

# THE THEOLOGUE,

Presbyterian College, Halifax.

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# THE THEOLOGUE.

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## Presbyterian College, Halifax.

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[The following article was intended for publication at the time of the Burns Anniversary.]

### *THE RELIGION OF BURNS AND HIS INFLUENCE UPON RELIGION.*

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PRINCIPAL POLLOK, D. D.

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WHEN the Burns anniversary is being celebrated all over the empire, it may not be unreasonable that we should ask; "What has been the influence of Burns upon the religion of his country and his countrymen, as well as a host of others?" Scotsmen are now as widely scattered as the Jews, and their religious views can be as widely disseminated. Burns has himself recorded in immortal verse, and with characteristic humor, his birth and its date. He tells us that he was born on the 25th January in the last year but one of the reign of George the *Second*, or 1759. A very small and somewhat unshapely cottage situated close to the Doon and auld Alloway Kirk, about two miles from Ayr, is visited by thousands annually as the place of his birth. The plain little cot was rudely built by his father, William Burns, with his own hands. His father came from Kincardineshire and his mother was from Kirkcaldy in the county of Ayr. Paltry as this little "auld clay biggin" is, it divides the honors of

celebrity and visitation with the beautiful mansion of Abbotsford reared on the banks of the Tweed by Sir Walter Scott. Byron and Scott were contemporaries, and there is much in the character and history of Byron that resembles those of Burns. Byron's mother was a Scotchwoman from Aberdeenshire. Scott was born twelve years and Byron twenty-nine years later than Burns. A careful comparison of these *three* sons of genius would form an interesting study.

All the world knows Burns as a marvellous genius, entitled to rank with the highest in the temple of fame. It has been said by the son of Tennyson that it was his father's opinion that Burns was the only British poet destined to live forever. The whole world would accord to Burns the description of the poet given by Shakespeare; in which he refers to the poetic eye in a fine phrenzy rolling and glancing from heaven to earth. Cowper says:—

“ Nature but seldom, as if fearful of exposure,  
Vouchsafes to man, a poet's just pretence:  
Fervency, freedom, fluency of thought  
Harmony, strength, words exquisitely wrought;  
Fancy, that from the bow that spans the sky  
Brings colors dipt in heaven that never die,” &c.

The fitful fever of the poet's short life is as well known as his immortal verses; for it has received honest, defiant and life-like expression in his writings—both poetry and prose. Burns, often in a torrent of passion, poured fourth in burning words his own experience. He freely tells his loves and hatreds, anxieties and cares, joys and sorrows. All the stormy fluctuations that formed the history of his spirit are spread out before us. In his poetry there are no idly-feigned poetic joys or pains. His poems give us an exact picture of himself. This checkered history of little joy and much sorrow ended in an early death at the age of 37. His literary life did not extend beyond fifteen years. During those years his works, amid much bodily toil and trials, and fits of deep despondency, were written, corrected and sent to the press. Few know how much Burns has done for the songs of his country! but let them simply look at the list in the index of any edition of his works. This work was carried on gratuitously up till death arrested his hand. He often piteously describes the

poetic temperament and its temptations and pains, but never so touchingly as in the poet's epitaph.

“ Is there a whim-inspired fool  
Oure fast for thought, oure hot for rule,  
Oure blate to seek, oure proud to snool  
Let him draw near,” &c.

The many miseries of his career, his struggle for mere subsistence, his battle with infelicitous circumstances, his heroic endeavours, his weakness and errors and his early and tragic end have lent their aid in exalting his genius, and endearing his memory to Scottish people.

In enquiring what was the influence of this extraordinary man upon the religion of his countrymen, the birth, circumstances and situation of the poet must be considered. He was born of parents who were both decidedly religious; though their religion was not of the same type; as the father came from where the covenant was never cordially adopted and where the persecutions of the second episcopacy were never felt. We have the testimony of Gilbert Burns to the fact that in the “Cottar's Saturday Night” Burns drew an exact picture of the family life and religion of his father's house. Dugald Stewart informs us that the poet was constitutionally religious or had a strong bias that way. He himself tells us that he felt that there was a peculiar solemnity in the words: “Let us worship God.” The first works that interested him were Hervey's Meditations and Addison's hymn; “How are thy servants blest, O Lord,” He assures us at the same time that his fancy was bred and fed by “an old woman in the family who had the largest collection of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, deadlights, wraiths, apparitions, giants, enchanted towers, dragons and other trumpery.” There are incidental allusions in his correspondence, to an unshaken interest in the bible to the end of his life, and nowhere do we meet with any doubts in his works with respect to its Divine origin. In his “epistle to a young friend”—a piece which has been greatly admired, and which every young man might do well to have by heart—he gives a strong testimony to the need of piety as an element in a well rounded character. In the first

copy of the "Lines written in Friar's-Carse Hermitage occur the words :

" Reverence with lowly heart,  
Him whose wondrous work thou art,  
Keep his goodness still in view,  
Thy Trust and thy Example too."

It was unfortunate that Burns in the very commencement of his poetical career fell into an almost irreconcilable feud with the church; for which, not the church but he himself was to blame. Whatever may have been the case with some individuals, there is no evidence that the Mauchline Session were disposed to be severe, but there is evidence that they were anxious to be lenient with the poet in his great irregularities. His dealings with the church or their dealings with him led to his satirising the religion of his native district. These satirical poems, though full of true and life-like description of things and people of a past time, were, to some extent, caricatures. It can hardly be supposed that Burns believed that, in that awful satire, "Holy Willie's Prayer," he was giving an unperverted view of the Calvinistic tenets of his own people. The County of Ayr had been almost the chief seat of the Covenanting movement. The Lollards of Kyle were pre-Reformation reformers. Air's Moss, where Richard Cameron was slain, and Drumclog, where Claverhouse was defeated, were both in Ayrshire and near Mauchline. The "Old Light," as he calls the orthodox views, was the faith of the majority of the ministers and of almost all the people. But, unfortunately, Burns allied himself with another party, called by him the "New Light," who sympathized with Socinianism and Rationalism, and, as they affected philosophy, literature and fine moral discourses and hated what they called fanaticism, these admired Burns, praised him, often drank with him, and encouraged him in his irregular life. This doctrinal cleavage in the church was brought to the light of day by a book published by Dr. Macgill of Ayr, in which he advanced heretical opinions with respect to the Trinity, original sin and the atonement. When the case came before the church courts, Burns aided the New Light party with his powerful and scathing satires. In the wonderful poem, "The Holy Fair," he

caricatures while he describes the field preaching of that day—a survival of the congregations that had met in solitary places in the days of persecution. They were resorted to by multitudes of truly devout people; but they often had accompaniments that were not religious, and it is a proof of the power of genius that Burns did more to put them wholly down than could have been effected by many hundreds of sermons. In this poem the poet does not approach with an irreverent word the sacrament itself, for there was another side to the whole scene, and there were pure and holy feelings and aspirations which find no place in this wonderful picture. The whole impression produced by the piece is unfavorable to evangelical religion. At the same time in the famous stanza, beginning with the words,

“What signifies his barren shrine  
Of moral powers and reason?  
His English style, and gestures fine,  
Are a’ clean out o’ reason.”

He has given the most condensed and graphic description of the unevangelical party as viewed by their opponents, and as possessing characteristics which could not be denied.

It may be thought that we are to look for Burns's religious sentiments, not in such satirical pieces as the “Holy Fair,” “Holy Willie's Prayer,” “The Ordination,” “The Twa Herds,” &c., but in such as his renderings of some psalms, “The Cottar's Saturday Night,” &c. Many of these are purely descriptive, but they indicate much religious feeling. Burns certainly wrote from the heart in describing the religion and family life of his country, though critics have held that the Cottar's Saturday Night is cold and labored, compared with his poetry when it was directed to more congenial themes. It would be too much to say that, though this famous piece was written in comparative calm and without passion, it was not warmed with a deep enthusiasm. There he contemplated religion associated with the scenes of his youth and with those whom he revered, unadulterated by party strife, and in aspects wherein there was nothing to satirise but everything to admire. The religion which he described was Calvinistic, but it was drawn from the pure fountain of divine truth and not from the teaching of men. Above all it was

quicken'd by the Holy Spirit and by the practice of devotion. From the glowing apostrophe at the close, it may be seen that the poet associated piety and patriotism, and could feel deeply on the subject of religion.

Turning from the poetry of Burns to his remarkable letters, we find many passages expressive of strong religious feelings. In one place, he says:—"I know some who laugh at religion as the trick of the crafty few to lead the uncertain many, or at most, as an uncertain obscurity which mankind can never know anything about, and with which they are fools if they give themselves much to do . . . . these are no ideal pleasures; they are real delights, and I ask what delights among sons of men are superior, not to say equal to them, &c." Cowper's "Task" has often been depreciated, but such critics would do well to remember that Burns carried the "Task" in his pocket and took it out when he found himself in a lonely road. Burns thus writes to Mrs. Dunlop:—"How do you like Cowper? Is not the Task a glorious poem? The religion of the Task, bating a few scraps of Calvinistic divinity, is the religion of God and nature; the religion that exalts, that ennobles man" Again he writes:—"I feel myself deeply interested in your good opinion, and will lay before you the outlines of my belief. He, who is our Author and Preserver and one day will be our judge, must be the object of our reverential awe and grateful adoration. He is almighty and all-bounteous; we are weak and dependent; hence prayer and every other sort of devotion. "He is not willing that any should perish, but that all should come to everlasting life;" consequently, it must be in every one's power to embrace his offer of everlasting life; otherwise he would not in justice condemn those who did not. A mind pervaded, actuated and governed by purity, truth and charity, though it does not *merit* heaven, yet is an absolutely necessary prerequisite, without which heaven can neither be obtained nor enjoyed; and by divine promise such a mind shall never fail of attaining everlasting life; hence, the impure, the deceiving, and the uncharitable extrude themselves from eternal bliss by their unfitness for it. The Supreme Being has put the administration of all this, for wise and good ends known to himself, into the hands of Jesus



Christ, a great personage, whose relation to him we cannot comprehend, but whose relation to us is a guide and Saviour; and, who, except for our own obstinacy and misconduct, will bring us all, through various ways and by various means, to bliss at last." In another place he writes:—"Thou, Almighty, Author of peace and goodness and love! Do thou, give me the social heart that kindly tastes of every man's cup! Is it a draught of joy? Warm and open my heart to share it with cordial unenvying rejoicing. Is it the bitter potion of sorrow? Melt my heart with sincere sympathetic woe. Above all, do thou give me the manly mind, that resolutely exemplifies in life and manners those sentiments which I could wish to be thought to possess . . . . Did you ever meet with the following lines spoken of religion?

" 'Tis this, my friend, that streaks our morning bright,  
'Tis this that gilds the horrors of our night;  
When wealth forsakes us and when friends are few,  
When friends are faithless or when foes pursue,  
'Tis this that wards the blow or stills the smart,  
Disarms affliction or repels its dart;  
Within the breast bids purest rapture rise,  
Bids smiling conscience spread her cloudless skies."

"I met with these verses very early in life and was so delighted with them that I have them by me, copied at school." Other passages might be added, but these are sufficient.

Notwithstanding the extracts quoted above and the obvious inference that Burns was in a measure religious, it must be confessed that his influence upon religion has been, while much greater than is generally supposed, not in favor of Evangelical religion. Every reader of his works must have marked an almost entire absence of any reference to those important truths that cluster around the person and work of Christ. The two or three passages that form an exception are introduced almost apologetically to guard against objection and are devoid of enthusiasm. He seems, in accordance with this, to prefer the Old Testament to the New, and, in the New, the Book of Revelation to any other part. He satirises with a will the religion that depreciates human works in order to exalt faith as a condition of forgiveness. The New Light doubted or, like the Jews, denied the divinity of Christ and with that Burns

sympathised. He calls Him "a great personage whose relation to God we cannot comprehend." Burns' religion was largely what has been called "Natural Religion," or the religion of the Old Testament with all allusions to a Redeemer excluded. Let us take along with this the fact that the poetry of Burns has grown enormously in popularity all over the world during the last forty years and that his influence for good or ill has increased correspondingly. He always held a high place, but never the place which he holds at present. By Scotsmen he is more read than even Shakespeare. Let us remember, further, that during these forty years orthodox religion has been subjected to the most formidable onset from different sets of foes united in one thing alone — their enmity to Bible truth. Philosophers, scientists, critics and social reformers have attacked the doctrines of Jesus Christ and the Apostles. Such attacks do much mischief to those who are undecided or mere professors. They do not shake such as know and feel the truth and have an inward experience of its effects, and they benefit the Church, which becomes thereby more enlightened and stronger.

It has so happened that the views rendered familiar by the poetry of Burns have coincided much with the views of those who led these attacks. Rationalism, or a kind of vague philosophic mysticism, rendered popular by some famous names, has entered many Scottish pulpits where a religion — negative so far as all that is peculiar to the Gospel is concerned — is preached. Much fine discourse is held upon love but nothing upon justice and righteousness. Many divines are better read in poets, novelists and philosophers than in the doctrines of Christ and his Apostles. That divinity which has been drawn from the Scriptures by able men during all the Christian centuries has been utterly ignored. Morality, as taught or illustrated in popular novels, has been doled out in neat and well cut scraps to hungry and dissatisfied congregations — forming a doctrine ill-agreeing with the hymns that are sung. I take the following description from the *Glasgow Herald*, which I have just received:— "The Rationalists are taking away the Word of Life from the people. The people are becoming aware of the fact. The doctrines of grace are no longer preached from many pulpits.

The standard of authority is no longer the inspired word of God, but the religious consciousness of the christian people. It is this which causes depression. And the Rationalists are determined to put down all opposition. They have captured the religious press for the most part; they have captured the Free Assembly, and they form a formidable phalanx in the Established Church. The U. P. Church is muzzled." During this disintegrating movement vast masses of people in the centres of population collected by the invention of machines, the erection of factories and the development of trade, have abandoned the Church. Why should they go to hear men who have no message from God and who have given up all that is divine and distinctive in the holy Scriptures? The poems of Burns, which have gained a great and growing popularity during this period of religious and social change, have co-operated in it by their satirical descriptions, their denunciation of the Evangelical ministers, their elevation of reason and common sense as standards of truth and conduct above Scripture, and their preaching up of honor, honesty, independence of mind and kindness in contrast with many Christian virtues: as if these were not taught in the Gospel, and as if they had not been exemplified by Evangelical Christians in a far higher measure than by all the fastidious moralists, rationalistic preachers and dilettanti-philosophers. The poet's standpoint in religion accords with this love for the natural in opposition to the supernatural.

In another respect the influence of Burns has been injurious to practical religion. Though his unfortunate position led to his satirising the Church and its office-bearers in a most merciless fashion, there is not the least evidence that they deserved it. Perhaps the New Light men, who showed little honesty but much dishonesty or hypocrisy in subscribing to doctrines which they did not believe and which they endeavored, after entering the ministry of the Church, to subvert, did deserve censure, or even satire. The writings of Burns and the language in which he describes the ministers, the sincere professors of religion and even moral and sober people who did not choose to run into the same excess of riot as himself, have

undoubtedly encouraged a large and perhaps growing class in their religious indifference and their abandonment of the Church and its divinely appointed ordinances. But, worse than all, it is melancholy to be obliged to confess that the poet's effusions in praise of drink and drinking and boon companions and in scorn of all such as chose to walk a wiser and safer course, have encouraged jovial pleasures, boisterous mirth and loose sentiments regarding sin generally. He was so fond of unmasking hypocrisy that he did not regard other sins and other deceptions. Burns' festivals and anniversaries have been kept so as to accord with much that Burns has written and with much that he himself practised to his own ruin, bitter remorse and premature death. Just owing to these very things might be applied to this extraordinary man the expressive words of the eighty-ninth psalm: "The days of his youth hast thou shortened: thou hast covered him with shame." If there is one life among all the lives of unfortunate men of genius that stands out as a beacon light to warn the unwary and inexperienced against drink and illicit amours it is the life of Burns. Nor is it among the sellers, the buyers and drinkers of strong drink that we are to look for the truest and most discriminating admirers of the poetry of the great poet of Scotland. The lewd and the boisterous are often encouraged by his example more than inspired by his song. His chief admirers are another class, who are charmed with his genius and proud of the fame which he has brought to his and their native land, while they view with tender pity, true sympathy and sincere indulgence his errors. They are prepared to make every allowance for temperament, temptations and, above all, that mysterious power, that undefinable thing called genius, and to admit that without that strong, passionate nature we could not have had the glowing description, the imagery, the fire and flash and touching lights thrown upon nature, human life and experience. It may seem strange to speak of the influence of a man who satirised religion and the Church and filled our literature with love songs—of a man who followed the plough—as influencing theology, or religion, or morality, but I feel assured that such is the case and that the subject is one capable of much further elucidation.

## CHURCH UNION.

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**T**HE growing unity of spirit and the movements towards practical co-operation and organic union among the evangelical churches of Christendom are among the most notable and characteristic tendencies of the closing years of the century. A brief review of the most important of these movements may not be out of place in the pages of the *THEOLOGUE*.

Making reference first to effected or prospective unions of church bodies holding the same ecclesiastical polity and doctrinal standards, we have:—

(1) The union of the Presbyterian Churches in Canada consummated in 1875. Of the strength and blessing this union has brought to our church in this new world with its vast Home Mission areas, nothing need be said in the *THEOLOGUE*.

(2) The union of the Methodist Churches in Canada. Said Dr. Sutherland, mission secretary of the Methodist Church in Canada, at a recent conference in New York; "Stimulated by the example of the Presbyterians, some half dozen or more bodies holding Methodist views of doctrine and discipline and to a large extent, the Methodist name, formed a union, and though but a short time has elapsed since that was accomplished, we seem to have forgotten that we ever had any divisions. We are one people, and have found that by this union of our forces we are able to strengthen our missionary work and all our Church institutions in a most remarkable way; and although at the time, there were some who prophesied disaster, I do not think there is a solitary person, minister or layman, in our Church to-day that, if he had the power, would think for a moment of going back to the old divisions."

(3) The approaching union of the United Presbyterian and the Free Church of Scotland. In Scotland, where the divisions occurred, and were at the time a vital part of the religious life

of the nation, union is not so easily effected as in this new land where our divisions were a memory brought from another land. Yet with such marvellous unanimity have the Presbyteries and sessions of both Churches favoured the proposed union, that it is sure to be effected within the next year or two.

Turning now to the wider subject of union between churches which by reason of their origin and history hold different confessional standards and varying forms of church polity, we find the felt need of greater unity, giving definite expression to itself in the formation of the Evangelical Alliance in London, August 1846, at a conference of more than 800 clergymen and laymen from all parts of the world, and embracing upwards of fifty sections of the Protestant Church.

The object of the Alliance, according to a resolution adopted at the first conference, was, "to enable Christians to realize in themselves and to exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the church."

The aggressive and world wide activities of the Evangelical Churches in recent years, have forced upon them the necessity of co-operation and missionary comity; and in the face of wide spread infidelity and materialism, with their resulting sensuality and mammon worship, differences in the expression of doctrine or in modes of procedure are no longer felt to be vital or to be worthy of chief emphasis.

Above all things else the stupendous problem of world evangelization, now for the first time pressed home to the conscience of Christendom by the opening of all heathen nations and speedy intercommunication through the perfected use of steam and electricity, has shown the necessity for united and comprehensive action.

Missionaries in the field have felt how utterly bewildering our divisions are to native converts, and how necessary it is to present an unbroken front to heathenism, if we are to make any strong moral and religious impression. From missionaries in the field came the call to a week of united and universal prayer, which has been observed by evangelical christians in all parts of the world ever since. Protestant missionaries from various

countries and of different denominations, assembled in Kuling, Central China, August, 1898, drew up the following declaration of unity:—

“WE, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfill the desire of our blessed Savior and Master, express in His prayer, John, xvii, verses 11, 20-23, that his disciples should be one as He and the Father are one, *hereby declare* that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Savior*. All those who by the grace of God have received this new life are living *members of Christ's body*, and are therefore *one*. *Christ Himself is the centre of our union*. We may still have different views and opinions on several minor questions of our religion, and may follow different *methods* of church policy and Christian work, as each one's *conscience* directs him, but yet we feel *we are one* by the blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of *one* great army, fighting under *one* great captain (*i. e.* our common Savior and Master), for *one* great end—proclamation and establishment of Christ's kingdom throughout the world. *In Christ we are one.*”

This document was signed by 102 missionaries representing every Protestant Missionary organization in the Empire of China.

At the last Conference of Foreign Mission Boards of the United States and Canada, the Committee on territory and unoccupied fields made the following recommendation as to Church union in foreign fields:—“The aims of the Mission movement should be, the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations, significant to us, but of little or no significance to the young Mission Churches.” In supporting this position, they argue, (1) Our Lord's prayer for the unity of His people contemplated a real unity, (2) The results which Our Lord

indicated were to be attained by the realization of the unity for which He prayed are so vast and solemn as to enjoin upon us the most careful concern to discover and display the unity he designated (3) The attitude of native Christians. "I have no hesitation in saying," says Mr. McGregor, of Amoy, "that union among the native Christians in heathen lands is far more practical than union among the missions and the boards representing them at home. If, in any case, such union does not take place, it is not due to the native Christians." The veteran Dr. Williamson, of China, wrote not long before his death, "The Chinese say plainly, 'It is you foreigners that keep us apart.'" As Dr. Matees said at the Shanghai Conference in 1877, "That minor differences should be sunk, and cognate branches of the Church, as established in China, be encouraged and assisted, To unite is, no doubt, the general sentiment of missionaries. (4) The work abroad is just taking shape; new Churches are growing up and taking permanent spirit and form; the problem is well within our control; even while we can do little to secure full unity at home, we can do everything to secure it abroad. (5) Resources are very scanty and insufficient and must not be wastefully expended. (6) Co-operation and unity abroad will react to produce co-operation and unity at home.

One of the greatest blessings that has come to the Church from her foreign mission work during the past few years has been this reflex influence in the direction of unity and co-operation between the Churches at home.

Another influence that makes for union among the Protestant Churches at the present time is the necessity of meeting the Roman Catholic Church with an Evangelical Catholic Church, and the importance of making the Church's influence felt as a *unit on great moral and public questions.*

In countries where there are state Churches there seems to be a growing feeling that a state Church is too much a part of the state machinery, too much under political control, to have that freedom in testimony and that power in shaping public life which ought to characterize the Church of Christ. It is universal experience that a state Church is never a national



Church. Instead of promoting unity it provokes strife and division and produces dissent. But with the growing sentiment in favor of dis-establishment, there is, fortunately, a growing sense of the Church's duty to the state, and the part she should have in moulding public life. This two-fold sentiment finds expression in two answers of the New Catechism.

36. Q. *What is a Free Church?*

A. A Church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer His laws without restraint or control by the State.

37. Q. *What is the duty of the Church to the State?*

A. To observe all the laws of the State unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

The federation of the Free Churches of England and Wales is, to my mind, the most effective and significant union movement since the Reformation. Not only has it enabled them to realize and demonstrate their strength as compared with the Established Church, but it has enabled them to speak with new authority and be heard with greater respect in the counsels of the nation: it has made them a greater moral force in the land.

The significance of a movement in which Methodists, Baptists, Congregationalists and Presbyterians not only coöperate in practical effort, but unite to prepare a catechism that shall be common to all, can scarcely be exaggerated. Rev. Hugh Price Hughes, Chairman of the Committee, says: "Students of history will be aware that no such combined statement of interdenominational belief has ever previously been attempted, much less achieved, since the lamentable day when Martin Luther contended with Huldreich Zwingli."

He says further in his article in the *Contemporary Review* for January: "Our object was to express, not the peculiarities of any particular denomination, but those fundamental and essential truths which are common to all the great evangelical churches, truths which both unite and transcend all our varieties

of opinion. \* \* \* \* In view of the fierce and bitter controversies of the past, it is both astonishing and delightful that all these responsible representatives of the Evangelical Churches have been able to produce a catechism in which every question and every answer has been finally adopted, without a dissentient vote." A great revolution certainly has taken place, when "Calvinists and Arminians, Presbyterians and Congregationalists, ancient Dissenters and modern Methodists can express their common faith in similar terms over the entire range of Christian theology;" for, as Mr. Hughes tells us, "This unprecedented unanimity has not been reached by evading those doctrines over which our forefathers contended with positive fury. The catechism covers the whole field of theological thought." He is not aware that any vital issue of experimental religion has been omitted. The time has actually come when Presbyterians, Congregationalists, Baptists and Methodists can sit around a table and deliberately agree to a common statement of faith in relation to every doctrine of fundamental importance. Every Christian possessing in any degree an historical imagination must realize the inspiring significance of this fact, for the union effected is "neither compulsory nor political, but voluntary, intelligent and spiritual." Then as to numbers represented, the four Christian Churches mentioned include "a majority of those who profess the Christian faith in the United Kingdom, a great majority in the British Empire, and an overwhelming majority in the English-speaking world" — not less than 80,000,000 of Evangelical Christians, almost all of whom are citizens of the most progressive and powerful nation.

"Federation" is the word to-day in the English-speaking world,—federation of colonies, federation of states, having similar aims and ideals, then why not federation of Churches.

Within our own Dominion, the formation of the Canadian Society of Christian Unity, the whispers one hears of possible organic union in the near future between Presbyterians and Congregationalists, Presbyterians and Methodists, indicates the trend of thought. Without any undue pressure, but in the most natural way, such unions will come about during the next few years. We live in an age when what is deemed impossible in

one decade, is accomplished fact and accepted as a matter of course in the next.

In concluding this article it may be well to notice a few of the principles that must determine the nature and form of any possible union.

1. We have learned that there can never be unity on the basis of uniformity, and we are ceasing to seek it along that line. If nature abhors a vacuum, it is equally true that nature abhors uniformity, and for us orthodox Christians the Lord of Nature and the Head of the Church are one.

2. We have also learned that there can never be unity on the basis of a complete metaphysical exposition of the truth. Nor is perfect uniformity in the intellectual apprehension and statement of truth, any more desirable than absolute uniformity in church order and service.

3. But now positively, historical criticism is giving us a scientific basis of unity in the great historical facts which form the concrete foundation truths of our Christian religion.

4. The person of Christ, the God-man, in whom the race is represented before God, and God revealed to men, is more and more becoming the centre of our preaching and our theological teaching, as well as of our religious experience, and so more and more a centre of unity.

The first question and answer in the new catechism are:—

1. *Question.*—What is the Christian religion?

*Answer.*—It is the religion founded by our Lord and Savior Jesus Christ, Who has brought to us the full knowledge of God and of Eternal Life.

Says Hugh Price Hughes, "We begin not with metaphysical abstractions, but with the incarnate Christ; and our object is to discuss, not a verbal creed, but a living religion."

5. Unity is to come along the line of Christian experience. This does not mean that while we may have some mystic feeling in common, we will disagree and fight the moment we come to express it. The hymns and prayers in which our Christian experience finds expression, are full of doctrine strongly stated, and yet it is in their songs of praise and prayer that Christians come nearest each other. Even devout Roman Catholics and red-hot

Evangelicals sing the same strongly worded hymns, and equally find them helpful.

I do not think it is true that "people are becoming entirely indifferent to creeds." The great creeds are in our hymns and in our prayers. People do care about doctrine; but, it is truth expressed in its positive, devotional, practical aspects, rather than in its argumentative and controversial forms, that interests people to-day.

The old controversies between Calvinists and Armenians on predestination and free-will have largely lost interest—are not burning questions to-day; but christians express as strongly as ever their belief in the sovereignty of God, and the sole efficacy of divine grace.

This truth is strongly conserved in the new catechisms which Methodists have accepted, as well as Presbyterians.

10. Q. *Can we deliver ourselves from sin and its consequences?*

A. By no means; for we are unable either to cleanse our own hearts or to make amends for our offences.

23. Q. *How are we enabled to repent and believe?*

A. By the secret power of the Holy Ghost working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.

On the other hand none contend more zealously for the freedom and moral responsibility of the individual than we who are in the apostolic succession from Calvin and Knox. Personality is a dominating thought to-day. Necessity and contingency, fate and freedom, continuity and spontaneity are found conjoined within the unity of a human personality, and shall we not find room for them within the perfect harmony of the All-embracing consciousness, even though we cannot find room for both of them at the same time in the cast iron frame of Aristotelian logic?

ALFRED GANDIER.

## THE CANADIAN MISSION AND COREAN CLAIMS.

**W**HERE shall we locate and establish a Mission Settlement? This was the first problem that confronted us when we reached Corea. To decide what course to pursue when once the foreign field has been reached, requires careful consideration, especially for a new mission. A mistake made in this matter may be felt through future generations and result in cooling the zeal of the missionary, disappointing the church at home, and retarding the progress of the Kingdom of God. It was not ours to consider in what place we would probably gain a first convert, and secure the confidence of the community, or where we could live with the least persecution, without daily horror that our lives and property would be destroyed. Very different were the conditions surrounding us. Pressing invitations and pathetic pleadings reached us from various cities and country districts. What body of Christians were in sorest need of our oversight and ministrations? Should we turn to these fields already white for the harvest, or to unbroken soil, where the seed of Gospel Truth had never been sown? Where can we spend our energies without coming into conflict with other missionaries and establish a permanent mission for the church we represent? These were the questions that confronted us the first few weeks of our residence in this land. These weeks were spent with missionaries in and near Seoul, and although these friends did not express an opinion, the atmosphere of their hospitable homes was fragrant with prayer that our decision should be a happy one. The "Council of Missions," which is an advisory body, composed of all the ordained Presbyterian missionaries in Corea, met for business the last of October, and with this council we decided to place the responsibility of our settlement.

The first two weeks of October, Mr. McRae and I spent together in the interior, going as far as Sorai, 180 miles from the capital. As no missionary was free at that time to accom-

pany us, some advised us to postpone our visit. True, we had neither missionary nor English-speaking Korean with us, but we had a christian guide and a consciousness that duty demanded the venture before the council met. This was our first experience in the country, and the kindness of the natives, the dense population with large cities and almost innumerable villages, the fertility and careful cultivation of the soil, the beauty of the scenery, were among the pleasant surprises that awaited us. The first three days were spent in an open boat on the Han river. We passed many villages as we sailed down this beautiful river, but saw no cities until we landed at Najinpo, a city of 10,000 people who live in darkness without hope in this life or the one to come. Leaving this city on foot, with part of our bedding and food packed on the back of a man and part on the back of a bull, we were soon in the open country, where a pleasing sight greeted our eyes. To our right and left in the distance rose lofty mountains hoary with age, while before us was a level, well-watered plain, burdened with a rice harvest which was being reaped by thousands of men, women and children. For several days our road led along this plain. Sometimes the mountains drew close together, and the valley narrowed, leaving us to pick our way along a path on the hillside, with the river dashing over its rocky bed at our feet, and again it widened into a level stretch of land with nothing for the eye to rest upon but a vast field of golden grain, only lost to the view as it waved in the gentle breeze by bending beneath the distant horizon. Dotting this plain are numerous villages protected in front by a fringe of trees, and overlooked in the rear by lofty mountains which keep guard like a faithful sentinel against the blasts of winter.

These villages are all open to receive the Gospel, and many of the people are already christians. Every night our guide preached to those who happened to come into our room, and frequently it was full to overflowing. We spent one night in Sorai and were present at the mid-week prayer meeting, which was attended by about 200 believers. Nearly a year has passed since this congregation has seen a missionary, yet the beautiful little church is well-filled on Sundays, and several men are

engaged as pastors in other parts of Korea. These people feel greatly the need of a resident missionary, and expressed to us a desire that in the spring one of us should return and be their spiritual guide. Shortly after we left Sorai we were waited on by a representative of the Chang Yun christians who knew we were in Hwang Hai Do, and asked that one of our number should be settled in their city. This is a city of about 40,000 inhabitants, a few miles from Sorai, and these people in some way understood that we had left Canada with the intention that one of us would settle in their city. This man left us saying that the church would continue to pray God to send one of us to them believing God would answer their prayers, if we on our part would consent to go where the Holy Spirit would lead us. We thanked him for his words, promising to answer the call before a throne of grace. One Saturday evening we arrived tired, dusty, and hungry, at the city of Hai Ju. This is a walled city with a population estimated at 50,000, and until a few months ago did not have a christian resident. We looked forward to a quiet Sunday, but had only engaged a room when we were called upon by a christian who said he would return later with some friends. They came and held a prayer meeting. Early next morning they returned, asking us to go with them to the place of worship. We were surprised at the invitation, not knowing such a place existed, but were more surprised to find a little church and a congregation present. Mr. McRae and I both spoke with the aid of an interpreter, and held three services with them. One man, 70 years of age, heard we were to be in Hai Ju that day, and desiring to hear of Jesus Christ, our Lord, came 30 miles to speak with us. Again we were called to become pastors of a little flock, and when we could not promise, we were asked if we would join them in prayer that God would send one of our mission to them. These will serve as examples to illustrate the great need of missionaries in this land.

With so many large villages and cities calling loudly for pastors to lead them in Hwang Hai Do, many, no doubt, will wonder why we are in Wonsan. The Council carefully considered the matter and the decision was unanimous in favor of us occupying our present station. We are in no danger of

conflicting with another Church and have two populous provinces to ourselves and a work already begun. This work is new, and we can learn the language fast enough to meet the needs of the people. If Hwang Hai Do were given to us we are entirely unable to undertake the work, as the following will show: Recently Revs. Moffett and Lee made a trip through Hwang Hai Do. They were gone one month and examined 2,500 candidates who applied to be admitted as catechumens or members in full communion. 400 of these were received as members, 1,700 as catechumens, and the remainder were asked to present themselves for another examination at some future date. At present there are 150 men in the Theological classes at Pyeng Yung, where advanced work is being done that can only be undertaken by those who have a command of the Corean language as well as of theology, and most of these students are from Hwang Hai Do. The need is no greater in Hwang Hai Do than in other provinces. To the north of us is a city of 40,000, with a few Christians, and beyond this are other cities where Christ has never been preached. Men are needed to declare a living Christ to these dying men. I close by quoting part of a letter recently written by a believer in a large city, 100 miles north of here, to a Missionary who had formerly preached in that city:—

“We bow and strive in prayer for you that through the merciful grace of God our Father and the merits of Jesus our Lord, the Holy Spirit may care for you and bring you and your wife and your little ones back in peace. All the brethren in this place . . . with an anxiety akin to hunger and thirst continue in prayer that the glory of God the Father and the light of Jesus Christ our Lord may be revealed in the fullest splendor. Although, when we think of the matchless grace of Jesus our Lord, for which we cannot be grateful enough, we cannot but weep, nevertheless, since we know that our Heavenly Father will bestow still more of His great and marvelous grace we cease not to give thanks unto Him, ever hoping that you will come here soon and teach the weaker brethren in this place until they be saved.”

W. R. FOOTE.

Wonsan, Jan. 24, 1899.



# THE THEOLOGUE.

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

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VOLUME X.

MARCH, 1899.

No. 4

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## EDITORIAL.

“Thanks to our worthy Principal  
Who kindly asked us here.”

**T**HIS was the song the singers sang—and most appropriately. Everything after its kind was very good. The creature comforts were only surpassed by the “flow of reason.” The Doctor still continues to be the model host, his geniality kindling a glow in every heart and causing the most reserved to display his treasures. Mr. Crawford’s Scotch songs were a delight; and Mr. Campbell’s selection contained advice as valuable as it was timely. The supper was a species of family reunion, at least so we felt, as we noticed the gathering limited, almost exclusively to Dalhousie Professors and Pine Hill. Nothing could have better pleased us. To meet our “old” Professors is ever a pleasure; to meet them under such circumstances is more. Here, in unrestrained social intercourse, we meet the man whom the Professor sometimes obscures. The necessary conventionalities of the class room may to some extent conceal the man, social intercourse draws the drapery aside—and always to our great advantage. For character is the great thing, and character is the main element in the formation of character. It is more inspiring, more profitable, to have your heart feel the strong throbbing of true

life in another, than to memorize a date, meet a fact in science or a theory in philosophy. In such intercourse as this, true education is perfected.

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### THE GYMNASIUM.

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WHERE is now little danger that the students of this College should intensify themselves into mere intellects. A new era of all-round development is to be entered upon. Physical health and culture can scarcely be over estimated in importance. How often spiritual fervor and mental acumen have miscarried in life's work because of their shattered vehicle. A body tingling with healthy life is most desirable. Why should any student or minister of the Gospel allow his body to atrophy? In former years we relied on "foot ball" to keep our bodies strong. As a matter of course our Nova Scotian winters made this an intermittent exercise. The necessity for regular exercise which has been so long felt is about to be supplied in connection with our new library building, where a gymnasium is being fitted up with modern appliances. Arrangements are being made for basket ball and other games. For the sum of fifty dollars we have purchased a gymnasium apparatus from the Amherst Y. M. C. A. The Alumni contributed thirty and the students thirty-seven dollars to meet expenses. This is a step in the right direction, especially since we are told that "the form alone is eloquent."

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### THE GOLD MEDAL.

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THE day set down in the calendar for the competition in public speaking has come and gone, and so has the chance of winning the McKean gold medal so far as the present senior class is concerned. No competitors appeared. Why? Are there no orators in the graduating class? Who dare make the assertion? Is there no ambition? Lots of it. No appreciation

of the liberality and interest of Senator McKeen? It is appreciated very highly. Do they then disapprove of the idea of competition and gold medals? By no means. What then is the explanation of this seeming slackness or indifference on the part of the class of '99? There is only one explanation. Modesty. It was optional with them as to whether they would compete. To do so would seem to betoken a higher estimation of their abilities than perhaps was becoming in apostles of humility. Consequently the medal went by default.

The question then presented itself was the College to receive no benefit from the possession of a gold medal, for we declined to think the succeeding senior classes would be less poor in spirit than the present one. It was a problem, but the Senate solved it. They came to the rescue of the budding orators of the junior years whose light seemed destined to be concealed under a bushel of modesty. Henceforth the winners of the medal will be numbered among those who had greatness thrust upon them. Competition in public speaking is to be compulsory. Who the Demosthenes of the outgoing class is history must reveal. We are sure there are several.

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### *THE SCHOLARSHIP.*

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**A**S far as we have means of knowing the proposal of Prof. Falconer to establish a scholarship for a post-graduate course has met with general approval. Doubtless, it has been kindly received by all who gave it serious thought. The pride of our church in its high average scholarship is a guarantee that it appreciates the worth of having men of superior learning. In respect to the minimum qualification for the ministry, it is not shamed by comparison with any church. It is only to be expected that now it will seek to emulate those in older countries in possessing men who may be considered authorities in theology. We are glad to be able to publish below letters from Rev. Thomas Stewart and Prof. McGregor of Dalhousie College, and hope they may prove on this question representative of clergy and laity. Whether the scholarship be instituted accord-

ing to the modest scheme proposed by Prof. Falconer or the large hope of our correspondents it is surely bound to materialize and to ultimately become yearly and large enough to afford a thorough course. The suggestion of Prof. McGregor not to award it solely on the merits of an examination deserves special consideration. We hope there will be an opportunity at the spring meeting of the Alumni to discuss the matter in detail. We hear rumors of a festal opening of the new library building on the usual night for the meeting of the association. The chorus of social life at its greatest advantage in such a beautiful building might well make men forgetful of other things. We hope it may not overshadow this. Rather let the sight of achievement be a stimulus to further advance.

---

GENTLEMEN,—The THEOLOGUE for February contains many excellent things,—from cover to cover it is good. I have already appropriated for use at a prayer meeting, the article by the H. M. Convener, and have designs upon other things. But I wish just now to add my hearty amen to the suggestion by Prof. Falconer. Nearly two years ago, speaking at the spring convocation in St. Matthew's I ventured to touch upon the matter of a scholarship, and am glad beyond telling to see the Professor's proposal. I said then, and now repeat "We ought to have a scholarship large enough to enable the winner to prosecute at some approved center of learning, special studies for two or three years after graduation. This would mean probably a thousand dollars a year. It seems large, perhaps, but is an average of \$5.00 for each congregation. Even if it was offered only 3 or 4 years, and open not to students only, but to the ministers of the church, we should then have a supply of suitably trained men from whom to call our professors as occasion came for addition to the staff,—or as is only too sure to be necessary—changes."

Professor Falconer's suggestion is a good deal more modest than mine was, and perhaps in present circumstances, it would be wiser to depend on the Alumni Association which ought to have a great many more members than it has.

The fees of the Association were originally \$2.00 a year. It

seems to me that \$2.00 a year from each graduate, and \$3.00 from the average congregation would not be an extravagant expectation for such a reasonable and needful purpose. And the giving would not be limited to the graduates. Many of our ministers who have come to us from abroad are among the most faithful supporters of the College.

By all means let us talk freely of this thing and details will be easily settled.

Yours in haste and hope,

THOMAS STEWART.

Dartmouth, Feb. 23rd, 1899.

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DALHOUSIE COLLEGE, Halifax, March 2nd, 1899.

*The Editors of the Theologue :*

GENTLEMEN,—I am very glad to have the opportunity which you offer me of supporting Prof. Falconer in his suggestion that your Alumni Association establish a Travelling Scholarship or Fellowship to enable your most promising graduates either to pursue their studies to higher stages or to widen their experience in other, it may be more directly practical, ways, by spending a year abroad. I am quite convinced that the suggestion should be acted upon at the earliest possible date.

Such Fellowships, when awarded under well devised conditions (not by a mere examination test) are always of the greatest benefit, not merely to the fortunate men who gain them, but also—and this is really of more importance—to the great bulk of their fellow students. Our science students of Dalhousie have one such scholarship open to them—one of the 1851 Exhibition Science Research Scholarships of £150 sterling a year—and the possibility of appointment to this scholarship has stimulated and improved our work to a very great extent.

I have no doubt that if your Alumni Association were to undertake to provide the requisite annual or periodical outlay, they would find many laymen interested in the progress of the Church who would be willing to lend a helping hand.

J. G. MACGREGOR.

## PRINCIPAL KING.

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**L**AST Sabbath (5th March), Principal King, of Manitoba College, entered into rest, having almost completed the three score years and ten. It is fitting that the oldest of our Theological Colleges, from its home by the Atlantic, should express its sympathy for the youngest and westernmost of them, in this overwhelming bereavement.

Dr. King's name has become familiar to the church at large, chiefly in connection with his work in Winnipeg; yet he had been well-known and much esteemed before his removal to the West, for he was Moderator of the General Assembly, when in 1883, he was appointed Principal of Manitoba College. For twenty years he had been pastor of the congregation now known as St. James' Square Church, Toronto, which under his ministry, rose into strength and influence. In the pulpit, as in the classroom, he was "apt. to teach," so that as a preacher he excelled in exposition. He had the charm of an earnest and persuasive style, as of one conversing on a subject which he not only has thoroughly in hand but which he knows to be of most vital importance to his hearers.

Amid the pressing cares of a large city congregation he did not suffer his scholarship to rust, nor neglect the charms and claims of literature. He found recreation in studies that were not meant directly to yield matter for the pulpit or the desk. Even amid the strain of his closing years he made time to write lectures on "In Memoriam" his insight into its teaching being no doubt sharpened by his own great sorrow in the death a few years ago of his accomplished wife, and of his only son.

Prominent even before the Union of 1875, he at once took his place as a wise and esteemed counsellor in the courts of the united Church. Few could command such careful attention in the General Assembly, for he was clear and judicious, fervent in spirit

yet ever temperate in speech, with great singleness of purpose in the pursuit and service of truth.

But it was through his work in the West that Dr. King became most widely known. The Presbytery of Manitoba, which in 1883, represented the entire Presbyterian Church in Canada, west of Lake Superior, and which has since grown into two Synods embracing fourteen Presbyteries, asked the General Assembly for a Principal and Professor of Theology for its young and struggling College. Dr. King was appointed. At once he cast in his lot and interests unreservedly with the Church in the West, and labored until his death, with intense and untiring zeal for the welfare of the College. Its needs called forth his service, and its possibilities, in view of the certain development of the West, became a ceaseless inspiration to him, for he sought to make the College efficient for the work which he believed lay in the near future before it. With great tenacity of purpose, he collected subscriptions sufficient to wipe out the debt upon the College, to enlarge the building, and to lay at least the foundation of an endowment, while, at the same time, securing from the congregations of Manitoba and the North West annual contributions, more than adequate for maintaining the theological department. Successful in securing funds, he was equally successful in administering them, for his ability as a financier, alike in judicious investments, and in wise economies, was a frequent subject of admiration on the part of his fellow workers.

Yet, while singularly efficient along other lines of effort, it was as a teacher that he wielded his chief influence and wrought his most enduring work. Although he always contended that the pulpit was the minister's throne, his friends thought that, in his own case, the professor's chair was the centre from which he touched the lives of others to largest issues. He focussed his resources upon his class-room. With loving interest in each of his students, with a special gift for awakening thought and stimulating enquiry, he moved men to seek something of the mental activity and thoroughness that so distinctly characterized himself. Among those who lament his removal few will mourn for him more deeply than those ministers who were trained by him. Nor was his interest in education confined to the College.

The public school system of the Province, as well as the University of which our College is one of four affiliated members, received his careful attention and his helpful counsel; and Presbyterians throughout Canada were thankful that they had such a man to represent them in such important interests.

At the same time, while his strength was so freely spent upon education, he regarded the College itself as but a means to an end, a mighty instrument for furthering the Home Mission interests, and for building up the great and growing West in righteousness. He has been always zealous in Home Missions and in Church extension, but the vast country that stretches from Winnipeg to the Pacific moved him to intense anxiety and effort in this regard. The scattered settlements already formed were but

“The first low wash of waves where soon  
Shall roll a human sea.”

The piety that might come from the older Provinces or from the mother-country must not be allowed to perish on the prairies or amidst the mountains. The immigrants must be supplied with the ordinances of religion, and our Western communities must be Christian from the start. It was this necessity that made him most eager to see the College adequately equipped. It was for this that he accepted the proposal of the summer session, although it greatly disturbed the curriculum and entailed much additional labor upon himself. And if there was one thought connected with his work more gratifying to him than another, it was the reflection that the College was helping so largely, year after year, to meet the religious wants of the country.

God buries his workmen but carries on His work. Doubtless the work that President King laid down will be taken up and carried on by others, but we can think of no one person who could take it all up and continue it as he did. As for him? Well,

“We doubt not that in other worlds of love,  
There must be other offices of love;  
That other tasks and ministers there are,  
Since it is promised that His servants there  
Shall serve Him still.”

D. M. G.

Pine Hill, 9th March, '99.



## COLLEGE NOTES.

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The quarter past six tea has always been satisfactory. The five o'clock tea was beyond praise. The Misses Gardner's kindness on the 2nd inst., was thoroughly enjoyed.

Since our last issue, which contained a letter from Rev. Mr. McRae, of Corea, we have had several letters from him full of hope and high aims. In this number we are glad to be able to give a letter from Rev. Mr. Foote.

THE students of the second and third year are indebted to Mrs. Currie for a pleasant break in the routine of college life. The "At Home" on the evening of Thursday the 9th inst., was most enjoyable.

THE graduating students have accepted the advice so freely and frequently tendered and scattered themselves among the Presbyteries for license.

R. L. Coffin and A. Ross go to P. E. I.

W. Forbes and W. Dakin to Truro.

L. A. McLean and D. G. Cock to Pictou.

A. L. McKay and A. F. Fisher to Wallace.

A. M. Hill to Halifax.

A. H. Denoon and D. McOdrum to Sydney.

Praise to whom praise is due. We are very grateful to those subscribers who have sent in their subscriptions. In our last issue we were too modest to make a request. We simply hinted at our need. Meantime, we have overcome our modesty, and in this issue we make a strong appeal to those who have not yet paid for this year's subscription, and to those who may be in arrears for past subscriptions. We are too honest to remain in our printer's debt any longer. Will not subscribers assist us in our attempt to be respectable.

THE only ripple on the smooth current of our college life during the past month has been the elocution examination. Perhaps the only person to whom this variation was agreeable was D. C. Ross, who was fortunate enough to capture the Wiswell prize for the best reading of Scripture. Congratulations, "Davie."

We wish to complete the THEOLOGUE file up to date. The following numbers are missing:—Vol. VI, No. 5; Vol. VII, Nos. 1, 2, 3, 4; Vol. VIII, No. 1. Any subscriber who can send us one or more of these numbers would confer a favor on us.

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Our readers will observe that we have given four extra pages in this issue. Such generosity should meet with its reward. One good turn deserves another.

FINANCIAL EDITOR.

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## COLLEGE SOCIETIES.

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ON Wednesday, February 10th the Missionary Society listened to a most earnest and interesting address from Dr. Grant of Trinidad, on the Missions in Trinidad and Demerara. His description of the East Indian as a man, was listened to with close attention. His portrayal of the work done in Trinidad, and of the efforts of our young missionary in Demerara, crept like a magic potion through the veins of his hearers, brightening many an eye, and flushing many a cheek. The lecturer closed with a description of school and college work in Trinidad. After the lecture, the Convener of the Foreign Mission Committee stated in a few words that soon another worker would be stationed in Demerara.

REV. THOS. FOWLER read a lecture before the Theological and Literary society. The lecturer discussed, "Degrees of sensitiveness to sin," in his usual clear, logical and sparkling style. After the lecture a somewhat animated discussion followed. Mr. Fowler's lectures are always anticipated with pleasure, received with profit, and looked back upon with delight.

TUESDAY, February 21, brought a treat to the Missionary Association in the form of a lecture by Rev. John MacMillan, B.D. His theme: "The Relation of Home to Foreign Missions," was evolved by shewing the oneness of the missions in their field, in their object, their means, their motive power, the qualifications of their workers. The lecture was in Mr. MacMillan's usual energetic and forceful manner. Again, as always, the reverend gentleman has shown himself a true, and unfailing friend of the college and the students.

THE Theological and Literary Society met on Tuesday, March 7th, to hear a paper by Prof. W. C. Murray, on "Societies, their Use and Abuse." The paper was in Prof. Murray's happiest vein. It bubbled with mirth; at times it fairly boiled over with fun; and yet through it all was the strong tone of admonition to the clerical aspirant. The point which seemed to impress most forcibly those who afterwards took part in the discussion, was that the minister in the country and small towns should strive to stimulate the mental growth of his parishoners by talks, lectures, etc., and especially by a church or village library.

Prof. Murray would have made us more grateful to him than we had hitherto been if it had been possible.

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"THE MAN WITH THE HOE."

---

"Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes,  
Stolid and stunned, a brother to the ox?  
Who loosened and let down his brutal jaw?  
Whose was the hand that slanted back this brow?  
Whose breath blew out the light within this brain?"

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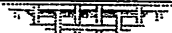
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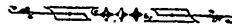
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