelligence, accuracy, and fulness. Some of them, indeed, have become so closely identified with Trinidad, and especially with its religious life and work, that if they should consent to celebrate the struggles maintained, the hardships undergone, and the work done, like Virgil's hero they would have to sing of events in which they themselves had borne a chief part. I can easily understand, therefore, why they might find a difficulty, or, at least, feel hesitation, in undertaking what you have asked me to do; so that, though I know that any of them could serve you much more efficiently than I can hope to do, yet, in view of these circumstances, I am willing to try to do what I can to meet your wishes. Possibly, too, there may be some matters of interest to your readers more likely to arrest the attention of a new comer, to which an older resident, through long familiarity with them, might not think worth while to refer.

Trinidad itself is an island of more than ordinary interest and importance. It has been called "the gem of the Antilles." Its original name was "Iere," "the land of humming birds." It received its present designation from Columbus on the occasion of its discovery, because on Trinity Sunday 1496, he came in sight of a part of the island which has three peaks or

hills united in a single base. But it is neither its name, ancient or modern, nor its beauty, that gives it its chief importance. For whether one thinks of its size relatively to other islands, its situation, soil, climate, resources, or trade, he can readily see that it is capable of playing a part of considerable importance, more particularly in its relations to its nearest neighbours. With respect to size, though Canadians might think it insignificant as compared with their half a continent, yet it takes rank in the second position among the British West India Islands, Jamaica alone exceeding it in area. If one could lop off its two peninsulas, one at the north-western and the other at the south-western corner of the island, its form would be almost a perfect rectangle, some 50 miles in length from north to south, and 40 miles in breadth from east to west. Trinidad, however, would protest with the utmost vigour against such an operation. She could ill spare these extremities, as they constitute the arms with which she embraces the Gulf of Paria, the magnificent sheet of water that separates her from Venezuela in South America, and by her embrace protects it from violent Atlantic storms; thus making what is one of the largest harbours in the world, one of the safest and most excellent. The area of the Island is 1750 square miles, *i.e.*, it is nearly one-twelfth as large as Nova Scotia or about four-fifths the size of Prince Edward Island.

In consequence of the unsettled state of matters in Venezuela, and the unfriendly attitude which its feeble, corrupt, and imbecile government has assumed towards Trinidad, the channels of trade in this direction are at the present moment sadly obstructed, yet so favourable is the commercial situation of this Island in its relations to the lines of traffic, extending to or going past it, that during the year before last no fewer than 2,144 sailing vessels, with an average carrying capacity of 70 tons, were entered at its ports; while the steamships entered for the same year numbered 473, or nearly 40 every month, with an average capacity of more than 1,000 tons.

With respect to climate even, much may be said in favour of Trinidad. It is true the heat is sometimes oppressive. For a few hours at midday during the hottest season of the year and occasionally at other seasons, there seems to be serious danger of liquefaction; but the mornings and evenings all the year round

are simply delightful, and the nights generally so cool that one can sleep with the utmost comfort. The mean temperature of Trinidad is about 75°: at all events that was the mean temperature for 1890. The thermometer ranges from 66° to 91°, a variation of only 25°, which, by the way, is a pleasant enough contrast from one point of view with your experience in Canada, where, as one of my venerable correspondents has just written me, on January 4th of the present year, the thermometer stood at 14° below zero, and thus twice during his 57 years' residence in Ontario he saw the mercury at 37° below, and once at the opposite extreme of 98°, giving a range of 135°. When I was about leaving Nova Scotia last summer, a gentleman whom I met in the Merchants' Reading Room, Halifax, who had spent some years in the Tropics, said to me, "The climate out there is celestial; a man can live as long as he likes in the West Indies." That statement, of course, needs to be taken—as I have no doubt it was intended to be taken—with limitations: but if my friend were challenged, he would probably appeal to Columbus himself, who was so struck with "the softness and purity" of the climate at the time of his discovery of the island, that he believed he had arrived "at the base of the earthly Paradise." There is, indeed, as is well known, another side to the story, for it is indisputable that at certain seasons Trinidad, at least in some parts of it, is more or less unhealthy, especially for Europeans; but, in consequence of greater attention to sanitary laws, and a growing acquaintance with the natural causes which render some localities less healthy than others, matters in this respect have vastly improved. Further, Trinidad is outside the range usually taken by hurricanes and cyclones. Its earthquakes are very slight, winds and violent storms are extremely rare, and, curiously enough, cases of sunstroke are almost unknown.

For its size and population, the trade of Trinidad is large. Though it has an area of less than 2,000 square miles, and a population of only 200,000, its imports for 1890 amounted to \$10,794,686; its exports of the produce and manufactures of the island, \$6,783,014; its exports of British, foreign, and other colonial produce and manufactures, \$3,678,259—raising the total exports to \$10,461,273, making, therefore, an aggregate trade

with the outside world of \$21,255,959; in other words, a trade of \$106.27 on the average for each inhabitant of the island, while that of the Dominion of Canada for the same year was \$43.02 for each of its people—a difference accounted for by the fact that so much larger a proportion of the supplies of our people here is brought in from outside, while a much smaller proportion of the products of the island is consumed by the people themselves.

From an educational point of view, matters are not in the most satisfactory condition in Trinidad. It is true that there are about 200 schools in existence, as well as two colleges, with an average attendance of nearly 70 times as many scholars, and an annual expenditure on the part of the Government of about \$100,000—or an average of \$500 for each school. Of these schools, however, only 66 are really Government schools, though all are subject to the inspection of the Government. The rest are denominational or assisted schools. This state of matters is due here, as generally elsewhere, to the influence and attitude of the Roman Catholic Church, which has not only set itself squarely against Government schools for primary education, but is at the present moment pressing strongly for the abolition of the Government model schools, and for a grant from the public treasury for the training of teachers for their own assisted schools equal in amount to that which may be given for the maintenance of the training schools of the Government.

The condition of the religious life of Trinidad will not be readily understood without a glance at the singularly heterogeneous character of its population. Ethnologically, Trinidad may be viewed as a microcosm, having among its people representatives of almost every nation under heaven. This strange conglomeration of peoples has been effected mainly since the beginning of the present century. One hundred and twenty years ago there were only 162 adults in the whole island, exclusive of slaves and native Indians; while its annual revenue, which has recently been as much as \$2,304,000, was at that time only \$230.40. Such was the brilliant result of nearly 300 years' possession and government by the Spaniards of this beautiful island. A few years before they lost it, a scheme was started for its settlement, which brought in a mixed population of some

12,000 persons, principally French people and their slaves from the neighbouring French Islands of Martinique and Guadeloupe. At the time of its capture by the English in 1797 it had a population of nearly 18,000, which within six years grew to nearly 30,000. In the old slavery times the population was increased by the introduction of considerable numbers of negroes from the surrounding islands and from Africa itself: whilst, since the date of Emancipation, a great many Asiatics, mostly coolies, have been brought from India. Of the 200,000 people who now have their homes in Trinidad, more than one-third are of Indian origin, and the number is steadily increasing, not only at the ordinary birth rate, but by the immigration of some 2,500 persons every year. Besides these, Englishmen and Scotchmen were here from the earliest days of British possession, some of them as servants of the Government, others as proprietors or managers of estates, others as merchants, lawyers, physicians, &c. Forty-six years ago there was an accession to the population by the arrival of some 800 Portuguese refugees from Madeira, driven out of their former homes by the iron hand of Romish persecution. These facts will show why our population is so diverse, as diverse in religion as it is mixed in race, and they will help to explain the story of our recent religious census which shows that, while we have a Pagan population of about 64,000, the nominally Christian portion of our people claim connection with the different churches as follows:

Roman Catholic Church...	73,733
Church of England.....	46,921
Wesleyan Church.....	6,322
Baptist Church.....	3,947
Presbyterian Church.....	3,363

The descendants of the old Spanish and French settlers, as well as the offspring of their slaves and the immigrants from Catholic countries, are mostly Roman Catholic, so that the Church of Rome has quite one-third of the people. Englishmen, and those of the various races who have come under their influence, have naturally identified themselves with the Church of England, which is usually designated here as "The Protestant Church." From 1844 to 1870 the Church of England was the Established

Church of the Island. Her favoured position during these years naturally enough created jealousies, and stirred up an agitation which issued in her Disestablishment. but unhappily the change was accompanied by a scheme of concurrent endowment under which \$50,000 per annum were voted from the Public Treasury as an Ecclesiastical Grant, to be divided among the several Christian communities in proportion to the number of adherents to each communion. Prior to 1870 the whole grant was swallowed up by the Churches of England and Rome, the former receiving \$24,600 and the latter \$25,400. At that time it was proposed to give the Wesleyans \$2,400, the Presbyterians \$1,440, and the Baptists \$960. To their honor it is on record that the Presbyterians and Baptists stood true to the principles of religious equality, and declined to accept the sums offered to them. Curiously enough, however, the other denominations pleaded for their share of the Grant, and accepted it in the name of the same sound principle; though one finds it difficult to understand their method of applying it to an act in which they compel not only members of other Christian churches, but even Pagans to pay for the support of religious teaching and worship, some parts of which at least they utterly disapprove. As indicative of the state of feeling which prevails between the two churches which draw nearly the whole of the (present) Grant of \$50,880, it may be noted that, when the matter was under consideration by the Legislative Council a few weeks ago, there was quite a lively scene between the representatives of the two churches. The bone of contention was whether the Church of Rome or the Church of England should have the honor of heading the list containing the appropriations. Use and wont, with the traditions of an establishment, had hitherto kept the Church of England in that position; but as the appropriation to the Roman Catholics was the larger, they, naturally enough, thought that they should have the position of honor as well as the cash; and so the battle raged long enough to require two columns of the local paper for the report of the incidents of the attack and defeat of the ambitious innovators.

So far as my observation has gone, the various churches here are carrying on their operations along pretty much the same lines as they do at home. Of their inner life, or even of the

outer signs of that inner life, it is too soon yet for me to write with sufficient intelligence. It may, however, be affirmed that in the conflict with indifference, intemperance, Sabbath desecration, immorality, and irreligion there are foes enough to require all the forces that can be brought against them from any and every quarter. There are here, as elsewhere, many earnest spirits, probably in every communion, men and women with whom it would be a joy to hold fellowship in service. But there is need of them all, and many more, for it is indisputable that evils of a menacing character exist to an almost alarming extent. The prevalence of intemperance may be judged from the fact that 285,391 gallons of rum alone, or nearly one gallon and a half for each inhabitant, were year before last entered for consumption on the island; that the Government received \$445,210—*i. e.*, about one-fifth of the whole revenue is derived from excise duty upon this rum: and that for licenses mostly to sell strong drink the Government during the same year derived a further revenue of \$121,540. With reference to Sabbath observance, it may be observed that on the Lord's Day, markets in Port of Spain, where one-quarter of the population of the whole island is centred, are open for a few hours in the morning, and crowded with buyers and sellers: the railways run two trains each way instead of three, as on other days; music of all sorts is heard as you walk along the streets, and occasionally the votaries of the dance may be seen enjoying their favorite amusement.

The state of morals may be judged from the levity with which certain crimes are often committed; from the number of prisoners in our jails; and from the fact that 50 per cent. of the children born on the island are illegitimate, while in England the proportion is 39 per cent., in Germany 40 per cent., and in Scotland 35 per cent. At the same time it should be noted that there has been and is steady improvement. One of the members of my congregation, in a lecture on *The Material and Moral Progress of Trinidad*, delivered a few years ago, says: "My own personal knowledge only dates back to 30 years ago, but I can unhesitatingly affirm that the moral tone of the community has risen very considerably during that period. Open immorality is, I regret to say, still common enough in our midst, even among those from whom better things might be expected; but it is not

what it was thirty years ago—it is not brazen-faced and trumpet-tongued, as it was then, nor are its votaries and victims looked upon as they were wont to be, save by those who are equally depraved with themselves. There are in Trinidad to-day a far greater number of 'homes,' in the true acceptance of that word, and far happier ones too, than there were 30 years ago."

As a Canadian, I regard with pleasure and almost pride the mission work which has been done by the Presbyterian Church in Canada. Other Churches, other Presbyterian Churches, have done and are doing a good work here. The U. P. Church of Scotland has three congregations on the Island, one the oldest in Port of Spain, another at San Fernando, and a third at Circenu. The Free Church, too, has a congregation in Port of Spain. One of the Presbyterian Churches of the United States did some work here prior to the establishment of the Canadian mission, but their work and premises were transferred to us soon after the establishment of our mission. For 24 years now the operations of the mission have been carried on, and the excellence of the work done is known and has been acknowledged by all classes and denominations throughout the Island. It is surely something to be thankful for, that in the twenty-fifth year of the history of the mission there is to be found here a Christian community, chiefly Asiatics, large enough to arrest the attention of the people of the Island generally, with 4 sets of mission premises, 4 churches, 600 communicants, 52 Indian schools attended by 2,951 pupils with an average daily attendance of 2,018, besides other schools that have been transferred to the Government; a body of Indian Christians who are exercising a leavening influence over their countrymen, and showing their appreciation of Christian institutions by their contribution of \$3,000 during the past year for their support, and a college for the training of a native ministry which already has about 40 students enrolled and under instruction. In view of these facts there is no doubt that the Presbyterian Church in Canada is building for herself a monument in Trinidad more durable than brass or marble, and perhaps, in closing this article, I may be permitted to remark that the closer I come to the mission, and the more I see of the work of the missionaries and of their helpers, the more I am impressed with its magnitude and excellence, and the greater my confidence,

becomes that it is sure to tell powerfully and happily upon the future of the Asiatics in Trinidad, and through them upon the destinies of the island.

E. A. McCURDY.

THE FOURTH PROFESSORSHIP.

AS the space of the *Theologue* is not unlimited, I think it will be well to come to the point at once and say that I am strongly of the opinion that the new Chair which we all hope soon to see in our College should be a chair of Practical Training, rather than one of New Testament Introduction and Greek Exegesis; and for the following reasons:

Before proceeding to give them, however, it may not be amiss to say a word or two at the outset as to the *duties* and the *name* of—let me give it this name for the present—the Chair of Practical Training. It has been charged against us who advocate this Chair, that we do not agree among ourselves as to the one or the other, and thus a prejudice is sought to be created against what we propose. See—it is suggested—how they disagree, and mark the simplicity of our proposal, and our unity in its advocacy. Now, all this amounts to very little. There is no real disagreement among us, or if there has been the appearance of it, it has arisen from the very nature of the case. The *duties* of a Professor of Practical Training are obviously of a more multifarious kind than those of a Professor of Greek Exegesis, and hence there may be a difference of opinion among us as to this or that matter of detail, but, notwithstanding, the most real agreement as to his duties in general. Mr. E. D. Millar, in his article on this subject, has given an excellent summary of the duties which are commonly assigned to such a Chair. Some, it is true, would be inclined to go further. For myself, as is done in the Free Church College, Edinburgh, I would be disposed to add, or rather to *include* Apologetics, because, as it seems to me, a true apologetic is really an *application* of Theology, or, in other words, a part of Practical Training. Others again might not be disposed to go so far as he has done, but taking Mr. Millar's statement as

a whole, we would all, I am sure, assent to it. What, let me ask, is all this discussion about, if what we propose be the cloudy and unsubstantial thing which our friends suggest it is.

Then as to the *name*. Some of us may think that following the example of the United Presbyterian Church of Scotland—that the name *Practical Training* would best express the *duties* of the chair: but no one, I am persuaded, would make any difficulty if there should be a preference for the older name—*Pastoral Theology*.

All this, however, is merely preliminary, though needful to be remarked upon. What follows next in order is the *reasons* for the preference of the Chair of Practical Training, and in briefly dwelling on them, I will refer to such points as seem to require notice in the articles of the esteemed brethren who have written in the *Theologue* on the other side. 1. Let it be observed that the chief aim of our Divinity Course is towards practice—towards fitting men for the practical work of the ministry. All Theological Colleges, as has already been well remarked in this discussion, are really Technical Schools—Schools of Applied Theology. This being a true description of them, it is plain that due and proper, nay, that particular and special provision must be made in them for the teaching not merely of the Theory or Science of Theology, but of its application. It is admitted that both of these things are needed, and therefore, to a greater or less extent, though far oftener to a less than a greater, both of them are supplied in every Divinity course worthy of the name. It is not maintained, and it cannot be maintained, that all, or nearly all, that is needed to prepare men for the work of the Ministry is the Teaching Theology as a Science. Our brethren who differ from us are careful to tell us this, however much their reasonings seem to lead to a different conclusion. Well, we are to have four Professors in our College. Does it seem a *reasonable* thing, I would ask them—all that I have said above being admittedly true, and our brethren themselves being witnesses—that only the *fraction* of *one* Professorship—which is all we have now, and is all that our brethren propose we shall continue to have—should be devoted to applied Theology, or, in other words, to Practical Training.

Now, I know that our brethren say, we do not deny that our

college is a practical school, but is not Greek Exegesis practical? I reply, in one sense, it is, but in another and in the true sense of the word, it is not. It is practical in the sense that it is preparatory, indispensable, if this word is preferred to practical, but only in this sense, if language is to be used in its generally accepted meaning. There can be no practical efficiency without it, just as there can be no civil engineering without a knowledge of the principles of mechanics. But as a knowledge of mechanics will never of itself make a man a civil engineer, so a knowledge of Greek Exegesis will never of itself qualify a man for the Gospel ministry. I repeat, then, that this is not, and cannot be, denied. Our College course, indeed, as it at present exists, bears witness to it. Surely, if all this is so, it seems a *very* reasonable thing, that in a Technical School in which there are four professors, there should be at least *one* whose whole duty should be Practical Training.

I advocate then a practical chair first of all, because of the eminent *reasonableness*: and that my respected brother, who preceded me in this discussion, should want this almost elementary proposal voted down by an *overwhelming* majority, is to me, the circumstances being what they are—simply amazing.

2. In the light of what has been said, I go on next to observe on the allegation of our friends, that Greek is that part of our course which most needs strengthening, and, therefore, a Greek Chair should be set up.

Now, very likely, it is true, that Greek needs strengthening, but I do not admit—and for the reason just given—namely, that the College is a Technical School, in which only a fraction of one Professor's duty is given to Practical Training, that it is that part of the course which *most* needs strengthening. It seems to me indeed that looking at the course as a whole, Greek, as compared with other subjects, receives if not an *overdue*, at all events a *due* amount of attention. How does the case really stand in this respect? First of all, the student is supposed to enter the College and upon the study of Divinity, having already acquired at the University a competent knowledge of the Greek language. True, it is the Greek of the New Testament which he is now to study, but the Greek of the New Testament, though possessing peculiarities of its own, is essen-

tially the Greek with which he is already familiar. The bearing of this upon the issue before us is very obvious. Then the interpretation of the New Testament is directly taught in the College, not, I admit, so fully as we all desire, though this admission has to be made about other subjects also; but it is taught, taught directly, and I need hardly say taught well. Lastly, there is and there must be a great deal of New Testament Interpretation taught—to say nothing of Church History—in connection with the Chair of Systematic Theology. Systematic Theology, as we all know, rests on the Interpretation of Scripture, and especially of the New Testament. It cannot be taught at all without a careful investigation at every step into the meaning of Scripture, its doctrines being derived therefrom. It cannot, then, I think, be fairly maintained that our College is suffering to any great extent from want of attention to the Interpretation of the New Testament. My brother who preceded me seems to think, if I do not misunderstand him, that the new Chair should be devoted to Greek Exegesis, because otherwise the rising ministry will be unable to confute the Second Adventists and other errorists of a like kind, and were this so it would be a strong argument undoubtedly. But I am sure he cannot mean this. I am sure he has more faith in the present teaching of the College than his words seem to imply. I am sure from all I hear of him that he is himself a bright example of the excellence of its teaching. No, the teaching of Greek Interpretation in our College is very considerable in amount and very excellent in quality. But how is it with Practical Training? I admit that it too is taught and taught well, and, when I say *well*, the word I know is far from adequate to express my meaning. But our contention is, always remembering that a Theological College must be above all things a place of Practical Training that there is not enough of it. Even as things are, unless I am greatly mistaken, there is far more Greek Interpretation than Practical Training, and our brethren propose that the present disproportion between them be largely increased. Now it is a fraction of three, then it will be a fraction of four. These considerations appear to weaken our brethren's position, and in the same degree to strengthen ours.

3. It seems to me that a Chair of Practical Training would

tend to attract students to the College, and students of a very desirable kind.

It is admitted, and it is a lamentable fact, that the number of our students is far from being equal to our needs. There is no circumstance in the present condition of the Church which demands and should receive more serious consideration. In the last number of the *Theologue* there is a very forcible and earnest editorial, dealing with this matter. Such indeed is the writer's view of the gravity of the situation that he asks: "Is it not time that instead of appointing a Committee on Methods of Working, our Synod appointed a season of special prayer that the Lord of the Harvest would send forth labourers into His harvest;" and possibly what he suggested should be done, though there is really no contradiction, as he seems to suppose, between these two things. Now, I am far from seeking to saddle upon our own College the responsibility for this deficiency. If it rests upon it at all it does so no more than on the other Colleges of the Church. So far as the attendance of students is concerned, taking all things into account, it compares not unfavorably with them. In the editorial already quoted we are told, and we are glad to hear it, "our own College will probably graduate nine students, the second largest class in the history of the Institution;" and I think the Montreal College has this year graduated no more. But, still, here is the distressing fact confronting us, that in spite of all the advantages which our College offers, men are not coming forward in sufficient numbers to avail themselves of them. This state of things should lead to great searchings of heart on the part of all of us, and to many earnest enquiries, but should it not lead to this enquiry among others: may it not be possible that some of the responsibility rests on our College course as at present constituted? Could it do any harm, might it not do great good, if it cannot and ought not to be changed further, to change it along the lines which we suggest? Something will have to be done. What is it to be? Our friends propose more Greek. But is not this just saying, we have piped unto you and ye have not danced, and so to get you to dance we will play only still more loudly the same old tune. We say, on the other hand, more Practical Training, and in the circumstances is not the proposal worth trying?

But further, our proposal would tend, I think, to give us a very desirable class of students. Great stress has been laid in the discussion on the necessity of securing the "most cultured, thoughtful men possible." So one brother puts it, and another, meaning evidently the same thing, puts it thus, the "best class" of men. It is urged that the setting up of a Chair of Introduction and Greek Exegesis would attract this class, and that this is the class that we should seek above all things to attract. But there is another side to this. It raises the question, what is culture and thoughtfulness, for there are different kinds of these qualities; and if our brother's answer be, as I suppose it would, that the culture and thoughtfulness which he desiderates are the culture and thoughtfulness which proceed along the lines which he lays down, this further question is raised, Are these the only qualities which promise efficiency in the Gospel Ministry, and should our College course, mainly, make provision for no other? I do not deny that we want men of the type he desires, but I do say that we want men of a different type as well. It seems to me, indeed, that very much of the culture and thoughtfulness which is so much insisted on at present has a tendency to separate, perhaps, between the Ministry and the people: and what above everything else is needed is such a course of Training as will give us men who can come close to the people and break to them, as they are able to receive it, the Bread of Life.

Such a class of men, I think, will be attracted to our College by the institution of the Chair which we propose, without repelling any other; and there is another reason why I support it.

4. Lastly, I am in favor of a Chair of Practical Training because I believe the existence of such a Chair would do a great deal in the way of deepening the interest of our people in the College.

I cheerfully admit that the College has, as it deserves to have, a strong hold upon their sympathies and affections. But we all want that interest deepened. There is special need for this increase of interest at the present time. Before the new Chair is established, be its duties what they may, there may be as a necessary preliminary some debt to be removed. Then, in order

to its support, some increase of liberality will be required, for both of which things we must look to our people. But generally, for reasons which do not need to be pointed out the College requires at all times their sympathy and affection, and it will prosper just in the degree in which it possesses this. Hence, to come to the matter before us, the consideration of how our people are likely to be affected by any proposed change in our College should be an important element in determining what the nature of that change should be. Here, then, are two proposals—New Testament Introduction and Greek Exegesis on the one hand and Practical Training on the other. There can be little doubt, I think, as to the choice which the great mass of them would make. It would be the Chair of Practical Training, I am persuaded, which would make the most powerful appeal by far in behalf of the College. Such a chair, indeed, by its very nature, would be a true bond of connection between it and them. It would show them in the most effective way that the Synod was alive to their necessities, and solicitous, as far as possible, to supply them.

Besides, there is another point of some importance in this connection which has been referred to, and on which, mainly for this reason, I must say a word or two before I close. It appears to some of us that not many things are better fitted to bring the College—to use a common expression, though I do not like it—into *touch* with the church and its congregations, than their visitation to some considerable extent by the Professors. This is admitted and acted upon in our own and in the other colleges of the Church. It is an excellent and useful practice, and hence the conduct of the Principals of other colleges in the Church in this respect does not deserve to be characterized as my young brother who preceded me has done. But we would like more of this visitation, and one of the reasons which weigh with some of us in our advocacy of a Chair of Practical Training is certainly this—and we are not ashamed of it—that the man possessing the qualities fitting him to fill it, would seem to be the man peculiarly adapted to this work. And here too, I think, we have some reason to take exception to the manner in which the same brother has referred to this particular aspect of the question. Nothing is further from our minds than any idea of “compul-

sion" in a matter of this kind, but, on the other hand, there is no ground for associating any idea of "unhappiness" with the Professor who might undertake it. What, after all, does it involve? There would be the toil, but there would also be the pleasure of travel, and that too in the loveliest season of the year, there would be the enjoyment arising from the hospitality and communion of brethren, and from ministering to congregations who would hang on his lips, and, above all, there would be the knowledge that by so doing he was largely advancing the interests of the Church and the College alike. But here, I will not enlarge, as it is time, and more than time, to end. On the whole, I cannot help believing that a Chair of Practical Training would greatly tend to deepen the interest of our people in our College.

I might say much more did time and space permit, but I have said enough to justify my preference for a Chair of Practical Training. No doubt the Synod may think differently, and we will be ready to bow cheerfully to its decision, but in that case I cannot help feeling that a great opportunity will be missed. At the same time I rejoice to think that whether the view which we advocate, or that of our brethren who differ from us, prevails, a great step forward will have been taken, which, I trust, will lead to further progress, and in either event the result will be the strengthening of the Institution which is so deservedly dear to us all.

THOS. SEDGWICK.

PRESBYTERIANS IN NEW ENGLAND.

MOST of our readers are probably aware that the Presbyterian Church in New England is much weaker than in most of the other States. This is largely accounted for from the fact that the father of the American Presbyterianism yielded the field to the Congregationalists. Many of their churches became Congregational and remain such till this day. Few new churches of our order are found, and nine years ago they numbered in all New England, except Connecticut, about sixteen, with a membership of less than three thousand. Since that time they

have more than doubled in number, and are daily gaining in strength and influence. All are included in the Presbytery of Boston, and connected with the large Synod of New York. The Home Missionary Board has at last heard the call of those who have been for years as sheep without a shepherd, and have found this field her most helpful and fruitful one.

There are but six of our churches in this large city with a population of some 500,000. One of these of which I have the honor to be pastor is situated in the Highlands or Roxbury, the most attractive residence portion of Boston. When it was proposed some four years ago to organize, the statement was made and emphasized that another church was not needed. As we are now about to enter a fine stone church, situated in the centre of a large and increasing constituency, we recognize the fallacy of those assertions. It may, however, be of interest to your readers to know the actual condition of affairs.

The sad facts are that not one church, but many are needed here, and could do a good work for the Lord Jesus. The evangelical churches are splendidly equipped, have excellent pastors and many earnest laborers, and are working with rare harmony; yet a large, *large* number of homes are hardly touched with the Gospel, parents attending no place of worship, and children rarely, if ever, entering the Sunday School. The best information we are able to obtain makes the estimated population of Roxbury, West Roxbury, and Dorchester nearly 120,000. In the whole area there is but one Presbyterian church, and only 24 Orthodox churches. Seven of these 24 are in the extreme southern edge, ministering to a population of some 20,000. This leaves but 17 churches for 100,000 population. Calling the seating capacity of these churches 800 each, which is evidently too large, but 14,000 people could get sitting room in the churches even were they filled. Leaving out the Roman Catholic and unevangelical element, which we will call, at an exaggerated estimate, 10,000 more, we have a large population unreached by the Gospel. Certainly there is room for one Presbyterian church. Other denominations are hearing the call of an increasing population for more churches, why should not we?

Another fact we should not overlook. All kinds of people make up this world, and all kinds of churches are necessary to

reach them. There is among us a very large Presbyterian element, variously estimated from 10 to 25 per cent., which can be leavened and saved by a Presbyterian church, and by no other. Even if there were sufficient church accommodations, and the laborers plenty, not "few," a Presbyterian church would still be useful. We all know that we can do much better work for our Master, and live better Christian lives, if we worship and labor in the church of our choice, where we feel at home, and to which we are adapted by nature, training, and education. While we love the brethren of the other church families, we cannot help loving our own family ways and members and doctrines a little better. We wish that all denominational lines in the Church of Christ were removed, but as long as the present system continues, as it is likely to do for some time, we see no reason why the Presbyterians of New England should not worship God in their own way. On the other hand, we see some strong reasons why New England, including Roxbury, needs at this very time Presbyterianism much more than Presbyterianism needs New England. It needs her strong, unified, representative form of government. No form of church government has met so effectually in the past the claims of a dominant hierarchy as Presbyterianism, and none is better fitted to cope with modern papacy in New England and unite Protestantism in defence of the truth.

New England needs, moreover, the scriptural creed of Presbyterianism. New England is the centre of unscriptural and anti-scriptural theories. Presbyterianism clings to the word of God as her one rule of faith and practice. Her recent revision movement means a fuller acceptance, as a church, of the simple Gospel of Christ. She yearns to give this to the world, to New England, to Boston.

Were we then asked to give reasons why our dear old church should hesitate no longer to take possession of her own in New England, we would summarize the arguments under the following heads: (1.) Her peculiar doctrines and policy fit her for an influence over some people who cannot be reached at all, or only with great difficulty, by other denominations. (2.) Her recognized liberality toward other denominations and all union enterprises, as the Y. M. C. A., the S. C. E., union churches, Sunday

schools, and educational institutions, accord with the highest and best New England thought. (3.) Her grand work in this and other lands—numbering in all some 50,000,000 adherents, shows her peculiar fitness as an evangelizing church. (4.) Her remarkable increase in New England during the past twenty-five years shows a growing appreciation of her work and worth.

In these words we quote: "New England has, within the last twenty-five years, undergone a marvellous change, not only in her religious life, but in the nationalities of those who now constitute her population. Her own native children have largely emigrated to the West, while the rapid growth of her manufacturing interests has attracted to her towns people from the chief nations of the civilized globe. A large number of these are from the North of Ireland and Scotland, and a yet larger number from British North America. Most of these are our own religious kindred—Presbyterians by ancestry, birth and choice. Their religious life, in chief measure, depends on the presence among them of their own church. *This condition cannot be satisfied in any of the other existing communions.*"

A WONDERFUL REVIVAL.

MANY of the readers of *THE THEOLOGUE* know something of the interesting life of the Rev. Donald McDonald who came to this country during the first part of the present century, and who spent his life in the work of the ministry in connection with the Church of Scotland on Prince Edward Island. At the time of his death, about twenty-five years ago, his followers numbered five thousand, scattered throughout the length and breadth of the Province, and a more devoted band never waited upon man's ministry. Mr. Spurgeon himself never enjoyed a warmer place in the affections of his people than did this big-hearted, strong-willed, silver-tongued man of God. The different sections of this widely-scattered congregation, which is now under the ministry of the Rev. John Goodwill, have, during the present season, been the scene of a wonderful revival which recalls to

the memory of many the times of refreshing enjoyed under Mr. McDonald.

The present movement is characterized by those extraordinary manifestations which the people call "the work," and which, in the days ago, led many who were not in sympathy with the movement to apply to the "McDonaldites" the opprobrious terms "jumpers" and "jerkers." The scenes witnessed in these meetings cannot easily be described. As a general thing those in the first stages of "the work" keep swaying backwards and forwards, at times throwing out their arms with a violent jerk and sobbing out their sorrow for sin. As the meeting proceeds the interest increases till many, old and young, men and women, are seized with the most violent convulsions and cry out in the deepest agony, while others dance and clap their hands and shout for joy. At times little else can be heard but the wailing of those under conviction and the loud rejoicing of those who have obtained deliverance, who have found their way out of darkness into light.

When "the prophets" in the days of Edward Irving were interrupting the public worship by their strange voices, and turning the world upside down at Regent Square, Thomas Carlyle remonstrated with his friend Irving whom he loved as a brother, against the "bedlam" and "chaos" to which things were tending. Some who witness the scenes in connection with this revival feel like Carlyle that these disorderly proceedings cannot be for the glory of God and the good of men; but this is in many cases only a first impression which wears away with a fuller knowledge and a deeper insight and which gives place to a feeling of sympathy.

The methods employed at these meetings cannot in any sense be termed sensational, for the people are severely conservative and their mode of conducting worship would gladden the heart of a good old Puritan of two hundred years ago if he were to rise from the dead. Nothing but the Psalms of David are sung, and these are lined out as our forefathers did in the days when books were scarce, and many of the people were unable to read. The tunes which they sing are wild warbling airs and plaintive minors long-drawn-out, to which the heart of the Highlander is peculiarly susceptible. Although nothing but the

Psalms are used at the regular service, there is a preliminary and a post-liminary service of song at which hymns and paraphrases are sung. They have a collection of hymns, many of which were written by Mr. McDonald, which are greatly prized by the people. From a literary stand-point these hymns may not possess much merit, but they are full of sound doctrine, full of Gospel teaching. To use the quaint words of old Thomas Fuller, "Their piety is better than their poetry." The following verse is from one of the most popular of these hymns, one which they sing to the air of "The Campbells are Coming":

"The Bible's a blessing—'tis sent to reform us ;
The Bible's a blessing—from heaven all over ;
The Bible's a blessing—it tells of remission
Of sin and pollution by Jesus Jehovah ;
It clearly certifies all it professes,
'Tis sealed and 'tis sanctioned by high approbation ;
It reveals to sinners the tidings of heaven
That Jesus hath suffered to ransom and save us."

Some of these hymns consist of as many as twenty-eight-line stanzas. These are always sung from beginning to end, without the aid, I need scarcely say, of an instrument, and without even a breathing spell between the verses. How the singers hold out must for ever remain a mystery. A strange impression is produced upon one familiar with the ordinary mode of rendering the paraphrases to hear them sung with choruses and refrains—

"'Twas on that night when doomed to know,
Sing, Glory Hallelujah ;
The eager rage of every foe,
Sing, Glory Hallelujah."

During the singing of such paraphrases as this, "the work" is usually at its height and the voices of the singers are almost drowned by the noise of those who are dancing and shouting, praising God for His goodness.

Many of these people believe—although I cannot say what reason they have for this belief—that Mr. McDonald when dying foretold this revival at this particular time, and assured his followers that it would exceed anything which they had ever witnessed during his life-time. It is a wonderful revival, the influence of which, I feel sure, will be felt in this Province for many a day.

A. W. MAHON.

VALEDICTORY.

J' S. SUTHERLAND, B.A.

Reverend Principal and Professors, Fellow-Students, Ladies and Gentlemen :—There are few lives so uneventful as not to have some seasons of special interest. The pathway of life may have no great heights or depths, and yet it is seldom a dead level. There are at least a few slight elevations upon which the traveller may pause and survey a little of what stretches behind and before him. To one of these we have come to-night. The present hour marks for us as a class the end of our college course, and our entrance upon a new sphere with new activities, new hopes, new dangers and new opportunities. It is but natural then that for us at least it should be invested with special interest, and that, as we stand upon the threshold of the work for which we have been so long preparing, we should dwell with lingering fondness upon the memories of the past. The past is not so lifeless as we are sometimes told it is. On the contrary, it is a very real and powerful force in our lives. We may not and should not live in it as some people are said to do, and yet do what we will, it lives in us. It has made us what we are, and exists in its influence upon our characters. It is profitable then as well as interesting to look back upon the days gone by; for it is only when we have proved the past that we should dare to face the future.

Occasions on which we can take similar retrospects may come to us all. But just as a natural landscape never seems the same from any two different points of view, so the past will never again appear exactly the same to us as it does to-night. What wonder then if we pause to consider it, ere it fade from our sight, and to fix upon our minds the impressions it now makes.

And as we look back it is with a feeling of sadness we recall the fact that our college days are over. How bright they seemed in prospect! We still remember the romance that a youthful imagination attached to the life of a student, and our joyful anticipation of the time when we too should don the gown and share in college work and sport. As fresh as if it had been yes-

terday comes back to us our first experience of the tender mercies of those relentless inquisitors—the examiners for matriculation. And when this ordeal had been safely passed, with what zest did we enter into the varied activities of student life. Classes, exams. and professors were necessary evils; which, dreaded at first came to be treated with toleration, for the sake of the scrimmages, songs, sports and hearty good-fellowship which give to college days an attractiveness never to be forgotten. We recollect too how as the first exuberance of spirit passed away, study itself became invested with a charm all its own. Inspired by the enthusiasm of some favorite professor, we plunged into work with all the more earnestness because of the nonsense that prevailed between classes. Yes, we remember these things to-night—and much more. The jokes on the professors handed down from one class to another; the records of the traditional heroes of the college; the wild excitement of the foot-ball field, and the glorious thrill of exultation at a hard-won victory; the memories of convocations rendered interesting by the students' part of the programme; all these features of life in Dalhousie are still fresh in the minds of those of us who claim it as our Alma Mater. And our classmates who have taken their Arts course in other universities have recollections of their own just as varied and pleasing. But wherever spent those years of preliminary training came to an end, and with our several classes we bade farewell at least for a time, to college scenes.

The most of us were, however, quickly won back to student life; and for the last three years we have been pursuing the special studies prescribed for those who would enter the ministry of our church. These years have been most pleasant and profitable ones. They have perhaps not been so full of striking incidents as our undergraduate days in Arts, but with them, too, are connected memories we will not willingly let die. As these memories throng in upon us, it is sad to realize that they belong to a life from which this night cuts us off for ever. Recollections of times of joy and of sorrow, of tempest and of calm, shared with one another and with some who are now far away, gather around the scenes from which we are soon to part; and college life and work, as memory and imagination paint their picture, seem so attractive that we are loth to give them up.

But it is not alone to the past that we look this evening. We also glance forward into the future, and our thoughts naturally turn to the life work that lies before us. The past, with all its advantages, has only been a preparatory training for that work—important and to be valued for its own sake, it is true, but still attaining its chief significance only when viewed in the light of the future. The time has now come when we must employ in helping and benefitting others the knowledge we have gained during our college course. Little enough that knowledge is, we must confess; and yet, though a sense of our own ignorance will continue to keep us always students, we are henceforth to be more distinctively teachers and workers. To succeed in this capacity our former studies, both general and special, will contribute. We may not—and in this age none can—with the sublime assurance of Milton take all knowledge as our province; but we realize that the conditions of modern life, and the nature of the work in which the minister is engaged, require of him a breadth of culture and an extent and accuracy of knowledge demanded by no other profession.

And as we consider the qualities of heart as well as of head which the ministry requires, we may well doubt our fitness for such an exacting vocation. To comfort the sad, strengthen the weak, uplift the fallen and degraded, and save the lost, is work which for its successful accomplishment requires a knowledge of men, a tact and sympathy which few can hope to possess. It is, then, with great distrust of our own powers that we look forward to this work; and yet with this distrust of ourselves there mingles abundant hope of success as we remember there is with us in our labors a power greater than that of man, and that the work is not really ours, but God's.

But whatever may be our feelings as to our own fitness for the work of the ministry, we cannot but rejoice at the prospect of engaging in it. We magnify our office. We are entering a vocation in which many of the noblest of our race have glorified God and blessed their fellowmen. The Christian ministry needs no apology. If one were needed, we could find it in the history of Christian civilization. All that we value most in our modern life, all that is freest, purest and noblest, is the direct outcome of the principles preached by the first ministers of the gospel

There have, it is true, been dark ages in the history of the church; when, instead of being a life-giving power, she seemed to be dead—times when, instead of holding aloft a light to lighten the world, the majority of her clergy grasped only a smoking and extinguished torch. But death has no meaning except in contrast with previously existent life: and where there is even a smoking brand there must once have been a shining light. In no age have there been wanting faithful ministers of God, whose lives were a perpetual benediction to all to whom they came. Among all the professions there is none more honorable than the ministry, if we consider the long list of noble men who counted themselves happy to be engaged in it. But how much more honorable is it in its nature. To be a messenger of God, an ambassador for Christ—what higher position can anyone desire. In opportunities for usefulness, too, it yields to no calling in life. Some may think that its power and influence are on the decline. It is no longer alone in the work of enlightening the world, and the outward authority of the religious teacher is not so great as formerly. And yet, his legitimate power and influence are still undiminished. Now, more perhaps than ever before, we are coming to realize that the watch word of all worthy aspirants to positions of dignity and honor must be the princely motto "I serve." To those who acknowledge this, and believe that the path to true greatness is the royal road of service, the gospel ministry offers the highest inducements. It may hold out little prospect of worldly honor, but it affords the opportunity of the highest and noblest service.

And while we are proud of the vocation to which we look forward, we are also filled with feelings of the deepest respect for those from under whose teaching we now pass, and of fervent loyalty to the institution from which we graduate. We are proud of our college and with reason. Its past history is one of which none need be ashamed. It is the oldest of our Canadian Theological Halls: and during all the years of its existence, it has been a loyal servant of our church. Former students of our college are found to-day in all parts of the world, doing good and faithful work. Many of them have entered into the rest that remaineth for the people of God. A number having buckled on the Christian armour have gone forth into heathen lands to

battle for the faith. Nay more, to some of them it has been given to seal their testimony with their blood, and as the wild waves dash on the shores of distant Erromanga, they chant the requiem of our martyred graduates.

We are proud of the present position and prospects of our college. Its past has been one of struggle. Its future is bright with hope. During the last three years progress has been made in many directions. Important changes have been made in the curriculum, the question of location has been settled, the college building has been enlarged and improved, and the appointment of a fourth professor has been decided upon. In all these questions the students have been actively interested, and their opinions, as expressed in the columns of the college paper, have not been unregarded by the authorities. "THE THEOLOGUE," which began its existence in our first year, and with which members of this class have been closely connected since its first publication, has come to be a most important factor in college life. It has served to bind more closely together the friends of the institution, and to make known in all parts of our church that there is a Theological College not only existing, but thriving, in this city by the sea.

At all these signs of progress we rejoice, and look forward to the future of our college with hope and confidence. There are, however, a few other matters on which a word or two may be spoken.

Several years ago in accordance with the wish of the students prizes were abolished. This abolition has not however been complete, as two prizes still remain to be annually competed for. We think it would be well if the Senate would perfect the reform so well begun, and abolish all prizes whatever. There is no need for them; and the money thus spent might be otherwise expended with much greater benefit to the college. It might perhaps go into the General Bursary Fund, or be devoted to the Library. The latter is much in need of modern works, and if some of our good friends want to help the college, and at the same time earn the gratitude of the students, we have indicated one way of doing so.

Another matter to which we would direct attention is our want of a name. The designation "Presbyterian College, Halifax" is

not distinctive enough, and that this is so is shown by the fact that the institution generally receives the name of "Pine Hill College." If this designation commends itself to our people, let it be bestowed. But if not, is there not some other name drawn, perhaps, from the past history of Presbyterianism which can be given to this at present nameless child of the church.

But all these questions yield in importance to another, viz., What subjects shall be assigned to the fourth professor, whom, we hope soon to see added to the Faculty of our college. This is neither the time nor the place for the discussion of this important matter, but it may be permitted me to express not merely my own opinion, but that of the students generally upon the subject. The views of the college faculty on this point are, I believe, well known. And, strange as it may seem, the students are in hearty accord with their professors. The opinion of the students as expressed in a resolution passed unanimously at their last business meeting is, "That the subject to be assigned to our prospective fourth professor should be New Testament Introduction and Exegesis." We recognize the importance of Practical Training, as well as of Exegesis: instruction in both departments is given by our present staff in an efficient manner; but we think that Exegesis is the subject which should receive the special attention of the new professor. We hope that before next session, if possible, the College Board will be able to secure the services of some one whose ability, experience and scholarship will qualify him for taking charge of this important branch of Theological study. On their decision depends in large measure the future success of the college. The consideration of these matters reminds us of the loss we have sustained in the removal from this city of Dr. Burns, the chairman of our Board of Management, and one of the most faithful friends of the Hall. He was always personally popular with the students, who recognised and appreciated his genial humour and kindness of heart. But though absent, he is not forgotten. Nor is his influence likely soon to die; for he is emphatically one of those;

" Whose names will live
Not in the memories, but the hearts of men;
Because those hearts they comforted and raised."

To him across the ocean we send a message of goodwill and

regard, joined with the prayer for his speedy restoration to health. But I must not trespass much longer upon your patience. I have been chosen by my classmates to speak their parting words, and to this difficult task I must address myself.

To the citizens of Halifax we say farewell. We thank you for the interest you have taken in the college, and for what you have done to increase its efficiency. In aiding it you have benefitted us. We also thank you for all the kindness we have experienced since first we came to your hospitable city, and would venture to hope that our regret at parting is not altogether unreciprocated. To our Professors we say adieu. The time has come when we are no longer to have the benefit of your counsel and encouragement—when we must pursue alone those studies in which we have hitherto enjoyed your direction. We assure you of our gratitude for the benefit we have received from your instructions, and for the kindly sympathy you have always shown in us and in our work.

Fellow-students, from you also we must separate. It is with regret that we do so—regret for our own sake, and for yours. We have enjoyed your companionship both in work and play, and we trust you have profitted by ours. It is well known that you admire our virtues; but it is not enough to admire—you must imitate them. Do this and you will prosper. That you may fare well on life's journey is our earnest wish as we say Good-bye.

Classmates, the thought that we too must part, is the saddest one that comes to us to-night. As a class we have always been united in sympathy and good-fellowship; and I am persuaded the friendships we have formed with one another will last forever. As we leave port together for our voyage across the sea of life, we know not how widely separated we may be; but whether our voyage be long or short, stormy or quiet, we cherish the hope that we shall all meet at last, when He who maketh the storm a calm has brought us to our desired haven. Horace tells us that when the Grecian hero Teucer was forced to fly from his native land, he encouraged his followers to brave the terrors of the deep; because nothing was to be despaired of that was undertaken under his leadership. As we launch out upon life's ocean let us adopt a similar motto, and go bravely forward,

realizing that in very truth: "*Nil desperandum, Christo duce et sub auspiciis Christi.*"

To professors, students and friends, we say good-bye. To our fellow-students we leave the rich legacy of our example and precepts; to our professors, the memory of our sincere esteem for themselves; to all our friends, our best wishes. And so, once more, FAREWELL.

LECTURES ON THE INCARNATION.

BY CHARLES GORE, PRINCIPAL OF PUSEY HOUSE, OXFORD.

THE new High-Church movement of Oxford, of which Mr. Gore is the recognised leader, had evidently exhausted its energy in the effort of its first production; for in this their new work on the Incarnation there is little that has not been discussed from the same standpoint in the various essays of "*Lux Mundi.*" One exception may, perhaps, be made. We meet every now and then in this work some fresh and suggestive exposition of New Testament texts, which brightens up an argument that otherwise borders on old age. But, taking the work as a whole, there is a lack of unity and thoroughness of treatment, a feature so noticeable in many of the popular works of the time. Why this book should be entitled "*Lectures on the Incarnation*" remains an unsolved problem: for nearly all the leading apologetic and theological positions are treated of at greater or less length. No doubt these questions are connected with the problem of the Incarnation, if this term be used in its widest sense of equivalence with Christianity; but lectures intended for publication in the Bampton Trust should be more of the nature of specialised treatises such as Bigg's "*Christian Platonists of Alexandria,*" to take a model case. However, there is much benefit to be obtained from reading a book of this kind. It is written with that ease and beauty of style so characteristic of the best English theology, and there is a spirit of freshness that brings us into touch with the advance movements of the time; while, in addition, one is pleased with the freedom which refuses to submit to mere ecclesiastical authority. Surely a com-

mendable feature, especially in a High Church Episcopalian! But, above all this, there is an intense moral earnestness to be felt throughout the work; and we cannot regard it as a tiresome repetition to be told that "we must discriminate what is peculiar to the Church, so that men may not make the fatal mistake of imagining that their life is Christian anyhow, or that it can be Christian by any other process than by their deliberate and courageous acceptance of the law of Christ because they desire to be His disciples."

In what remains of this review, I wish to discuss two tendencies of Mr. Gore's book which seem to me to be characteristic of present theological opinion. The first is the importance given to the personal influence of Christ. There is no doubt that the Person of Christ has always been the motive force of our religion, and it has ever occupied a position of importance; but there have been times when the idea of Christ's individuality was more or less in the background. It is the romance of the history of doctrine to follow these changing acts and scenes of mental life, to see how the ideas of Christianity are modified by the other factors that make up experience. Thus, in the Early Church which followed immediately on the death of Christ there was that enthusiastic trust and conviction that arose from personal contact with the man Christ Jesus. Here, indeed, the Person of Christ was all in all. But as the new generations came up there was a cooling of the early fire; and cold logic sought to lay its chilling hand on the Church of Christ. The influence of Christ as a Person came to exercise less and less sway on men; and the various constituents of His nature began to occupy attention. The age of division of clear separation and definition had arrived. The exact relation of part to part must be seen, and in this attempt at close inspection the reality of the whole was lost to view. Men often forgot the spirit of Christ in their eagerness to define His nature. But I have not space to follow this history through the varying centuries, and my chief aim is to attempt an explanation of the return from some such phase of mind as that mentioned above to a personal conception of christianity. I fancy that this return can be traced to a mode of thought which, coming from Germany, found an independent advocate in T. H. Green, of Oxford. The view of *man* was changed. Formerly man had been divided

into so many faculties, and it was thought that each of his acts was to be accounted for by particular known powers of will, intellect, or feeling. But this mechanical idea of human nature was gradually eclipsed by the growing importance given to the unity of the man. Each of us is to be a separate living whole. We are persons with a free influence incapable of analysis. This philosophical view of man necessarily was carried over into the sphere of theology, so that the questions as to the relation of Christ's will to His spirit or as to the connection between the divine and human natures cease to retain the interest they had, and the personal influence of the historical Christ again claimed attention.

Now, although Green by no means attached much significance to the historical facts of Christ's life himself, yet it was natural that christian thinkers who accepted much of Green's system should be led to this view of Christ. Some such connection between the philosophy of Green and the theology of the high church school of Oxford cannot be denied. I shall now give some quotations from Mr. Gore's work on the Incarnation to illustrate what has been said. In Lec. I., in speaking of christianity, the writer says: "The fruitfulness of our religion varies with the extent to which Jesus, the *historical person*, the ever-living *person*, is recognized as the object of our devotion and Lord of our life." Again, when in search for an example of the personal influence of our Saviour, Mr. Gore goes back to the martyrs of the early enthusiastic age—to Polycarp, who, when asked at his martyrdom to revile Christ, replied, "Eighty and six years have I been his servant, and He never did me any injury. How, then, can I blaspheme my king who is my saviour." So, also, the person of Christ is regarded as the sufficient and only support for belief in the miraculous. These miracles are, on this view, "the proper phenomena of His person;" and in these we must trust when we have obtained a correct knowledge of Him whose nature it is to do great works. It is also well said that "whereas in pure *a priori* reasoning we may come to a conclusion that Christ must be either incapable of temptation or under many limitations, yet all these doubtings are removed when we come into contact with the person of the historical Christ."

The second modern tendency to be mentioned is one which is not confined to any particular part of the church. It is the question as to the value of dogma or metaphysics in christianity; and it has received much attention from Oxford teachers. Dr. Hatch, who evidently was in ill-favor with his High Church colleagues, assumed a somewhat hostile attitude to the metaphysics of theology, as he tried to show that there was a great decline from the spirit of the New Testament writers to the formal expressions of the creeds. He opens his work by calling attention to the contrast between the Sermon on the Mount and the Nicene creed, his aim being to show how the dogmas of the church are largely due to the influence of Greek thought and private speculation. He writes, "The christian revelation is at least primarily a setting forth of certain facts. It does not in itself afford any guarantee of the certainty of the speculations which we build upon the facts. All such speculations are dogmas in the original sense of the word. They are simply personal convictions." Mr. Gore, with his strong leaning to the church, is naturally much distressed at this departure from those decisions which are the heritage from past christian thinkers, and he strives to show the necessity and general trustworthiness of our church doctrine. He admits that there is metaphysics in the creeds and that their language is different from that of the Apostles; but there is no difference in fact. The terms are those of Greek thought, but the substance is the New Testament. His main contention is that there is nothing in these decrees of councils inadequate with Apostolic teaching. But at the same time he is ready to affirm that the belief in dogma is not that which constitutes our church. Doctrine comes after we are christians, and is the necessary result of our meditation on those things we have known. Doctrines are negative, they are "notice-boards which warn us off false approaches." Thus Gore and Hatch do not in reality differ so much in the relative position they give to dogma. Each assigns to it a secondary place. But they differ in this, that Hatch does not sufficiently recognise the universal tendency of men to philosophise, nor yet does he remember that the mental constituents of men are so far similar that the same experiences must eventually lead to agreement in the rationalising of these experiences, while Gore strives to show that the reasonings of

the church councils have been for the most part in accordance with the teaching of Christ and the Apostles, and that these church doctrines are the correct metaphysical basis of our religion.

The two general tendencies, which have been chosen as characteristic of present theological thought, have been to a great extent influenced by the movement of Ritschl and his followers. This school, which is at present in the ascendant in Germany, is strong in its insistence on the "impression" of the Person of Christ; and there is also among them that rebound from the former too-rationalising method, which made the mind the sole judge of religion, to an altitude which from dread of former disasters shuns, as far as possible, metaphysical definitions and explanations.

J. W. F.

EDITORIAL.

WITH this number *The Theologue* completes its third volume, and three of the editors, having finished their college course, step out of office. So far as *The Theologue* is concerned, the past session has been an encouraging one, for matters in regard to the college have received an unusual amount of attention. A special interest is attached to this volume because of two articles on the history of the college by Rev. Dr. Patterson and a series on the Fourth Professorship by Messrs. Falconer, Millar, Stewart and Sedgwick. These papers, looking to the past and the present, afford much information to those not intimately acquainted with the previous history of our college or with its immediate needs, and by the interest they have created awaken new hopes for the future.

The number of contributions sent in to the editors has been increasing, so that now the supply is becoming greater than the demand. Had there been a corresponding increase in the payment of subscriptions, the editors would have been able to issue six numbers, instead of confining themselves to four. But as it is, from want of space, we have not been able to hear from several of our representative ministers on this subject of the new Professorship, and we had to exclude some racy sketches of most interesting mission fields in which some of our fellow students

have been laboring. This limitation from want of space and want of funds may be easily remedied by our successors in office by doubling the subscription price, at present altogether too low. They will then be able to enlarge the magazine and have an issue every month during the Session.

COLLEGE NOTES.

ON Wednesday, 27th April, the closing exercises of our College were held in St. Matthew's Church, which had been kindly granted for the occasion. The graduating class was large, and the audience was one of the largest ever seen at our College closing. The town was well represented, and here and there the familiar forms of many of our best known ministers from all parts of our Synod were seen, showing the interest taken by all classes in the College on the Arm.

In the absence of Dr. Burns, whose well-known figure was sadly missed from the chair which he was wont to so ably fill, the proceedings were opened by the Principal, who presided. The Principal began the exercises of the evening by giving out the 100th Psalm. The singing went well, the congregation joining heartily. The members of the graduating class beg to tender their thanks to Miss Baxter, who presided at the organ, and Mr. S. Crawford, who, at their request, led the praise, for their kindness and help on the occasion. The Scriptures were read by Rev. E. Grant, who chose as the lesson the 4th chapter of Ephesians, after which Rev. T. Fowler led in prayer.

The report of the Senate was read by Dr. Pollok, in the absence of Dr. Currie, who had to leave town and was unable to be present. Several points in this report are worthy of special notice, as it appears in the College Calendar we need not give a detailed account. Last session was the 72nd since the College was formed, and the 17th since its reorganization in 1875. Only one student entered as competitor for the Morrison prize, and he was awarded \$12 for the excellence of his paper and, doubtless, his pluck also. The number of students enrolled were 28; 12 in the first year, 7 in the second, and 9 in the third. Reference was made to the quality and quantity of the work done, the efficiency of the Librarian, Mr. W. C. Morrison, and the desire of the Senate to increase the usefulness of the library. Valuable contributions to the library have been received from Dr. Burns, Mrs. Ross, and Rev. Ed. McCurdy. An appeal was made for help towards the improvement, much-needed, of the gymnasium.

Friends interested in the matter should visit that institution at Pine Hill, and the aim of the Senate will be accomplished. The professors have visited the prayer meeting and other meetings of the students. Special attention was called to the Elocution class taught by Rev. J. Carruthers during the month of February. The results flowing therefrom were found highly satisfactory. Reference was made to the loss the College had sustained in the departure of Dr. Burns, who had ever sought to bring the interests and requirements of our College before the Church. Several marks of progress were noted during the last 17 years. A large fine building, a better endowment and a bursary fund considerably increased, were some of them. The attendance had also risen from 13 to 28. An average of 8 and 9 now graduated, where before only 4 or 5 had been the result. The need of more men was emphasised.

Diplomas were presented to the graduating class by Dr. MacKnight. The class was as follows:

JOHN PUTNAM FALCONER, B.A., Sydney.
 JAMES MITCHELL FISHER, B.A., Lower Stewiacke.
 DONALD FRASER, B.A., Pictou.
 ALEXANDER LAIRD, B.A., New Glasgow, P. E. I.
 GEORGE MILLER, B.A., Tatamagouche.
 ANGUS MCLEOD, Stornaway, Scotland.
 WILLIAM WRIGHT RAINNIE, Aberdeen, Scotland.
 JOHN SANDERS SUTHERLAND, B.A., Selkirk, Man.
 JAMES WALKER, Glasgow, Scotland.

The Principal addressed in fitting terms the graduates on what would be expected from them and how best to meet the requirements of their office.

Dr. MacKnight, in distributing the prizes, made reference to the Hebrew prize offered, and urged the Juniors to keep up their Hebrew and have a lively competition next year. The first year men should note this advice and act upon it. Mr. D. M. Campbell was awarded the Morrison Hebrew prize, and Mr. C. Munro the Wiswell elocution prize.

The valedictory for the class was delivered by J. S. Sutherland. As it appears in this issue comment here is needless; it speaks for itself.

The address of Rev. A. Robertson of New Glasgow was a valuable one, coming at a time when the requirements of the ministry are under debate. His subject was the value of a trained and educated ministry. His first point was that its value arose from the fact that it was a ministry of settled conviction. Knowledge takes away a man's assertiveness and his aggressiveness but leaves him with an assured confidence which rests on a reasoned

conviction. (2.) It was valuable because it was a ministry of true enthusiasm. The student should have had such a religious experience before entering college, that all collegiate investigation would only tend to aid it, although it might tone down impulsiveness. (3.) It was of value because a ministry of real sympathy. Sympathy must be aroused by knowledge of men and things. This could be got by contact with the thoughts and experiences of others and by study, and a man thus equipped would be the better fitted to comfort and aid men. He argued from these things that the church should support Pinehill, and urged the graduates to uphold the honour of their College.

Rev. J. F. Dustan spoke of the need of labourers for the work of the ministry. He called on christian parents to consecrate their children, and train them for the ministry. He appealed to young men to give themselves to this work, urging them to consider the personal claim which Christ had upon their service.

A collection on behalf of the Library was taken up during the evening, and a most profitable and deeply interesting service was brought to a close by Dr. MacKnight pronouncing the benediction.

THE graduating class this year numbers nine. We are all proud of the seniors, and follow them to their various fields of labour with our prayers and best wishes. We give the following account of the members of the class.

FALCONER, J. P., of Sydney, comes first. His name will ever suggest "things that are lovely and of good report." He was quiet but ever busy. When Secretary of the Missionary Society he never failed to supply every field, from Dorchester to Blue Mountain. He also distinguished himself in attending to the wants of the sick. We heartily congratulate the people of Bay of Islands on his appointment as their ordained missionary.

FISHER, J. M., was one of our weighty men in every sense. He took this session extramurally, and was with us only during examination seasons. He has done excellent work at Lawrentown during the past year, and his work has been appreciated, for he received and accepted a unanimous call from that congregation as soon as he was licensed.

FRASER, DONALD, Pictou, also received and accepted a call the evening he was licensed. He settles in the congregation of Gore and Kennetcook in Hants county. He has a large field of labor—three churches and ninety families to attend to. Donald roomed by himself in No. 19 and dwelt apart, but no man will be more missed in the class room and in our missionary meetings.

LAIRD, ALEXANDER, Room No. IV., the ever-active, humorous, and mysterious Laird, was always to the front in every thing. Nothing went slow when he was present. He has been appointed to the new congregation of Ferrona in Pictou Presbytery. This growing place requires a pastor of tact, energy, and power of organization, and Mr. Laird is the man for the field.

MILLAR, GEORGE, as Laird's room-mate, naturally comes next. Millar was the most popular man in the college. In him strength and gentleness of character were most happily combined. At the urgent request of the people of Metapedia, N. B., he has been appointed to labor in that field as ordained missionary. He will enter on his work in July.

MACLEOD, ANGUS, a sturdy Scot, joined the class last fall. He goes to Cape Breton for the first part of the summer. We have always found him a good man and true, and hope to hear of his early settlement in a suitable field.

RAINNIE, W. W., took his full course here and we have almost forgotten that he is not a Canadian. He moved noiselessly among us, but no student was more observing. Our readers have enjoyed more than one article from his graceful pen. He intends resting for some time. The shorter his rest the better will it be for the interests of our church.

SUTHERLAND, J. S., has been on the editorial staff of the *Theologue* since it started. In this, as well as in every other department of College life, his good taste and good judgment made his services invaluable. His class chose him for valedictorian, and how well he performed his task we leave our readers to say. His first call, from Sussex, N. B., is now in his hands. Wherever he settles the congregation will enjoy many a good sermon.

WALKER, JAMES, comes last in this bright band. We had one fault to find with Mr. Walker; he was apt to be late for dinner. He was a hard student and paid diligent attention to all departments of work, including elocution. He goes to the Presbytery of St. John. We feel assured that he will be found "a workman that needeth not to be ashamed."

PRINCIPAL MACKNIGHT presented each member of the graduating class with a handsome copy of the Revised Bible, printed on India paper. This gift of the good Principal is much appreciated by the class.

ACKNOWLEDGMENTS.

Rev. Dr. Pollok, \$3; Rev. Dr. Burns, \$2; Prof. MacGregor, Rev. James MacLean, Rev. George Fisher, \$1 each; Rev. D. Sutherland, Robert Cumming, A. W. Mahon, A. B. MacLeod, Allan Simpson, J. A. F. Sutherland, J. A. MacGlashen, W. C. Morrison, J. J. Irving, Donald Fraser, John H. Anderson, A. D. MacDonald, G. E. Ross, S. J. MacArthur, J. H. Kirke, O. M. Hill, A. R. Hill, Charles Fulton, Dr. M. Chisholm, Rev. J. F. Forbes, R. Malcolm Campbell, J. A. McKenzie, W. J. Mackenzie, F. W. Murray, G. Lawson Gordon, E. S. Bayne, Peter Spriggs, 50 cents each.

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