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A DARWINIAN'S THOUGHTS ON RELIGION.*

SOME seven or eight years ago Mr. George J. Romanes began to deliver in the University of Edinburgh the Rosebery lectures on "Evolution." At that time he was regarded as the ablest living exponent of Darwinism, and immediately was looked upon as Darwin's legitimate successor. A man of fine presence, genial manner, and a lecturer of consummate skill, he filled the large Natural History class-room, steep as were its benches and dingy, with attentive audiences. This was before the days of "Gifford," when Theology dwelt at peace in her Zion, undisturbed by Pfleiderer *et hoc genus omne*. But at that time too there were whispers of heresy, and highlander would glance savagely at lowland arts man of strictest sect, when Romanes made a point of showing how evolution interfered with the argument from design, or walking up to the skeleton of an ape, professed with a bland smile to have no objections to acknowledge him as his ancestor. Romanes was said to be atheist, materialist, what not; not without reason as we shall see, though it may probably have originated then from those who had decided for themselves that

*THOUGHTS ON RELIGION, by the late Geo. John Romanes, M. A., LL. D., F. R. S. Edited by Charles Gore, M. A., Canon of Westminster. London: Longmans Green & Co., 1895, 4s.

evolution must be godless. We have recently learned that Romanes whispered true concerning Romanes at that time, he himself having now told us that he had been constrained by the severe discipline of his intellect, though with the sharpest pang to his moral nature and his past traditions, to assume a materialistic explanation of the origin of the universe. A slight history of the movement of Romanes's thought has been prefixed by the Rev. Canon Gore, editor of *Lux Mundi*, to the notes for his new book which Romanes had entrusted to him shortly before his death. These notes, together with two essays, form a small but most remarkable volume, remarkable not only as showing the orbit of his mind's progress, but as another evidence of the swing back on the part of many thinking men to religion, from a science that has been too exclusive in its claims for the intellect.

Romanes, a Canadian by birth, was a very successful student in natural history at Cambridge, and had preserved during his university career a firm belief in Christianity, which indeed had so penetrated into the moral fibre of his character, that he never turned traitor to its spirit. At this time he won a prize for an essay showing the compatibility of prayer with natural law in the universe. Shortly after this a change came over his thinking, and in 1876 he published anonymously, under the nom de plume *Physicus*, *A Candid Examination of Theism*, in which he threw his old guides overboard, chart, compass and all, and went adrift on a material universe, surrounded by the "lonely mysteries of existence." For many years he continued so, till a short time back some well known stars appeared on his horizon, and he began to take his reckoning again, as we see from the essays in this volume on the *Influence of Science on Religion*, which were to have come out in the *Contemporary Review* about the year 1889. From this time on one headland after another came into sight, and shortly before his death he re-entered into full communion with the Church of Christ, and recovered that peace which he had "loved long since and lost awhile."

These notes or thoughts on religion are sections often complete of a new book which he had intended to publish as a *Candid Examination of Religion*, showing the unsatisfactoriness of the fundamental positions of his earlier book on Theism. It may not be uninteresting to enter into fuller detail, beginning with

the two essays on the *Influence of Science on Religion*. His definition of Religion is:—

“That department of thought having exclusive reference to the ultimate. More particularly it is a department of thought, having for its object a self-conscious and intelligent Being which it regards as a Personal God, and the fountain-head of all causation * * * The problem of science is to discover the fewest number of phenomenal data, which being granted, will explain the phenomena of experience. Its aims and methods are exclusively concerned with the ascertaining and the proof of the proximate How of things and processes physical. Religion, on the other hand, is not in any way concerned with causation further than to assume that all things and all processes are ultimately due to intelligent personality.”

When these two departments are kept in their proper position there is no need of any conflict at all. If it be asked, what is the cause of such an event, it is from a scientific point of view simply no explanation at all to say that God has brought it to pass. This is the religious or ultimate explanation involving the assumption of a personal original source. The scientific man asks for that set of conditions which is and has been, so far as observed, the invariable antecedent of this event. Such an explanation of course is only a step or two backward, but it moves in the reign of phenomena, and is scientific. It seems to me that the distinction here drawn is quite valid and holds for philosophy as well as science. The God postulated by science or philosophy is a mere hypothesis to explain things as we observe them—in the one case so much force, in the other the Absolute. Both are utterly devoid of the moral element, being consequently worlds away from the religious conception of God as the personal source of all things.

Has religion then not been affected by the methods of science? This leads Mr. Romanes to an examination of the argument from design in its classic Paleyan form. This argument was based on the theory of special creation, according to which each particular species was supposed to have been individually designed by divine intervention. Romanes insists that modern science takes no account of such a theory, but by its doctrine of evolution and its reign of natural law, examines phenomena and explains them as the result of natural causes in an almost infinite chain of events. But when the dark womb of the hypothetical fire-vapour has been explored, the furthest limit has not yet been reached, for how comes it that the universe has issued from that darksome brilliancy in an *orderly* evolution

intelligible to man? This leads Romanes to say that the theory of evolution leaves religion untouched, for it declares nature to be an "orderly cosmos." Science must abandon it there. How comes it that there can be an orderly cosmos? Religion answers, because it was created by a personal God. This to my mind is the very heart of the ontological problem. When I say this is an orderly universe, I mean that it is intelligible to me as a thinking person. How can it be intelligible unless it is the work of an intelligence like mine? Philosophy joins science here. "That word 'orderly' is absurd unless you postulate mind as the basis of it." Religion in its highest form says to both: "Him whom ye cannot find I declare unto you. Who can search out the Almighty to perfection? The only-begotten Son who is in the bosom of the Father He hath revealed Him."

The next stage in his treatment is to consider whether nature throws any light upon the character of God. When he wrote these essays Romanes saw nature only "red in tooth and claw" without any trace of the moral quality of its Founder. This position he afterwards modified as his conception of God grew more religious and he looked upon nature teleologically. Who is to be the judge of the immorality and cruelty of nature? Who is to say that struggle is immoral? Surely not one who has not taken fully into account the final purpose of all things. The soldier driven back by some stunning charge may find confusion and nothing but confusion in the carnage of the *mêlée*, but the general on the heights knows how the battle is to move, and may send reinforcements to his baffled but faithful officer. Belief in his general brings him through his discomfiture. So too Romanes, afterwards saw that there is a divine ministry in suffering. Even nature is not all loveless for the religious man.

Our author wrote the notes which follow these articles apparently in the summer of last year—shortly before his death. In these he examines religion, and by this he means orthodox Christianity, from the standpoint of a "pure" agnostic. By "pure" agnosticism he understands with Professor Huxley, "an attitude of reasoned ignorance touching everything that lies beyond the sphere of sense-perception." Many men such as Herbert Spencer are "impure" agnostics, which accounts for the dogmatic and arrogant tone of much contemporary science towards religion.

"There are two opposite casts of mind—the mechanical or scientific, and the spiritual, artistic, religious. These may alternate even in the same individual. An "agnostic" has no hesitation—even though he himself keenly experience the latter—that the former only is worthy of trust. But a *pure* agnostic must know better, as he will perceive that there is nothing to choose between the two in point of trustworthiness. Indeed if choice has to be made the mystic might claim higher authority for his direct intuitions."

The discussion is conducted in a spirit of reservation as far as his personal belief is concerned, the effort of the writer being, as he repeatedly states, to show that from the pure agnostic position there is nothing to advance against the teaching of Christianity. Causation and Faith are the two main themes of treatment. Our idea of causation is derived from our own activity when we exert our wills. This he states to be one of the most indisputable results of psychological analysis :

"This being so there is nothing either in the science or philosophy of mankind inimical to the theory of natural causation being the energizing of a will objective to us."

Romanes, in the strangeness to himself of his new discovery, does some injustice to theology, accentuating a conflict between theology and science, which at any rate in recent years has not existed. Theology long before Romanes had taught the immanence as well as the transcendence of God, and had begun to regard all natural causation as working towards spiritual ends. The plans of the immanent God must be teleologically interpreted, e. g., in the case of miracles, so that from the point of view of religion there is no barrier raised against the researches of science in the field of proximate causation. And there have been many scientific men with an intense religious life who have entertained no difficulty in the pursuit of either activity.

The treatment of Faith was to me the most interesting part of this little volume :

"Faith, in a religious sense, is distinguished not only from opinion (or belief founded on reason alone) in that it contains a spiritual element : it is further distinguished from belief founded on the affections by needing an active co-operation of the will. Thus all parts of the human mind have to be involved in faith—intellect, emotions, will."

Our author is particularly emphatic as to the part played by *will* in determining belief :

"I have so long been accustomed to constitute my reason, my sole judge of truth, that even while reason tells me it is not unreasonable to expect that the heart and the will should be required to join with reason in seeking God, I am too jealous of my reason to exercise any will in the direction of my most heart-felt desires."

And,—

“Both faith and superstition rest on an intellectual basis (which may be pure credulity) but faith rests also on a moral, if not likewise on a spiritual. Even in human relations there is a widespread difference between ‘belief’ in a scientific theory and ‘faith’ in a personal character. And the difference is in the latter comprising a moral element.”

Romanes uses the term “reason” in a very narrow sense, indeed with very much the same meaning as Kidd gives it in *Social Evolution*.

It is here that his discussion on faith, and indeed his work as a whole, is most open to criticism. Faith is not so much of a “sublime venture” as is sometimes supposed. It is certainly an act of the whole man and essentially moral, but it is based on knowledge. Normal faith in Jesus is the result of a thorough acquaintance with Him. It is not a venture, but rather a resolve to follow One Whom with a knowledge of His Person it trusts. Hence it seems unwise to make use of such nomenclature as would cause an undue severance between reason and our spiritual nature. Certainly faith is not mere reason, but it is supremely reasonable, and based on a knowledge as certain as any knowledge we possess, though possibly with a verification all its own.

While eager to maintain his position as a pure agnostic, it can be easily seen that Romanes was latterly such only in name, for the deep sympathies of his nature run with Christianity. Who but a believer could write as he does of sorrow, and of the satisfaction that Christianity brings to our higher needs ?

“The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With the setting sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole world dies
When love is done.”

“Love is known to be all this. How great, then, is Christianity as being the religion of love, and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man.”

I must with this take leave of a book written in a singularly attractive style that makes it delightful reading, and at the same time pervaded with a spiritual earnestness that cannot fail to rebuke us for the confident way in which we have passed decisions, in accordance with a narrow code of judgment, as to those who seek for truth and those who follow vanity.

R. A. FALCONER.

THE SYNODICAL EVANGELIST.

HAVING been asked to review the recent discussion, it is necessary at the beginning to restate the position first taken. This has been misapprehended by those who followed, and consequently I have been made to assume a position of bitter hostility to a large section of our church. The first article was intended to bring the subject before our people with a view to discussion. In dealing with this somewhat unique problem, it was necessary to consider it in connection with the view which opposes the whole standing of the Evangelist. If the virtues of the ministry were not eulogized, it was because such was not relevant. As diversity of opinion exists among men of undoubted ability and integrity, and as all the facts do not appear on one side no attempt was made to get a "clear case." The aim is to get at the whole truth, even if the case is not very strong. Viewing the history of the church and the present standing of Evangelistic work, it is impossible to see how any man can form such dogmatic judgments as have appeared during this discussion. The position taken in the first article was tentative as the summary shews.

As our space is limited it will be necessary to refer briefly only to those arguments that are relevant. Many of the "comments" "stricture" and personal references afford abundant opportunity for adverse criticism, but the cause of truth is not dependent upon such a defence.

Let us see what the problem really is. It is what it was at Synod, namely: Has the Evangelist any scriptural authority and place in the church? The word "Evangelist" is not here used in the etymological sense, which applies equally to the regular ministry, but in the popular sense, as doing special work. If the evangelist has a rightful place in the church, then the appointment of a Synodical Evangelist is only the particular application of a general principle. Let us now turn to the discussion.

Dr. McRae deals specifically with one objection, viz., That the so-called Evangelist has no scriptural authority. What does (*he*) mean by Evangelist? It is "one who makes Christ known to

persons ignorant of the faith." This must mean the regular ministry or missionaries. He describes the so-called Evangelist (Moody and Mills included,) as "patent machines designated by irregularities, etc., etc., to stir up spiritual dissipation." Without further quoting it is clear that for him the so-called Evangelist has no scriptural authority, all such special activity is the result of "wielders of magical processes."

We all agree that the authority of scripture should settle the question. The particular question is how to interpret the "principle" given in the scriptures? No one can seriously maintain that the *rules* and *forms* are given in the scriptures. In the Apostolic Church we do not find the perfect distinctions now recognized in our ecclesiastical organizations. According to Smith's Bible Dictionary the constitution of the Apostolic Church included a body of men known as Evangelists. The organization being imperfect, the functions and position are not clearly indicated. Their work was that of the other orders, "publishing the glad tidings." They were missionary preachers of the gospel. Their work was rather with those who knew not the gospel than with baptised believers. This was done by preaching the oral gospel, reading and distributing the written gospel. Dr. Dale says, "their work was to effect the conversion of men by preaching the gospel, and so to bring them into the fellowship of existing churches, or to organize new churches" This being so we can readily see why the name means a *work* rather than an order. Their work was part of the work of the church. Essentially their work was to reach those who were not in the church. Perhaps in outward form the Foreign Missionary corresponds to the New Testament Evangelist. Now, even with our perfect organization, things have not changed very much. If we view the question from the inner standpoint, the essential relation still holds. We even now find a large class beyond the influence of the Church. If these know not the truth (and surely the practical is here the essential) and are not reached by it, then the Foreign and Home fields are practically, essentially one so far as this class is concerned, and thus the Evangelist has still a field for the exercise of his gifts. It is hard to see an argument in the cry against creating a new office. Does the fact that Synod may say, it has confidence in an ordained minister,

that he is qualified to reach these people and edify Christians create a new office? This is doing the work of an Evangelist, and the office is Apostolic. The only way to avoid the scriptural authority is to deny the possession of such gifts, and to assume that the condition for the exercise of these gifts in this special way has been removed. If the position here taken is correct, the Evangelist of to-day is as scriptural as the pastor. This does not mean that every professed Evangelist, any more than every professed pastor is called of God. It is painfully true that both positions have been filled by men who "climbed in some other way," but the perversion does not destroy the reality.

When St John Presbytery appointed a Travelling Missionary did it create a new office? If so, which no doubt would be scriptural, may not Synod do likewise for the same great end? If not, why not recognize the Evangelist as part of its constitution? The fact that a man is appointed by the Synod does not change his work. The particular department of work will demand methods adapted to it, but there can only be one work: "To seek and save the lost, and edify Christians." Far be it from us to advocate the appointment of men to any office that would weaken the Church. It seems however there is much land yet to be possessed, and some agency is needed to reach those that are now lost to the Church.

We cannot agree with our honored father Dr. McRae, when he implies that Evangelists are guided by mercenary motives. The same line of argument would reflect very unkindly upon many of our ministers who apparently have been moved by a large salary.

As to the method of raising money the same criticism applies. In our Churches there are guaranteed salaries, even solicitors in some places, a managing committee and free will offerings. If these are right in the church, why imply the contrary in Evangelistic work?

We now turn to the second objection, namely, that emphasized by Mr. MacDonald, that the practical outcome is injurious, and it is therefore unwise to make the appointment. If, as we have been contending, the work is scriptural in principle, then even if perversions do occur, and if our experiences do not harmonize with our ideals, it is our duty to find where the difficulty is and

remove as far as possible these grievances. To glance round and see conflict in one place and success in another, will never give us a basis for action. There is an underlying principle by which the good and evil can be seen in their true relations. As Mr. Dustan well said, the office has been counterfeited by unworthy men. What Dr. MacRae and Mr. MacDonald say about spiritual excitement and evil tendencies is admitted to apply in individual cases, and have only too frequently been repeated. In passing, it is well to say that the excitement, or even physical manifestation of interest is not an argument against, but rather in favor of the possibility of successful work. The intimate connection of mind and body makes this experience both necessary and natural. The manifestation of emotion, or interest, must find its explanation in a mental and moral condition. When we consider that in these special services the great truths of life and destiny are frequently presented in a way that touches the individual soul, we would naturally expect a manifestation of interest. To be otherwise would be less than human. Every line of activity shews the same truth. Business, politics, social and moral questions—these when discussed call forth marked manifestations of deep interest. The religious life comprehends all these interests with others more important, and the man interested in religion is still a man, with the same emotions and capacities. Can we expect persons face to face with the greatest possible questions to be passive or half hearted? Is not indifference a more unnatural and appalling manifestation? The fact that men are interested, or excited, which means the same thing, is the only possibility of doing them good. In this we do not justify non-moral excitement, or any perversions of man's nature. That this may be avoided is an argument for careful supervision. But to return. In many places most blessed results have been gathered and pastor and people have both rejoiced in the common blessing. The question arises, whence the very unsatisfactory result in some places? Of course we are here only dealing with man's part. If our first position is right, then these evil tendencies are due to man's failure to interpret aright the whole truth.

That we may keep in clear outline the evangelistic office, it is our duty to refer, very reluctantly, to Mr. Macdonald's reply to Mr. Dustan's position. Unfortunately for the reply, the principle

he employed is not universal even in the particular cases mentioned. Is it possible to draw such a parallel? Can even Elijah and Timothy be compared if the comparison is based on the similarity of external conditions? The drapery of church and state is ever changing, but the relation of the individual to truth does not depend on externals. Even in the changed circumstances, Timothy may be a true follower of Elijah, true in spirit, purpose, qualifications and power, and in our own day though the Church is unlike the Synagogue or the Temple, men can sustain the same relation to truth that Elijah and Timothy had in their day.

The question raised by Mr. MacDonald regarding the permanency of the results of Evangelistic work is a very important one, and demands more than passing notice. The actual proportion, which is a statistical one, even if decidedly in favor of church conversions would not be an argument against Evangelistic work. What is the aim of Evangelistic work? Not to deal with Christians, but to reach those who are not Christians. This is practically the class to whom the original evangelist was sent. All admit that if these could be gathered into the fold in the regular way there would be no need of other methods. The question is not, Can these be reached in the ideal orthodox way, but can they be reached at all? Granting that their ideals at conversion are low, and their knowledge very imperfect, is it not better to reach them even by special methods than to leave them unreached? Are we to leave them alone because we cannot get them to a certain standard at once? indeed on the same level as those who have been trained in the Gospel from their infancy? Church conversions are largely from Bible Classes, Sunday-Schools, etc. It may be said that in this way the church gathers the very gems and ornaments of christian training and pious example. To compare these with those who are converted after years of indifference, and perhaps immorality, is altogether unreasonable. What is the present situation? Hundreds are beyond the influence of the churches. Can these be reached if ordinary methods fail? Live churches in our cities are going after these people and planting evangelistic services in their midst, and the result shows the wisdom of the method. The means are not to be exalted above the end. These must be

reached in some way, in any way in which they can be led to begin a better life. The wisdom of the Salvation Army has been justified in some of the methods employed. Of course to some cultured hearts these seem unnecessary, to some simply abominable; but if the man is reached even by such means and a low motive, it opens up the way by which he can be led to a higher life. The great difficulty is in getting man to make the first step. If men are not taken at their own level, the eloquence, scholarship, and fine services of the church are useless. If this contention is correct, then it is impossible to compare conversions by the two methods. The subject matter is different. Here, I believe, is the explanation, not in the workman or in his methods, but rather in the personality of the individual, which is touched at but few points, and must necessarily lack the balance of gospel teaching. Morally considered, it would be reasonable to expect that a larger proportion of those converted during special services would "go back." The character, habits and circumstances all point that way. But this does not argue against evangelistic work; on the contrary, it seems to be the only way to reach certain classes that otherwise are not being gathered into the church.

The fact that many are hopefully converted is strong justification for its proper control and supervision by our church; and further, a strong argument why the church should avail itself of a means of reaching these people. If a more effective method is suggested, let it be taken. It is an additional consideration that large numbers are often gathered in, where only a few are taken by the ordinary methods, and that too, of a class hard to reach. It may be pointed out that those converted in evangelistic meetings, who have been trained in Bible classes and Christian homes often show a Christian Spirit even more decided than when converted by the ordinary means. Again, it is clear from the nature of the work, which is of short duration, that we cannot expect the same results. Can we reasonably expect a fully developed character in two weeks or a month? Can the soul be placed beyond the reach of temptation? No church can do that. When a man is interested he is left in the care of the Church. Whether the work in him will be permanent, depends, humanly speaking, upon those whose duty and privilege it is to feed the Lambs of the

fold. If his ideals are low, his character one sided, it is their duty to do what they can to have him develop into a perfect man. It may be that many now quoted as examples of the superficial nature of evangelistic work, are rather examples of the lack of Christian sympathy which these interested men hoped to find, but were disappointed.

The field in which the Evangelist labors demands notice, and here is seen the need of practical supervision. These Evangelists must live. The poorer places cannot support them. The Church, however, guarantee a salary of \$750 per year, and a minister can remain there. Can we reasonably expect Evangelists to labor in fields where equally zealous and faithful pastors cannot labor without \$200 or \$300 from the funds of our Church? No one condemns the pastor if he does not select a field where he would starve, and yet we hear men implying that Evangelists are seeking "fat collections" when they work where they are supported. If Synod or Home Mission Board had charge of the work, these poor sections could have the benefit of some of this work—and is there not need in some of our fields?

Let us now turn to the strongest argument against the standing of the Evangelist—its tendency to depreciate the ordinary work of the Church and pastor. Before proceeding, I wish to state most emphatically that my position was misrepresented by those who followed. It has evidently been assumed, if not stated, that when any one says anything against the apathy of the Church, he necessarily agrees with all the excesses and wild statements of narrow-minded bigots. Consequently, I am credited with the very unenviable reputation of reflecting very severely upon the majority of our respected and honored pastors. When a comparison was instituted between the Evangelist and the clergy, it was not to show that I regarded the ministry as dead, formal, unspiritual or time-serving, but to state that the "irregularities" of the zealous Evangelist were not more serious than the work of those indicated. This is still maintained. When, however, it is stated that by these is meant those who recorded their votes against the proposed appointment, the writer most unwarrantably wrests the sentence from its proper connection. Contrary to the implication, I pointed out the position a minister must take in the interests of truth when such are assailed.

It may be noted in passing that the finding of Synod, supported by a "large majority," recognises the value of Evangelistic work, usually so-called, and seeks to utilize more efficiently this very agency—which is directly in line with our contention.

Returning to the question, it is evident that in any series of special services some of the ordinary meetings will give way to others of a different nature. This, however, is true of any special movement and finds expression in meetings of conventions, assemblies, etc. Whether the ordinary means will be regarded with contempt will depend on the idea the people have of the relation of special services to the ordinary work of the church. If, as is often the case, special work is regarded as a necessary evil, then error is admitted and the evil tendency appears. If, however, it is regarded as part of one great plan no difficulty will arise. There is great danger, and proper instruction should be given.

Dr. Cuyler has been quoted as authority in the argument against Evangelistic work because of this evil tendency. It is well to note that in the little book referred to, the VALUE of revivals rather than THIS TENDENCY is emphasized. Lest there should be any misunderstanding as to Dr. Cuyler's position, it may be well to state it in few words. God is Sovereign. The operations of His spirit are mysterious. Men do not control God's grace. There is danger that men may seek to have others do their work. God gives special seasons of grace. We are to work for and pray for the outpouring of power. When tokens of the blessing are seen, the church should be prompt in co-operating with the Divine Spirit and use every means and agency to gather in the harvest.

In the quotation in the March number, a very significant sentence was omitted. In simple justice to Dr. Cuyler, we take the liberty to insert it here, namely "Sometimes it may be wise to employ itinerant heralds of the Gospel." This gives the other side, which the Dr. followed in two cases, and his testimony as given in the same book is strongly in favor of the good that follows. The position here indicated is eminently satisfactory. That great danger exists, all admit. The same is true in any great work. It is an argument not for giving up the whole work, but for proper supervision and direction.

The same principle holds in dealing with the relation of the pastor to the Evangelist. It is lamentably true that the danger referred to has often become actual. We give full weight to Mr. MacDonald's criticism, but wish to ask the reason of this difficulty. Is it not due to the idea men have of these relations and the peculiarities of the men? As long as the pastor and the Evangelist work together, the pastor's position is strengthened. If there is opposition, division will occur among the people. The tendency is seen only in particular cases, not universally. The difficulty only occurs with a peculiar kind of Evangelist, or pastor, or both. This is well illustrated in other departments of Church work. When a peculiarly constituted man is settled in a congregation the same difficulty appears. There is more than one place within the bounds of the synod where the *tendency* has been so manifest that Presbyteries have had great difficulty in averting the ruin of the congregation. No one seriously maintains that this is a normal or necessary part of the ministerial office. The difficulty is, I admit, greater when these peculiarities meet in Evangelistic work, but they are neither necessary nor normal. We see however in this fact an argument why some supervision should be exercised. Almost every other gift is brought into harmony with the church and why not this one?

In closing the discussion it may be well to notice Mr. McDonald's argument that if an appointment were made, it would not lessen the difficulty. Both he and Dr. McRae imply that sessions would not respect the judgment of Synod. This seems a gratuitous assumption. The ministers and sessions have shewn themselves obedient, and ready to respect constituted authority. At the present time they have to do their best under the circumstances. If a minister and session wish help in their work, they must act in their individual capacity, as the church has given no voice in the matter. The evangelist goes where invited, and if Synod would indicate its preference it is surely in line with the history of our Presbyterian Church that its suggestion would be followed. The people would have the man in line with the voice of the church, and the question of other agents would thus settle itself, so far as our church is concerned.

It is hard to see why any one should imply, that a regular

officer of our church would, when recognized by Synod, develop into such an abnormal character as our good fathers suspect. The Synodical Evangelist would undoubtedly be a good representative of the Presbyterian Church, one of practical common sense and sympathy with the brethren.

Regarding the appointment, which is now a minor matter, it is enough to say that it is the application of a general principle in a particular and peculiar case. We do not hold that this is the only way or even the best way. There may be others superior. We do not, however, believe that our church must here adopt Dr. Gamaliel's platform. We think history has shewn that this work is of God. The principle suggested has only too often been followed, and the church has been weakened and degraded wherever such a policy of indifference has been adopted. The same principle would soon paralyse all Christian activity. Surely Presbyterians are able to grapple with this question for themselves, and are not dependent for their judgment upon the outcome as seen in other churches. We think the time is near when an improvement can be made on the present system. We are not losing faith in our church or ministers. We think a higher efficiency is possible by a judicious supervision of her individual and united powers. We hope the discussion has at least shewn that the question is a vital one, and demands an impartial treatment, free from those personal and incidental peculiarities in which we all so largely share.

W. H. SMITH.

PRESBYTERIAN COLLEGE,

Halifax, April, 1895.

“ Life is before you ! from the fated road
 You cannot turn : then take ye up the load ;
 Not yours to tread or leave the unknown way :
 Ye must go o'er it, meet ye what ye may.
 Gird up your souls within you to the deed ;
 Angels and fellow-spirits bid you speed !”

—Butler.

BESIDE THE BONNIE BRIAR BUSH.

AS the reader takes up this modest titled volume, he little anticipates what awaits him. Few books of fiction which have appeared in recent years have achieved such a sudden and complete success. All who have read it testify to the wonderful influence it has had over them and confess with a feeling akin to shame, what fools they have made of themselves over it. I will quote the words of J. Ashcroft Noble descriptive of his first reading of this book: "How many times I broke down utterly during the reading of those three hundred pages, I shall never be able to say. One thing however I can say—and I say it as one who has been reading and reviewing fiction for a quarter of a century, and who ought by this time to be case-hardened—that never during all those years have I read a book that moved me so constantly and profoundly as I was moved on that October evening during three hours or thereabouts spent in the vicinage of the bonnie briar bush." Besides, many have written to the author when the stories first appeared in the "British Weekly" showing the intensest interest in the characters as if they were real personages.

The writer, the Rev. John Watson (Ian Maclaren) of Liverpool, stands high in his profession, and those who have read his contributions to the *Expositor* would be prepared to expect nothing mediocre from his pen. The history of the origin of those sketches is of interest as being somewhat unique. The writer seemed wholly unconscious of his power as a writer of fiction. But his friend, Dr. Robertson Nicoll, detecting his gift, spoke to him, wrote to him, and at last began to send him telegrams urging him to write a story. To get rid of his friend's urgent pleadings he wrote, and the second attempt issued in "Domsie," one of the most pathetic stories of the whole series. Since he has continued writing, and besides the present volume, he has a third of another volume complete and a third outlined. He intends trying his hand at stories dealing with phases of English as well as Scottish life.

How do we account for the impression made by these unvarnished tales? The subjects are the simplest, and the story is

told in the simplest manner, but may not the power of work lie in the understanding and the telling of these praises and joys which we all feel in common. The characters are ideal, no original combining all the qualities given in one of his sketches, yet there are none of us who have lived among people of Scottish descent but can from experience supply parallels to his characters. The trueness to life, the reality of the picture-ideal, but an ideal in the line of nature it seems to us gives the power to these sketches. The pathos is irresistible because of the extreme sympathy which we feel for those flesh-and-blood-clothed ideals. The men and women act as in real life, and their actions reveal the character. We are led to the inner shrine of men's hearts to judge of them. External are forgotten. True worth alone is felt to be of value. We feel with them in all their moods, for they are heartily indulged in.

The characters are thoroughly Scottish. "The national devotion to a Higher Power, the frugality, the self-denial, the self-repression, the outward hardness, with the poetry and tender *politesse de cœur* beneath the surface, are set before us by a few deft touches of the Master." Lachlan Campbell is a typical religious Highlander. His mysticism, his emphasis of the value of doubt as evidence of the truth of the religious experience, and the severity which he has in common with his brother in the Lowlands. Beneath the unflinching adherence to accepted beliefs we see the warm Highland heart struggling to be free and to love.

The humorous, if kind and properly clad, is always attractive. Here we have it in a most subtle and most unobtrusive form. The pathos, as well as the humor, is often due to circumstances, and we have both combined in the story of the Highland fling performed in the open field in the early dawn by Dr. McClure and Drumsheugh after their successful fight with Death.

The writer dwells lovingly on what is best in the Scottish character, and that best as developed under the influence of Divine love. These are themes that bless, and we cannot but be bettered by tarrying for a time *Beside the Bonnie Briar Bush* with Ian Maclaren.

THE THEOLOGUE.

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

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VOLUME VI.

APRIL, 1895.

No. 5.

EDITORIAL.

ADIEU.

THE Session just closed has been a very pleasant and busy one. Seldom have the opportunities for work been more favorable. Professors and students have enjoyed excellent health. The building has been comfortable and the general accommodation very satisfactory. An enthusiasm for study has prevailed, and the class work has been interesting and practical.

Here closes another epoch in college life, for is not each session worthy of being so designated. Each has its own peculiar meaning and importance to every one of us. The flight of time brings many changes,—changes in the professorial chairs and on the students' benches. We cannot contemplate these with unmingled feelings. We are reminded of the sober reality of life, and stimulated to work while it is called to-day. Our hearts grow tender when we think of those who have passed from these walls. Some, ripe in years and honors, have been called to a higher school, where clearer light and richer life are still the reward of faithful labor. Some in the prime of their full strong manhood have hastened to the arena of active service, there to grapple with the world's difficulties, and help men to a firmer faith and more inspiring hope.

And now, as a tardy player, the last upon the stage, the THEOLOGUE comes forward to say adieu. In laying down the editorial pen we would heartily thank our readers and contributors for their generous support. Kind words and liberal subscriptions have greeted us from almost every quarter. It has been our aim to give a faithful reflex of college life and sentiment. We may not have pleased everybody; we did not expect to. We trust that all our faults may be forgotten, and only our better qualities remembered. It is our earnest desire to see the THEOLOGUE attain a higher degree of excellence, and fill a wider sphere. This year an advance has been made in publishing five numbers in place of four as formerly. To realize our ideal two things are necessary, increased circulation and a more sympathetic centralization of Presbyterianism in these provinces around *our* College. We expect our friends to consider these things and we hope that ere the first snows of winter will again appear, when the hum of life will once more animate the sanctum, all may have a warm welcome ready for the first number of a new volume.

OUR FOURTH PROFESSOR.

THE present issue of the THEOLOGUE marks the close not only of another session, and in the case of some the end of their College course, but it also heralds the fact that the Rev. R. A. Falconer, B. D., has served his three years probation. This circumstance in our College life was brought to our notice by observing in the *Presbyterian Witness* some time ago, a request from the College Board that Presbyteries send in their nominations for the fourth Professorship before the 25th of April. Our readers are aware that three sessions ago the duties of the Fourth Professor were agreed upon, after a prolonged discussion. The Fourth Professor was to engage in the work of N. T. Exegetics. The Board decided with the concurrence of the Synod to appoint Mr. Falconer lecturer in N. T. Exegetics for a period of three years. And now that a permanent appointment is about to be made, we desire to say a few words in regard to the matter. In the first place, we wish to express our hearty approval and high

appreciation of the action of the College authorities in establishing a chair of N. T. Exegetics. Those of our number who have attended that class, are in a position to judge what the College lacked without it. In the second place, we desire to bear testimony, as the Organ of the students, to the admirable manner in which the class has been conducted by the Lecturer, who has so successfully completed his duties. Mr. Falconer has spared no pains in making his lectures both interesting and helpful. He has taught his students how to study the New Testament with profit, and has shown them how to use their critical apparatus. And thus he has rendered them the greatest service within his power.

In the third place, Mr. Falconer has proved himself "sound." For while he has not slavishly bound himself down to the traditional views of our church, he has given abundant evidence that he is in harmony, not only with our doctrinal standards, but also with his fellow instructors. We like that word "sound." There is a wonderful relish about it; you feel like smacking your lips, especially when you hear it uttered with *unction*, which good fortune we have had, having heard it so used by one or other of our Professors on different occasions. It bespeaks all manner of desirable qualities. Let it not be supposed our students do not like "soundness." They do. And for this very good reason;—if professors are going to "dogmatize," and, pray, what professor does not? it is eminently desirable that they do so after the fashion called "sound." For "sound" views are "old" views, and even "views" become venerable with age. And thus "old" views, put dogmatically, are entitled to a consideration which "new" views thus put cannot claim. But let it not be supposed that Mr. Falconer has been acting the part of an orthodox pill-manufacturer, and has been treating his students as subjects of his art. Nothing of the kind. He has stimulated his students in the exercise of thought, training them to be careful thinkers, cautious thinkers, but withal to be *thinkers*, the greatest benefit an instructor can confer.

In the fourth place, Mr. Falconer has taken a warm interest in the college life of the students. It was at his suggestion that the Literary and Theological Society was started, of which he has been the efficient president for three years, and from which Society many have derived much benefit.

In conclusion, we wish to congratulate Mr. Falconer on the prospect of his being appointed to the chair he has so ably filled during the past three years, feeling confident that such appointment will be in the best interests of our College and Church.

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CONGRATULATIONS.

THE THEOLOGUE joins with the numerous friends of the College in congratulations to Prof. Gordon, who has had the degree of D. D. conferred upon him by his *Alma Mater*, Glasgow University. To be thus remembered must be a source of supreme gratification. And we feel confident that few have been more worthy of such an honor than Prof. Gordon, who has just completed his first session as Professor of Systematic Theology, filling that responsible position in such a manner as to bring profit and satisfaction to his students, and, we trust, a degree of pleasure to himself.

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THE SYNODICAL EVANGELIST.

PROMPTED by the discussion as to the advisability of appointing a Synodical Evangelist at the last meeting of Synod, we opened our columns last fall for a consideration of this important question. Not that we had any decided convictions of our own with regard to this matter, nor any desire to bolster up the views of either party as expressed in conference, but rather a sincere desire to reach the truth. We believed that a friendly discussion of the whole problem in our pages was well calculated to attain that end. We have not been disappointed. Certainly all the views advocated cannot be entertained, and possibly not all the truth expressed has been couched in the most becoming garb, yet notwithstanding some imperfections in thought and spirit we claim that much good thought has been admirably expressed. We, even with our meagre experience in Christian work, would not accept many of the opinions advanced; still we feel that the discussion has served to clarify our thoughts, to emphasize the real points at issue, and to suggest more or less clearly the lines along which the final decision of the question may be expected.

VALEDICTORY.

BY A. D. McDONALD, B. L.

Reverend Principal and Professors, Fellow-Students, Ladies and Gentlemen :—

THERE are three important events in one's *life*—birth, marriage and death—at which one is expected to be present. In fact no excuse for non-attendance can well be accepted; one must be there. In college life there is one great annual event, which, if not of so urgent a character as those referred to, is yet invested with an interest and importance, compared with which ordinary events seem commonplace and insignificant. The event we refer to is graduation, and on this occasion the graduate is generally marked present. It is no ordinary day to him. He alone can adequately appreciate its significance. It is the summit towards which his steps have so long been tending. Into it are compressed the hopes and fears, the joys and sorrows, the victories and disappointments, of many years of mental toil and discipline.

Standing to-night on this coveted elevation, with hearts aglow with hope, yet saddened by the thought of separation, we would glance back for a moment over the road by which we have come. It has been no royal road, no triumphal procession. Every stage of the journey, every advance in the direction of the goal has been marked by patient, persevering effort. Examinations, like lions fierce and formidable, oft stood in the way, threatening our destruction. Yet one by one these stubborn foes, the especial terror of our earlier college days, have been met and overcome. Then in the intervals there were essays, homilies, lectures, sermons and criticals to face. So that it could hardly be said we were allowed to suffer to any alarming extent from want of work. Indeed, it seemed to us at times as if we suffered slightly from overwork, a danger into which, it is well known, young, ambitious students are peculiarly liable to fall.

But there is a brighter side to our college life. The ruggedness of the way has been relieved by many happy scenes and associations upon which we shall ever look back with fond regret. Here we have formed enduring friendships and social ties, which eternity itself can ne'er dissolve. If there has been

shadow, there has also been sunshine. If the way at times seemed long and difficult, a cheering word from a professor or companion has often filled us with fresh courage and hope. But from the precious truths so faithfully unfolded to us day by day by our kind instructors, has come the fuller inspiration which has fired our souls with a noble purpose, and enabled us to triumph over the many hardships incident to student life. Here, and here alone, have we found true compensation for our labors.

But what of the future? To-night we formally sever our connection with the good old College and its hallowed associations. To-night we bid adieu to loved professors and friends, and launch forth, as it were, alone upon the uncertain sea of life. Our term of apprenticeship is over. We must now take the place and act the part of men. I trust we are duly impressed with a sense of the magnitude and responsibility of our office, and that we are prepared, to some extent at least, for the work upon which we are now entering.

Still, in order the better to understand the character of that work, it may not be amiss to survey, for a moment, our field of operation—the vineyard in which we must labor till the Master comes. Our field is the world, the busy world of to-day with its feverish unrest, its conflicting interests, and its perplexing problems. The spirit of keen enquiry and critical research is abroad. Old creeds and opinions are being subjected to the severest tests. Great social and political questions agitate the public mind. The great world's heart throbs with feverish force and intensity. But this is not the whole story of human life. It has a sadder and, more sombre aspect. The stream, indeed, flows swift and strong, but alas, its waters have become poisoned and polluted by reason of sin. Sordid selfishness and, perhaps, too excessive a devotion to the god of Traffic have crushed out much of the sweetness and finer elements from life. The world is a strange mixture of goodness and of badness. Churches and ministers have, indeed, multiplied, and yet it must be confessed that religion does not, as it should, touch heavily upon life at every point. The business, the politics, the literature, not to speak of the amusements of to-day, are but feebly influenced by that Christian spirit which should permeate the whole of life.

Such in brief is the world, such the field in which we must now take a prominent and responsible position. Fresh from the quiet, intellectual atmosphere of the lecture-room, we now go forth to take our places among the actors in the world's great arena. We go forward as leaders of men, as guides to lead the wavering lines of humanity

“ On to the bound of the waste
On to the City of God.”

But assuming that we have a special mission to the world as preachers of a gospel adapted to its every need, it still remains to be asked, how is that mission to be fulfilled? Are we to stand apart from our fellows, and merely give lofty advice as to what *ought* to be done! Surely something more is needed. Instead of standing far off on a high and dry eminence of respectability we must endeavour to get into close and sympathetic touch with the heart of humanity. If we would be leaders of men in the truest sense we must be both able and willing to participate in the movements of men. We must, in short, identify ourselves with the great social and moral problems which to-day are crying so loud for solution. Indeed, we cannot well afford to remain indifferent to the demands of the times even if we would. The people are asking for bread and we dare not give them a stone.

Is the gospel alone then insufficient? Has the Cross after all lost its power? Most assuredly not. The gospel because of its adaptedness to man's highest needs must ever remain the only remedy for the ills and disquietude of life. But in order to be made effectual its principles must be interpreted and applied in accordance with its spirit and design. Christianity was intended to meet the needs of humanity, and it is only when its living truths are brought into vitalizing contact with the *whole* machinery of life that its mission can be said to be truly realized. It is only when its central principle of love, that love that worketh no ill to his neighbour, shall take hold of the hearts of men that selfishness, injustice and oppression will disappear and the brotherhood of man become not a mere name but a reality.

It can hardly be denied that the Church, notwithstanding its achievements and internal activity still stands too much apart from

the common stream of life that flows on beside it. Religion and vice seem to go on placidly side by side, each in its own particular sphere. Religion on one side of the street, vice on the other. Respectability and pious contentment here; poverty and degradation there. Even this fair city of churches, schools and charitable institutions might perhaps be able to furnish some striking examples in illustration of this fact. Surely the situation demands our best thought, the work our highest effort. Yet we go forward full of hope and enthusiasm. The world needs our help, needs our sympathy, and we hasten to offer it the supreme devotion of our lives. It is needless to say we feel our insufficiency. But we look for strength and guidance to Him whose kingdom will yet be established in truth and righteousness.

But success in the vocation to which we would believe the Master has called us, demands physical as well as spiritual qualifications. Sound bodies as well as healthy souls are needed. As a rule physical training is, perhaps, too much neglected in our colleges. The mind is often overworked while the body, so far at least as systematic exercise is concerned, is practically neglected. The result is that every year men go out from these institutions mentally strong, but physically weak and unable to stand the brunt of life's battle. Theological students whose attendance at college usually ranges over a period of six or seven years, are, perhaps, the greatest sufferers in this respect. A well-equipped gymnasium and athletic grounds within easy reach of the college are the remedies generally provided in such cases. And these, speaking now in reference to our own college, will, we feel sure, not long be wanting.

In this connection we are reminded of another evil we have seen under the sun and that is students going into the mission fields at too tender an age. As regards the student, the effects of such work in the way of permanently diseased throats and weakened voices are generally certain; as regards the fields the results might, in most cases, be marked doubtful. It is pleasing, however, to observe that this evil is somewhat on the decrease, a larger number of experienced men being now available for Mission work.

And now a word from the students' standpoint in reference to the changes which have taken place in the college, during the

year just closed. And first we would mention with heartfelt emotion the death of our late beloved principal, Dr. McKnight, whose illness was so feelingly referred to from this platform a year ago. It is needless to say that we have missed his kindly presence in the class-room. His dear old face had grown so familiar. We indeed loved him as a father, and shall ever regard with special thankfulness the privilege of having sat at the feet of a teacher so truly great and good.

It is scarcely necessary to say that in the choice of a successor to the chair so ably filled by him, whose absence from our circle to-night we all so deeply feel, the church has made no mistake. The mantle has indeed fallen upon worthy shoulders. Our new professor won at once our confidence and our love. We have found the study of Systematic Theology during the past winter particularly interesting and profitable. This was due not only to the character of the lectures given but also in part to the excellent text-book introduced, a copy of which was, at the beginning of the term, presented to every member of the class by our newly appointed Professor. And here permit us, Dr. Gordon, once more to thank you for the generous gift, and at the same time to congratulate you upon the high honor recently conferred upon you by your Alma Mater. That for many years to come you may be permitted to enjoy the distinction so justly deserved is our sincerest wish.

We are reminded, too, that Mr. Falconer's term of office as lecturer in Greek exegesis has just expired. His efficient and enthusiastic work in this important department needs no comment. It is mere common-place to say that his lectures, so stimulating and helpful, have been greatly appreciated by the students with whose concerns both temporal and spiritual he has, for the last three years, been so closely identified. Our only regret is that we shall not be returning next year to welcome him as professor.

In noticing the changes which have taken place in the teaching staff of the College during the eventful year just closed, we would also mention with pleasure and satisfaction the appointment of our most worthy and highly esteemed professor of Church History and Homiletics to the Principalship of the College, in whose welfare he has ever taken so deep and paternal an interest.

That he may long be spared with his associates—among whom we would mention with sincere respect our learned and sympathetic Professor of Hebrew,—to guide the destinies of our loved college by the sea, is our most earnest prayer.

The session of '94-'95 has in every respect been one of the most prosperous in the history of the college. Never were there larger classes, and never better work done. Evidently the day of small things has passed away. Thanks to the faithfulness and heroic efforts of devoted professors our college has, year by year, been gaining ground, till it now holds a position of which the Church has just reason to feel proud. The question as to a fourth professor has been practically settled. As a result of the appointment made in this direction the curriculum of the college has been greatly strengthened and improved. But this is not all. There has been another and a later addition to the teaching staff. We now have a regularly-appointed lecturer in Elocution. The importance of this subject as a special branch of theological training needs not to be emphasized. The ability to give expression to one's thoughts in a clear, forcible and attractive manner, is an accomplishment without which success in the pulpit is clearly impossible. It might indeed be difficult to satisfy every demand of the pew; and yet the demand for an improvement in the general style of pulpit delivery seems not altogether unreasonable. How far the work done in the college in this department may tend to bring about the result aimed at, remains, of course, to be seen. We feel safe, however, in saying that the application of the principles so skilfully taught and exemplified by Mr. Carruthers cannot fail to produce satisfactory results.

The question of lengthening the College term—referred to in a recent number of the *THEOLOGUE*—is also an important one, and will, we feel sure, receive careful attention at the hands of our College authorities. Such a change as would divide the Session more equally than at present is certainly desirable and would, we believe, be welcomed by the students as a whole. But we must not linger. Possibly these matters can be attended to without our help or advice. The last of these last moments have come, and we are here to say good-bye.

Dear Professors, with saddened hearts we bid you farewell. The many expressions of kindness, the fatherly interest in our

welfare, the priceless instruction and inspiration received from you, we shall ever remember with deepest gratitude. Our hearts have oft been cheered by your friendly counsels, our pathways smoothed by your ready sympathy. We rejoice with you in the growing prosperity and influence of our College, and pray that you may long be spared to participate in its work and triumphs.

Fellow-students, it is with sincere regret we part with you. Our social intercourse has indeed been sweet and profitable. We meet no more in classic halls, but the happy days we have spent together, the sympathies and hopes we have cherished, will never, no never be forgotten. Your friendship has been the sunlight of our college life; and bright amid the scenes which in after years will come to us on the wings of memory will ever shine forth recollections of that friendship. We are sorry to disappoint you, but we think it is safe to omit the customary advice on this occasion. If you feel the need of any, however, consult back numbers of the 'THEOLOGUE. But we know you will be true to the good old college, true to yourselves, and to the trust committed to you. With fullest confidence in your ability to sustain the honor of the institution we all so dearly love, we bid you to-night good-by.

Classmates, the time has come when we too must part. To-night we stand together as a united band probably for the last time on earth. On the morrow we go forth into the waiting world. From this point our pathways will more and more diverge as the days go by. But as years roll away, our separated paths will also be converging in another direction, till at last they meet beyond the veil. May it be ours in that happier meeting place to stand once more together and hear from the lips of the Master the "Well done" for faithful service. But we must not prolong the deep sadness of these parting hours. To professors, students, friends, to all beneath St. Matthew's roof to night, *Farewell.*

THE THEOLOGICAL SOCIETY.

THE last meeting of the Theological and Literary Society for the year was a Symposium held on the evening of April 1st. Prof. Falconer was in the chair; the other Professors and several of the city ministers were present. The subject considered was "the relation of the Church to Amusements." Dr. Pollok first gave a brief historical sketch of the position of the Church at various times in the past. Rev. Mr. Gandier read a paper, "How can the Church regulate Amusements?" Rev. Mr. McPherson, "Are there any amusements which the Church should forbid?" The two papers were suggestive rather than exhaustive treatments of the subject. Owing to the difficulties which present themselves in the treatment of this question and the great disputes which centre around some phases of it, the writers did not attempt so much to settle the matter, but rather to indicate some general principles which their experience had approved. After the papers, the other ministers present briefly expressed their views on the general question or on particular phases of it, and several valuable suggestions were made.

A special meeting of the General Students' Association was held on April 4th to consider the matter of College Societies. During past sessions the Missionary Society has during a good part of the time held weekly meetings; so has the Theological and Literary Society. Two regular meetings each week was felt to be more than could be profitably attended, and there was the further difficulty that the latter Society had no definite organization. At this meeting a Constitution was drawn up. Henceforth the Society will be known as the Theological Society, and will hold a regular annual meeting for the election of officers and other business. It was further decided that only one evening each week be devoted to Society meetings, the Theological Society to have three, and the Missionary Society one, out of every four.

The Theological Society was then constituted, and the following officers elected:—

<i>Honorary Pres.</i>	Prof. Gordon, D. D.
<i>President</i>	W. H. Smith, B. A.
<i>Vice-Pres.</i>	D. A. Frame, B. A.
<i>Sec'y</i>	A. H. Foster, B. A.
<i>Executive Com.</i>	R. J. Grant, M. A. ; L. H. McLean, B. A. ; G. C. Robertson.

Following is the programme for the Theological Society for the Session '95-96. The dates of the Missionary meetings are also included, but the subjects are not announced:—

1895.		
Nov. 13.	How far has each Denomination a right to certain-ty regarding its Creed.....	} G. A. Sutherland. A. L. Fraser.
20.	George Elliott ..	Geo. E. Ross.
27.	Relation of Religion to Morality.....	R. G Strathie.
Dec. 4.	Missionary.	
11.	In Memoriam.....	} M. F. Grant. W. W. McNairn.
18.	Sanctification.....	} A. W. McKay. C. D. McIntosh.
1896.		
Jan. 15.	The Imagination : Its Use and Abuse	} Geo. C. Robertson. D. A. Frame.
29.	Missionary.	
Feb. 5.	Selections from Browning.	
12.	Ethics of Gambling ..	} P. M. McDonald. W. M. Hepburn.
19.	Sir Walter Scott.....	J. D. McKay.
26.	Missionary.	
Mar. 4.	Pastorates	} L. H. McLean. F. L. Jobb.
11.	Selections from Matthew Arnold.....	J. B. Cropper.
18.	The Attitude of the Minister to Social Problems .	} John McIntosh. E. W. Johnson.
25.	Missionary.	
April 1.	Symposium.	



MANY of our readers are already aware that it is now nearly a year since the Rev. Jas. Ross was appointed Travelling Missionary in St. John Presbytery. The appointment was made to meet the long-felt need of closer supervision of mission stations, so that the wants of Fields might be better attended to. As many have no doubt been looking forward with interest to the close of the year, where the wisdom of such an appointment would or would not be justified by the fact, it affords us much pleasure to give space to following notes which speak for themselves.

NOTES OF MISSION WORK IN PRESBYTERY OF ST. JOHN, BY SUPERINTENDENT.

Every mission station within the bounds of our Presbytery has been visited several times 11 congregations have been visited in the interest of Home Missions. 180 families were visited, 24 communions held, 49 members admitted to full communion

and 47 children and people baptized, 5 elders were ordained and 10 elected, six Boards of trustees and 11 Missionary Societies were organized, 2 sites for churches have been secured, 90 congregational meetings and conferences were held, 120 regular preaching services were conducted—making 248 meetings of all kinds. The number of miles travelled by rail, by road, and on foot, 7079, collections amounted to, \$226 80, expenses \$128.30 leaving a balance of \$98 50 in my hands. The whole number of stations supplied 60, 414 sabbath's preaching was given by 17 students. The amount contributed for service was \$2201 15—for board \$982.19—for expenses \$81.00—for schemes of the church 502 00, collections and missionary services \$226.80—for church building and repairs \$1000.00 The draft in the H. M. Board, Halifax, was \$787.92. If the amount contributed to the Home and Foreign funds be deducted it will leave the balance of \$485 92 as the whole cost of our mission work upon the fund of church within the bounds of the Presbytery of St. John during the summer. Of all the results of labor and the blessing which God surely bestowed the most stress must be laid on the fact that 150 families have been added to our number, that 4 new stations have been opened, next in order—that 49 were admitted to the membership of the church and that 47 children with several grown up persons the ordinance of baptism.

11 Missionary Societies were organized, viz.; Salina, Scotch Sett, St. Martins, Buctouche, Nerepis, Jerusalem, Clarendon, Bulfron, Bocabee, Waweig, Three Brooks. One has lapsed and become a ladies' aid. St. Martins, Three Brooks is formed as an association, with weekly meetings and collections for missions. Public meetings of societies were held in Bocabec, Nerepis, Clarendon, Jerusalem, Scotch Sett., Waweig and Salina, in which collections were taken for missions. I might explain that any society organized by me, divides its funds equally between Home and Foreign Missions.

In the north a re-arrangement of the field has been made, whereby the ground is better covered and at less expense. Rev. A. J. Lods supplied Edmonston and Anmors, thus finding ample opportunity for work among the French. Grand Falls is connected with Andover, Three Brooks with Riley Brooks, saving the fund at least \$400, and offering large support to French

evangelization. For the winter our supply has not been sufficient, but there has been regular service given to Milltown, Bocabec, Buctouche, Mill Creek, Dorchester, Grand Bay and Fairville, and for part of the winter, to Salina, Barnesville, and Andover. The following received occasional supply: St. Martin's, Cross Roads, Block River, Waterford, Jerusalem, Armstrong's Corner, and Waweig. Perhaps the one step whereby the work has been most advanced was the organization in the various stations of Sessions, Boards, Sabbath Schools, and Societies. With organization our missions are something; without it they are simply nothing at all. The work is not to be done in a day or a year, it grows and develops as it is continued, and new doors are opened by God's hand upon this side and upon that. It is for every soldier to press on without a doubt that God shall own and bless every effort made to extend His kingdom on the earth.

CONVOCATION.

IT was a large congregation that assembled in St. Matthew's Church to witness the Convocation exercises. The body of the church was full and there was quite a number in the galleries. Was the Convocation a success? We think it was, although like everything else in this world it was not quite free from drawbacks. It is not ours to dictate, scarcely ours to suggest, therefore we will but state the facts leaving those concerned to draw their own inference. Those who came to see probably saw, but those who came to hear must have been a little disappointed with a part of the programme. The dignified expression of our worthy Principal and the beaming countenance of the genial clerk of the Senate could be seen by all, but we were sorry to hear that at times their voices were inaudible to at least one half of those present.

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PRINCIPAL POLLOK occupied the chair, presented the diplomas, and addressed the graduates with words of fatherly counsel. Dr. Currie read the Senate's report and presented the candidates for diplomas; all the other members of the Faculty were on the

platform. Rev. Andrew Robertson read the selection of Scripture and Rev. Alex. McLean offered the prayer at the beginning of the exercises. Revs. A. Bowman and J. W. Falconer addressed the congregation and especially the graduates. Mr. A. D. McDonald read the valedictory.

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THE graduates this year are Geo. Arthur, B. Sc., Alex. Craise, J. H. Kirk, S. J. McArthur, M. A., A. D. McDonald, B. L., P. K. McRae, J. F. Polley, B. A., and A. M. Thompson.

The Elocution prizes in the senior Elocution class were awarded to Geo. E. Ross and J. B. Cropper. In the junior class Alex. D. Archibald carried off the palm. The second prize in the senior class was presented by the Rev. A. Gandier.

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A PLEASING feature of the meeting and one which we are assured will meet with the hearty approval of the church, was the conferring of the honorary degrees of Doctor of Divinity. The recipients were Rev. P. M. Morrison, Agent of the Church (Eastern Division) and Moderator of the Maritime Synod, and Rev. Jos. Annand, M. A., missionary to Sante, New Hebrides. Dr. Morrison we all know, and we extend our hearty congratulations. We know of no man in the Synod—or out of it—more worthy of receiving this distinction. Dr. Annand we do not know personally, but his name is a household word in every good Presbyterian family in Canada. As a foreign missionary he has been an honor to the church and it is but fitting that his Alma Mater should thus recognize his position and worth. Our sincere wish is that both these gentlemen may be long spared to bring glory to their Master and honor to church and college.

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ABOUT the addresses? Well, what about them? If you were there and heard them you received a treat, if not you missed one, and we are sorry for you. Principal Pollok's address to the graduates was full of sound advice and fatherly counsel. It showed to the full that deep sympathy which always glows in his heart toward all his students, though not at all times revealed.

The keynote of his advice was the necessity for building a true Christian character.

Mr. Bowman dwelt upon the power, possibilities and limitations of the pulpit. Few men in the church excel Mr. Bowman as a pulpit orator as his address proved. We feel incapable of giving a fair indication of what it was, and so shall not attempt where we must fail.

Mr. Falconer's address was a beautiful thing. One of our lady friends said "lovely," but confining ourselves strictly to the address we prefer "beautiful." He showed the source of the minister's authority. It is not in the graduation diploma or in the laying on of the hands of the Presbytery, but in that indefinable something called Personality. Not in the human personality alone, but as united with that of Christ. The great aim of every minister must be to keep this personality free, untrammelled by custom or canon, by tradition or prejudice, so that it might reflect the character of the great Personality and work in unison with Him. Freedom is essential to truth or work and must be maintained at any cost.

And the Valedictory? The modesty of our Senior Editor prevents us from expressing an official opinion, but we overheard a member of the Synod say that it was the best he had ever listened to, and, as we cannot give our own opinion, we give his. If you did not hear it we are sorry for you, but trust that you will derive some comfort from reading it, as it appears in this number.

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THEN there was the inevitable collection. As usual it was in aid of the Library. We are delighted to know that the amount exceeded that taken at any Convocation before. Archie passed the plate on our side and he says he "didna get much on that aisle, for most of them put in nothing at all." Probably they were following the worthy example of several of our congregations in respect to the College Fund. The Bursary Fund is also in debt, not owing to decreased contribution, but to increased demand. This demand is, however, very gratifying in itself as showing that "the day of small things" is past in our College.

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ALL things considered we must agree with the opinion that "it was the most successful Convocation in the history of the College." The ever increasing attendance at these gatherings shows the growing interest of the Church, while the large number of students proves that this interest is not a mere sentiment.

It is unnecessary to say that Principal Pollok fills the position with grace and dignity. This is the last appearance of Rev. R. A. Falconer as Lecturer in New Testament Exegesis, but we hope at the beginning of next session to welcome him as Professor. Meanwhile, to professors and students, to citizens and friends, "Farewell."

PROGRAMME OF SUMMER SCHOOL.

JULY 16TH-26TH.

THE Rev. Principal Pollok, D. D., The Covenanting Age, 4 lectures.

The Rev. Dr. Currie, Pentateuchal Criticism, 4 lectures.

The Rev. Dr. Gordon, Revelation, 3 lectures.

The Rev. R. A. Falconer, B. D., The Trustworthiness of Historical Books of N. T., 3 lectures.

The Rev. Principal Grant, D. D., Comparative Religion.

The Rev. Prof. McCurdy, LL. D., A Subject connected with O. T. History.

Prof. J. G. MacGregor, D. Sc., Science and the Argument from Design.

The Rev. Neil McKay, Revivals.

The Rev. E. D. Millar, B. A., Methods of Congregational Activity.

The Rev. Anderson Rogers, B. A., The Church and the Young.

The Rev. James Carruthers, The Reading of the Scriptures.

The fee for the course, including board for 10 days, is \$10. The fee for lectures alone is \$2.

Applications for rooms within the College will be reserved for applicants from the Maritime Provinces till May 31st.

Applications for rooms, board, and lectures must be for the whole course, and the fees are to be paid at registration on July 16th.

All communications to be addressed to the Rev. Dr. Currie, Pine Hill, Halifax.

COLLEGE NOTES.

GEORGE ARTHUR, B.Sc., goes immediately to the North West where he will labor as missionary among the Cree Indians at Lake's End, Assinaboia.

ALEXANDER CRAISE proceeds to Richmond, N. B., as ordained missionary in the St. John Presbtery.

J. H. KIRK is to be settled at Linden, Cumberland County, N. S.

S. J. McARTHUR, M.A., has been appointed ordained missionary for Riverside, N. B.

A. D. MACDONALD, B.L., returns to his home in Charlotte-town, P. E. I., where we understand he will remain for a few weeks before taking charge of a congregation awaiting him on "the Island."

P. K. MACRAE has accepted a call to Earltown, Pictou Co. His ordination and induction will probably take effect in June.

J. F. POLLEY, B.A., goes home for a short time and will no doubt soon give a favorable response to a call from the congregation of Little River, N. S.

A. M. THOMPSON has accepted a call to Margaree, C. B., and will be ordained and inducted at an early date.

MR. F. L. JOBB requests that those who intend ordering books through him for next session or during the summer will please send their orders that he may have all books on hand in good time. Orders will be promptly attended to and forwarded.

Address, F. L. Jobb, Eureka, Pictou Co., N. S.

A HAT-BAND with the letters A. M. T. neatly embroidered upon it has disappeared from room No. 2. Joe's painstaking and protracted efforts to discover any trace of it in his nether dominions have proved fruitless. These little mementos of half-forgotten days are valued not so much on account of their usefulness as for the tender memories with which they are associated. We extend our sympathy, for we too have experienced something of the "pathetic fallacy" in the dim and distant past.

At the Convocation of Dalhousie College on April 23rd the following theological students received the degree of M.A. :—
M. F. Grant, R. J. Grant, P. M. McDonald, A. W. McKay,

J. D. McKay. We congratulate these students on their success.

THE regular meeting of the General Students' Association was held on the last Wednesday in March as provided for in the Constitution. Among the items of business was the election of editors for THE THEOLOGUE for '95-'96, which resulted as follows:—Third Year—J. D. Mackay, M. A.; R. J. Grant, M. A. Second Year—John McIntosh, B. A.; A. W. McKay, M. A. First Year—W. M. Hepburn, B.A.; Geo. A. Sutherland.

THERE are many of our subscribers from whom the Financial Editor has not heard this session. But it is by no means too late yet. Since our expenses of publication this year require it, we trust that all who have not yet remitted their subscriptions will kindly do so at their very earliest convenience.

Address all communications to

GEORGE E. ROSS,

"Ivy Cottage,"

North-West Arm, Halifax.

ACKNOWLEDGMENTS.

Ross the Hatter, \$3.00; Rev. Principal Pollok, Freeman Elliot, Rev. D. McD. Clark, Daniel Faulkner, Mrs. Wm. Montgomery, Gauvin and Gentzel, \$2.00 each; J. M. Marchant, \$1.50; Prof. J. G. MacGregor, Rev. J. W. Crawford, Rev. T. C. Jack, D. McDonald, Rev. C. Munro, Rev. J. R. Coffin, Rev. A. Laird, Grant Kirk, Rev. Geo. Millar, Rev. W. C. Morrison, Rev. Henry Dickie, H. A. White, Rev. J. H. Cameron, Rev. E. D. Millar, Rev. John Murray, Caldwell Bros., W. C. Smith, Peart's Bazaar, \$1.00 each; W. C. Murdock, Rev. J. R. Munro, Miss C. C. Hobrecker, Rev. D. McDonald, Rev. A. McMillan, Rev. A. J. Macdonald, Rev. E. S. Bayne, Rev. Duncan Campbell, Peter Spriggs, Rev. D. McDougall, Rev. A. D. Gunn, W. W. McNairn, Rev. D. Henderson, Rev. J. A. Greenlees, Rev. J. A. Matheson, L. H. McLean, Rev. Dr. Sedgewick, Rev. Wm. Dawson, Rev. F. W. Murray, C. D. McIntosh, 50c. each.

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