

THE THEOLOGUE,

Presbyterian College, Halifax.

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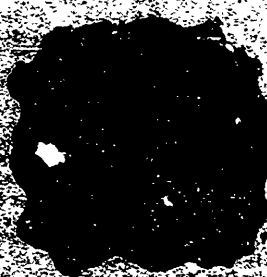
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THE THEOLOGUE.

VOL. XI.—NOVEMBER, 1898.—No. 1.

Presbyterian College, Halifax.

HOW THE COLLEGE SERVES THE CHURCH.

BY REV. DR. GORDON,
PROFESSOR OF SYSTEMATIC THEOLOGY, PRESBYTERIAN COLLEGE, HALIFAX.

(Delivered at the opening of the College, Nov. 2nd, 1898.)

AT the opening of another session I venture to address this Convocation upon a subject which may seem so familiar as to leave little that is new to be said about it, yet which, from time to time, may well admit of some restatement—the relation of the College to the Church. What is that relation? What are the functions and duties which it implies? In other words, How does the College serve the Church?

The ready answer is that the College exists, as the creature and servant of the Church, for the special work of training young men for the ministry. The church requires an educated ministry. She prescribes a course of study for those whom she will set apart for her service; and she provides the College for the purpose of conducting them through this curriculum. The Church determines what shall be taught in the College and who shall teach it. She examines the students, before licensing them to preach, to see how far her own purpose has been fulfilled by those whom she has appointed to instruct them. Over no department of her work does she exercise a more direct or prompt control.

The Church requires, indeed, that her students for the ministry shall, before entering on the study of theology, pass through a certain literary training. The means for acquiring this may be furnished, as with us, at

Universities which the Church recognizes yet does not control. But, if these facilities be not otherwise provided, she may, herself,—as in the foundation of Queen's University and of Manitoba College, and of that earlier College of Pictou which was the progenitor of Dalhousie,—undertake the task of supplying them.

Why should she require this training? How does it serve her purpose in regard to the young men whom she is to set apart for the ministry? Partly, no doubt, by way of securing that they shall be fairly well informed on matters with which the educated are supposed to be familiar, but largely as a means of developing those personal gifts and qualifications that she values in her ministers. In all education the development of the man himself, not the mere task of storing him with information, is the essential matter.

The study of the classics may not be of great importance as a mere source of information, since most of the great works of Greek and Roman genius that are known to us are accessible in the form of translations; and the knowledge of those languages is less necessary now than formerly, because books are now so rarely written in them. The growth of modern literature has, in these respects, greatly affected what might be called the market value of the classics. But still it is worth our while to know something of those few remnants of ancient literature that have survived through so many centuries. The study of them may help to make us respectful towards the past, a grace in which our modern life does not abound. It is essential if we would perfectly know our own language; and even the translation fails to give the full meaning of Greek and Roman writers, just as the plaster cast, however helpful, fails to fill the place of the original marble statue.

Indeed, the study of languages, ancient or modern, has, for purposes of mental training, a peculiar value. No two languages absolutely correspond in vocabulary or in construction. It is impossible, therefore, to render expressions and idioms of one with perfect accuracy in terms of another. We may reach a very close approximation, not a complete equation. Yet this very fact, with the consequent effort to get the best possible rendering, may make this department of study a helpful training for dealing with many of life's practical problems, where a fair approximation and not a perfect solution must so often be accepted and be acted upon.

The value of philosophical,—of Logic, Psychology, Metaphysics,—as prescribed by the Church for her students, none would be inclined to call in question. The study of the mind itself, of the powers of thinking and of acquiring knowledge, the examination of the very faculties by which we do examine things and become acquainted with ourselves, the outer world, and God; this is a department of study so evidently important as to need no advocacy. And, whatever be the extent of information we may gather from it, we may admit with Sir William Hamilton, himself one of the most eminent in this field of enquiry, that this kind of study is fitted to show us at once our weakness and our worth, and be the discipline alike of humility and of hope.

Mathematical studies, too, are required by the Church from those whom she calls to her ministry, for these possess a special value in mental discipline, training the student to seek for clear conceptions, to make sure of what he does know, and not to rest content with shadowy and uncertain fancies from which the latest argument or special pleading of controversy can shake him. The same kind of training is provided, in some degree, by the natural sciences, such as chemistry, botany, geology, &c. Studies in these should tend to foster clearness of perception, accuracy of thought, the love of truth for its own sake, and at the same time, humility and reverence in view, not of the Unknowable, but of Him who has never left Himself without witness in the works of His hand that surround us.

When the student, pursuing further the course that the Church requires of him, passes from his literary studies to take up the work distinctive of the Divinity Hall, the main conception of his training is still the same. These studies are meant not merely to increase his stock of information, but to develop himself, to broaden his outlook, to quicken his insight, to deepen his loyalty to truth, to confirm his grasp of things unseen and eternal, to increase his power for effort and for achievement that so he may be a minister whose ministry shall be of real service, an ambassador who shall be able to catch clearly and to proclaim effectively the message of the King.

No plea is needed for placing in this course the study of the Scriptures in the original Hebrew and Greek. We want to read as clearly as we possibly can the thoughts of the sacred writers, to know their message, to understand their teaching. We may, it is true, be quite unable to suggest any improvement in the accepted translation, but yet the knowledge of the original may often enable us to grasp more fully the idea expressed in our English text, to detect shades of meaning that may be very helpful in exposition, to see a reference or an apt illustration that may lurk in some word and yet may not be suggested in the translation, and thus, in various ways, assist us to present the Divine message in clearer and more convincing form.

Nor is this all. He who is appointed by the Church to instruct her students in the language and literature of the Old or New Testament is more than a mere teacher of language and a critic of the text of Scripture. There are questions of origin and authorship and date presented in connection with the different books of Scripture, — questions in what is known as Higher Criticism, — that call for treatment, all the more urgently, indeed, because of the widespread attention which they have attracted. No subject has been studied with more profound interest by Christian scholars during the century than these questions of Higher Criticism, and when the results of that study, after all the conflict of opinion, come to be summed up as authorities, it will probably be seen that the gift of historical criticism has been one of the special possessions, the *charismata*, of the Church in our time.

In dealing with such topics our great concern should be to maintain a right spirit, whatever be the conclusions we may be constrained to

adopt. Our opinion will be affected by the light cast upon our subject, now from this quarter and now from that; but, amid all our critical study, it is of essential importance that we preserve an unshaken confidence in truth, a loyal assurance that God's message to men has everything to gain by the fullest possible scrutiny, and that we need not tremble for the Ark of God. It holds for both scholar and simple that "The meek will He teach His way," and these very studies in criticism, these most searching examinations of what pertains to the books of Scripture, should tend not to puff up the student with the vain promise "Ye shall be as gods," but to increase the lowly, reverent, truth-loving spirit to which He who is the Truth is ever ready to disclose Himself. Enquiries in this field may lead to the change, or perhaps to the confirmation, of our earlier opinions; but such enquiries should do more for us than lead us to adopt certain critical conclusions. They should lead us to the deeper and more intelligent love of Scripture, to clearer insight into the revelation of God therein recorded, to a fuller sympathy with the purpose of Divine grace therein disclosed. And the teacher who, when instructing others in the literature of the Old or New Testament, helps to confirm in them this true spirit of the student, is rendering them a far greater service than when he merely sets before them the conclusions that seem to him to be indubitably proven. Being "girt about with truth" does not mean merely wearing a string of opinions, however complete be the circle or however close the connecting threads. Truth is a matter of the spirit rather than of the letter, of the soul's attitude towards God rather than mere opinion, and no study should tend more to promote in us the spirit of truth than the searching examination of the Word of God.

The Church requires, too, that in her College the student shall be made familiar with Church history. But this does not mean merely that he shall know the dates of certain incidents or the doing of certain councils, or be able to trace the formation of certain creeds, to narrate the acts or the opinions of some great leaders of past centuries. The history of the Christian Church, if it could be written clearly and completely, would be the record of the work of Christ Himself by His Spirit among men. The one inspired fragment of Church history is the Book of the Acts of the Apostles. The Gospel story had told what Jesus began to do and to teach, and the Book of the Acts carries on the story of what He continued to do and to teach after He had been taken up, but it does not complete the story; it is the one book of Scripture that remains unfinished. An English divine, when reading the record of the missionary work of Williams in the South Seas, said: "That is the twenty-ninth chapter of the Acts of the Apostles." He was right in recognizing such a work as a continuation of that of the Apostles, but he overlooked the fact that all the way down through these Christian centuries might be traced the live record of men who could say with the Apostle, "I live, yet not I but Christ liveth in me," and the story of what these have wrought and said would be the story of what Christ has continued to do and to teach among men.

Now it is quite possible to pass examinations in Church history and yet fail to recognise the presence of the living Lord in these Christian centuries, possible to know minute details of that history without any more reference to Christ Himself than if He still lay in the grave where loving hands laid him beneath the Syrian stars. But that were to miss the meaning alike of the Gospel and of the Acts, and to ignore the presence of Him who created His Church and who has shaped her history and who still appears to such as can see Him in the midst of the seven candlesticks.

It is the part, then, of the true teacher of Church history to do more than merely convey information about the recorded incidents or the outstanding leaders of the Church, or about the creeds that have been in different times and sections the confessions of her faith. It may be given him to lead his students to recognise the Christ in history, to see where wisdom and strength were His gift while He was guiding the conflict to no uncertain issue, and that the past, in proclaiming how the Galilean has conquered, gives the strongest pledge of His full and final triumph in the future.

The Church further requires that, her College students shall be instructed in Systematic Theology. The revelation that is recorded in Scripture was given "by divers portions and in divers manners." God revealed Himself to the patriarchs and they were enabled to recognise Him as the Living One with whom they had to do. He revealed Himself as the God and King of Israel, leading them forth from bondage, giving them laws disclosing to them His character in connection with their history, and sending them prophets to interpret that history to them. He revealed Himself to individuals who were perplexed by the problems that press on human souls in every land and age, and for the solution of those problems He was found to be an all-sufficient guide. Still more completely He revealed Himself in the Eternal Word, Who became flesh and dwelt among us, and Whose life and teaching are narrated for us by men divinely quickened to detect their meaning.

But, as we read the record of this varied revelation, we find it presented, not in the abstract form of creed and statement, but as a picture of active, working life. Yet, as in other fields of study so in this, we try to cast our knowledge into some connected, systematic form. Searching the Scriptures, which, coming from the one Divine source, must be self-consistent, we draw from them the materials for our teaching about the nature of God and of man, about the Person and Work of other subjects commonly included under Dogmatic Theology. We thus draw out our creed, confession, system, fitting part to part with as great logical exactness and accuracy as we can. The danger in this process is that we bind and restrict the teaching of Scripture, the revelation there given us, as if it were possible to fit and include it all within the limits of our logical system. We look at the truths with which we are dealing as if they must admit of being closely jointed like the mortised and dove-tailed parts of a well-made cabinet. But the very exactness and the seeming completeness of our system, in such a case,

may be its condemnation, because no logical scheme or systematic plan of ours could thus embrace all the teaching of Scripture. The parts of our system, instead of being fitted with the close exactness of a dovetailed box, may be related rather, if I may use the illustration, like the portions of an infant's skull, connected by sutures that leave large room for growth.

Moreover, although there is an essential unity in Scripture, as the work of men under the guidance of the same Divine Spirit, a unity that makes it not inappropriate to speak of the sacred collection of books as *the Book*, the Bible, yet, in our study of the Scriptures, or in our attempts to systematize their teaching, we must remember that each book is a unit, and that the teaching found in any one should be examined, first of all, in the light of other portions of the same book, and then in the light of other writings by the same author. In the examination, for instance, of any passage in the Epistle to the Romans, we should compare it, first of all, with other passages in that same Epistle, and then with other writings of Paul. No doubt there is the general rule that Scripture is to be compared with Scripture and to be interpreted by Scripture, but we shall be gainers if, in the first instance, we interpret Paul by Paul and John by John, instead of using our reference Bibles in an indiscriminate way and linking together any passages in which the same key-word occurs. When thus we study each book by itself, in its own peculiar setting and in its connected teaching, and when, proceedings along the same line, we study the works of each Scripture writer as a separate group whose author has been consistent in his teachings throughout all that he has written, we shall find that, although this method involves more work than the citation of passages in an indiscriminate way, yet it yields a far more abundant reward. We must remember that the Bible is not a mere quarry of proof-texts where one stone is as good as another for erecting the temple of truth, that it is not the isolated text nor even the chapter but the separate book that is to be regarded as the unit, and that we are here dealing with a record of revelation whose parts are by no means of uniform value, and that was given "by divers portions and in divers manners," being consummated in the Person of Christ.

Now, in our studies in Systematic or in Biblical Theology, as in other departments of our College course, it is essential that the teacher should, as far as possible, assist the student to cultivate the true spirit of enquiry. The primal doubt, the question underlying all question in theology, "Yea, hath God spoken?" must force itself on every student; and he must see for himself the reality of revelation, if he is to have any helpful message for his fellow-men. Whatever opinions he may be led to hold on matters of detail, the conviction of the reality of Divine Revelation, of the self-manifestation of the Invisible God, and the grasp of the Scriptures as the record of that revelation are for him absolutely essential. The greatest service he can receive from the teacher who tries to pilot him through his course of study is that he be thus built up in the intelligent, soul-possessing faith in the Spirit and Word of the Eternal.

The College, therefore, while called to serve the Church by teaching certain prescribed subjects to her students, renders that service most effectively when these subjects are so presented as not merely to give the student a certain amount of information that may be told and tested at examinations, but so as to quicken and foster in him the true spirit of theological enquiry, and to bring him into closer touch with the central Person around whom all our Christian theology revolves.

This is the more evident when we consider what the student aims at becoming, and what the College should help him to become. The College is not merely the servant of the Church for the discharge of certain appointed tasks of instruction ; it is also the trustee of the Church to whom, in a measure, is committed the moulding of students in their higher life and for their public service. The Church has prescribed for her students a certain course of study that they may thus become qualified for the ministry of the Gospel, but if the student would be in the highest sense successful he must do more than pass, even with distinction, the prescribed examinations. He must cherish a true ideal of what it is that, beyond and by means of this course of study, he seeks to become. And this ideal must be held in view not only by him but by those that instruct him, else their training of him cannot fulfill its highest ends.

If you are to educate a man for mercantile life, that means that you make him something more than a clever calculating machine. He should have developed in him such qualities as integrity, energy, tenacity of purpose, alertness of mind for seizing new situations. If he is to be trained for statesmanship he needs something more than the knowledge of his country's history and laws ; he must be capable of influencing men and of selecting them for service, quick to read the signs of the times, wise to know the mind of his countrymen, to see his nation's weakness and her strength. And the conception of what the man is to be should shape his training.

So in all education. It is the goal that determines the path ; it is the end aimed at that determines the means to be employed ; it is the ideal we cherish that determines the course of training we shall adopt. And the end aimed at in the training of the student of theology is that he should become an effective preacher of the Gospel and a faithful pastor of the Church of Christ.

Sometimes the student, with burning thoughts about his life work as a preacher, may be impatient at the course of study through which the Church requires him to pass ; but that curriculum is the result of much enquiry and of long experience, and, although there may be some to whom parts of it are of little permanent value, it still commends itself to the Church as a most helpful general training for the work of the ministry. At the same time it must be clear that no course of study, however wisely chosen by the Church, can fully serve its purpose unless those who administer it keep clearly in view the end that it is intended to secure. Teacher as well as student should cherish a lofty ideal of the ministerial calling, so that, perhaps even more indirectly than by design,

the work of the class may be made helpful for the attainment of that ideal.

It is a problem that presents itself afresh to us at the beginning of every session, how we can most effectively make the work of the classroom helpful in preparing our students for the ministry of the Gospel. The difficulties of teaching, like those of preaching, can be known only by experience. Here, as elsewhere, it is easy for the onlooker to criticise another's work; but there is no uniformly best method of teaching any more than of preaching. The main difficulty, however, in the theological training is not to impart information, nor even to awaken intellectual interest, but to be truly helpful in fostering correct ideals and worthy aims as well as in suggesting and aiding faithfully sustained effort.

In a school of painting much may be done to give instruction about form, shadow, perspective and colour, so that the pupil may acquire some clearness of thought and accuracy of touch. But the far loftier service, when it can be rendered, would be to quicken in the young artist's soul the true conception of his calling and the longing to attain the height that seems ever beyond his reach, but that still beckons him upward, bidding him to do his best,—such a longing as thrilled the soul of the young Raffaele when, standing before a masterpiece of Michel Angelo, he said, "And I, too, am a painter."

So, in a school of theology, much may be done in the way of equipping the student with stores of knowledge and of training him in methods:—and all this is as essential as training the young artist in the use of his materials and in the technique of his art:—but, is it not possible, during his course, to bring him closely into touch with the spirit of prophet and psalmist and apostle, of Christian missionary and preacher and defender of the faith, as that he shall go forth from the College halls possessed by the subduing yet inspiring conviction that he, too, is a minister of Christ for his fellow-men?

The Church needs more men in the ministry, but she has still greater need for more *man*, for those with the pulse of a fuller life, a richer personality, carrying with it the more abundant power of service and of helpfulness. This has always been her need. In the fighting force of a people there may be an elect few, of each of whom it may be said, "One blast upon a bugle horn was worth a hundred men." Over the dying Elisha the king of Israel, with true insight into the prophet's worth, mourned for him as the chariots of Israel and the horsemen thereof. The hope of Domsie of Drumtochty that his pupil would be "anither scholar in the land" meant far more and far better than that he would be a living cyclopedia; his vision was of one who, by reason of his culture, his insight, his wisdom, might be a trusty counsellor for the community, an authority from whose words and life a wide circle might take its tone. In every land and age "a *man* shall be as an hiding place from the wind and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land"; and there is no such gift of God to a community as a man of that kind, that in him his fellows can find shelter and solace and strength. No

College can produce or order this kind of personality or guarantee the possession of these gifts by her diploma; but yet the College may contribute to furnish forth such men, and in so far as she does this she is rendering her best service to the Church.

There is yet another way in which, apart from the work of the classroom, the College may influence and, in turn, be influenced by the student. There is a tone, a character about a College, a certain subtle, indescribable something that marks it off from other Colleges, not so much by way of teaching as by the general spirit that pervades it. In this respect a College is like a home-circle; it has an individuality of its own. There is a character, a tone, perceptible in households, distinguishing one from another. The home life may be specially marked by some one color, dominated by some one factor, it may be by fashion and gaiety, or by getting and spending money, or by love of literature and art, or by devotion to works of Church and charity; but, while the inmates may differ widely, there is a certain life or tone that expresses the aggregate life of the home,—a life to which all the members contribute and by which each of them is affected.

There is often, too, a character or tone distinctive of a congregation, so that one is marked off from another by prevailing features as real if not as manifest as the Church walls. One is pre-eminently sociable, another is distinctively missionary; one is hopeful and generous, another is timid and half-hearted: one is loyal to the general interests of the Church, another is shrivelled and self-contained. The congregation, like the family, has its characteristic life and tone.

So has a College its own distinctive character, we might almost say its own personality. It may be difficult to define it, and yet we cannot fail to be affected by it. We may recognize in it some prominent feature, it may be intellectual activity, or satisfied orthodoxy, or missionary fervour, or zeal for practical training; but it combines various elements, and is the product of various factors. Indeed, the pervading tone or life of the College seems to be the joint product of all connected with it, past and present; it is the outcome of a combination of its past traditions and the influence of the professors and the prevailing type of student character; the product most of all, perhaps, of the students.

We have seen what is called a composite photograph, in which, by some subtle process, a number of photographs have been so blended into one, that the aggregate, or perhaps I should rather say the average, of a group of men, such as the members of a Government, is represented by one face, having certain traits of each and yet combining all. Naturally, in such a case, the composite photograph is largely affected by the features of him who is the dominant spirit of the group. So, in what we speak of as the tone or spirit of a College; it is a composite product; all connected with the College contribute to make its life and spirit what they are. And yet, as you try to analyse it, you may be able to trace the origin of some of its characteristics. In our own College, for instance, does not any intellectual activity that prevails there still

bear the stamp of our late honoured Principal Macknight, and is not the missionary spirit that has of late years increased among us a witness to the abiding influence of Mackenzie of Korea?

And while the product of all connected with it, this life or tone of the College, in turn, affects and influences all its own contributors. The College, like the family, seems to collect power from all its members and then to endue each with some of the united power of all. The teacher and student combine their influence, and each receives back more than he contributes. The tone should express the best life of all associated with the College, their freshness of intellect, their loftiness of ideal, their purity of purpose, their persistence of effort. The welfare of the College and the service of the Church require of us that we shall bring our best, whatever our best may be, and that we shall each accept the best that the College has the power to bestow.

But in all that has been or is being done,—in the general instruction, the personal training, the effort to realise a high ideal of individual and of College life,—in all this have we yet reached the limit of what the College can do for the Church?

Surely not. If indeed, the main contention of this address is well founded, then the chief duties of the College towards the student is to develop his power and gifts, his intellectual and spiritual endowments, and his capacity for Christian service, in the assurance that the fit man shall, in his own field, find or make the fitting tools for his work. At the same time, it must always be an important part of a College course to give technical training; and hence the recognized need for instruction in homiletics in elocution, in pastoral and practical theology, such as our curriculum provides. Yet it may fairly be questioned whether even the ideal course of a Theological College, were such attainable, should include instruction in every department of ministerial work, and whether there is not much that *must* be left for the minister to learn in the costly school of experience, or, it may be, under some helpful arrangement which the Church might provide outside the College halls.

The demands on the ministry nowadays are certainly more varied than they were when our present curriculum was arranged. The minister of a modern congregation must be not merely a preacher and pastor; he must have some faculty for leadership, some capacity for administration. If the work of the Sabbath-Schools and Bible classes is to be carried on successfully, he may require ability both to teach and to superintend. If the young People's Societies are to be really helpful, he may need some faculty for directing the energies of the younger members. If the missionary efforts of the congregation are to be united and earnest, he should keep up a sympathetic interest in the mission fields, that he may fully inform his people and so evoke their intelligent and liberal support. If they are to be trained as a band of Christian workers, the inspiration must come largely through him. He may even, in some cases, require to give delicately directed help in the management of congregational finances, if Church debts are to be avoided or wiped out. And yet the need of ability to deal with these

very practical matters on which so often the success of minister and congregation may depend, is not recognized in our College course ; no provision is there made for developing it even to the extent of instruction in the best way of teaching a Bible class.

Our students may and do discuss these and kindred topics in some of their weekly meetings every session ; occasionally they receive addresses from pastors who have made some of them the subject of careful study and of successful treatment ; and in the mission fields, in which they serve their apprenticeship, they may acquire a capacity for dealing with such matters as shall be most helpful in their future ministry. It may be that, if the practice of having assistants were more common in our larger congregations, it would provide the most useful school for training young ministers in such departments of work ere they assume the full duties of the pastorate.

But these are questions that it might, perhaps, be well to leave wholly to the Church to discuss. They are here referred to because the young minister, entering on his first pastoral charge, is so often forced to lament his lack of training in many things that concern his ministry. The writer of this paper became pastor of an important city congregation before he was twenty-three years of age ; but, although the ignorance and confidence of youth might assume such responsibilities, imposing a burden too heavy for him who accepts it, yet it certainly is not in the interests of the Church that it should be possible for one so inexperienced to undertake so serious a charge. Is that lack of training, then, to be supplied only by trying experience on the part of the young minister ? Might it not be largely made up if he had spent some seasons as an assistant to an experienced and successful pastor ? Can he get no better preparation than he can gather from his services in the mission field ? Or, would it be possible to do something further for him before he leaves the College halls ?

Reforms in education may be as difficult as reforms in law, where precedent largely rules and where the past is more considered than the future. College authorities may be slow to change their curriculum ; but it would be a sad thing if we thought that our course could not be improved. Thorwaldsen, the great sculptor, regarded it as a sign that his genius was failing when he became content with his work, and when his ideal no longer surpassed his attainment. Self-satisfaction may be taken as clear evidence of senility and decay. Even the very fact that the condition and requirements of the Church change from decade to decade,—or, at least, from generation to generation,—must impose upon the College the necessity of being ever watchful and ready for new ways in which she can advance the Church's interests.

From time to time the Church gives fresh expression of her confidence in the College ; she is doing so this year by her liberal response to the appeal for more adequate accommodation. The College in return, is ever ready to do all that lies within her power to serve the Church. It is a matter that both Church and College may well discuss, though it rests with the Church to determine, what might be done to make the training of our young men for the ministry more effective ; and the purpose of this address will be attained if it helps in some degree to secure for this subject the careful attention which it deserves.

THE GREAT WESTERN COUNTRY.

TWO days of travel over a railway that has much to boast of in engineering skill, but which traverses a desolate wilderness, brings one from Montreal to Winnipeg. Two days on the great lakes, part of which may afford most of the passengers many of the evils of an ocean voyage, deepen the impression of the all-rail journey, that our Dominion is divided into at least two great sections—East and West. Possibly it is inaccurate to speak of even Winnipeg as west, seeing that it stands midway between Montreal and the Pacific coast. But one can hardly be wrong in regarding Winnipeg as the gateway to an immense territory, separated by permanent barriers from the older provinces of the East. As the focus of a railway system radiating ever more widely, as the distributing centre for great wholesale houses, as the clearing exchange for banks, and as the headquarters of the wheat business, Winnipeg is to-day the great city of Western Canada, and its present importance has a great claim on the future. However optimistic the Westerner may be, he seems to be building his castles on solid earth when he stakes out the future of his capital, even though he may have to mortgage coming days.

In every way this new city has set a good standard for the developing life of the great prairie country. Substantially built, well laid out broad streets, lined with handsome places of business, are an index of the great volume of trade that flows through its commercial channels. It may be taken as a good type of a distinctively Canadian city. Numerous and conspicuous school buildings are a witness to the high place that education has held from the very beginning in the esteem of those who wandered westward for their home. Fortunately I have no reputation as a prophet so that I have none to lose, but even if I had, the risk would not be great in venturing to predict that in the not-very distant future Winnipeg will be one of the intellectual:

centres of our Dominion. The country affords the material, and already the foundations are well laid.

Churches of almost every denomination, home and foreign, some of the edifices, handsome and large, supply the spiritual needs of a people in whose life religion is a strong factor. We are told that Canadian civilization is puritanical in the best sense, and we are not inclined to deny it or take it as a reproach, if it means reverence for things sacred, restraint of the passions, and in things doubtful a leaning towards restriction. Our Canadian people do display a great moderation and freedom from either arrogance and passionate indulgence such as is found in some southern nations. In respect of this Winnipeg is a good representative of Canadian sentiment. The *morale* is high. Public and private life have fine tone, and it is probably the last of the larger Canadian cities to remain without the Sunday street car. Nor, indeed, if one can judge the future aright, is this tone likely to undergo much change, for it is improbable that Winnipeg will ever be a great manufacturing city, gathering a multitude of workers from everywhere in large factories, teeming with a poorly paid unintelligent and ill-educated population. Manitoba and the North-West will always be farming provinces, and the relation of the city to the country will probably remain much the same as at present, except that both will be many times larger.

In Winnipeg one begins to realize vividly how vast the extent of this Dominion is. This is a sufficiently commonplace remark, but phrases often repeated only get meaning for the individual when they express some actual experience. And when one meets men who have come to college all the way from "the coast," a three days' journey, abstract space begins to grow palpable. One's ideas change with new requirements. In the old country it was thought a serious undertaking to travel the four hundred miles from Edinburgh to London. England and Scotland remain quite distinct. But in Winnipeg it was a cause of surprise to several that I was not going to take a run out to the coast—a matter of fifteen hundred miles—before I returned to the East. Pullman cars and towns and villages lying a hundred miles apart soon disenchant distance of its awesomeness.

And yet, notwithstanding the immense distance, it is a no less surprising than gratifying fact that there is a real kinship and similarity between the life of the West and even our remote East. Twenty-four hours from Halifax put one across the border among a people whose ideas and habits differ much from our own, but after a three days' journey one lands in Winnipeg to find old principles in education, religion, morality, and the general conduct of home life, and even speech and pronunciation reappearing with very little change. The work of confederation has been well done. There is an essential solidarity of our people. For which, of course, there is good reason inasmuch as the bulk of the people came from the East, though along with them many from Europe have gone in. The average Canadian when he casts in his lot with the United States is absorbed in the great American republic. When he goes West he finds his old congenial life transplanted there, and he thrives.

Similar as East and West are in broad and essential outline, there are distinctive peculiarities. Greater activity, buoyancy, hopefulness are much in evidence in Winnipeg. But I am told that Winnipeg is regarded as "slow" by British Columbia, where the type of life is quite different from that of the North West. We are accustomed to think of them as one, perhaps, because Dr. Robertson has oversight of the Western part of the Continent. Even now there are separate Synods, whose interests are sundered with the likelihood of becoming more so, and before long there will be of necessity another College at the coast to do for British Columbia what Manitoba College is doing for the North West. The name of this College seems to be somewhat unfortunate, as in the future one Theological College should be sufficient for all the North West Provinces.

British Columbia is the old colony who, with her years behind her, looks down on Manitoba as an upstart. Her people mine for gold and coal. They fish, and lumber, and ranch. Their climate is much less rigorous than that of the prairies, and they will in time probably develop a class of seafarers whose business will be in the mighty waters. Those now living in the country and the Eastern settlers came from Europe and the United States, fevered with lust for gold, or for making quick

returns from fishing. While the North West Provinces are being filled with a farming population from Ontario and the East, British Columbia gathers a mixture from everywhere. And a miner and fisherman will always be out of sympathy with the farmer. It is so even in Nova Scotia, and when, in addition to this, Provinces are divided by natural barriers, we may expect little intercourse between them. The man of the mountains has always thought himself superior to the man of the plains. Anyone may prove the justness of the upland man's assumption when he has been bold enough to determine the relative merits of Highland Scot and Lowland Englishman. But it must be conceded that the North West has at present the more law-abiding and prosperous population.

And yet most of the students with whom I spoke had a decided preference for missionary work in British Columbia to that on the prairies. The great stretches of snow-covered plains, wind-swept and cold, desolate and solitary except for the treeless homesteads far apart, make a monotonous life, with at times an added tinge of melancholy. However warm the hearts of the prairies, and howmuchsoever they welcome the preacher and listen gladly to his message, the long trails without a turning grow wearisome and the unrelieved level is cheerless.

The miner in the mountains may be rough, but often his outside is the worst part of him. There is excitement in meeting fresh types of character, one's resource is quickened, the conventional is stripped off, and ready aptness is demanded for getting to the real man in every one, be he navvy, rancher, or miner. One hears constantly from those who know British Columbia and North West that what the ministry requires is more *men*. This is true everywhere, but form means a good deal more in the East than where men have gone not to live, but to make money and that as fast as they can. I fancy that there is little of the smooth and the unctuous up in the mountains of British Columbia, but goodness often gladdens the missionary in the most unexpected quarters. One of the pioneers in Rossland and other mining centres told me that he often found the saloon keepers to be his best friends, who were glad to give him his bar-room for his service. Of course there are

saloons and saloons—some respectable hotels and other dens of vice.

Life of this kind is very attractive to many men, developing their latent manhood, and bringing home to them the reality of their religion which had been long so carefully tended that it was becoming atrophied through want of use. It seemed to me to be a marked feature in students who had been in the current of this strong rugged life, that they were impatient of nice distinctions as to form, or delicate shades of meaning, and were continually by their questions making one face the profound and puzzling problems with which they had doubtless often wrestled in their field.

We cannot spare good men from any where, since we need them at home if our young people who go abroad are to make worthy, law-abiding and religious settlers in their new surroundings; but certainly Manitoba and British Columbia also need the very best. The hardships are greater than with us, students work for less, ministers often have smaller salaries, and their exposure and distances surpass ours, though these difficulties have not deterred many of the best of the younger ministers of Ontario and the Maritime Provinces from throwing in their lot with those who endure the hardness of the first settlers. Unfortunately the opinion has got abroad that if a man is a failure here he will do for the North West, so that our brethren in Western Presbyteries have often found that a stranger if he brings a blessing, has it certainly well-disguised. Every year sees less of this. Banks and wholesale houses send out their most competent men to take advantage of new openings, and it is as a rule from among the most stalwart of our young manhood, and the most intelligent and self-reliant of our young womanhood that there is a turning to the West for their future. And these know the worth of a good minister, and the uselessness of a poor one, who regards his profession as a trade, as well as their fathers and mothers do in the East.

Manitoba College is rising to meet the demand for more men every year, but it will be some time before they can dispense with aid from the East. A telegram to a Toronto paper, dated Nov. 15, says that two Galicians both young men called on Rev.

Principal King and requested admission to enter that institution for the purpose of obtaining an English education. Rev. Dr. Robertson, superintendent of Home Missions was consulted, with the result that both entered upon their studies immediately and give promise of becoming good missionaries. Last summer also one of the students was an Icelander. We are glad to see that our Presbyterian church is doing its best for the different races of people now entering their territory, who need the Gospel as much as the Anglo-Saxon. But the Anglo-Saxon must never be allowed to lose it in the home mission fields of either East or West, and it would be a source of pride to our Maritime Church if we could help to maintain our heritage in the West. As we are now almost within sight of supplying the demand of men for our home pulpits, we can the more gladly allow some of the best go to the aid of their kindred. If the flow to the Colleges of the United States, which we are pleased to know is less than it once was, could be diverted to the West, it should be a matter for gratification to our Maritime Presbyterians.

R. A. F.

“Then to side with Truth's noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till his Lord is crucified,
And the multitude make virtue of the faith they have denied.”

“‘Joy is a duty’ so with golden love,
The Hebrew Rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach,
But one bright peak still rises far above,
And there the Master stands, whose name is Love,
Saying to those whom heavy tasks employ,
‘Life is divine when Duty is a joy.’”

THE THEOLOGUE.

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

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VOLUME X.

NOVEMBER, 1898.

No 1.

EDITORIAL.

THIS is the first issue of another volume of the Theologue. We make our formal bow to our readers with a keen sense of our poverty of thought. Though expected to be original and to write words that tingle, yet we would fain confess that we have no great message for our readers unless indeed it is this that the success of our paper financially and otherwise rests largely with them. As editors, our humble task is to store the honeycomb from flowers that are not our own. We lay no claim to material, the arrangement only is ours. It is our purpose to enable students within and ministers without the College to clasp hands all round. To this end we shall endeavour to secure such articles as shall be of live interest to all. Should the Theologue fail to arrive at your ideal remember in charity the difficulties to be met. What would interest one might be prosaic to another. We cannot hope to please everybody. We can only hope to turn the hearts of the fathers of the Church to the children in the School of the Prophets. Who can tell but what a little child shall lead them. In missionary enterprise the students of this College have given a strong impulse to the Church at large. It may be possible that in the future we shall still be helpful in our feeble way.

OUR MISSIONS.

WE regret that a sketch of our work in Labrador is crowded out of this issue. The bleakness and loneliness of the country, as well as the response of the people to our efforts have always won for it our sympathy and interest. This year especially, with an almost total failure of their fisheries, they claim our sympathy and our prayers. We are glad that this field which first won the attention of the students has now found a place in the heart of the Church. The Presbytery of Halifax this autumn, feeling that the destitute people could not be deserted, reappointed Mr. Mont to the field for another year. Mr. Mont is admirably fitted for the work, and the Missionary Association learned with satisfaction of his appointment, voting two hundred dollars to his expenses. The Association received the appointment as that of the Presbytery, which we expect all future appointments to be. We cannot forget this mission. We would always be proud to call it our own. It is bound to us by the memory of liberal sacrifices of older students for its sake, of a succession of noble and self-sacrificing workers and of souls there won for Christ. But we are glad that when a larger field is engrossing our attention the Church is ready to take its responsibility.

Those who formerly worked so faithfully for Labrador will forgive us that we feel a still greater interest in Korea. The curse of heathenism is more keen and cruel than the cold of Labrador. Instead of a few families we have a field of millions. From the work of our missionary may spring hundreds or even thousands of churches. The past of the field is full of promise and we have all confidence in our representative. Surely the heart of faith may claim great things for Korea. Besides the good we hope to do directly the Mission is one eminently fitted to stimulate our liberality, to draw out our sympathy toward the heathen and to give us a more vital interest in the Church's work.

In the extension of our work to Korea the way has been opened in a wonderful manner. Less than a year ago all the work begun was a burning desire in the heart of one of our students to carry the good news to the distant land — a desire that then seemed impossible of accomplishment. Now we trust he is actually engaged in the work as our representative. We must of necessity feel the additional responsibility of our enlarged work. The Home Mission Board has placed much confidence in us. They have placed the minimum salary a single man should receive at eight hundred dollars. Yet, although our Missionary Association could only guarantee six hundred for the first year, with some increase for the following years, Mr. MacRae was appointed. Mr. Mackae himself accepted the support offered cheerfully and said he felt sure the students would never suffer him to want. We trust they never will. We hope the Church will never find her confidence misplaced. We begin with much encouragement. The amount guaranteed by the Missionary Association is already paid. Doubtless the amount promised by the Alumni will all be received shortly. But we shall strive to approximate as nearly as possible to the eight hundred. Let us now plead for an abundant blessing on this work. Let us bear the work on our hearts night and day. Our Missionaries are expecting our prayers. Let them know in its fulness the blessedness and the power of this fellowship we have one with another in the Father, Son and Holy Spirit.

THE NEW LIBRARY BUILDING.

THE Theologue takes this first opportunity to greet the new library building. A handsome brick and stone structure has been growing up beside the old hall during the summer holidays, and is now approaching completion. The scaffolding has been removed from the outside, and now that we see the build-

ing to advantage, we venture to pronounce it in point of architecture and workmanship a work of art. And not less delighted are we with the interior. The spacious and much needed gymnasium in the basement. The two large, well lighted, well ventilated class rooms on the first floor, which if necessary can be thrown into one, making an auditorium large enough to accommodate 400 people, the magnificent rooms for the library on the second floor, together with the different waiting rooms and offices, combine to make this one of the finest buildings of the kind belonging to the Presbyterian Church in Canada. The question sometimes asked, "Was it needed?" hardly needs a reply. Those who know best and have the interest of the College and the whole Church most at heart thought so, and they are the ones to whom belongs the credit of putting it there.

It is a monument to the earnestness, diligence, and liberality, of our beloved Principal and staff, of the College board, of the Church at large, ministers and laymen, who have so handsomely contributed to it. May it yield in the years to come a hundred fold return of blessing to our Church and land.

THE LATE R. J. GRANT.

ONE by one our brothers cross the bar. Since our last issue the Rev. R. J. Grant, M.A., B.D., met with an accidental death at Montreal while attending the meetings of our General Assembly. There is no need to recount the details for they are well known to all. We only hasten to add one more tribute to his memory. The deceased was born in Sunny Brae, Pictou Co., N. S. He was an exception to the rule that a prophet is without honour in his own country. Those who once played with him at school and afterwards joined with him in Christian work around his native village, now cherish his memory as one of God's nobility. He obtained his education in Dalhousie and Pine Hill and received the highest degrees attainable in Arts and Divinity. As editor of the *Theologue* he was most untiring in his efforts to

make that paper a success. The high regard in which he was held by his fellow-students is well couched in words quoted from a characterization of him as given by the November *Theologue* of '96. It is no disparagement of the other members of the class to-day 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 was loved for his own loveableness of disposition. Seldom has any death evoked so great a sorrow, for his friends not only liked him but loved him. The Church has sustained a great loss by the removal of such scholarship and ripe promise. We tender to his sorrow-stricken relatives our heartfelt sympathy. We too, mourn over a death whose suddenness gave no opportunity for even a “sadness of farewells.” He is gone but to a sunnier clime where the Lamb of God is the light thereof, and where, by and by, we shall meet again around one throne of God.

The attendance is still on the increase. The Calendar declares that *forty-six* students were enrolled during the past year. A class of *seven* was graduated and sent on its way rejoicing; *three* students belonging to other classes have not returned; and so we represent our losses by the number *ten*. Four students who were absent last year have entered their names on this year's roll-book; *seven* new students are enrolled; and so we reckon on gains at *eleven*. And this year we are *forty-seven*. We include Arthur F. Fisher in this number, for he invariably turns up in time for examinations.

OUR GRADUATES.

Absent but not forgotten. Good men and true, all. Each a graduate in arts, and one, Mr. Foote, an M. A. For particulars see below.

GATHER me adjectives in great plenty for I am about to describe a man of parts. Gay? Aye and grave. Meditative, taciturn, unapproachable? Yea, also impulsive, talkative, sociable. Opinionative, pugnacious, implacable? Verily and also complaisant, pacific, yielding. In the world he was known as Campbell, A. H.; in the bishopric, into which he was installed with pomp unparalleled, he was known as *Alvinus Henricus Campellanius*. Arrayed in gorgeous vestments he entered on the duties of his exalted office Nov. 17th, 1897; on the 1st of April, 1898 he made a pilgrimage and when it was accomplished he laid down the biretta and crozier emblematic of his office, and thereafter the Bishop was not, for an idea took him—he would go to the Klondike. But plenty waited on him at home for fame smiled. It was on this wise. In an unguarded moment he dropped words into Charlie Dan's ears which brought forth a heresy case. His accusers were vehement but Campbell defended himself with ability and force and being cautioned was honorably acquitted. His fame spread, and each sabbath found him called upon to exhort, and not in vain for at the close of the year he found himself eighty cents in pocket—thus he did not go to the Klondike. He turned from the icy embrace of the north, and may now be found in the homes and hearts of the discriminating and appreciative people of Waterford. Campbell, we congratulate them but we sorely miss you; yet we dare hope that in your heart we have a place even as you have and will ever retain in ours. When in the gloaming as you sit dreaming by your study fire a smile illumines your face, *she* will come to know that your thoughts are back to Pine Hill days.

DIOGENES took a lantern at mid-day and went out to find a man.

In what city did this occur? It must have been St. John where the fog is so thick.

Did he find his man?

Yes. Who is he?

Don't you hear him laugh? Why that's Robb, of course. Get ready now for a good, clean joke.

"Alex" was a general favorite among the fellows, and his nocturnal visits were much appreciated by them.

His voice was often heard.

Where?

In the General Students' meeting, of which he was President, and where he was at times fond of displaying his Latin "Georgibus," etc.

In the meeting of the Missionary Society, particularly when it became necessary to discuss the constitution.

In the Prayer Meeting, where to be heard was to be appreciated.

On the football field, where his rushes and sprawl kicks were much admired.

In some things he was slow, but sure, and very frequently gave all a surprise. He was considered a great absorber, and it is said that Hebrew suffered on that account.

He was characterized by his strong common-sense, his clearness of intellect, his missionary zeal and his sterling worth.

Whatever field gets him, whatever manse entraps him, they will have found a "Man."

FOOTE, WILLIAM RUFUS is one of the few men whom the western part of the province has given to our College. His native home is Grafton, in the upper Cornwallis Valley, whence he first emerged as a student of the Truro Normal School. In '95 he graduated B. A. from Acadia, the recognized leader of his class in Philosophy and Football. He received his M. A. from the same college in the following year. During his life with us we learned to know Foote as an earnest student, a pleasant companion and a zealous Christian. His laugh will not soon be forgotten, and wherever the thought of Robb's perennial jokes

comes to our mind it will bring with it the memory of the heaving of Foote's ponderous sides followed by that volcanic burst of congested merriment from the midst of his jovial countenance. Towards the latter part of his college days Foote's mind became more and more filled with missionary zeal, it also reverted to his Normal school days and his companions there. As a result he departed in July last, for the foreign field, taking with him a former class-mate at Truro as that greatest of missionary luxuries, a wife, to form part of his equipment. His adopted home is Korea, where we wish him an abundant harvest in God's good time and way.

STIRLING, ALEXANDER, DINWOODIE. When Sandy came to Dalhousie we saw at once that he lived in a world other than this. Quiet, modest, unassuming, with a far away look and the light of bright visions in his eyes, he was seen to be fitly moulded for the ministry. We soon learned, however, that if he lived in the other world he lived in this too. The student who would not see the lady home because it would be too bad to hurt Sandy's feelings wondered not long after why Sandy would not treat him so gently. The way he wielded the hatchet amazed all. Yet he always took a genial view of life. I imagine the wheelman he butted over an embankment on one of his first rides, limping up the bank with the pieces, and Sandy apologizing: "I am sorry to have inconvenienced you." The popularity of Pine Hill suffered when he left. It is not true that he had the "At Home" postponed to accommodate his pressing engagements, but he had great social influence, which would have been felt widely had it not been early concentrated. Yes, we agree with him, it really was a shame to bind such a spirit down to the dry common-places of Hebrew, Homiletics or Dogmatics. In his profession he has given promise of much power.

MACRAE, DUNCAN MURDOCK. Hoigh! Hoigh! In these words alone Duncan was wont to give vent to what little pessimism he felt. Few men were more cheerful and sanguine in temperament. Whether rallying the boys with the cry "foot-

ball," "football," or preaching the Gospel with Apostolic fervidness he was enthusiastic to his heart's core. His ability was versatile. His exploits ranged from horse-shoeing in a smithy at Mount Uniacke to the rescuing of a drowning man off the C. B. coast. His physical prowess stood him in good stead on the Dalhousie football team and in his struggles with the liquor venders of Baddeck. His moral courage and self sacrifice led him to answer the prayer of far away Korea "Come over and help us" So strong was his love and so great was his faith that he purposed taking up the lamented MacKenzie's work without any guaranteed support. Such heroism of soul could not fail to enthuse us. We could do nothing else than help him to the best of our ability. To-day as we write this sketch Duncan lifts up his eyes to other stars than ours, and toils to learn a foreign tongue that he may be our representative to an alien race. We feel that he is peculiarly our own, and our own we never can forget.

THOMAS F. IRVING came from the wilds of New Brunswick. He took his Arts course at Dalhousie College, where he was known as the "Professor of Muscular Christianity." What led his fellow students to give him such a dignified title puzzles us somewhat. If Muscular is to be emphasized it may be because of his physical activity; if Christianity, because of the clerical vest. At Pine Hill we were given an exhibition of his vigorous powers. The events of the night on which he rallied his little band with the cry "follow me" and rushed to attack the well guarded transom will long live in the memories of his fellow students. Irving was not averse to lending his aid to the Bishop in an unofficial capacity. He was ever ready to divest him of his garb of office or assist him in any way that dignitary required. To some of his fellow students Irving appeared stern and reserved. This may be due to the fact that they associated but little with him as he boarded at Pine Hill only in his last year. Those alone who were more intimate with him were able to properly estimate his character. To those he seemed as one who knew his own resources, and the demands which he could make upon himself. He was a student of good parts. As a speaker he had few

equals among his fellow students. At present he labours as ordained missionary at Isaac's Harbour. Good tidings come to us of that mission's progress. Gairloch, Pictou Co. has made no mistake in extending him a call.

DOUGLAS, JOHN ROBERT, familiarly known among his fellow students as "Johnny R." was the best singer and one of the most popular men of his class. Everybody liked, and very many loved Douglas. His modest unassuming manner, his gentlemanly bearing and his genial disposition made him an almost universal favourite. Nature had been generous to him, but the gift he seemed most to delight in was his music. He was full of it. His voice was singularly sweet and melodious, and he sang as easily and naturally as he breathed. He was not a great student, his health and natural inclination forbade, but he had undoubted ability, of which in former days he gave abundant evidence. Perhaps his only failing was his fondness for the society of the fair sex, a failing, we must all admit, leans to virtue's side, but we must not blame him too much for that, for it wasn't all his fault. He is with us now only in memory; in the flesh he is in the historic old town of Annapolis, an ordained Missionary. We wish him the highest success.

Rev. John Calder, B. A., B. D., who had been labouring for some time as ordained missionary at Port Mulgrave, has accepted a call to St. Peter's, C. B. Mr. Calder is exceedingly popular wherever he is known, and we congratulate the people of St. Peter's on securing the services of one so talented as a preacher and so lovable in his character. A fair young bride accompanies Mr. Calder as he enters upon his work in this new sphere of labour

COLLEGE NOTES.

A. L. Macdougall continues during the winter as agent for Mr. Middlemore, of England, in his work of finding homes in our new land for the orphan and needy children of the large cities in the old. We hope to welcome him back next session.

We give hearty welcome to Adams D. Archibald, B. A. After two years' absence, caused by prolonged illness, he has resumed his studies. He looks as if he might battle successfully with the work of another session.

David McK. Reid spent the past winter at Moose River and Cariboo; not because of his love for the chase, but in the interests of the spiritual welfare of his fellow-men. He, too, has returned to grapple with Theological problems as they meet one in the second-year course at Pine Hill.

A report that Melville F. Grant, M. A., would join us this winter gladdened our hearts, but the report proved untrue. We rejoice that he has so far recovered as to endure work in the mission-field during the whole summer without injury to his health. He has refrained from continuing his studies only that he might be the better able to take up the work another year.

Sadness has entered our College home. Friday evening, 18th inst., intelligence reached Wm. Glover that his aged father was at the point of death. Mr. Glover immediately left for home, but before he reached it, his father had passed away. Our sincerest sympathies are with our fellow student in this his hour of trial.

There are students of a roving disposition in every College. We have our share of them — fortunately not a large share. W. A. Morrison and L. R. Burrows have wandered from us this.

year. W. A. strayed to Auburn Seminary, which has gotten into so reprehensible a way of "letting down the bars of the sheep-fold," while Princeton will do what she can to help Burrows over the difficult places in Theology.

Professors are usually a healthy class of persons and Pine Hill professors are no exception to the rule. On our return to work at the opening of this session, however, we found to our regret that Prof. Gordon was unable to resume his work immediately, because of a severe cold. After a week's absence he is with us again. We congratulate him on his recovery.

Football! The thanks of the students are due Senator McKeen for the use of the grounds in front of the College, where many a pleasant afternoon was spent during the past session in playing the good old game of *Association*. The same sport is in order this year, and the passer-by may see over a score of students eagerly engaged in "playing the game." We need exercise, and there is no healthier or more enjoyable way of getting it. Our "new ball" has made close acquaintance with the toe of nearly every student shoe in the building.

We take pleasure in extending to Mrs. Charles Archibald the hearty thanks of the students for her kindness in throwing open the door of her hospitable home for their entertainment. On the last Friday evening of each month she will be "at home" to all students who can spend an hour with her. This act of thoughtfulness is highly appreciated by us all. Mrs. Archibald has long been known to us as a public-spirited Christian lady of fine talents and wide sympathy. Hereafter we shall esteem her more highly, for we shall think of her as a personal friend. Her home breathes an air of culture and refinement. Perhaps there is nothing which we, as a body, need more than the benefits which come from moving in such an atmosphere. We trust, therefore, that all will accept Mrs. Archibald's kind invitation, and thus, not only pass an hour in social enjoyment, but also show their appreciation of the warm-hearted interest in us which her act displays.

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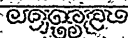
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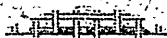
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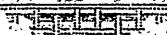
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