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# THE THEOLOGUE,

Presbyterian College, Halifax.

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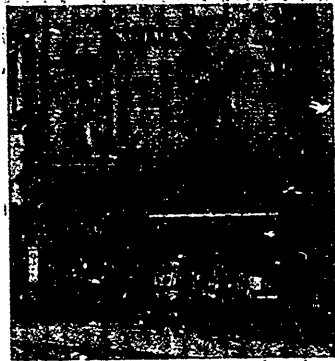


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REV. ALLAN POLLOK, D. D.

# THE THEOLOGUE.

VOL. XI.—MARCH, 1900.—No. 4.

## Presbyterian College, Halifax.

*PRINCIPAL ALLAN POLLOK, D. D.*

**I**N this issue of the THEOLOGUE we present to our readers an excellent portrait of the honored and beloved Principal of our College. All his students, past and present, as well as a host of friends both in the Old World and the New, will be pleased to look upon the face of one they so much esteem and love. They will also welcome a brief sketch of his life and work.

Dr. Pollok was born in Buckhaven, Fifeshire, Scotland, and is a son of the Manse. At an early age, in 1844, he entered Glasgow University as a student. He completed his course there with much distinction, and then went to Halle, where he spent six months in study. At that time there were about fifteen Kirk-congregations vacant in Nova Scotia alone, and there were very few probationers or missionaries to give them even an occasional service. Dr. Pollok heard in Old Scotland the cry of New Scotland for ministers, and in 1852 he accepted an appointment from the Colonial Committee of the Church of Scotland as a missionary to this Province. He arrived in Halifax on January 9th, 1853, and proceeded at once to Cumberland County. There he labored for four months in the congregations of Wallace and Pugwash. In May he was inducted into the pastoral charge of St. Andrew's Church, New Glasgow. There he spent a faithful ministry of over twenty years, and succeeded in building up a strong and deeply attached congregation. During those years, also, his influence for good was felt throughout the country generally, and especially in Pictou County. Owing to the great

scarcity of ministers, he had to travel far and near and to preach to congregations hungering for the Bread of Life—not only on Sabbaths, but on week-days. In 1854 he wrote to the Secretary of the Colonial Committee, earnestly entreating the Committee to send out more ministers to Nova Scotia. His appeal is as strong and fervent as any of those made by Dr. Robertson for the great North-West. The following is one sentence thereof: "The Church that baptized them and brought them up has some responsibility in the matter."

In 1855 the *Monthly Record* was started—a serious venture for so small a church. Dr. Pollok, however, with several others, took a great interest in it from the beginning, and it succeeded wonderfully well. He acted as editor of it for several years, and many able articles were contributed by him, which the writer of this sketch re-read lately with great pleasure.

Dr. Pollok has always been a loyal Churchman, but he has never been a bigoted sectarian. Referring to a visit of a deputation from the Synod of the Presbyterian Church of Nova Scotia to the Kirk Synod, in 1855, he said: "I was not more than a fortnight in New Glasgow when one of their ministers called and asked me to co-operate in a union prayer meeting. *That*, the present ministers of New Glasgow with one exception have done since I went there. We have met and prayed together and addressed the same people. We have had much satisfaction in this."

But Dr. Pollok not only endeavored "to keep the unity of the spirit in the bonds of peace," he was among the first who favored and advocated the union of all the Presbyterian churches in Canada. He was the first convener of the Kirk Synod's Committee on Union, and wrote much setting forth the desirability and practicability of union. Although in Scotland some time previous to the memorable Union consummated at Montreal on 15th June, 1875, he had much to do with the bringing about thereof.

Ever since his arrival in the country Dr. Pollok has taken a deep interest in the education of young men for the ministry. In 1853 the Young Men's Scheme or Bursary Fund was started in Pictou Presbytery. As convener of the committee in charge thereof Dr. Pollok earnestly advocated it by voice and pen. He

held strongly that as the Kirk had no Theological Institution of its own in Nova Scotia, it should send young men abroad to study and support them while at College. That same year four went to Glasgow University, viz., Messrs. G. M. Grant, S. McGregor, W. McMillan and John Cameron. The Bursary Fund has been maintained ever since, and has been an untold benefit to the College and the Church. The Convener of 47 years ago is the present Convener, and now pleads for the Fund, not to send young men abroad, but to aid them in their studies in our own College.

Dr. Pollok was not, however, satisfied with that provision for ministerial education. He desired a Theological Institution in Nova Scotia. In 1857 he published a letter in which he strongly advocated Union with the Synod of New Brunswick, and one of his principal arguments was that thereby the Church of Scotland would be able to establish a theological college of its own. That union, however, did not take place till 1st July, 1868, and consequently the Church continued dependent on Scotland for ministers. When Dr. Pollok saw that there was no prospect of securing a Theological College in Nova Scotia, he heartily supported the re-organization of Dalhousie College. In June, 1862 he urged the Synod to take a share therein, and was appointed Convener of the Synod's Educational Committee. In June, 1863, the following resolution was passed by the Synod:—"The Synod, having heard the report of Dalhousie College Committee, are unanimously of opinion that the matter should be proceeded with immediately, and, deeply impressed with the importance of the proposed undertaking and the great responsibility resting on the Church in connection with the material, social, educational and spiritual interests of our beloved people, do hereby establish an Educational Board, consisting of Rev. Allan Pollok, Convener, etc." In appealing to the Church to raise \$20,000 as an endowment fund, he wrote much which read in the light of the present day is exceedingly interesting. He said: "A University such as is proposed must have a most beneficial effect in modifying the sharp, obtrusive sectarian spirit which is springing up, and be welcomed in consequence by every man of Christian Charity." Has not that prophecy been fulfilled? Again, in showing that such an institution would supply one half of the course of study for young men looking forward to the ministry, he enlarged

upon the importance of a native ministry thus—"No Church is in a normal and proper state until her own sons are rising up and filling her pulpits. As our lawyers, our physicians and our legislators are natives, so let the ministers of the Church be natives. It is not till a Church has arrived at that stage that it can enter upon the work of Home and Foreign Missions with any hope of success."

Once more, the closing words of the appeal are well worth repeating—"We look upon this measure as the seed of a powerful and influential institution of learning that shall raise Nova Scotia from the lowest place in University education to one of high eminence. Every man who lends a helping hand at present will have reason to bless God afterwards that he saw and embraced the present opportunity; and when Dalhousie College shall have become a large University, stimulating all the other Colleges in the land, he will be proud to say to his friends and children 'I assisted in laying the foundation of this greatness.'" These words have been wonderfully fulfilled in the present prosperity of Dalhousie College.

Even then, however, Dr. Pollok was not satisfied. At the Synod of 1866 the question of establishing a Theological Hall at Halifax was fully considered, and the desirability of doing so affirmed. Dr. Pollok as convener of the committee appointed to prosecute the matter sent a strong memorial to the Colonial Committee. At that time, however, Queen's College, Kingston, was appealing to the Church at home for aid, and the committee replied, suggesting that Nova Scotia students should be sent to Kingston, or that good reasons be given why a hall at Halifax should be preferred. The prosecution of the matter was then dropped.

In 1873 Dr. Pollok visited Scotland and shortly after his arrival wrote, demitting his charge in New Glasgow. The Presbytery accepted his resignation in August and expressed great regret "at losing a brother so beloved, a co-worker so faithful, and a counsellor so wise and prudent." When in Scotland he had charge of the large parish of Govan for about a year, and was afterwards assistant to his father in the parish of Kingston, Glasgow, for a year.

At a special meeting of the Kirk Synod held in October, 1874, a resolution in favour of union with the other Presbyterian Churches of the Dominion was carried. At the same time, it being reported that the Presbyterian Church of the Lower Provinces was willing to accept co-operation in the matter of Theological Education, "it was cordially and unanimously agreed that the Rev. Allan Pollok in the opinion of the Synod is a fit and proper person for the chair of Church History and Pastoral Theology proposed to be established in connection with the Theological Hall in Halifax." In accordance with that resolution the Colonial Committee appointed Dr. Pollok and agreed to pay his salary for some time. He began his work as Professor in the autumn of 1875. What he has been and done for the College and the Church during the past quarter of a century cannot be enlarged on here. His work and worth since 1875 are well known to the whole Church. He has visited every Presbytery of the Church and spoken in very many of our congregations, setting forth the claims of the College. When he began his work as Professor, the College had an attendance of about fourteen or fifteen. Now it averages between forty and fifty. Since 1875 wonderful progress has been made. The College Endowment Fund increased from about \$55,000 to \$112,000, and the Bursary Fund Endowment from about \$4,500 to \$10,600. The present grand row of buildings, also, has been secured since 1875. Dr. Pollok took a prominent part in bringing about the present prosperity of the College. He was Moderator of the Synod of the Maritime Provinces in connection with the Church of Scotland in 1858 and again in 1870. He was Moderator of the present Synod of the Maritime Provinces in 1881, and will probably be Moderator of the General Assembly next June, for which high position his judicial qualities of mind, his genial humour, his kindly Christian courtesy to all, and withal his firmness eminently qualify him. He received the degree of D. D. from Queen's College, Kingston, in 1876, and this year he receives it from his Alma Mater. He was appointed Principal by the General Assembly on 16th June, 1894. Esteemed highly by the whole Church, respected and beloved by his students, may he long be spared in health and vigour to adorn as in the past the important position he occupies!



## THE INNER MISSION OF GERMANY.

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REV. LOUIS H. JORDAN, B. D.

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THE vast scheme of work which is inspired and supervised by "The Central Committee of the Inner Mission of the German Protestant Church" is one of which the present paper aims to give at least an outline sketch.

In November, 1891, when reading as a special student in Berlin, I was invited to become a member of a Young Men's League which met once a week in the Y. M. C. A. building. Our purpose, in part, was to seek to maintain the devotional spirit in the midst of exacting studies: at the same time we sought to acquaint ourselves more fully with the trend of certain social and religious questions which were for the moment perplexing and pressing, and, by mutual agreement, one evening each month was devoted to a searching and painstaking examination of the movement known as the Inner Mission.

The method adopted was at once simple and thorough. Members of the league, in pairs, engaged to make an exact study of some one department of the Mission's work. Relevant facts of every sort were diligently collected, sifted and assorted. A summary of results was then thrown into the form of a thirty-minute paper, which was read before the league by one of the two appointed investigators; his companion immediately followed with a well-thought-out verbal supplementary statement. Then the special subject for the evening was open for general discussion. It was after this manner that we secured full and reliable information concerning this great enterprise, (and within a very brief space of time) which we could not have gained in

any other way. It is quite safe to affirm that every member of the league has ever since been an enthusiastic advocate of the German Inner Mission.

#### ITS NAME.

The designation *Inner Mission* may perhaps be best translated "Domestic Mission," i. e., the whole of the work of this many-sided system is carried on *among Germans*, either within or beyond the Fatherland. The enterprise originated in the conviction that, after all, the foreign field is not the only region that needs the Gospel, and the accompanying results of the Gospel. Unfortunately it was all too plain that there were also multitudes of heathen at home: that these home-heathen were worse in their perversity, and far harder to convert from the error of their ways, than were those who had never heard the message of salvation through a risen Saviour; and that inasmuch as \*"it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them," the church must see to it that these wayward ones be rescued and inspired (or re-inspired) with a heavenly hope. Still, as will become manifest in a few moments, *Inner Mission* work is not simply Home Mission work, in the ordinary acceptance of that phrase. Its outlook is wider, and it is wider a hundredfold in its comprehensive reach.

#### ITS SCOPE.

The range of activities covered by the Inner Mission to-day is not easily defined. It seems to have thought of everything, and to have made some competent provision for everything, that has to do with the welfare of body, mind and soul. But it was not always so. Like many another great undertaking, it was quite humble in its origin. Let us acquaint ourselves with its very modest beginning.

The Inner Mission was founded in 1848. The particular year was a momentous one, even in an era that was signally momentous. In France, Louis Philippe had just abdicated the throne,

\*2 Peter ii, 21.

and a Republic had been proclaimed. In Italy and in Austria, there had been dangerous and far-reaching insurrections. Nor had Germany escaped: there had been an outbreak in Berlin, and Frederick William IV had found it necessary to yield to the demands of the people. In a word: revolution,—and, in a very marked degree, irreligion,—were in the air that men everywhere were breathing.

It was in the midst of throes such as these, and directly as the result of the ill-omened revelations which they disclosed that Dr. Wichern began a work which has made his name immortal. It is to him that the Inner Mission owes its impulse, its name and its goal. But I am anticipating.

Dr. Wichern is rightly revered in Hamburg, where he was born in 1808. While still a young man he became deeply impressed with the necessity of doing something for the waifs and street arabs of the city; and at once he threw himself with intensest devotion into this service. Finishing in due course his studies in theology, he secured in 1833 the funds required to found his well-known *Rauhe Haus*, an institution the designation of which has deceived very many. This "Rough House" was not a house for "Roughs" or "Tramps," but a home where *material in the rough* was daily being transformed and refined and raised in the scale of being.\* Two classes of persons were helped through this philanthropy,—(1) Boys who had no homes and whose moral surroundings demanded rescue or at any rate restraint; and (2) young men who, in temporarily caring for these boys, were being themselves trained for higher and more difficult service. It fulfilled then and still fulfils, the dual purpose of a Reformatory and a Training School for Christian workers. And so it has come to occupy a position in its multiplied ministry to men, analogous to that which the Deaconess House at Kaiserswerth,—founded later on in 1836, by Pastor Fliedner,—so magnificently occupies in its ministry to the needs both of men and women.

But, as yet, the *Inner Mission* had not been even dreamed of: the two kindred Institutions just named, born out of similar necessities, carried on their initial operations quite independently,

\*There is another interpretation, viz., that the house was bought for one *Buck*, whose name in a slightly altered form still clung to the dwelling.

and under varying conditions of success. The "Deacons" or "Brethren" of the one, and the "Deaconesses" or "Sisters" of the other, were alike unknown to the busy world around them. The *Rauhe Haus*, in particular, got into temporary difficulties; and some of the friends of Dr. Wichern hastened to counsel him to transform it into a Home for the training of Christian workers for the conversion of the heathen. But its founder was immovable. So convinced was he that City Mission work was second to no other that, fifteen years later,—at the *Kirchentog*, a sort of Church Synod or Congress, which met in Wittenberg in 1848,—we find him pleading that the Protestant Church throughout Germany should at once face and seek to restrain the rapidly rising tide of irreligion *at home*. The plea, for reasons already mentioned, was eminently timely. The political upheaval had thoroughly convinced all thoughtful people that a tremendous amount of mere formalism had crept into sacred things. Even the very Sanctuary was polluted. Dr. Wichern perceived that the Church, quite as much as the State, was in extreme danger; and so his warnings rang out with a compelling earnestness. And his entreaty was not listened to in vain. For on that very day, in Luther's famous town, a new fountain of upwelling reformatory influence began to manifest itself,—the jubilee of whose origin was joyfully celebrated there some eighteen months ago.

But, as has already been stated, the scope of this work has immensely broadened since then. As new opportunities have opened up, new fields have been occupied, and largely because the growth has been gradual, the advance made has been steady and permanent. And so, to-day, the term "Inner Mission" covers fully fifty different forms of relief, which *Christian* forces are busily controlling in the interest of the great host of the needy. It is quite true that the teachings and the consolations of religion are the supreme panacea which every worker of the Mission offers and recommends: but destitution of ANY sort, throughout all Germany and among German citizens to the very ends of the earth, does not appeal without response, to this magnanimous organization. While the proclamation of the Gospel is everywhere inseparable from Inner Mission work,—for *this* is the central and paramount inspiration of all its mul-

tiplied activities,—there is exhibited just as uniformly a clear recognition of men's bodily wants. For example: a man who is in urgent need of ordinary food does not care very much about the offer of alleged spiritual food. And so invariable attention is paid to the improvement of the body and the mind, (as well as to promoting the interests of the soul) in all the varied ministrations of this adaptive organization.

Hence we find to-day, under the active supervision of the Inner Mission, such practical Christian charities and agencies as the following:—

1. Houses of Refuge (for discharged prisoners, fallen women, tramps, etc.)
2. Industrial Schools and Homes.
3. Industrial Colonies for men out of work.
4. Sunday Schools.
5. Leagues and Associations for young men and young women.
6. Homes for Orphans.
7. Homes for Incurables and Cripples.
8. Halls for Cabmen.
9. Training Schools for Servants.
10. Training Schools for Deaconesses, especially the Mother House at Kaiserswerth.
11. Training Schools for Home Missionaries, Bible Readers, etc.
12. A score of different kinds of City Mission work.

Did the limits of this paper permit, nothing could so fully convince one of the thorough-going character of this thoroughly Christian enterprise than to explain in detail how some one of the departments of its work is managed and utilized. But I must hasten to speak now, briefly, of a larger matter.

#### ITS METHOD OF ORGANIZATION.

A good deal of uncertainty exists in some quarters in regard to the way in which all this manifold work is directed: but a very few sentences should serve to make its *modus operandi* plain.

The Inner Mission is not a corporate body, housed in an imposing building, financed by the aid of a central treasurer, in

control of a huge bank account, and represented before the public by a formidable Board of Directors: it is rather the moving force which itself remains unseen. In point of fact the Inner Mission, strictly speaking, has no visibility. The State does not officially recognise it, and so has no direct connection with it. Certainly the State declines all responsibility for it and exercises absolutely no control over it. The numerous agencies which carry out its aims are not the arms of a great breathing pulsating organism; each branch or department of the work is separate from, and wholly independent of, all the others; it collects and expends its own revenue; it admits no external authority which has right to dictate its prospective procedure. When it is further declared that many of the most honored representatives of the Inner Mission, both in Germany and beyond it, are simply individual workers, it will be evident that the system is exceedingly flexible, and is subject to an infinitesimal measure of control.

Yet there is, of course, some degree of organization; otherwise the enterprise could not be embraced within a single name. There is the "Central Committee," already referred to, which naturally makes its headquarters in Berlin. Since 1848, this Committee has met at certain fixed intervals; and the record of its proceedings, contained in a series of almost thirty volumes, supplies one with a perfect thesaurus of invaluable information touching this huge and growing enterprise. This committee moreover, through its Conferences—for an Inner Mission Congress is held every second year in some central city of the empire,—is constantly reviewing what has been done, and offering suggestions in reference both to existing forms of work and the organizing of some promising new departures. Yet further, there are local committees in all cities and large towns,—committees which meet each week or each month, and which seek to secure that the recommendations of the central committee shall be promptly carried into effect. There is also a journal, entitled *Fliegende Blätter*, which Wichern began to publish in 1844, but which now devotes itself to collecting statistics and other relevant information concerning the work of the Mission, whose interests it serves very materially to advance. It is very evident, therefore, that the central committee exists to

good purpose, that it is energetic and persistent in its work, and that its activities are practically essential to the welfare of the movement as a whole.

#### ITS SUCCESS AND INFLUENCE.

At first, it must be confessed, the advent of the Inner Mission was viewed with distinct dislike. Indeed it is not too much to say that, for a time, it was deliberately opposed and its work was remorselessly thwarted in every possible way.

Singular as it may seem, this opposition arose especially from the Church! But it must not be forgotten that the German Protestant Church is not only a State institution, but that it is one in which officialism is exceedingly jealous of its prerogatives. Lay help in ecclesiastical work, therefore, is not greeted with any too cordial a welcome.

Opposition arose also at first, from a totally different quarter, viz., from the startlingly large and still-growing factor of aggressive socialism. This class in every community, composed of some of the worst elements, yet made up of men and women whose welfare the Inner Mission has always striven to advance, has almost invariably been found hostile. If, moved by genuine surprise, the reason of this attitude be inquired into, it will be found to lie in the necessary association of the Inner Mission with the State Church; for ministers of that Church have always to be called in to conduct the religious exercises of worship which the Mission may chance to require. This recognition the Church demands, otherwise it would openly denounce the Inner Mission. But the presence of the State clergy is accompanied by the presence of police, to secure the keeping of order in meetings which would otherwise oftentimes be exceedingly unruly,—the presence of those police whom the Socialists are so frequently compelled to meet elsewhere! And what, after all, are the ministers themselves, (in the Socialist's eyes), but an order of ecclesiastical police!

To-day, however, both the clergy and the classes understand better the aims and the genuine utility of the Inner Mission. The Church no longer views the work askance and at a respectable distance, but quite a number of pastors lend the enterprise their loyal and energetic support. Nay more; the ecclesiastical

authorities have of late begun to appoint selected representatives to supervise and promote certain departments at least of the Inner Mission system. And as for the destitute and cheerless masses, all,—save only the most incorrigible and depraved,—frankly acknowledge the helpful and disinterested character of its work.

Hence it is not surprising that the influence of the Inner Mission to-day is far-reaching, and that that influence is steadily increasing. The tone of spiritual life throughout the Empire has been touched, and manifestly elevated. Active Christian workers, both inside—and especially outside—the State Church, have been marvellously multiplied, and the end is not yet.

The need of some such organization, in every part of Christendom, is undeniably great: and the thoroughness with which this work has been carried forward in Germany fully entitles the *Innere Mission* to all the prestige which it possesses. One of the greatest drawbacks to spiritual progress in the Fatherland has always been the huge size of its Parishes, and the utter inadequacy of the clerical staff who have these Parishes in charge. Take one or two illustrations. In 1850, Berlin had but 129,000 inhabitants, and the spiritual interests of these people had to be served by only 29 Churches! In 1880, the population had increased to 1,000,000: but the Churches at that time numbered only 37!! In 1890, the population had increased to 1,500,000: but the churches meanwhile had been increased by 3 merely!!! Or take the case not of the Parishes of the City as a whole, but examine some individual Parish. In 1875, one of these districts contained 37,000 people: and, to care for this flock, the Government provided one Minister and one Assistant! In 1892, that Parish had so increased in population that it contained 100,000 people: and the Government recognized this fact to the extent of providing an additional Assistant!! When it is stated that the Pastor of this Parish delivered no fewer than 450 funeral addresses in a single year, it need not be said that he had practically no opportunity for making pastoral visits; and so he and his Assistant invariably give a very cordial welcome to the workers who labor there in the name of the Inner Mission. Another devoted clergyman told a friend of mine that he had 40,000 people in his Parish



that, out of this number, he knew about 2,000 persons: while, of the remaining 38,000, he knew practically nothing at all. He also is a warm and tried friend of the Inner Mission.

#### ITS DEFICIENCIES AND DEFECTS.

One hesitates to criticise, even in the kindest spirit, so magnificent an institution as the Inner Mission undoubtedly is. No human undertaking is perfect: and, in some respects, this christian and philanthropic undertaking falls visibly short of its lofty, persistent aim.

The whole system beyond question is limited and hampered, and in a score of ways, by its peculiar relation to the State Church. It will be remembered, that Dr. Wichern, in the latter part of his life, removed from Hamburg to Berlin, and became a member of the Upper Consistory. William IV of Prussia became his indulgent Patron, and lent his high enterprise help in various forms: but it is questioned whether such patronage proved to be an unmixed blessing. It is certain that the *quasi* connection of the Inner Mission with the State Church is a merely nominal thing; yet it has directly alienated the sympathies of those who dislike the Church, and what has it secured? Not the loyal aid of the clergy, save in isolated instances. As a matter of fact, (speaking generally) in as far as the pastors back up the Inner Mission movement, it is because they discern in it a force that assists in the enlargement of ecclesiastical authority. No woman is allowed to speak in public meetings,—not even those who have done most to provide halls and religious instruction for the needy. What is more; not always are even men granted this privilege; there would be instant evidence of resentment, and probably direct prohibition of certain services, if even the very best of the male lay-workers were to venture to usurp what are regarded as being properly ministerial functions! This rigidity of officialism will require to be relaxed before the Inner Mission enterprise can come to its own.

Then the *too exclusive* employment of laymen in this undertaking explains some of its embarrassments. The great mass of the workers, male or female, are simple folk.\* They are persons

\* There are notable exceptions, of course: but these are neglected for the moment,

who have zeal for Christ, and who have been in residence in one or other of the "Houses" of the numerous Brotherhoods or Sisterhoods. It is quite true indeed that all of them have been trained in some measure: some have had to make long and very laborious preparations for the duties entrusted to them. Wholly unskilled helpers are not invited to associate themselves with any of the branches of Inner Mission endeavour. Nevertheless, there are almost no ordained men engaged in this vast work: and just as, in a great military campaign, the higher forms of discipline ultimately tell, so it is everywhere. For reasons already given, the church stands somewhat aloof from the movement. A decided step in the right direction has been taken of late, viz., candidates in theology are now urged to take a year or two in City Mission Work: but the request is not pressed. And so a very large number of those for whose good the Inner Mission has been devised rather look down upon workers who (they say) are deemed "good enough for *them!*"

Yet further: the German people as a whole, and each individual as a whole, are not being reached through the instrumentality of the Inner Mission. The benefits of the organization are being communicated to but a very small part of the people, and reach but a part of each beneficiary, whereas the aim is that every needy citizen, and the whole man in each instance, shall be helped and elevated. The undertaking has drifted, unfortunately, into a sort of Relief Society: and the Gospel of Salvation, which at the outset was held to be the supreme benefaction, is too often in point of fact a quite subordinate item. The preaching, which still invariably accompanies this work, is generally stiff and stilted: it has to be spoken in Halls and other places whose associations are anything but inspiring: quite often it goes entirely over the heads of the hearers. This statement may be met by the reply that, quite recently, a new spirit has manifested itself in Inner Mission circles: that the old evangelism, pure and simple, is being once more resorted to: that devoted men and women, going here and there, are showing themselves to be bent on quickening the deeper spiritual life of all with whom they come in contact: and that those who have been reached in this way are being formed into "Christian Fellowship" groups, the

members of which meet frequently to pray and talk together for their mutual edification. All this is quite true, but unhappily the outcome has not been wholly encouraging. On the contrary, the immediate effect has been to create new difficulties. The State Church, never too cordial, is being visibly alienated,—so much so that some want the movement to be checked, or at least to be politically disassociated from the work of the Inner Mission. The probability is that before very long the new departure will be stopped. But the quick inventiveness of the consecrated men and women of Germany will doubtless by and by discern some other avenue not blocked, along which they may safely move, and walking within which, they shall yet discover a way by which the work of the Inner Mission may be brought more into harmony with the inspiring ideal of its far-seeing founder.

Many have grown accustomed to think and speak of Germany as a country where speculation reigns, and where freedom in the domain of thought is often allowed to run riot, but where practical ethics is a thing of lesser importance. Possibly the present paper may help to dispel this illusion and to demonstrate by means of a single concrete example the one-sidedness of so narrow a view. Where in all the world can we find a scheme,—so comprehensive, so elastic, so practical, so essentially Christian,—as the one which has just been outlined, and which (even to this day) is in operation only within the German Empire and among those of her citizens abroad who still owe that Empire their allegiance? Not in scholarship merely but in the innumerable applications of knowledge which a broadened information suggests, Germany is still to be found in the van.

*THE ALUMNI SCHOLARSHIP.*

---

REV. RALPH G. STRATHIE, M. A., B. D.

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EVERY Presbyterian in the Maritime Provinces rejoices at the progress which our college has been making during the past half-dozen or so years. Things which no one would have dared to predict eight years ago, have come to pass. And, best of all, they have come about gradually, without any fuss, as if it all were but a natural development. The church has felt no very great extra strain. She has been fortunate in having good leaders, prophets, seers, or whatever you might call men whom the Spirit uses to march in the vanguard, and point the way; and loyally the church has followed their leadings, acted upon their suggestions. We will not admit that our college was ever anything but good—the lives and work of the men she trained would refute such an accusation were it made—but now she is better fitted to do the work appointed to her than ever before.

Stagnation is death, if allowed to continue long enough. It is ever the road to death. There must then be no stopping for the age does not stop. It advances at a double-quick march, and everything that moves slower meets the inevitable fate—it gets left behind. True of theology—somewhat; true of our college—of necessity. Only let us be on our guard lest in our haste we be led into some Boer ambush. We must not be satisfied with a fourth professor, nor with a new building: they are both good and both necessary, else we would not have gotten them. But they are not the only good things that are needed. There are yet more beyond, which we must attain to slowly. Having reached such a position we take a deep breath by way of rest, and look around to see the point to which we have next to climb.

The Editors suggest that I say a word or two about the Alumni Scholarship. Evidently in their minds that is what is to come next. The name is tentative and suggestive, not official. Until such a scholarship becomes an assured fact it cannot have a name. But the name at the head of this article indicates

fairly well what is meant. There may be some question as to whether such a scholarship ought to be supported only by the Alumni. Ought not our congregations to take some part in it? But at all events it must originate with the Alumni, and the likelihood is that they would have to sustain it for some years. Most of our congregations would not see the need of such a scholarship as would ministers who have been through training, and at first might not respond cheerfully. But ministers, as trained men, know its value. They see the benefit that would result (1) to the men who win such scholarships, (2) to the college, and (3) to the church as a whole.

It is best to be modest at first. We ought not to try too much. The Alumni members do not number very many, and being ministers, their purses are not very deep, and their hands have to go down into them quite often. Therefore it were well not to attempt too much at the first. But at the same time something could be accomplished, and that something would lead the way to a better. Those who were present at the last two Alumni meetings will remember that the scheme was discussed and heartily endorsed there. It will also be remembered that the question of ways and means was considered. The annual income of the Alumni is now over \$100. Of that amount \$50 goes towards the purchase of new books for the library at Pine Hill. This is absolutely necessary as things are now, and must be continued from year to year. But there still remains \$50 of the yearly income which could be appropriated to this new scheme of the scholarship. To supplement this, individual members of the Alumni have agreed to give one or two dollars each to the sum of \$60 a year, so I am informed. That would make in all \$110 a year, or \$330 in three years.

That means of course that the scholarship could only be given every third year. It would be nice to be able to give it every year, but we can only do what we can. Besides our college is not large, and perhaps every third year would be often enough to begin with. It would, of course, be given on merit. This might be determined on examination tests, but Dr. MacGregor, of Dalhousie, suggests the use of other tests as well. It would have a good, healthy, stimulating effect on students, and tend to raise the standard of work. The conditions accompanying the

Granting of the scholarship could easily be worked out in detail when the fact of its existence was assured. Such conditions would include place of study, subjects of study, reports to be made either to the faculty, or as has been suggested, in the shape of a couple of lectures to be delivered before Alumni or students. Of course \$300 would not be sufficient to cover a year's work at any of the European colleges, but it would be a large help, and would stimulate a student to procure the necessary balance.

The benefit of such a scholarship to the student is obvious. There is no true student who has not longed that he were able to supplement the work he has done at Pine Hill. Out of the necessity of the case his work there and in all such colleges, must be in some branches at least, of a somewhat elementary character. After graduating thence his library must be his university. But he cannot get from books what contact with great men and association with great centres of learning will teach him.

Equally obvious must be the benefit of such a scholarship to the college. It would help to put our college on a level with other colleges in this respect; it would make her students more loyal; it would stimulate study, and raise the standard of efficient work.

The church would be benefited. Whichever benefits the student and the college benefits the church. It would have better trained men in its ministry, not only in the persons of those so fortunate as to be able to avail themselves of the scholarship, but also in the persons of all who have passed through the college consequent on the higher standard of work and efficiency which the establishing of the scholarship would bring. These are days when it is required of a minister that he must be well equipped mentally. Ignorance in the pulpit is a crime in the eyes of many of our people. Besides, men are needed once in a while to fill some professorial chair. Other things being equal, none succeed so well as those of our own land imbued by early training with the spirit of the land. But other things will not be equal unless we adopt some such plan as that here advocated,

Benefit will also come to the Alumni who give the money. The Association will be united more closely to the college and the church, and more closely identified with their interests.

These few remarks, covering in the main only what has been said on this subject, I venture to make with the hope that they may help to keep alive an interest which has already been awakened. Amid our plans and work for Century Fund and other big schemes, we should not neglect to bring to realization this smaller one. The committee appointed a year ago will, I have no doubt, have a good report to make to the spring meeting of the Alumni. Members ought to think over the matter, and come prepared for decisive action.

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We are fortunate in being able to present to our readers in this issue an article from the pen of Rev. L. H. Jordan, B. D. The article was prepared at considerable personal inconvenience and under great pressure of other duties. It will be read with interest by all our readers, for we regard the writer as one of ourselves. Mr. Jordan has lately demitted the charge of St. James Square, Toronto, of which church he has been pastor for the past six years, that he might resume the study of Comparative Religions, in which department he has already done good work. The study is one closely related to Christian Theology and Christian Missions, and we confidently look for important service to the Church as a result of the attention which Mr. Jordan will give to it. We trust that the Church of his birth may be in a position ere long to welcome Prof. Jordan to a chair in one of her Theological Colleges.

## KOREA.

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G. A. SUTHERLAND, M. A.

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THE Korean mission is still in its infancy. Yet it has already drawn much from its own past. Each step of progress seemed impelled irresistibly by that preceding. A past so full of power should surely be diligently preserved. It will always be a strength to the mission. We hope some one is collecting material for its history. In the meantime even a brief outline of its beginnings may be of some service.

But where shall we find its beginnings. Like every other event in human life its beginnings are interwoven in countless threads with the unknown and forgotten past. And it is not for us to say which of these threads has been the most potent factor. A few of them, however, are of peculiar interest to us, being associated with our own college and we can trace them back for several years.

Thus we trace a strong missionary interest, characteristic of our college for years back to the opening of the Labrador work. Six months after that work was begun we find the Missionary Association deciding to support the mission at Couva, and we afterwards find two of the members who supported the undertaking, devoting their lives to the foreign field.

Again in thinking of the beginnings of this work the mind is led back with strong fascination to that young lad of missionary spirit, Roy MacGregor McCurdy. It was not given him to remain in life's battle himself, but an endowment to the missionary department of the college library, tells of his heart's desire and through it "he being dead yet speaketh." Out of this fund was purchased "The Hermit Naticus," a book published in 1882. It gave a vivid picture of Korea, then opened for the first time to western commerce, and told of its ten million souls without a Protestant missionary. It was this book that turned the mind of W. J. McKenzie to Korea.



It was in the summer of 1888 on a rough Atlantic sea, off the coast of Labrador, that McKenzie devoted his life to the evangelization of Korea. From that purpose he never swerved. On his graduation in 1891 he accepted a call to Lower Stewiacke where he ministered for two years and became much endeared to his people. But in the spring of 1893 he resigned to pursue the foreign work which for five years had been continually on his heart. The foreign mission committee was heavily in debt and could give him no appointment, and yet he resolved to go, trusting that the Lord who had called him would in His own way provide the means. During the summer he supplied the mission station at the N. W. Arm, and at the same time gave as much attention as possible to the study of medicine. He started for Korea on Oct. 26th, 1893.

Let us now pass on to the following July and turn to Sorai, a Korean village of about 60 houses, 180 miles from Seoul and one mile from the Yellow Sea. Some fourteen years before, Mr. So and his brother had paid a visit to China and heard the Gospel with saving faith from the lips of the Rev. J. McIntyre. Returning to Sorai they continued faithful, alone in a wide heathen land. In 1887 was established the first Protestant Mission in Korea, and Mr. So soon learned of it. About sunset on July 22nd, 1894, he saw a foreigner with a native guide approaching his house. The stranger introduced himself as Wm. J. McKenzie and told his mission. They became the warmest of friends. Mr. McKenzie said he had \$800, and if he stayed in Seoul he could only live for two years on it but if he lived in the country it would support him for a much longer time. It was doubtless from the same generous motive that he adopted the native mode of life.

His own words tell best of his work and spirit in the days following. "Here I sit on the floor day after day trying to absorb Korean. And now that I can do a little preaching and reading of tracts I seize every opportunity. Several are getting to know the doctrine." "Oh the sorrow and woe in this land—much more than in ours. Hearts are just as tender but there is not a ray of hope beyond an unsympathizing world, no burden bearer for the weary."

In the meantime much interest was taken in the mission at home. Mr. James Forrest and afterwards Mr. W. H. Studd took charge of money any one might wish to send for his support and liberal contributions were received. When the Assembly met in June 1895, the Eastern F. M. reported very favourably of Mr. McKenzie's work and the Assembly referred to them the question of opening work in that field.

But while the Assembly was discussing the subject, Mr. McKenzie was fighting his last fight against a fever that proved fatal. He had contracted the disease on a journey to Chang Yun, 17 miles distant, on June 12th-15th. He tried to get medical aid from Seoul but failed and expired on Sunday morning, the 23rd. The last entry in his journal, June 22nd, ends thus: "Hope it is not death for sake of Korea and the many who will say it was my manner of living like Koreans. It was imprudence on part of myself travelling under hot sun and sitting out at night till cold." On Sunday morning not long before the end he said to Mr. So,—“Except a corn of wheat fall into the ground and die it abideth alone.” In his will which he made the day before his death he left whatever money should remain after meeting liabilities to Dr. Morrison with this condition: “Dr. Morrison will keep this money in charge for three years so that if any missionary wishes to come out to Korea without any guarantee of salary, but trusting in the Lord alone for support, he may receive it. At the end of these three years if no one offers, Dr. Morrison can dispose of the money as he thinks best.”

The Rev. Mr. Gale, of the American Presbyterian mission said: “McKenzie was the finest specimen of a missionary ever seen in Korea . . . a perfect Elijah in faith and heroism.” The native Christians say of him, “There never was a man so much like Christ.” What he accomplished in eleven months is wonderful. About twenty families received his message, as many persons took part publicly in prayers, and they carried the gospel to surrounding villages. They built a church on an ancient site of demon worship, the first church built in Korea without foreign help. Such was the vital power of this church that although it received only occasional visits from the American missionaries, yet when our missionaries visited it in

Nov. 1898, it had a church membership of 150 and about 60 catechumens and it supported a native evangelist, for whom they had built a manse, and two native missionaries.

The death of McKenzie was a great shock to the church, and it seemed as if the mission were at an end. The *Presbyterian Witness* urged the continuation of the work but the appeal was received in sad silence. The F. M. C. reported to the Assembly of 1896 that \$2,000 in gold, left by McKenzie, was available to open work in Korea, but that at least two men would be required, and so as the funds were already short advised its abandonment. But they submitted the following letter which they had received :

[Dr. Underwood's translation from Korean].

As we are presuming to write this to you who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention.

We sincerely trust that by the grace of God you have been blessed and are well.

"After Mr. McKenzie arrived in Korea he came down to the village of Sorai, in the Magistracy of Chang Yun, in the Province of Hwang Hai Do, and working hard about his Father's business, led many to come out and take their stand for the Lord.

The village of Sorai was always a very wicked place, devoid of blessings. Now there are many who are trying to follow the example of Mr. McKenzie. His body is no longer with us and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher.

In the name of the Korean Christians of Sorai.

So Kycag Jo.

Sorai, Chang Yun, Hwang, Hai Do, Korea,

December 26th, 1895.

But this touching cry, like many other things, heard in the Assembly and Synod, that would stir the church if her members only heard them, reached few outside the walls where it was read.

But the work was not to die. Mr. W. R. Foote, M. A., had some time previously come under the influence of McKenzie, and he now resolved to give his life to the Korean mission. He wished if possible to go in connection with our own church. On his return to college, another student consented to accompany him should they receive an appointment. In the December number of *THE THEOLOGUE* appeared an article by A. F. Robb, B. A., appealing in behalf of the work, publishing the letter given above and telling that men were available. When the F. M. C. met on Feb. 23rd, 1897, a deputation from the W. F. M. S. pressed upon them the duty of entering on mission work in Korea. The committee referred the appeal to the Presbyteries, which generally were favorable to it. The Assembly in June remitted the question to the Synod which met in Moncton in October. In the meantime the W. F. M. S. resolved to pay the salary of one missionary for this field in addition to their former giving. The Synod after prolonged and earnest consideration resolved unanimously to appoint two missionaries to open the work. It was understood that Mr. Foote and Dr. Grierson would receive the appointment. Both would be ready in the following spring.

The midsessionals in '98 were about over when the secret leaked out that Mr. Duncan M. MacRae had resolved to go to Korea. The news caused general surprise although everybody said it was just like Duncan. Mr. MacRae had been a volunteer for the foreign field for some time, and now his heart was set passionately on going to Korea. He could not see however any prospect of an appointment from the F. M. Committee for years. But Duncan was in the habit of regarding ways and means as trifles. So he resolved to go with the other missionaries, trusting that He whose call he believed he heard, would provide for him in some way. His six classmates rallied around him and promised \$350 for his support, Messrs. Foote and Stirling giving \$100 each. This was all done before the other students knew anything about it.

When it became generally known, a meeting of the Missionary Association was called on Thursday, Feb. 3rd, to consider whether it should take any action in the matter. The Labrador mission could not well be dropped, and the funds of the Association were

not sufficient to support it alone. Additional obligations seemed out of question. Yet surely something ought to be done. Should we let our fellow student go out without appointment and therefore without ordination or without salary? Some would stop him if they could, but that was out of the question and it would certainly be a serious matter to stop a man with such a spirit and purpose. His self-denial, and that of his class-mates should inspire the utmost generosity. Should they not promise something for his support and petition the F. M. Committee to appoint him as the representative of the Missionary Association? But again if this were done could future students understand the situation and keep up his salary? After a discussion of such questions a committee was appointed to interview every student personally and report. This committee found the students willing to increase their subscriptions from \$120 to \$370 if Mr. MacRae should be appointed. They were also willing to contribute after graduation for several years. Another meeting was called Saturday morning. Before deciding what could be done for Mr. MacRae it was necessary to determine the expenditure in Labrador. So a motion was passed limiting the Association's work in that field to the employment of a catechist for six months. This was the original intention of the Labrador mission. A motion was then passed guaranteeing \$200 annually to Mr. MacRae from the funds of the Association should the church grant their prayer for his appointment.

The wishes of the Association were then embodied in a petition and transmitted by a meeting on the following Saturday to the F. M. Committee. The following is extracted from this petition: "Our fellow student, Mr. D. MacRae, . . . has determined to devote his life to missionary work in Korea . . . and is willing to go, trusting wholly to our Society and its alumni for his support. As a Society we desire that he should be our representative in the Foreign Field . . . According to our present subscription we can guarantee at the very least \$600 for the first year, \$635 for the second and \$810 for the third. And as the alumni increase we are confident that the Association will have no difficulty in fully providing for the salary of Mr. MacRae."

The committee published this petition pointing out that other expenses would be involved beside his salary if Mr. MacRae were appointed and asked the Church to signify her willingness to meet these by providing the \$450 necessary for his passage and outfit. This amount was soon subscribed and Mr. MacRae was appointed on April 26th.

During May and June the Missionaries visited congregations throughout the Synod meeting with cheering responses to their appeals in behalf of the work. Their designation took place at Truro on July 18th, 1898. They set sail from Vancouver on Aug. 1st and arrived at Seoul on Sept. 8th. Here they remained for a time to become acquainted with the customs of the people, to acquire their language and to consult with the Council of Missions in Korea holding the Presbyterian form of government as to their permanent field of labor. In the meantime they organized, appointing Mr. Foote Chairman, Dr. Grierson Secretary and Mr. MacRae Treasurer. The council met on October 19th and in consultation with them the Province of Ham Gyong Do was fixed as the field of the Presbyterian Church in Canada. This is a large province in the North East of Korea with a population of about one million. The Rev. Messrs Gale and Swallen of the American Presbyterian Church had already opened work in this field with Wonsan as their headquarters and enrolled 8 members and 33 catechumens. But their work in other parts of their field had expanded so rapidly that they were glad to give up this province to the Canadian Church. Mr. and Mrs. Foote entered their field soon after the meeting of the Council. Mr. MacRae and Dr. and Mrs. Grierson arrived on February 13th, 1899. Since their arrival in Korea they made excellent progress in the language making the highest marks ever made in their Korean examination, and have been constantly engaged in mission work extending far over the Province. The field is one of wonderful promise. The natives are spreading the gospel themselves and building their own churches. So strong is the movement, that to lead and supervise the native workers is becoming too large a work for our present staff. We know of no greater manifestations of the Spirit's power even in Apostolic times. We know of no field that promises so much for what it asks—only men to supervise the work that is going on without foreign aid. It is surely a hard and a responsible thing to do to refuse the cry of these awakened Koreans for Christian teachers. And this the F. M. Committee must do unless our church members hear the cry as they do not now.

# THE THEOLOGUE.

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## EDITORIAL.

### OUR PRINCIPAL.

ON the evening of Friday, the 9th of March, Principal Pollok gave his annual dinner to the students of the College. The dining room of the Halifax Hotel, whither our worthy host conducted his guests, presented a brilliant appearance. Seated at the head of the board with his fellow-professors and a number of the city clergy distributed at intervals along the sides, while the students filled up the gaps, the Principal presided in his own genial way. Though full of years and honours,—and still adding to them, both—he continues to enjoy social delights and the pleasures of intercourse with his fellows. The menu, music and speech-making were all that one could desire. Wit and wisdom, mingled in due proportion, brimmed the tankards of the speakers and they filled the cup of our enjoyment to the full.

The Principal who had recently been honoured by his Alma Mater was congratulated again and again. The students seized this opportunity for presenting the following address of congratulation:

REV. PRINCIPAL POLLOK, D. D.

Dear Principal Pollok,—As students of the Presbyterian College it affords us much pleasure to know that the degree of Doctor of Divinity has been conferred on you by the University of Glasgow.

All must acknowledge how fitting is this recognition of your long labor in the pastorate, and your twenty-five years' work as Professor in the service of the Presbyterian Church, in this the greatest colony of the empire. While this new honor was unnecessary to deepen the esteem and affection in which you are held by your students, it is yet a matter of sincere gratification to us, as it must assuredly be to yourself, that the highest degree in her power to bestow has been conferred on you by your Alma Mater, that great seat of learning which in the past has had so many strong and valuable associations with our educational life.

May you be spared many years to adorn this honor.

Signed on behalf of the students,

W. A. ROSS, *President*,

J. A. RAMSAY, *Secretary*.

Presbyterian College, March 9, 1900.

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#### AFTER GRADUATION—WHAT?

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TO be graduated from a college means little or nothing. The beginning of one's course is the only time when the end of it looks large. Nearness lends to graduation insignificance, unimportance. The glass through which one looked at the beginning of the course is, at graduation, put to the eyes reversed: what was large before suddenly becomes little.

The average student quits college disappointed. He begins expecting too much. He asks not, what will my course do for me, but what will it not do. As a class we go away ignorant, disappointed. And indeed any who are not thus should remain until they are; for then only will they be fit to go away. As to theology we have received more of method than of matter. Indeed, one must more than half suspect that it is the aim of the college to give the former rather than the latter. We have not settled the problem of Job, nor interpreted the Apocalypse. We have learned with Peter that there are things "hard to be understood;" also that many of our own prized, original theories were old and exploded heresies. Our course has been a process of unlading ballast as well as lading freight. It is difficult to say of which we have done more. But for the present that is neither here nor there. It is not the course nor the graduating that is now the important thing: it is the afterward of these. If the



college record books were a nautical almanac the afterwards might be calculated with all the accuracy of mathematics. But such is not the case. In deed one of the chief drawbacks to college records, degrees and successes is that they determine nothing. After it is all over the uncertainty of the future is only increased. Standing on the threshold of the new and larger college of the world we look into it, and see only question marks writ large and everywhere. We are not essentially different from classes that have gone before us; we make no claim to distinctiveness. It is this thought that we are not different that gives us pause,—fills us with apprehensions. Shall it be with us to do well or ill, bravely or badly—to scatter hither and thither to settle and do even indifferently—to strengthen, perhaps to weaken the church and cause of Christ—to make locality or fifty dollars difference in salary a condition of going here or there—to be a stake in the wheels of progress—to go into politics and spoil a church, to cease to study, to become sordid, dull, prayerless, spiritless, unenthusiastic—to lose one's grip on God, Truth, Life, Humanity—to be pulled down to a world level, to become fearful for self, disputations, unchristian, common? It has been that way before and men do not change. Neither do conditions. Things will be as they have been. And in that we see occasion for at least some alarm.

Although cast in the same mould we leave college differing widely; and that is well. We are not all Hebraists, but some are; we are not all theologians, but a few may be capable of becoming such; we are not all orators, but in our way we all speak. As we begin and continue our work the college and the church look on, and we, according to the diversity of our gifts, or lack of them, shall succeed or fail. For us, so far, the church has done much. What are we to do in return? The church's standard is high, but it is not impossible; it is not hard. The church looks on sympathetically. It is biased towards men just from college. In new men it forgives more and expects less than in others. It does not say we must succeed. The church sees what we must come to see, that in the ministry there is really no high and no low, no prominent and no obscure. This we must grasp firmly.

But while the church does not say we must succeed, it does expect, and it has a right to expect, that we should deserve to succeed. It does not expect that we each become great, nor that our influence be far-reaching and strong; but it does rigidly hold each to be in the future, what Paul would have Timothy, "a good minister of Jesus Christ." And that demand is reasonable. Should any lighter request be made? Indeed, if the church would be satisfied with less we would not be satisfied with the church.

With this phrase, then, of the Apostle's before us, and ringing in our ears, one would wish to meet the afterwards of graduation. "A good minister of Jesus Christ"! Failing to be that we fail in everything. The term is broad, but it is thus we would have it stand, unlimited. If we have learned but half of what has been taught in three years, we shall make no mistake in giving the phrase its proper content. Living to that we succeed, in our own eyes, in the eyes of the church, in the eyes of the church's King and Head, but not otherwise.

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In his lecture on Wednesday evening the 6th inst., Rev. John MacIntosh introduced to us a theme seldom dealt with outside of the class room. "The Place of Eschatology in the Preacher's Message" however received at his hands a practical treatment which commended itself to all. The excellence of the paper evoked a spirited discussion from the students and words of appreciation from the professors who were present. We hope to see Mr. MacIntosh with us again in the capacity of lecturer.

The elocution classes are over for this year, for which fact there is much regret. The importance of this subject is so great that one would fain see it carried on thro' the whole course. Especially is this the case when the exercises take the shape which they did this year for the first time, namely, that of extempore addresses in the presence of the class and professors. There is something of the ordeal about it, but the firm conviction remains that thereby we have had a pruning of extravagances and a stimulating of naturalness which cannot fail to produce lasting good. We take this opportunity of expressing our sense of obligation to Rev. Jas. Carruthers for his painstaking efforts with the class in elocution.

## COLLEGE NOTES.

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Graduate subscribers to the salary of Rev. D. M. MacRae, as a rule pay directly through the Presbyterian Office. In so doing they should state that their remittance is for *salary* and on account of the Missionary Association. Mr. MacRae's work involves other expenses beside his salary. For these he looks to the Church; for salary to the Missionary Association and its friends alone. Any amounts sent to the Presbyterian office directed simply "for Mr. MacRae" are set down for general expenses. But the Church agent will receive and forward money for the Association's part of the work when so directed. An account of all moneys passing through the office for this purpose is received yearly, or oftener if necessary, so that the students can always know how their Missionary fares and report to their friends.

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Even the long-faced theological student has social instincts. Beneath the austerity of his outward manner he hides a heart which delights in the fellowship of his kind. He is but human and must have pleasures other than those he finds in dusty tomes. To those who have so kindly extended to us the hospitality of their homes during the session, we give our warmest thanks—especially to Mrs. Donald Archibald, Mrs. Charles Archibald and Mrs. Gordon, each of whom has been "At Home" to the students and their friends. These gatherings form "breaks" in our life and are remembered with pleasure by all.

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With due appreciation of the crying need of the hour—the development of oratorical power among the students, the committee of the Literary Society at last brought on their promised debate. It was held on the evening of Monday the 5th inst., and for two hours the combatants strove over the resolution that "Prohibition of the liquor traffic would be in the best interests of Canada."

Mr. D. M. Reid as leader, supported the resolution in a short, concise speech, and was opposed by Mr. Anderson, who argued the negative of the question. Messrs. Buchanan, McKay, McIntosh, and others followed with good speeches, in all about a dozen taking part. On the merits of the discussion the resolution was carried. An interesting critique from Mr. G. A. Sutherland closed the proceedings.

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In the report of the Council of Presbyterian Missions in Korea, 1899, the Canadian Mission reports: Native helpers 2, Churches 3, Communicants 66, added by Confession, 1898-99, 30, Adherents 50, Sunday School and "Church School" with 10 pupils each, one chapel, native contributions 108.35 yen, (\$108.35 nearly).

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There is only one more issue of *THE THEOLOGUE* this session. We have dreamed of closing the year with a clean sheet—we wonder will the dream come true? It will, if—well, if all our subscribers pay. Now is our time of need. We are anxiously awaiting your contribution.

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On Wednesday, March 7th, Rev. D. MacOdrum was married to Miss Minnie Maxwell, Halifax. The bridegroom was for four years one of the most useful editors of *THE THEOLOGUE*. We extend hearty congratulations.

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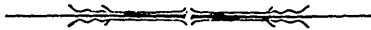
Manitoba College has secured a Principal. Rev. William Patrick, M. A., D. D., of Dundee, Scotland, has been nominated and has accepted. Dr. Patrick succeeds to a post of duty which has been dignified by his honored predecessor, and which is full of responsibility and promise because of the place it must fill in the growing life of the great West. He enters upon his new sphere of labor with strong recommendations of scholarship and character, and with the perfect confidence of his colleagues and of the Church. We congratulate our sister college on so worthy an appointment. There are bright days before the College in the West.

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