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Presbyterian College, Halifax.

*THE PSALMS OF SOLOMON.\**

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**T**HIS is a collection of eighteen Psalms in Greek, written as is generally supposed by a Pharisee or Pharisees resident in Jerusalem, in the last half of the century before Christ. They are called the Psalms of Solomon, probably because of the Messianic character of the 17th, which resembles the 72nd of the Canonical Psalter. Copyists or translators may have originally ascribed the composition to Solomonic authorship. As the name of David was given to the Canonical Psalter, the name of Solomon, David's son, would readily suggest itself as a fitting title for this second Psalter. To this name may be ascribed the fact that the collection has not long since been buried in oblivion.

The design of these Psalms, if an opinion is based upon the more important, was to protest against the corrupting influences of the Asmonæan party who were backed by the Sadducees.

\*PSALMS OF THE PHARISEES, commonly called the Psalms of Solomon. The Text newly revised from all the MSS. Edited with Introduction, English Translation, Notes, Appendix, and Indices, by H. E. Ryle, M. A., Hulsean Professor of Divinity; and M. R. James, M. A., Divinity Lecturer, Cambridge. Cambridge: At the University Press.

Many scholars suppose that the Psalms were originally written in Hebrew, and that the Greek translation soon followed.

Ryle and James have here executed a fine piece of critical work which is a credit to Cambridge scholarship. They have utilized all available material, and have with rare skill constructed a text which may be regarded as the best yet published. Their translation shows an accurate knowledge of the Greek of the period, while the discussion of questions bearing upon the date, the authorship, and the design of the Psalms exhibits a mastery of the field. Their views, too, regarding the light thrown upon the political and religious state of the Jews in immediate pre-Messianic times are to say the least very suggestive. Of course, much that is advanced both in the introduction and in the annotations must be regarded as still within the domain of hypothesis, but the plausibility of the views propounded always challenges respectful attention. Ninety-four pages are devoted to the consideration of such topics as are fairly included in introduction. Here is found a full discussion of editions, history of the book, the MSS., date and authorship of the Psalms, Jewish parties, the religious thought of the Psalms, the idea of the Messiah therein contained, place of writing, authorship, purpose, style, title, the Psalms of Solomon and Jewish literature, the probability of a Hebrew original, and the date and character of the Greek version. The translation and notes cover 176 pages. On the top the text is given on the left page, and the translation on the right. About three-fourths of both pages are occupied with notes. The mechanical execution of the publication is all that could be desired.

The immediate occasion of this edition was the desire to furnish a suitable text-book for the Theological Tripos in the University of Cambridge, as existing texts and commentaries were in many respects unsatisfactory and difficult to obtain. But biblical students generally, will be grateful to the Syndics of the University Press for the publication of these Psalms in such a convenient and scholarly form.

In the outset a brief review is given of the preceding editions of the Psalms. Cerda, a Spaniard of the society of Jesus, published the first edition at Lyons in 1626, containing the text, a Latin translation and scholia. It is uncertain whether he had

old MSS., or simply copies. Cerda was inclined to the view of a genuine Solomonian origin. In 1713, Fabricius reproduced Cerda's version and scholia, with some additional matter. In 1727 Whiston issued a translation, based more upon Cerda's version than upon the original Greek. Regarding authorship, Whiston conjectured that the Solomon of this Psalter lived during the Persian captivity. Other translations appeared, but they followed Cerda closely. Hilgenfeld's edition was issued in 1869. He utilized the collation of an important MS., and introduced emendations of his own and some of Lagarde's. He believed that these Psalms were written in Egypt shortly after Pompey's death in 48 B. C. Geiger published an edition at Augsburg, in 1871, with prolegomena, text, translation and critical notes. With Lagarde, he believed in a Hebrew original. Wellhausen's edition, consisting of translation and notes, is regarded as specially valuable, owing to the view given of the historical and religious position of the author of the Psalms. Dr. Pick of Alleghany, U. S., published an edition which appeared in the *Presbyterian Review* for October, 1883. After a few pages of introductory matter, the text and translation are given in parallel columns. It is true, as our editors say, that Pick sometimes gives a translation of another reading than the one he selects in his text adjustment. It is also true that he does not break new ground. But none the less does that part of Ryle and James' criticism appear ungracious when they tell us that this American writer has "an imperfect knowledge of English." Under the circumstances Pick deserves credit for introducing this collection to a wide circle of American readers, and his work as a whole is deserving. Pick also has an article on these Psalms in McClintock and Strong's *Cyclopedia*. Schürer in his *Palestine in the Time of Our Lord*, gives the fullest and most reliable account that has yet appeared of the MSS., and editions of this Psalter.

Passing now to the history of the book, it would seem that only a few undoubted references are extant. The name appears in three early catalogues of canonical and uncanonical books,—the list of Athanasius, of Nicephorus, and of the Sixty Books. It also occurs in the well known catalogue of the contents of the Alexandrian MS. The Council of Laodicea appears to refer to the existence of such Psalms. This paucity of patristic

references would seem to prove only a limited circulation of the work in question. Yet the collection wherever known was held in high esteem. Some time previous to A. D. 500, Odes were added to the eighteen "Psalms of Solomon." Besides the printed edition of a MS. now lost, only four MSS. of these Psalms are known to exist. Ryle and James are the first editors to use all five authorities. The readings of these documents have been tabulated, and our editors have exercised their critical skill in selecting the ones which are best attested.

Internal evidence is claimed as determining with a high degree of probability the date of these Psalms. Four Psalms, the first, the second, the eighth and the seventeenth, would seem to point to a crisis in Jewish history which more than any other period may consistently be regarded as the time when the Psalms were composed. When the Jews were enjoying prosperity they were satisfied that God's favor rested upon them. But they were deceived. The noise of an approaching enemy was heard. The Psalmist saw that the people were not righteous, for judgments were impending. A mighty warrior from afar came upon the city. The people threw open the gates and gave him admittance as if he was a friend. On receiving some provocation the enemy battered down the walls. Gentiles polluted the altar. Fighting ensued, when the blood of the Jews flowed like water. Many of the people were carried captive. The conqueror, elated by success, acted arrogantly and cruelly, but God punished him. He was assassinated in Egypt, and there was none to bury him. Such is the history furnished by these four Psalms.

Titus, Antiochus Epiphanes, Herod the Great and Pompey, have all been supposed to be the enemy here referred to. An unprejudiced study of the history of the times shows that the first three do not meet the conditions. For example, the death of Titus does not suit the description. Antiochus never received such a welcome as here described. And Herod the Great would hardly be said to be one who came from the ends of the earth. But Pompey came from Rome, his march through Palestine was unopposed, the gates of the city were thrown open to him, in meeting with some opposition he battered down the walls and destroyed 12,000 of the inhabitants, he profaned the temple, he took prisoners to Rome, and as a divine retribution he was

murdered in Egypt. If as is now generally supposed Pompey's capture of Jerusalem is the historical event to which the Psalms refer; and if, as may be plausibly conjectured, the Psalms were composed while the events were comparatively fresh in memory, the period of the composition, whether the work of a single writer or a single generation, may be placed between B. C. 70 and B. C. 40

The two great parties in Palestine, the Pharisees and the Sadducees, were always at enmity, and these Psalms imply this mutual hostility. The Sadducees sympathized with the Asmonæan rulers and were favorable to the Hellenizing influences which some supposed would secure the Jews high vantage ground irrespective of the religious traditions of the people. On the other hand the Pharisees were tenacious of these traditions, and were averse to all tendencies of a mere worldly character. The Sadducees were ready to fraternize with Gentiles provided the material interests of the nation were advanced, but the Pharisees refused close intercourse with any who did not belong to the covenant people. With the majority of writers our editors suppose that the Psalms were written from the standpoint of the Pharisees who manifest their antipathy to their old enemies the Sadducees whom they call "sinners," and with whom they associate the Gentiles. This view is plausible because a strong animus predominates in some of the Psalms. The stern denunciation of wickedness and the fierce invective which pervade the fourth Psalm can best be explained by the supposition that it is the "pious" Pharisee who is exposing the inner life of the detested Sadducee. "Wherefore sittest thou, O profane one, in the assembly where thy heart is far removed from the Lord, and provokest the God of Israel by thy transgression? Let God destroy them that live in hypocrisy in the company of the saints. Let his life, O Lord, be spent in pain, in poverty and in want." The writer would seem to have had before him passages from Deuteronomy and some of the imprecatory Psalms. He felt that he was justified in the use of such language, for the High Priesthood had been violently seized, ceremonial observances had been disregarded, foreign customs had been adopted by the Asmonæan princes and Sadduceean nobles, positions of influence had been prostituted, and pride and insolence had been rampant. Both the

politics and the religion of the Pharisees rested upon the conception of a Theocracy, loyalty to which implied antagonism to Asmonean princes and worldly minded Sadducees. And yet the best type of Pharisee would regard the disastrous condition of affairs which at that time obtained as a justly deserved divine visitation and would live in hope of Israel's restoration.

Psalm 17th, the longest and most important in the collection, is all aglow with Messianic hope. "Behold, O Lord, and raise up unto them their king, the son of David, in the time which Thou, O God, knowest, that he may reign over Israel Thy servant, and gird him with strength that he may break in pieces them that rule unjustly. And there shall be no iniquity in his days, in their midst, for all shall be holy and their king is the Lord Messiah." The writer believes in the advent of the promised seed of David. The Messiah is coming who will rectify evils. Jerusalem shall yet become glorious. Purged from her sins and emancipated from thralldom, with a Prince upon her throne whose reign shall be as lasting as pure and beneficent, she shall become the praise of the earth. This psalm, which strongly resembles the 72nd in the Canonical Psalter should be carefully studied, for it shows what the Messianic hope was in the last century before Christ, and throws much light upon passages in the New Testament. Indeed, on various grounds the whole collection deserves more attention than has heretofore been accorded it.

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*THERE IS NO UNBELIEF.*

There is no Unbelief !  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod  
Trusts he in God.

There is no Unbelief !  
The heart that looks on when dear eyelids close  
And dares to live when life has only woes,  
God's comfort knows.

There is no Unbelief !  
For thus by day and night unconsciously  
The heart lives by that faith the lips deny,  
God knoweth why.

—Lizzie York Case.

## NOTES OF OUR HOME WORK.

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THE Editors of THE THEOLOGUE have secured the following brief papers on Work in the Home Mission field during the past summer. They are in all cases written by students who have been stationed in these fields. They are published, partly, because they make interesting reading, and partly, because they may serve to show the kind of work done by the students in our Home Mission field every year.

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### RIVERSIDE.

At the beginning of last May, services in the Presbyterian Church at Riverside, Albert county, were resumed by one of our students. Although the church had been closed for nine months, on account of the illness of the pastor, still the people showed, by their interest in religious matters, that their hearts had been open for the reception of those truths which God reveals to his people by his word and spirit. All through the summer their religious zeal was not known to flag, but again the doors of that edifice, in which the people of Riverside have worshipped for the last six months, must be closed. There seems to be no prospect of continuing service during the winter, but the church should try to send an ordained man there next spring, and thus the people will have that regular service which they desire. There is only a small number of Presbyterians in this field, but they are anxious to have a settled pastor, and will be able to raise about five hundred dollars towards his salary. There are in all three preaching stations in this field. Riverside is central, and Alma is distant about sixteen miles, being situated on the bay shore opposite Sand River in Cumberland county. The other station is Hopewell Cape, which is situated at the mouth of Peticodiac river. The people at all the stations are exceedingly kind, and have paid the entire salary, together with the expenses of the catechist during the summer. On the third Sunday of Octo-



ber the "Sacrament of the Lord's Supper" was dispensed at Alma and Riverside by Rev. James Ross, who takes such an interest in the mission fields under the St. John Presbytery. Although the day was very rainy, yet a goodly number assembled at each place, and the collection which was taken for the schemes of the church showed that the people were not at all selfish.

It might be interesting to some of our readers to know that the scenery in this field is very beautiful. The Shepody mountains are clothed with a forest of spruce, birch, and maple to their summits, and in the autumn are a source of delight to the pastor as he drives along the winding road which connects Alma and Hopewell Cape. Not only is the mountain scenery grand, but the Shepody River, which flows between Riverside and Harvey, fertilizes the extensive marsh lands with its muddy waters, causing them to produce food for man and beast.

The chief occupations of the people in this locality are lumbering and farming. Small vessels come up the Shepody river to Riverside, where they load with deals for St. John or carry them to barques and steamers lying at anchor in the deeper water near Grindstone Island. The people along the river and coast are prosperous and anticipate the time when they shall with joy greet their future pastor and join him in his field of labour.

R. D.

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#### MISCOU.

On the northeast corner of N. B., standing out well into the mouth of Bay Chaleur, and separated from the mainland by Shippegan Island and the harbors formed on either side of it, lies the flat little island of Miscou. Its length measures twelve, and its breadth three or four miles. Abundance of fish in their varied seasons are generally to be had from its waters; but its situation unfits it for profitable pursuit of agriculture.

In numbers, the French population, which is entirely Roman Catholic, predominates. The Protestant part of the population is collected in two little settlements, one at each extreme of the island. These are principally of Scotch descent.

The early Christian ministrations on the island are summed

up in the annual visits of Episcopalian ministers appointed by the government to visit the lighthouses established on its dangerous shores, and the somewhat later occasional and irregular visits of clergymen representing the various denominations. Little regular work has been done except by students sent out by the Presbyterian Board. During the last ten or twelve years, at least, regular service of this kind has generally been given during the summer months, and sometimes during the winter. By means of French students sent down from Montreal, an attempt has also been made, on the part of the French Evangelization Board, to conduct a mission among the French.

During the past summer at five different points of this field services were supplied. Fortnightly services were given at either end of Miscou Island. Then on the neighbouring Island of Shippegan, services were given at Little Shippegan every three weeks and at Cape Batteau and Little River at irregular intervals.

The passage between the stations of this field, is rendered difficult and tiresome by the almost total absence of roads. Where a track is made, it generally follows the shore, the deep and loose sand of which gives to the tread. In other places where no attempt is made to form a road, the weary trail leads along muddy shores, over unbridged brooks, rivers and gullies, and broad barrens, covered with a yielding depth of watersoaked moss.

The outlook is not so bright and promising in this field as in many another. The probability of numerical growth is small. The probability of a very great advance financially is not bright. Fishing is not so good as formerly. This prevents schooners from coming in such numbers as they were wont to do, and this deprives the people of their only cash market. Spiritually the people are dull. With few exceptions they seem to consider their whole duty performed when they have listened to the weekly sermon and cast a small amount into the treasury. Some stop short of even this.

But this is not a field to be given up in discouragement. Here is a little band of thirty-three families, or one hundred and fifty souls, separated far from friends of like faith with themselves, in

the midst of a Roman Catholic community which has its spiritual adviser ever with it. Here is an opportunity for the strong to help the weak, an opportunity for true home mission work which should not be neglected.

E. W. J.

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#### FIFTEEN MILE STREAM.

THE phrase, "forty miles from anywhere," is the essence of indefiniteness. Still, to one who has driven from Hopewell to the Fifteen Mile Stream, the phrase takes on a meaning. It is the nearest phrase to "nowhere" that I know of. This, by way of introduction.

When one day last spring I received a note from the clerk of Pictou presbytery to the effect that "Fifteen Mile Stream" was to be my field of labor for the summer, mingled feelings of nervous-shrinking and curiosity ran riot within me. The thought that I would be unable to overtake the work which a catechist would be expected to perform in a "new" field, caused me great anxiety and uneasiness. But with a whispered prayer to Him who knows the end from the beginning, that He would use me for the extension of His Kingdom, I placed myself in His hands.

"Fifteen Mile Stream" is in Halifax county. It is a gold mining district of no mean reputation. The Egerton Mining Co., whose head-quarters are in New Glasgow, have an extensive plant here. It was, I understand, on the advice of Mr. J. D. McGregor, one of this company, that a catechist was sent to the field. When I was ordered into service at the Stream, Mr. McGregor kindly consented to have me conveyed thither. His manager would be driving from Hopewell to the "Stream" on such a day, and I could, if I liked, accompany him.

On the appointed day, at nine o'clock in the morning, we left Hopewell. I noticed with feigned unconcern how securely the few pieces of baggage, which we were taking with us, were fastened, by means of ropes, to the waggon. By the use of the syllogism, I concluded that such fastenings portended bad roads. Nor was my logic wrongly applied, for I soon saw the necessity

of holding on like grim death to the side of the waggon. We had been travelling slowly and painfully for five miles through a lonely stretch of forest-land, and had four miles more, so my companion told me, to traverse ere we arrived at the habitation of man, when, lo! the axle of our waggon broke, and we looked the vexation it would not be prudent to express. My companion being lame, rode on horseback, while I, with my pack on my back, trudged on foot the intervening four miles to the house of Mr. Nelson. Here we dined and rested.

Borrowing a waggon, we continue our journey. Only fourteen miles to the "stream," and not a house to be seen in all that distance. Is it any wonder that a shiver of loneliness passed like an electric shock, through my being? I tried to appear gay, and I flattered myself, that I was succeeding admirably, when the waggon seat suddenly tipped back, and I found myself turning a summersault in the air. My companion, having the reins in his hands, fared better than I. We made fast the seat and, remounting, I pondered much on the problem as to, "how bad a road must really be, ere it would be declared impassable." Without further mishap we arrived at the stream about dusk.

It is impossible for me to express my first impressions of the field. It was a mingling of relief, surprise, joy, and disappointment. There is one thing, however, of which I was painfully evident, and that is, that I was ravenously hungry. Having satisfied the inner man, I took a walk around to reconoitre the situation. I returned to my room feeling greatly uplifted in mind, with the prospects of work for the Master, and I retired that night with the earnest prayer that God would pour out his richest blessing upon the work which we were about to begin in His name.

Anxious to view the place by daylight, I was up betimes on the morrow. To say that I was surprised at the view which met my gaze, is drawing it mildly. Not a field in the whole place. The "Crusher," which was near by, made a most deafening sound as it crushed and pounded the gold-bearing quartz. Only one or two houses could I behold. But on examination at a later hour I found that there were some thirteen or fourteen in all, some of which were constructed in the most primitive style. A typical mining camp in very sooth. Later on in the day I

visited the school house, the building in which all our meetings were held; and, although its furniture was of the modest kind, it showed that the people were anxious to have services. I decided to have two meetings on the first Lord's day after my arrival. All must be informed about these services. The population of the place was only about one hundred and thirty persons. It was no difficult task to see each one personally. Mr. Smith, the time-keeper and book-keeper for the company, was an earnest Christian worker. The men, working in the mines, made the "Store" their auditorium and he was thus enabled to see each man every day. He invited them to attend the services, and as a result, a goodly number turned out for services on Sabbath morning, and evening. Once established the Sabbath services became a regular institution. Everybody came. Bibles that had lain forgotten at the bottom of the trunks were found and read. The two services thus begun were continued throughout the summer.

As soon as possible the interior of the school-house was remodelled and made suitable for the needs of school or church. When this was done, I started a day-school for the children, of whom there were eight of a school age in the place. This class met every morning of the week, Saturday excepted. This was a most trying class. Some of the children had never been to school before, and I had to bite my lip several times to remind myself that I was supposed to be patient.

Besides this I had an evening class for young men, which met on three evenings of the week. This class was both interesting and profitable. Sabbath school and Bible class were held on Sabbath afternoon. A short prayer-meeting was held on Wednesday evening, and a "singing practice," on Saturday evening. The people were intensely fond of singing. We had in our midst a number of good singers, and it was grand to see the life and vigor which they put into the good old tunes found in the Presbyterian Choir. There being only a dozen ladies in the whole place, ladies voices were at a "premium."

The people were very considerate and kind, and responded very liberally to any call made upon them. A considerable interest was manifested in the things which pertain to everlasting

life, and at the people's request a Christian Endeavor Society was formed to maintain, strengthen and develop this interest. It is our prayer that God may abundantly bless them in their work.

A. H. D.

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#### RICHMOND BAY EAST.

THE only mission station in Prince Edward Island is that of Richmond Bay East, and it marks a sort of retrograde movement that there should be even this one. It is situated on the west side of Richmond Bay and is divided into two sections by the Grand River. The records of the church show it to be one of the oldest congregations in that Presbytery, having enjoyed the services of a settled pastor as early as 1819. Naturally the country has changed since that time and with it the bounds and circumstances of the congregation. At that time the now flourishing congregation of Summerside was not thought of, nor, indeed, was the town itself. The few people who lived in that section belonged to Richmond Bay congregation, but with the growth of the town a congregation was formed, and Richmond Bay lost its adherents in that section. The loss in this direction was, however, more than compensated by gain in another. The sections to the west became more thickly settled, and along with the original two preaching stations there sprung up three more at considerable distances from each other and from the original two. This was felt to be too large a territory for one congregation, and some fifteen years ago a separation was made. The three new stations were formed into the congregation of Richmond Bay West, while the other two remained as Richmond Bay East. Since that time the latter has suffered many changes. It has been at different times a settled congregation, a mission station and an ordained mission charge. Under these conditions it is not surprising that it has not made much progress. Like many other mission stations it has suffered from too many men. Good men most of them, but none stationed long enough to do effective work. At present there are about seventy Presbyterian families in the field, with some more who should be Presbyterian but have lapsed, probably for lack of care, but who might yet be recovered

by careful work. Most of these people are in good circumstances, and are quite able to support ordinances to an extent entitling them to aid from the Augmentation or Home Mission fund, and there are some signs of growth even under the unfavorable conditions which have existed. During the past year Presbytery has attempted to devise some scheme of redistribution, which would lighten the draft on the funds without lessening the efficiency of the work. But no scheme seems altogether practicable in securing both these results. What will ultimately be done cannot yet be told, but upon the decision reached will depend in large measure the future of the Presbyterian interests in this section of the "Garden of the Gulf."

A. H. F.

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#### CAPE NORTEL.

"It is a cause of gratitude to us that we had the sacrament of the Lord's Supper dispensed in this remote place in August last. It is twelve years since it had been dispensed in the place before. The Presbytery attempted to dispense the ordinance some years but did not succeed. Rev. Dr. McLeod and the late Mr. Fraser, then minister of Boularderie, left their homes for that purpose. Intending to reach the Cape by water, they made three determined attempts successively, with a view to get into Ingonish to get round Smoky Point, but after all had to beat their retreat and return home. Many of our young people had not seen a communion till this year. Our church is about 60 miles from the nearest Presbyterian church. Besides there is scarcely a bridle path in some parts of that distance. \* \* \* The number of communicants was small, about twenty-seven altogether, and there were seven strangers from other parishes. Of the twenty that belonged to our own congregation twelve sat for the first time. \* \* \* I found here only one elder on my arrival; the rest had either died or been removed. We have now 5 elders, who assist me very much in ruling the congregation." So wrote the saintly Peter Clark in a letter dated Cape North, Nov. 30th, 1874, and published in part in the *Presbyterian Witness* of that time.

This field was then, as now, "a difficult charge physically." With truth this faithful servant wrote, "there is not another

charge in Cape Breton, perhaps in our church, that requires so much physical exertion." But he never complained. In the true spirit of the Master he counted not his life dear, but travelled from point to point among the people whom he loved. Speaking of one of his stations, Pleasant Bay, he writes:—"The road to it is bad, or rather in the greatest part of that distance there is no road only a bridle path over a mountain that is, they say, 1000 feet high, and so soft in some parts that the travelling to a rider even is very unpleasant, only the mire is not in any place more than a foot or two deep, and the bottom is quite solid, so that there is no danger in going through there." The brave loyal spirit sees only the bright side, and difficulties are as if they were not. This was not a solitary experience. "The third station," he writes, "is Ingonish, which is perhaps 25 miles from us here. The path to it is very bad. In some places it is so rough, with stones small and large, that it is wonderful that horses' feet are not injured by them. In other parts it is through swamps, and some of them of great depth, so that the rider must frequently dismount; and while he walks the best way he can, leading the horse by the one hand and swinging aside bushes and branches that come in contact with him by the other, the horse struggles to extricate his feet from the sticky mud into which they have sunk." These were some of the difficulties which the heralds of the cross had then to face. Small wonder the tender hearted man should think "it is cruel, if not sinful, to take horses through such roads at all."

Many things have changed since then, but that mountain between Pleasant Bay and Cape North still remains, and strange to tell, so does the road or path over it. Considering this, THEOLOGUE readers will not be greatly surprised to learn that this beautiful settlement of about 40 families was a year or two ago erected into a mission station.

The road between Ingonish and Cape North has since been opened. It is far from being an ideal road but it is passable with horse and waggon. On this road, halfway between Ingonish and Cape North, is Neil's Harbour, a fishing settlement which has, one may say, sprung up within the last twenty years. Most of the people are from Newfoundland and adhere to the Episcopal form of worship; but there are a number of loyal and



devoted Presbyterians. Though our people at this station are but few, they have done noble work. They have a beautiful, commodious and comfortable church in which they meet twice each Lord's day. To Bay St. Lawrence, another of our stations, there is a capital road. Would that I could give you an account of the scenery, but I must deny myself the pleasure of attempting to do that. How memory delights to gaze on those towering summits, quiet glens and silvery waters—but come and see.

It is to be sincerely hoped that this important charge may be settled in the near future. The people are true and kind, to use Rev. Mr. Clark's quaint but suggestive phrase, "more symathizing and indulgent than some other Presbyterians are." But changes must be made. One man can never do justice to this vast field. Pleasant Bay has been already erected into a mission station. If, however, a minister were to be settled in Cape North, he would probably find it easier to work Pleasant Bay with Cape North than Ingonish and Neil's Harbor. These two places should have a catechist between them during the summer months. They can not be reached in winter with any regularity. If the road across the mountain between Cape North and Pleasant Bay were only passable for horse and waggon then these two places, together with Bay St. Lawrence, would form a nice, compact congregation. The road must come in the near future. It is against every law of civilization that such a large and intelligent community should long remain isolated, but even without the road it would be more suitable to have Cape North, Bay St. Lawrence and Pleasant Bay worked together, while North Ingonish, South Ingonish and Neil's Harbor would be better worked as a mission station. The people of the last named group are few in number, but they are in earnest, and would not under such an arrangement be a drain on the H. M. funds.

D. M.

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*FAITH.*

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"FAITH is the very heroism and enterprise of intellect. Faith is not a passivity but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants"

## REMINISCENCES OF THE SUMMER SCHOOL.

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THE day is done, and the shades of evening are fast falling as a company of dusty, overloaded pedestrians wend their way from the busy city to the quiet rest of the North West Arm. These are Theologians; some in the vigor of youth, some carrying the marks of middle age, and others bending under the three score years and ten, who are gathering from the north, the east, and the west, to rest their bodies, refresh their minds, brighten their spiritual life, and renew the old and make new acquaintances in the college by the sea.

We move among them as they locate themselves throughout the Hall. The old class spirit still exists. Men, now old, who spent their early days in college together gravitate toward each other, and ruminate in the rich herbage of past associations. Young men feel bound by a common tie and relate former experience with a zest and vividness as though it happened but yesterday. Yet with each, while the past is brought to the present, thoughts of sadness arise. How many classmates are allowed to be associates again? The ranks have been thinned. Some have left their beloved home land to labour in foreign fields, while others have left this world and the care of souls to others, and entered upon a higher service. Such thoughts find expression far into the night, until obeying the voice of nature thoughts fade into dreams and quietness reigns in Pine Hill. When the rising sun had chased the last shadow from the sky, the morning bell restored consciousness to the sleepers, and warned them that the opening lecture of the Summer School was soon to begin.

We have left the second session of the Summer School behind us, and now it only remains for the scribe to call in his wandering thoughts and commit to the page of the THEOLOGUE some impressions of what he saw and heard. The school this year was no experiment. The first session proved such a success that urgent requests were made for a second session, which the faculty undertook and carried to a successful issue.

The primary object of the school was to give our ministers,

who follow year after year the routine of pastoral duties, an opportunity to become well acquainted with the leading questions of the day which have a bearing on theological opinion. But besides this object, opportunity is given to imbibe profit and pleasure at every pore.

For a short rest the advantages found at the Presbyterian College are hard to equal. Away from the hurry of the city and the sweeter of the summer heat, where the Atlantic breeze gives vigor to the body and mind, colour to cheek and buoyancy to the step, and the ocean himself laves the shore of the college grounds, inviting the weary to his arms, on a beautiful and shady spot, sloping to the Arm stands the school of the Prophets. It is an ideal country spot in a city, without the unpleasant in either and combining the attractions of both. The beautifully shaded tennis court, and the quiet Arm with its fleet of boats, afforded ample opportunity for recreation and pleasure, alike to the learned professor, grave theologian, aspiring pastor, and humble layman; or these, responding to the beck of the cooling water rushed to its embrace with the agility of boys many years their juniors.

But to the beauty of nature, we must add the welcome given by kind friends. Among those who contributed to the pleasure of our visit, Mr. Gardner and family deservedly come first. The provision of rooms and excellence of fare were all that could be desired, and, may we add, formed an important factor in the attendance and success of the Summer School. Then too should be mentioned the steamers placed at our disposal for excursions by the kindness of Mr. Campbell and the Sabbath School of St. Andrew's Church.

According as the programme announced the lectures began on the 14th and closed on the 24th of July. Only two at most, of the lecturers were entire strangers to the school,—Dr. Watson of Queens College, Kingston, and Dr. Sprott of Berwick, Scotland. Dr. Watson stands at the summit of his profession in the new world, and his works as an interpreter of Kant and recent philosophy are remarkable, not only for their grasp, but for their lucid exposition. In four lectures Dr. Watson discussed Balfour's "Foundations of Belief" in a manner which not only gave him opportunity for criticising Mr. Balfour's work, but also for stating

his own philosophical position. In his opening lecture he stated his position as an idealist, the source of which he finds in Plato. Idealism is not the theory that the only thing in the world is mind—individual states of self-consciousness; but it is the belief that the world is rational and is grasped by man by means of ideas. The world is intelligible and the highest of these ideas is the Son of God. He denounced Mr. Balfour's method, which is that of a controversialist detaching one part of a philosophical system from its place in the whole, as pernicious. A system of philosophy is not a string of detached statements, but an organic unity. The only satisfactory method in philosophy is the historical, which consists in entering sympathetically into the ideas of a given time and seeking to interpret these into the whole process of human thought. Mr. Balfour is an amateur, who has cast aside all the results of past thought and attempted the audacious task of trying to support the world on his own shoulders. He has mis-calculated his strength and attempted an impossible task. His book is an exhibition of dialectic rather than a contribution to thought, based upon virtual skepticism disguising itself as dogmatism. The lecturer followed the historical order, dealing in turn with rationalism, idealism, materialism, authority, and provisional philosophy. Dr. Watson is a clear, concise, and convincing speaker, and gives the listener at once the idea of strength. He is only entering the prime of life; and we hope he may long be spared to enrich the philosophical literature of our country.

The name, Hugh McDonald Scott of Chicago, is too well known to our readers to need an introduction here. When a young man he studied theology at "Pine Hill" and spent a few years in pastoral work in the Province. At present he enjoys a reputation accorded to but few theologians in America. His course of six lectures on the "Origin and Development of the Nicene Theology, with some reference to the Ritchlian view of Theology and the History of the Doctrine," which he delivered at the Summer School is now published. And instead of indulging in any remarks on the merits of the lectures, we simply introduce the reader to the book itself, which may be purchased at the British American Book and Tract Society.

Space forbids more than the mere mention of the names of

the other lecturers, among whom were Drs. Pollok, McRae Forrest, Currie, Sprott and Gordon, and Revs. Prof. Falconer, W. P. Archibald, T. Stewart, E. Smith, and H. Dickie.

The evening lectures assumed a practical form, and were always followed by an interesting, and sometimes by a somewhat animated discussion. These sessions brought the ministers of our church and their method of work in living contact with each other. They met here in a non-official capacity and interchanged opinion as cannot be done in the routine of church courts where business pressure necessarily leaves the work largely with the conveners of the different committees. Interesting and profitable as these discussions were, we feel assured that they would have been more so had our Foreign Fields received more attention. The practical working of these fields are of as much importance to those who contribute for their support as many of our home schemes. Besides this, it would quicken the missionary spirit of our church to come in contact with a real living missionary, and we would feel our interest in a particular field, rather than have a vague idea of our mission field, with a still more vague idea of the work done there and the principles which underlie that work, which must necessarily lead to a vague sense of our responsibility as supporters of this grandest of grand movements.

In closing, mention should be made of the spiritual blessings received. The hour spent morning and evening in devotional exercise was by no means the least profitable of the day. They were truly seasons of refreshing and spiritual uplifting. All gathered around the college altar and drank deep at the living fountain. When the lectures of the summer school are forgotten, and those who delivered and heard them have passed away, the spiritual power here caught and given will find its influence to successive generations and abundantly testify to the success of the Summer School of Theology.

W. R. FOOTE.

# THE THEOLOGUE.

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

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## EDITORIALS.

### INTRODUCTORY.

WITH this issue we begin another volume of the THEOLOGUE. But few sentences are needed in the way of introduction. The THEOLOGUE has always striven, in its own humble way, to be the exponent of student life in our College. This mission alone is, we believe, sufficient to justify its existence. It is true that the present age is one when literature and periodicals exist in great abundance. Of making many books there is no end. The study table is burdened with the mass of reading matter from the great presses of the world. But notwithstanding this we think that our little paper can deservedly claim some attention from those for whose use it is published. If you are a student it will be for you a record of what is going on in this portion of the student world; while if you are either minister or layman, it will help to keep you in touch with the college and college life.

The mantle of our predecessors has fallen upon our unworthy shoulders. Last spring before we left College we were expecting to do great things with this opening number. We were going to make it in an especial way a College number, and it was to contain a number of articles about our College of an historical character that would be interesting and valuable. But the student often has his ambitions dashed to the ground. And we apologize for not being able to do what we promised to do. Possibly in some future number we may be more successful. In any case we trust that we may be able to lay before you articles that will be of interest to all members of our Maritime Synod.

Our columns are always open for the discussion of live subjects. Should any of our readers have a message for his fellow-man that will be profitable for him, we invite him to made use of the pages of the THEOLOGUE.

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#### A DESIRABLE REFORM.

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CHANGE, to many, is heresy. The want of precedent is the most heinous of sins. With them laws are not made for men, but men for laws, puppets to be strung on strings in a certain order, the order never to be changed. If any of our readers are of this class we beg of them to read no further for we ask for a change, and intend to speak our mind freely in this regard. There is a custom in our church which is a source of much annoyance, while serving no beneficial purpose, which we wish to inveigh against. Our church has done well in making the standard of education for her ministry high. To gain this end, as well as for other reasons, she has instituted colleges in central places throughout our country, and appointed to chairs in these colleges men who have the fullest confidence of the church, and whose efficiency is undoubted. The curricula of these colleges are submitted to the church and perfect satisfaction is expressed with them. Yet in the face of all this, when a student has completed his course, and even when he has gone beyond the required status and taken a B. D. degree, he is subjected to the annoying experience of an oral examination before he will be licensed by his church.

For what purpose? we ask. Can it be possible that this examination, which is regarded as a farce by so many of those who examine, tests a man's intellectual efficiency better than three years of class-room work and a series of examinations extending over that time? Examinations at best are but a half test of a man's scholarship. The best students are not those whose only aim is to stand high in their examinations. Many things which cannot be placed on the curriculum must be attended to, if we are to make the most of our college days. But oral examinations fail, even when the written ones may succeed, in detecting a man's proficiency in his work. A few chance facts, important or otherwise, in a compendious volume which the whim of the examiner may lead him to ask, is to be made the measure of the student's intellectual qualifications for the work of the ministry.

Students do not look upon college life as a necessary evil which must be endured for a time. Without a dissenting voice at a meeting held last session they voted in favor of lengthening the term. They are willing to accept a higher standard and a longer period of preparation. They say, by all means make a careful investigation as to the applicant's moral fitness, as to his faith in the central truths of our religion, and as to his powers of expression. As regards his motives we suppose it is difficult to determine. If a man is base enough to enter the work of the ministry from low motives his very baseness makes detection impossible. But while stringency is necessary in these matters why should not this annoying custom be discontinued in reference to scholarship.

Even the slave of the Blue Book can be with us here with a good conscience, for in it we read: "The Presbytery may dispense with examination on any subject, if they are already fully satisfied with the proficiency of the applicant." Surely those who guide the education of the student are the best judges as to his proficiency, and why doubt them when they have, by the diploma granted, given evidence that the required standard has been reached. We speak only for those educated in colleges approved of by the church.

Let no one say that this appeal is unbecoming in a students' paper, and that it shows they fear the test. We do not deny



that we have a fixed repugnance for examinations, but why fear the consequences, for they are invariably the same. We would, however, have gladly left to others the pleading of our cause. But the past was theirs unused, and the future is yet big with possibilities in this direction. Who will pity our modesty and speak for us?

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CONVOCATION NOTES.

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OUR opening Convocation on the evening of the 4th inst. drew together a large audience. The steadily increasing number of those attending Convocation denotes a growing interest among the citizens of Halifax, in our college by the sea.

The time-honored custom of holding the opening Convocation in Chalmers' Church was this year departed from and St. Matthew's received us.

Dr. Pollok's lecture was an able and scholarly presentation of the history of Presbyterian Worship. Beginning with the form of worship established by the influence of Knox and modelled on the Genevan form, he traced its changes down to the present time. This subject is just now especially interesting in view of the work of the General Assembly's committee on Public Worship aiming at greater uniformity in our churches. The proper position of Presbyterianism was concisely stated by the lecturer as between prelacy and independency in church polity, and between ritualism and laxity in worship. We hope to give the lecture in full in our next issue.

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THE CLASS OF '96.

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THE Class of '96 is no more and we must write the elegy. They have passed the nepionic stage and now are *gentlemen of the cloth*. In more than numbers were they an apostolic band—men of the true succession they. Their place will be hard to fill in college life. We shall especially miss them in its

societies. They had a class weakness, it is true, but then they were men of '96, and Fate determines the life rather than the idealistic dreams of an anonymous lecturer. Hence we draw the veil of "charity" over a fault which "leans to virtue's side," and as now we call them once more upon the stage to bid them farewell, we bespeak them success in their calling and follow them with our best wishes.

CRAWFORD, J. A., came from "the Island," and was its only representative in the class. For reasons, which to himself were probably conclusive, he boarded without our college residence, and we saw little of him except in class. He would not be called brilliant, as his talents were not of the showy type. But although interrupted by ill health he persisted in his course, and received his diploma without any suspicion of being "lifted through." In his personal relations he was somewhat absent minded, and when under the spell of congenial company, became oblivious of the flight of time. During the past summer he was engaged in ordained missionary work at Metapedia and Flatlands. This winter he takes a post-graduate course at Edinburgh.

CROPPER, J. B.—A stranger to us, and yet no stranger. Mr. Cropper came from a sunny isle of the south, but he quickly adapted himself to the conditions of our northern life, and won a place in the affections of our northern hearts. He was a man of polished manner, and helped to rub many an uncouth corner off the "raw-boned Pine Hillers,"—as we have been graciously called. But he confined his attention to the drawing-room by no means exclusively, or even principally—only he so outshone us there that it was noticeable; in his studies he was faithful and successful. He has returned south; for our Foreign Mission Committee has entrusted to him the charge of our new mission in Demerara. We look for great things from this mission.

GRANT, R. J., came from the famous East River of Pictou, and his native land has every reason to be proud of the fact. It is no disparagement of the other members of the class to say that Grant was the most popular man in College—popular because of a depth and breadth of character which rendered any other feeling impossible, for every one felt that he was "far ben." He too was often interrupted by ill health, but notwithstanding this

he proved himself "a lad o' pairts." He was never known to be busy, had always time for college societies, for social duties or even for a chat with any loafer who might stray into his room; yet he always stood high on the class lists, and received the highest degrees that were attainable both in Arts and Divinity. Along with his other duties he found time during his last year to fill the office of financial editor of the *THEOLOGUE*. He accepted a call from St George's Church, River John, where he is now settled. Apparently exempt from the class weakness, we expect to hear of his persuing post graduate work at some, not far distant day.

**JOB**B, F. L., is now settled as ordained missionary at River Hebert. He was the first of his class to lead off in the way of getting married. In fact he looked at that as the natural completion of his graduation, and barely allowed a few weeks to intervene between the two events. In olden times, before the days of the Keeper of the Keys, Jobb was principally remembered as the disturber of the midnight slumbers of the sleepers in the front rooms. In later times, when a newer order of things removed these trials, Jobb became familiar to us as the man who sold books. He continued to act as our book agent for two years, probably with more satisfaction to us than to himself. We wish him all joy in the River Hebert manse.

**MACDONALD**, P. M.—We once heard our worthy Principal make use of the term "melodious Presbyterian," and it seems to us that a more apt expression could not be found to describe our friend Peter. His fine rich tenor voice was always available on occasions when vocal music was necessary, and was always appreciated. Mr. MacDonald, we are told, was one of those who intended to take a year's post-graduate study at Edinburgh. But somewhere near the beginning of the summer he saw fit to change his mind, with the result that he is now married and settled at Wolfville. We hear that his labors are being much appreciated in this university town—as indeed we expected they would be.

**MACKAY**, J. D., also succeeded in winning for himself the highest degrees attainable by examination both in Arts and Divinity. But his very ardour in these studies only made him

our most useful college student. The THEOLOGUE owes very much of its success in the past two years to him. He was a cool debater, with a keen insight and a splendid judgment which made him an invaluable member of the Theological and Literary Society. He now labors as an ordained missionary at Dorchester where his services as a catechist gave the highest satisfaction.

MILLIGAN, G. S.—In him St John gave to his class its society man—ever careful of his toilet. "At Homes" proposed within our college walls always found in him a warm support, at those without, his place was always filled. Yet this was not to the neglect of his work as a student. When the time for application came, he was at his post, and in the time of testing was not found wanting. His powers of application were good. His thought was quick and as quickly expressed or carried into action. During the period of his theological study, post-graduate work in connection with Dalhousie College gained for him his M. A. degree. Though a man of society, and not at all a Puritan, his, under conviction, was an earnest soul, and we expect that Harbor Grace, over which he has been ordained, will reap the benefit of this spirit.

PARKER, L. W. is another who has gone from us. Parker was unique, and will be greatly missed. Missed, not so much for his scholarly attainments, as for his general capacity of usefulness to his fellow students. Was anything wanted? Go to Parker. During his last year he held the office of bishop and discharged his duties with authority and faithfulness. He was bright, cheerful and practical, a lover of freedom, and was ever ready to assist a brother minister. To him the conventionalities of college life were distasteful, and he longed for the time when examinations would be no more, and he could breathe the free air of heaven. During the summer he has joined the ranks of the Benedicts, and is now comfortably settled as pastor of the appreciative and prosperous congregation of Clifton, N. S.

ROBERTSON, GEORGE C., came to us from the University of Glasgow, and was a good student. He did whatsoever came to his hand, with all his might. Of him it might be said, that his bodily presence was weak but his speech was far from con-

temptible. Indeed in this he had few equals in his class. He was of a poetic turn of mind, and the effusions of his Muse often adorned the bulletin board. He was the only married man of his class, and now resides in the "bosom of his family," in the manse at Cavendish, P. E. I., where we predict him a successful pastorate.

ROSS, GEORGE E., has become a city minister. This is only according to the fitness of things, for of experience he has abundance. Even while a student it seemed to be demanded of him that he should take the pastoral oversight of Park St. Church—or at least a part thereof; and the north end had special attractions for Ross—attractions which, we are told, hold good to this day. And even though the north end was far away—why, was there not the telephone? And this session we feel lonely because through our halls there no longer comes the familiar sound, "Telephone, Ross." A good student, a man of ready and flowing speech, gifted with a bountiful quantity of perennial good humor, we are assured that great success awaits him, not only at the North West Arm, where he is now stationed, but wherever he may be.

SMITH, W. H., was a Pictonian, with a character that made itself easily felt. He was the positive, but modest thinker, the exasperating, but good-natured controversialist, the most persistent, systematic, and painstaking student in his class, and was never willing to accept a "purely gratuitous assumption," but strove to bring everything to its "logical basis." His earnest speeches uttered with the fluency of the mountain torrent in defence of the "inherent rights of personality," we can never forget. Frank, with the courage of his convictions, full of college spirit, and withal the truest of friends, we will greatly miss him. He accepted a call to Ferrona, the people of which may be congratulated on receiving such a man to serve them.

TATTRIE, GEO. P., was of a mathematical turn of mind, and it was often said that what Tattrie could not solve, might as well be left alone. In his theological course, his record was good, indeed Hebrew seemed to come almost as natural to him as his mother tongue. As he did not board in the college, our societies

were not favored by his presence, and so he was not so well known to us as some of his class-mates. He has shown his self-sacrificing spirit in the field he has chosen, La Riviere, Manitoba. Whether he is far enough away to escape the matrimonial wave, which overtook so many of his class, we cannot say, but this we know, the West has additional interest for us, because another of our number is laboring there. Our united wish is that success may attend his labors.

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## COLLEGE SOCIETIES.

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THE members of the Missionary Society of the past year left an important charge in the hands of their successors, namely, the extension of our mission work on the Labrador coast, in the shape of the establishment of a hospital, under the control of a medical missionary.

The Society of this year held its first meeting on the evening of Tuesday, Nov 10th. New officers were elected as follows:—*President*, W. R. Foote; *Vice-President*, A. H. Foster; *Secretary*, H. M. Clark; *Assistant Secretary*, D. G. Cook.

Mr. Foster, on behalf of the Executive committee, gave a partial report of their interview with Presbytery re the establishment of the hospital. Everything seems favorable for the undertaking, all that is needed is energy on the part of the Society, and generosity on the part of the church. Notice of motion was given at this meeting in regard to graduates whose subscriptions remain unpaid.

AT the General Students' Meeting held at the beginning of the session, the following officers were elected;—*President*, C. D. McIntosh, B. A.; *Vice-President*, R. L. Coffin; *Secretary*, W. R. Foote, M. A. Mr. A. H. Denoon was elected editor of THEOLOGUE in the place of Mr. G. A. Sutherland, who is remaining in the mission field during the winter. House officers were appointed as follows:—Mr. A. H. Foster, Bishop; Mr. A. H. Campbell, Deacon; and Mr. A. L. Fraser, Custodian of the Keys. Mr. Wm. Forbes was appointed Book Agent.

A committee was appointed to send letters of sympathy to Messrs. A. W. MacKay, Melville F. Grant, and Adams D. Archibald, each of whom sickness prevented being with us this winter. At a subsequent meeting the letters in reply to the above were read.

THE Theological and Literary Society began this session's meetings on the evening of the 13th of Nov. Dr. Pollok gave an excellent address on "The Genesis of Error," which was followed by a discussion participated in by all the Professors. It was the Professor's evening and most enjoyable to all. On the evening of the 18th Mr. Strathie read a paper on Tennyson's "In Memoriam." He depicted the circumstances under which the poem was written and gave an analysis of it where he traced the development from doubt and grief to certainty and calm submission. Mr. Strathie's quotations to illustrate his arguments were very apt. The speakers who followed all emphasized some particular beauty of the poem. On Nov. 25th W. R. Foote read a very practical paper on "Bible Classes." The subject was one of vital interest, and many engaged in the discussion. The Society has made a good beginning and we look forward with interest to the meetings before us, and feel assured that the Theological and Literary Society is a permanent and helpful factor of College life.

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## COLLEGE NOTES.

DR. GORDON is giving one hour a week to the Theology of the New Testament this session.

REV. JOHN B. McLEAN, B. D. '94, is taking a post-graduate course in Edinburgh University.

THE field in front of the College building can, thanks to Mr. Jones, be used again this year for football purposes.

WE congratulate W. R. Foote on wresting the degree of Master of Arts from the University of Acadia in June last.

WE wish to call the attention of our readers to the advertisements in THE THEOLOGUE. Call upon them, and if you do not receive satisfaction we will not ask you again.

A. J. MACDONALD was called away from his Arts studies to his father's death-bed a few days previous to the opening of college. We wish to express our heartfelt sympathy with him and the afflicted family in their sore trial.

MR. A. W. MCKAY, who, last session through illness, was compelled to abandon his studies, and to go west to seek health in a milder climate is, we are happy to record, gradually recovering. His address is, 22 Corona St, Col. Springs.

EVERY year we have to note improvements in our college home. The smutty waters from the tank are now to be displaced by purer water from the crystal lakes. A new bath room has also been fitted out. We appreciate all these changes which add to our comfort and health.

OWING to the absence of the Treasurer of the Missionary Society, we are not able to give a statement of the financial standing of the society in regard to mission work in Labrador. We will also defer making any reference to the field. Mr. Dan McKay, of Springville, is our missionary for the winter on these bleak shores.

THE Philosophical Club held its first meeting at Prof. Murray's on the 20th of Nov. G. F. Johnston read a paper on the philosophical conceptions underlying the conflict between Greek and Latin Theologies. It was followed by an animated discussion. "Recent Science and Materialism" was selected as the subject for the next meeting.

WE regret that in the rush of getting out the THEOLOGUE for the past session, the Editors inadvertently overlooked the bestowal of the degree of Doctor of Divinity upon the Rev. Neil McKay, of Chatham, N. B. We hasten, at this late date, to press our warmest congratulations upon Dr McKay. He richly deserved being thus honored by his *Alma Mater*.

MESSRS. W. R. MCKAY, W. C. Murdock and H. S. Davison, have left us. Each one had a unique personality, but their eccentricities go with them. They have our best wishes and we feel confident that, with the excellent foundation laid at Pine Hill, they cannot but acquit themselves worthily at Princeton, where they continue their theological studies.

OUR Principal, Dr. Pollok, has returned from New York, where he has delivered one of a series of lectures on Church Worship in Union Theological Seminary. We hope in a future issue to publish this lecture, which will be of especial interest to our readers, in view of the discussion which is now going on in our church in regard to the adoption of a modified form of liturgy.



MR. J. H. HATTIE will not be with us this session. He will remain in the diocese of Isaac's Harbor. Twice has he been to the city recently on important business. On each occasion he paid us a visit. He was ever quiet and uncommunicative; but of late, he has become unusually reticent. Behind his reserve there lurks a purpose. A halo of mystery encircles his outgoings and incomings; hence we venture to affirm that he contemplates a change of state.

MR. G. A. SUTHERLAND is also numbered among the absentees. We shall miss this walking enigma. A combination of poet, wit and philosopher, he was always ready for, and able to meet any emergency. The people among whom he labored during the past summer earnestly desired that he would remain with them for the winter. He complied with their request and his address for the winter instead of being Pine Hill, as he anticipated, is Doaktown, Northumberland Co., N. B.

WE hasten to take this, the first opportunity, of extending our hearty congratulations to our able and esteemed professor of "Systematic Theology and Apologetics," on his appointment to the Moderatorship of the General Assembly of the Presbyterian Church of Canada for this year. We feel sure that the church has made no mistake in thus conferring her highest distinction on Dr. Gordon; and that he will show himself no unworthy successor of the eminent men who have held that position.

REV. DR. BURNS and Alex. Campbell each bequeathed \$500 to the College this year. The thanks of the College are due to Mrs. Burns for the presentation of 150 vols. of Dr. Burns' library. Another benefactor, Mr. George Campbell, of Halifax, presented the College with a 4 in. telescope, and erected a snug observatory with a revolving dome to suit the same. We would heartily thank Mr. Campbell for the gift, which may save many of our erratic youths from going to distant parts of the city stargazing.

WE exceedingly regret that illness has prevented two of our students, Melville F. Grant and Adams Archibald from carrying out their studies at Pine Hill this session. Mr. Archibald was taken seriously ill with typhoid fever at St. Martins, the field in which he had been laboring for the past year. He was removed to his home in Halifax a few weeks ago. His condition, we are glad to say, is much improved. Mr. Grant is detained at his home in Port Morien, C. B., by a very serious illness. The last reports are, however, more cheering and we trust that he will soon be quite well again. They have the earnest prayers and sincere sympathy of all in this their hour of sore trial and bitter disappointment.