

# THE THEOLOGUE,

Presbyterian College, Halifax.

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# THE THEOLOGUE.

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VOL. VII.—MARCH, 1896.—No. 4.

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## Presbyterian College, Halifax.

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*"BACK TO CHRIST."*

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REV. T. FOWLER, M. A., ST. MATTHEW'S CHURCH, HALIFAX.

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IT is very convenient for many purposes to have a good phrase. It serves like a name for a place or a person which would otherwise require an elaborate description. Its value is due to its quality in sound as well as in sense. It should be short, pithy, easily uttered, and significant. Judged by these qualities "Back to Christ" should take a first place among phrases, and its maker, a high rank among phrase-makers. It is memorable and suggestive. It contrives to express at one and the same time a reproach, a challenge, and a resolution—a reproach against persons drifting away from Christ, a challenge to the faint-hearted to adhere to Christ, and an avowed determination to be loyal to Christ: a sort of modern version of Joshua's memorable words—"Choose ye this day whom ye will serve. \* \* \* \* ; but as for me and my house, we will serve the Lord." It has moreover a nineteenth century ring about it which meets a variety of religious affinities, and which will probably make it live for many a day. It furnishes a cry for low churchmen and broad churchmen, for evangelicals and moderates, for

men of advanced thought, for men wearied with the conflicts of sects and dogmas, and for others to whom religion has lost its power through their antipathy to creeds, ceremonies and services of the church, and through their pro-social and political sympathies. So much of virtue it has in sound, sense, and suggestion.

But when looked at more nearly its qualities of high worth appear more clearly. It gives conscious expression to the trend of thought and feeling which for many years past has been the unconscious direction of the teachers of Christendom. Is not this statement justified by the exceeding attention given to the footsteps of Christ, and to all that class of literature resulting in the many 'Lives of Christ?' It is the attempt to get nearer to Christ, to make Him more real, more human, and for this end men have gone back to the earliest records of that wondrous life. Certainly since the days of Robertson of Brighton the trend of religious teaching has been towards this realism, so that the humanity of Christ and all its surroundings might be looked at more nearly than when he was considered too divine to be approached. "Back to Christ" thus very pithily summarises this considerable religious and literary activity which has not yet spent its full force.

Nor does the value of this phrase become less when we turn from its historical and tendency importance to consider its significance for the individual. To the soul of the believer how much of reproach and warning and inspiration in such a cry as "Back to Christ?" When he is wearied with the round of formal religious duties and finds no refreshment in them, or overcome by doubts and fears, or stained through temptation and sins, these words will come as a charm to him, like the voice of the Saviour on the troubled waters—"It is I! be not afraid." They will be regarded as the touchstone of truth and duty, calling him back to the source of life and light.

He was therefore a fortunate phrase-maker, who could put so much in so few words, and satisfy at the same time such a large and various constituency. So much and a good deal more may well be said in favour of this phrase.

But there is another side on which something also must be said. If it should seem strange that a word according with so many needs and expressing so much that is good, may yet have another

side,—apart from mere fault-finding, it may find its parallel in that which has more than once occurred in the history of speeches and phrases.

A great statesman in his country's crisis utters a speech which gives so great relief and so distinct expression to the general sentiment, that for a long time it is applauded and endorsed by everyone. By and by succeeds a time of reflection, examination and criticism, and the unanimity is somewhat dissolved. It is then perceived that owing to vagueness or ambiguity each one had read into it or out of it his own sentiments, without too carefully considering its exact meaning.

That this phrase is somewhat ambiguous may be inferred from so many different schools of thought finding themselves in it, and by the fact that it was possible for a very distinguished preacher in England to ask "*To what Christ is it back?*" The nature and extent of its ambiguity may be exposed by placing it alongside of two other phrases.

Put the phrase "Back to Christ," alongside of a phrase like "Back to Luther," or "Back to Shakespeare." At once there will arise in some minds a feeling of disapprobation, and in others a feeling of approbation. You may allay the one and qualify the other by saying that Christ of course must be regarded as immeasurably superior to Luther or Shakespeare. Yet the mind perceives there is somewhat common to these three expressions; and that is the idea of time and place—a time when, and a place where Luther or Shakespeare emerged, thought, developed, matured, and left the mark of his deeds and life upon his day and generation. And such a phrase would mean "let us go back to these times, places and phases of thought and expression, so as to be freed from these times, etc., by which at present we are impeded or polluted," and as "Back to Luther or Shakespeare" means that, so "Back to Christ" means going back to His life and times.

Probably many would say that is just what we understand. And this meaning would leave room for and explain the adhesion of those who regard Christ as only human, and as the natural evolution of His times. But that would not please nor would it express what is the mind of a large number of Christians who find themselves in this phrase.

This then brings out its ambiguity. But let us put it alongside of another very different expression; this one, viz., "*Back to God.*" There is no ambiguity as to the meaning of this phrase: to the mind uttering or recalling it, there is but one God, the God who existed ages ago and exists as really to-day. The word '*Back*' introduces no time nor spacial conception. We may indeed think of Him as the God of Abraham, Isaac and Jacob; or we may encourage our hope in Him by some particular manifestation of Himself to Moses or Isaiah. But though these times are '*back*' our mind does not so think of Him in those times, as if he were *there* only, and was only there to be found.

No doubt exists, that the God who then showed himself, is the God who lives near us to-day, so that in saying '*back to God,*' we really mean *to God* and the word *back* which is sometimes added for emphasis only means, return to God—away from sin and self and all forms of evil. But never has it a time or space notion as if we meant to imply God was *there* more than *here*; in Jerusalem more than in Rome; in the first century more than in the nineteenth century. But that is not less true of Christ, He also is to-day as well as yesterday, He also is *here* as well as *there*. '*Back to Christ,*' in this view means *to Christ*—the Christ of to-day, back to Him away from all authorities and beliefs and customs, and whatsoever distorts the vision of Him or comes between the soul and Him.

Yet this meaning of the phrase would not be acceptable to many who use it freely. For to those it means back to the Christ of a certain time, early in this era; to the Christ who lived in a certain place in Palestine, and this conception is largely ministered to by those lives of Christ whose writers dwell much on the topography of Palestine, the customs and history of that period, the situations in which Christ moved—information, useful enough in itself and helpful to the subject if kept subordinate, but often made too much of. As if I must go to Bethlehem, Nazareth, Jerusalem, or even to Calvary to see and know Christ, or must go back to the beginning of an era, as strangers went to London in this century to see Carlyle. There were neighbours of Christ in Nazareth who did not see Him even when they passed Him on the street; there were many who heard Him speak and gazed at His wonders, and all they saw was the carpenter's son

whose sisters were with them: whilst there are those who never crossed the seas who have seen the Christ of to-day.

I have no desire to minimize the value of those whose work takes them back to the original record of Christ's words, and who labor to make antiquity and geography, etc., tell in their exposition of our Lord's life and work. They have warrant enough for so doing. For there is a sense in which time and location are predicable of Christ as they are not of God. He was manifest in the flesh; He lived in the flesh; He dwelt on earth, on a certain spot and within a certain well-known period of the world's history, and to that period and place men will always turn with intelligent interest and profit. And the value of this work is evident in making Christ's humanity more real, and its place in history more undeniable. But what I deprecate is the exaggeration of this: as though Christ had lived only in Palestine, and had passed away, and thus make the phrase "Back to Christ" mean back to the historical setting and condition of His manifestation. As if these were all of the Christ there was. Surely the words of the angel at the sepulchre are here in point, "He is not here; He is risen; come, see the place where the Lord lay."

To emphasize the realism and historicity of Christ is good, but it must not be done at the expense or overshadowing of His ideality or transcendence.

It is easy to see to which of these aspects the phrase under discussion inclines.

Both of these elements of Christ—His true humanity and divinity, His realism and ideality,—must be held by the Christian Church or it ceases to be Christian, for these are the very foundations of it. This conception is well expressed by Dorner in his great work on the "Person of Christ," as the ground idea of that work, in these words:—

"Neither a merely historical nor a merely ideal and meta-physical significance belongs to Christ, but rather that both are absolutely one in His perfect person, whereby He is the head, and humanity is not a mere mass, but an organism."

"Back to Christ" then, in its full significance, must include both these great factors, and so will mean, to Christ "who was and is, and is to come."

*REV. WILLIAM JOHN MCKENZIE, LATE MISSIONARY  
IN KOREA.*

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WHEN news reached us last August that the Rev. William John McKenzie had fallen by fever in Korea, probably every student of our College felt not only that the church had lost a worthy laborer, but also that a personal friend was gone. Few of the late graduates of our College were better known by present students than he. During the two years of his pastorate at Lower Stewiacke, and during the six months of his special work in Halifax, just before leaving for Korea, he was a frequent visitor at the Hall, where his earnest words and cheery laugh were always welcome. On these visits he would not fail to drop in for a few minutes to each room of the College home; and one who was a student at the time has remarked that after those visits, a little greater earnestness among the students was easily perceptible. Though his voice is now still, his memory speaks; may not a short sketch of his life help to make its lessons effective?

He was first known to the writer during his second year in Arts at Dalhousie College. Every student knew "big McKenzie." In those days he was best known as a diligent student, and a regular attendant at the students' prayer meeting. He took but little interest in social life beyond the fellowship of students, but he held close communion with his God. He could be seen to best advantage when in company with only one or two. Then could be seen that he had a heart as big as his giant frame. Then appeared his keen appreciation of the ludicrous, his strong good sense, his hatred for all sham, and his determination in the right that nothing could daunt or discourage. In recalling his life at the Divinity Hall, we at once think of his love for the word of God, of his humility, which appeared in his wanting to keep out of sight himself that God might be glorified, his abiding sense of God's presence, and a continual looking forward to the great day of account.

During his Theological Course the Students' Missionary Association took up missionary work in Labrador, and looking for the most suitable agent to represent them amid the hardships of that desolate region, Mr. McKenzie was selected for the work. Strong of physique, courage, and faith, and willing to endure hardness, he there labored for a year and a half with an enthusiasm and success that has given inspiration to all who succeeded him. His remaining on the coast during the winter was of his own choice and not by appointment of the Association which he represented. For that reason he was unwilling to receive any pay for the winter's services; but when it was urged upon him he finally took it, placing fifty dollars, a very considerable part of it, as a nucleus for the fund which has since provided a mission boat for the coast. So far as I am aware, nobody but himself and the writer knew until to-day who the donor of that first fifty dollars was.

It was while in Labrador that he first became interested in Korea by reading a book upon the spiritual needs of that land; and in an hour of personal danger, exposed to Atlantic waves in a small boat, he dedicated his life to work in that country if it should agree with God's will.

After completing his Theological Course the way to Korea did not seem to be yet open to him; so he accepted a call to the congregation of Lower Stewiacke, while he kept the foreign field still in view. He soon became greatly endeared to his congregation who regarded him as a very superior pastor. His power, which was more than ordinary, lay chiefly in intense earnestness, a genial disposition, command of vivid description, and a ready use of God's word. During the two years of his pastoral work he was not only helping others, but he was continually seeking to live nearer to God himself, to have his will entirely lost in the divine will, and to be endued with more of the promised power.

The nearer he got to God, the more Korea's claims pressed upon him. He could go out under the Board of some other church, but he wished to represent his own church, believing that thus interest in foreign missions was to be increased among our own people. He feared the effect of a hot climate like that of Trinidad or India upon his health, and he believed for many

reasons that Korea was the place where God would have him work. Our own Foreign Mission Board at the time was in debt and could not undertake work in a new field; but Mr. McKenzie's faith in God overleaped every impediment, and he determined to go without any guarantee of support. He resigned his pastoral charge, devoted a few months to special medical preparation, and with the financial assistance rendered by a few friends, he started off as an independent missionary in October, 1893. Friends reasoned with him about taking a different course. Some wished him to wait a year or two with the hope that his financial support could then be guaranteed. He replied that the question of support did not cause him a moment's anxiety. His only fear was lest he might be misdirecting the sympathies of friends.

A few days after reaching Seoul, he started for the interior of the country, believing that there, away from foreigners, he would have a better opportunity of learning the Korean language, and the customs of the people. In this he went contrary to the prevailing custom and also proffered advice; as missionaries usually spend some months with the Europeans at the capital, learning the new language, and becoming inured to new influences before going to the interior. He took up his abode at Sorrai, two hundred miles from the capital and nearly as many miles from the nearest European. His home was a mud hut, his seat the floor, his bed a cotton padded quilt upon the floor. Here he learned Korean to such effect that in less than a year he could converse with the natives freely on any subject. With the help of forceps and some simple medicines he gained the good will of all. Soon large numbers attended his meetings and many became earnest Christians.

When the Tong Hak rebellion came on he was advised to go with the other missionaries to a place of safety. But he preferred remaining with his little band of Christians and sharing their fate. Many times his life was in danger, but he could always rejoice in God's promise, "Lo! I am with you always."

That was a pretty scene enacted when a rebel force approached Sorrai with the express purpose of molesting the Christians, and their purpose was changed by the story of Jesus being explained to them by a native Christian. Thus safety was secured for the

community, and Christians and rebels together erected a tall flag-staff, from which might float a banner with a cross, to preach the doctrine of Calvary.

Their place of meeting proving too small, a church was built at the sole expense of the natives, "the first church in Korea erected without any foreign aid." In one of his last letters he wrote that from sixty to one hundred met twice every Sunday and nearly as many at the Wednesday prayer-meeting. About twenty families observed the Lord's day, most of them had family prayers and all asked a blessing at meals. Over twenty took part publicly in prayer, and both men and women delighted to carry the gospel to the villages around them.

With such success, in the midst of a province of two million of heathen where he was the only missionary, he naturally had large expectations; and we looked for large things from him. But it pleased the Master of the vineyard to call him to higher service. His body rests in distant Sorrai, beside the new church, a sufficient and may we not hope an enduring monument.

The lessons to be learned from his short but inspiring life are easily seen. "He who runs may read." Let us, his fellow students and co-laborers, work with him under the shadow of the Almighty, that in the midst of similar success we may be summoned to a similar crown of glory.

McLEOD HARVEY.

QUONCY, N. S.

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"THE only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but, when a man makes a gift of his daily life and practice, it is plain that the truth, whatsoever it may be, has taken possession of him."

JAMES RUSSELL LOWELL.

## LOCAL THEOLOGICAL THOUGHT.

---

IN a brief editorial in our last issue we referred to what seems to us a lack in the church of the Maritime Provinces—the absence of a local paper in which subjects of interest in the thought and praxis of the church could be discussed. We promised to call the attention of our readers to the subject again, and now we publish a few brief letters which have been sent to us at our request. We regret that some to whom we have written did not answer, but we do not take advantage of their silence and assume the proposal has their approval. Rather we believe their silence to indicate a lack of interest in the scheme and to militate against our contentions. The letters we have received will speak for themselves. While some heartily approve of the plan, others give reasons for hesitation before entering upon it. The first is from one whose interest in the *THE THEOLOGUE* is attested by his contributions to it, and one who can hardly be accused of the rashness of youth. Prof. Currie writes:—

“The proposition to issue a quarterly review under the auspices of the theological colleges in connection with the Presbyterian Church in Canada cannot be entertained at present through want of a financial guarantee. In lieu of such a publication, it has been suggested that some one of the existing college monthlies be selected and made the exponent of the views of our best writers. Thus, topics affecting the interests not only of our colleges but of other departments of church work could be discussed at length and find intelligent readers in all our congregations. The suggestion, however, is hardly practicable at present, owing not to lack of ability to conduct such a journal, nor to an inadequate constituency, but to causes which need not here be mentioned.

“*THE THEOLOGUE*, now in its seventh year, has been conducted with ability by the students attending the Halifax college. Many of the subjects discussed in its pages both by editors and con-

tributors, have been of more than ordinary interest; and it is believed that this periodical, though making no high pretensions, has aided to mould opinion regarding methods of work in our chure': in these maritime provinces. Witness, for example, the discussion concerning the fourth chair in the college, and the appointment of a synodical evangelist. But THE THEOLOGUE has hardly received fair play. Its circulation is very limited, and the price is so low as to barely meet expenses. I would suggest that it be enlarged to forty or fifty pages, that the price be proportionately increased, and that our ministers speak a word in its favor to leading men in their congregations. Suppose each congregation in this section of the church took on an average six or seven copies, an enlargement of pages could at once be effected. As it would be unjust to ask the management to incur any financial risk, I would suggest that, in response to a prospectus stating the character of contemplated changes, each of our ministers offer aid in increasing the circulation. With this improvement our monthly, while proving a good training for those immediately in charge, would keep the people in touch with our collegiate interests, and would afford opportunity for a full discussion of all phases of church work."

---

If we may judge of the attitude of the Alumni of the College by that of the President, their support and co-operation will be most enthusiastic. We must suggest here that the subject be discussed at the meeting of the society in April. The letter of the President, Rev. T. Cumming, is not however, official. He writes :—

"Permit me to express my hearty approval of the proposal to enlarge the THEOLOGUE, and thus increase its circulation and usefulness. Even in its present form the THEOLOGUE is in my estimation quite a creditable publication. I can say personally that I have regularly perused its pages with pleasure and profit. But to sustain our recognized character as an aggressive church, and keep pace with the progress of theological education in our day we need, I think, a larger magazine in which topics interesting alike to preachers and people, may be presented by those of

our members who have aptitudes for special lines of study. Our people in these Maritime Provinces are an intelligent, reading people, and my impression is that a living, vigorous, up-to-date periodical, containing practical papers written by their own sons and daughters, as well as by our esteemed professors, would be generously supported by them. My judgment therefore, is that we should enlarge the THEOLOGUE, and adapt it to the requirements of the Church and the College in these closing years of the nineteenth century."

---

Lest it might be supposed that there are no difficulties in the way, we have much pleasure in publishing a letter from one who sees the a, and one whose long service and high standing in the church gives force to these objections. Rev. A. Falconer of Pietou sends us the following note:—

"In reply to your note I may say that, in my opinion a magazine such as you contemplate, judging by the brief editorial in your last issue, could hardly be efficiently sustained. I do not think that the constituency from which you would require to draw your support, is sufficiently large, to secure a circulation that would enable you to compete with periodicals of a similar kind. The leading editor of such a magazine, if it is to be successfully managed, should, in my estimation, be remunerated. And I fear that your limited circulation would render that impracticable.

"Material, both suitable and substantial, might be secured for some time, but I am afraid that ere long, the managers would find more difficulty than the present editors seem to suppose, in obtaining appropriate articles, for a periodical of the size contemplated.

"I judge that whatever the Alumni might do, the Synod as such, would not become responsible by the appointment of an editor.

"In my judgment, therefore, the larger enterprise contemplated is not feasible. I should advise the gradual enlargement of your present excellent THEOLOGUE, as you may feel yourselves warranted in doing, and who knows "whereunto this might grow."

Dr. McRae of St. John, another of the fathers of the church, also speaks a word of caution:—

“Let me apologise for delay in responding to your note relating to the THEOLOGUE. Frankly, the reason is, that I have nothing to say. Could I hope, first, by any influence possessed by me, to enlarge the subscription list sufficiently to warrant enlarging the periodical; and, secondly, to be of service as a contributor of suitable articles, this would place me in a position to speak with authority. But I can promise neither, and therefore I do not feel warranted in saying yea or nay. That there is ample brain power among us—a fair equipment of knowledge, a possibility that a well conducted religious periodical would be sustained both by its circulation and the character of its contributions, I not only do not question; I am satisfied, is the fact. But really the world is almost overburdened with the ever increasing number of magazines. Time for the perusal of any of the solid books, the folios and quartos of the past, the substantial octavos, &c., of the present, there will soon be none. As I began, however, so let me repeat. I do not feel myself in a position to offer an opinion of any value on “the main question,” and prefer therefore to be silent. Should any persons adventure the risk, my prayer is that the result may justify the doing.”

---

This next from Rev. D. Sutherland, of Charlottetown, is more hopeful:—

“There is room, in my judgment, for a magazine representative of theological thought in the Maritime Provinces. Expression should strengthen and develop modes of looking at truth that may be in some degree distinctive of thinkers in our manse by the sea. The conditions of their life and work may and do debar them from the elaborate speculations of their brethren in older localities, but the very insistence of the practical element on their studies and conclusions must invest these with a value denied to investigations carried on in the cloistered retreats of students pure and simple. At all events two things I know: one is that we have theologians in the Maritime Provinces, and the other is that what they have to say will find an

audience for itself under favourable circumstances. THE THEOLOGUE should do admirably for a beginning. Enlarge it to double its present size. Let each number have a sermon from some representative minister, an article on some theological topic of special interest, adequate reviews of new books, and reminiscences from the fathers of the Synod, of men and days fast fading into forgetfulness. The last department would be a treasury of information from which future historians of our Church would be glad to draw, and it would point out foot-prints on the sands of time we of a later generation would be glad to follow."

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In these letters we have the arguments for and against the enlargement of the THEOLOGUE for the present. It seems to us that one of the special benefits of such a paper would be the uniting the church more and more through the discussion of kindred interests and of centering her energies around the college of which she is so justly proud. Not only that, but we believe it would be the redemption of many men of good ability who are so apt to fall into the rut of professionalism to be called upon to make a study of a particular subject. A good review department would be a boon to our library as well as to the readers. But we have said enough, and will leave the matter in the hands of persons of maturer judgment. For the present we shall man as best we can our own small craft, and patiently wait for the day of greater things.

---

"We cannot kindle, when we will,  
 The fire which in the heart resides;  
 The Spirit floweth and is still,  
 In mystery the soul abides;  
 But tasks in hours of insight willed,  
 Can be through hours of gloom fulfilled."

ARNOLD.

*THE RELATION OF THE PASTOR TO SOCIAL  
PROBLEMS.*

---

SOME tell us the pulpit has lost its power, but still whenever the minister speaks on the political and social problems of the day, a cry goes forth that he has taken advantage of his position to propagate his views or has defiled his sacred office by touching the profane things of life. On the other hand, it is said that the church has lost the confidence of the working-man because of her neglect of these same problems. Now I do not for one moment admit that the church has lost her power to influence society. She never shall while human nature remains unchanged, till her prophets prove recreant to their trust. Only three short years have passed since that fearless preacher of righteousness, Dr. Parkhurst, uttered his scathing denunciation of wickedness in the high places of New York, and already the influence of those sermons is felt, purifying the governments of many of the cities of the United States. Neither will I admit that the workingman is wholly justified in his opposition to the church. If at times she has lagged behind in the work of reform, yet she has almost always been the friend of the oppressed. Yet it is too evident a fact in the cities that many have lost confidence in the church. They claim that in spirit and in fashions she repels them, the whole service being rendered in absolute forgetfulness of their needs and tastes. The question to be answered then, is, how can the church exert her healthful influence in the solution of these vexed social problems and still not alienate men from the Christ which is preached.

Some say it is the minister's duty to keep silent in regard to these special problems, and only to make the truth bear on the hearts and consciences of men. Christ, when asked to interpose where social rights were being invaded, promptly and emphatically replied, "Man, who made me a judge, and divider over you."

His example here is worthy of close imitation by those who are tempted to preach economics rather than the work of redemp-

tion. To quote the words of another, "To all we may say as the result of the experience of the wisest and most successful pastors, that the best, safest, most brotherly thing they can do is to make the Sabbath day to their people a day of true rest as they lead them away from the scenes of turmoil and strife, and, like true shepherds, conduct them into the green pastures and lead them beside the still waters of salvation." Prof. Witherspoon, of Louisville, Ky., whose words I have quoted, spent a part of his summer vacation during the labour difficulties of 1894 in studying the relation of the pastors of the Republic to the social problems which were at that time demanding settlement. Some of the results are of interest. It was among the younger brethren of the ministry, almost exclusively, that the preachers of economic theories were found. This he graciously attributes to their lacking that discretion which is born of experience. Besides, he adds, that the outlook is not at all hopeful for the solution of these grave problems through the intervention of the pulpit, many of the sermons showing a lack of true insight and suggesting remedies which were Utopian. Hence his advice, at least to the young men, is shun these vain babblings and preach the Gospel.

But even in the face of this advice it may be well to pause before deciding what our attitude will be. Is it enough to say we are ignorant, and make that ignorance an excuse for non-interference with these problems? Where we do see are we to speak and act? Is it true that Jesus steadfastly refused to right wrongs when the weak were oppressed? Did He cease His mission of mercy because threatened by Herod? Were the sins of the times only dealt with by Him in such a general way that they were warranted not to strike home to the individual? If Jesus taught anything, He taught that the principles of justice and mercy should actuate men in their social relationships.

But that is not all. Society itself has no justification for its existence only as an instrument to make possible man's development. If the social environment should become such that it hinders my development, there is no reason why it should any longer be tolerated. I have the right to ask from society, and society will find it profitable to grant me, such an environment

as will enable me to develop my manhood. Anything in society which makes self-realization by the individual impossible, is to be sternly opposed by the pastor. The bribery of individuals or city councils or provincial or federal legislatures, the defiance of righteous laws, the double methods of modern commerce,—all these must needs have the searching light of truth turned upon them. The insistence on a considerate treatment of employees by employers, on the duty of society to the dwellers in tenement houses, on the evil of monopolies which can crush the poor when they so will, on the necessity for honesty on the part of labour, can be dangerous radicalism only to those who see in society something other than an instrument for moral and spiritual culture. No man's character can be estimated apart from his surroundings. Is it not, then, the bounden duty of every minister to be a reformer—a wise and prudent one, to be sure—if thus a higher life is made possible for his brother? He must speak and work against the social evils of the community in which he lives. And as reforms must begin from above, he must not only come himself to the lower with a more healthful life, but he must speak with clearer tones against evil in higher life, for there favorable environment makes evil less excusable. Let there be the utmost impartiality. Evil, as such, and not men, are to be the targets at which he is to aim.

In regard to the abuses of public trust by rulers, what must be his attitude? There is here the great danger of the minister himself being a partizan, and his biased judgment is certain to do evil. While the minister must exercise extreme caution in his reference to political evils and persons, and while he must divest himself of all party favoritism, still there are times when he must speak. This the more so since the ruler is representative, and since evil is sure to work down from those in authority to the governed. We need but look at our own country to see the baneful effects unscrupulous methods in governing have upon the character of the people. If such is the case, the christian conscience of Canada should do for us what the non-conformist conscience has done for Britain.

There are times when the minister must personally see enforcement of the law. This should only be when all kindly efforts have failed. When he manfully speaks to the law-

breaker, when his kindly pleadings are in vain, and when the social needs of the place demand it, he is perfectly justified in acting in person as prosecutor. The dignity he thus loses is of such a nature that he is more serviceable without it whilst he wins the dignity of a true manhood that Christ himself will honor.

But in this as in every department of the minister's work, no hard and fast rules can be laid down. A sincere love for men and a strong desire, well guided by sanctified prudence, to be as far as possible a saviour to them will regulate one's conduct better than any system of rules. Besides, the pastor must never forget that his first and greatest purpose is the spiritual uplifting of men by the preaching of the gospel of the grace of God.

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WE are pleased to record the continued prosperity of the Philosophical Club. Its third meeting was held on Jan. 10th. The subject was "Thoughts on Religion," G. J. Romanes, presented by R. J. Grant and D. A. Frame. The fourth meeting, held on Feb. 5th, was devoted to "Comte, Mill, and Spencer," Watson; John MacIntosh preparing the essay and E. P. Robins the critique. The fifth and final meeting for this session took place on the evening of March 19th, when Miss L. C. Murray read a paper on "Personality," Illingworth, and G. F. Johnson a critique. The work of the session has proved eminently satisfactory. At the last meeting a number of names were added to the roll of membership, making the total at present twenty-three. A provisional programme was arranged for next year as follows:

1. "Continuity of Christian Thought;" A. V. G. ALLEN.—  
G. F. JOHNSON.
2. "Religious aspects of Philosophy;" ROYCE.—R. G. STRATHIE.
3. "Recent Science and Materialism;" JOHN MACINTOSH.

A further list of works was added—"Philosophy of Schopenhauer," Caldwell; "Permanent elements in Religion," Carpenter; "Evolution and Religion," Conte; "Degeneration," Nordau; "Agnosticism," Schurman. The officers elect are,—Hon. Pres. A. W. Mackay, M. A.; Pres., J. Macintosh, B. A.; Secy., R. G. Strathie, B. A. This club has proved a most helpful and instructive auxiliary to college life. Its meetings have been enjoyable, stimulating and educative.

# THE THEOLOGUE.

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## EDITORS :

R. J. GRANT, M. A.

R. G. STRATHIE, B. A.

J. D. MACKAY, M. A.

W. R. FOOTE, B. A.

JOHN MACINTOSH, B. A.

G. A. SUTHERLAND.

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## EDITORIAL.

### *EXTENSION IN CHURCH WORK.*

WE who occasionally occupy some of the pulpits in our land, have been accustomed to tell those who listen to us that in the upbuilding of character there must be a continuous advancement. To remain stationary is to go back. Not to reach forward to loftier heights means to fall to lower depths. And so is it, in a measure, with church work. Not absolutely, for increase in this respect may depend on increase of population in a district, or on other conditions. But speaking generally, if a church does not continue to grow, it is falling behind. Growth may be along two lines, the subjective intensity of the devotion to the King, and the objective result of this, the external growth in what we may call the extension of area.

We all rejoice when we hear of increased liberality among our people. Increased liberality means a deeper devotion on the part of those who give; it means new opportunities to preach the gospel in the more distant parts of the earth on the part of those

who have little to give. The resolution of the United Church, New Glasgow, to give four hundred dollars toward the support of an ordained missionary at Andover and the surrounding district, is highly to be praised. This United Church does in addition to its ordinary contribution to the Schemes. Andover is a field where the presence of an ordained man will result in much good work being done. We know of many other fields where a like gift would be a means of great blessing.

The home work and the foreign work are really only one. And it is no great leap from here to Trinidad. From this place, too, there come tidings of a great opportunity for an extension of our work. There are in Denarara as many Hindi as there are in Trinidad. The Established Church of Scotland has a mission there on one of the large estates. The missionary, on account of age, is about to retire. And the owner of the estate offers to transfer to our church all the mission property, churches, schools, etc., if we will work the field. Not only this, but he will also very liberally support the mission. We have our college in Trinidad. We have students there fitted for such work. We have volunteers in our college here waiting for openings in the foreign field. Is not this opportunity in an especial way God-given?

And still another cry comes. From the bleak coast of Labrador the sighs of a suffering people who have neither doctors nor drugs ask us for a hospital. The students of the college, out of their own meagre income, have for some years past been supporting a missionary on this coast. But there is a stretch of some hundreds of miles where a doctor is not to be found. The desirability and practicability of a hospital with a trained nurse and doctor have been pointed out by one of our returned missionaries. Dr. Grenfell has established several such on the Newfoundland section of the coast. Can we in our christian charity not do likewise?

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THE Classes in Elocution closed with the usual examinations on the 17th and 18th inst. In the Senior Class the prize was awarded to R. G. Strathie—the winner in the Junior Class has not yet been announced.

*ELOCUTION.*

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WE have every reason to be proud of our College in all departments of its work, we justly believe it to be one of the best equipped institutions in Canada. Not least among our causes for congratulation is our training in Elocution. We are quite safe in saying that we have one of the most competent instructors in this branch of education to be found in the whole of our Canadian Church. We refer to Rev. James Carruthers, minister of St. James' Church, New Glasgow. Mr. Carruthers has toiled long and arduously to impress upon the church the necessity of giving this subject due consideration in its curriculum of college training, and slowly but surely the church is coming to entertain his view in the matter. The time has gone by when men could perform their work in a blundering way without giving serious offence. A demand is made for men who not only can do work, but do it in a finished and polished manner. Education of the intellect and of the spirit is not enough, there must be education of the tongue, the hand, the foot as well. These are not minor matters, they are in many cases the proximate causes of success or failure. Students who have the benefit of Mr. Carruthers careful training cannot fail to ever hold him in grateful remembrance. Especially valuable is his work with the graduating classes, we only regret its limitedness. His drill in the performance of church and other services, his sage counsel and advice will save many a congregation from being pained at the awkwardness of those who minister to them in holy things. Mr. Carruthers has recently spent a month at Queens College, Kingston, where his students were not slow in recognizing his abilities as a practical man for practical training. We trust that the time is not far distant when this subject shall receive the recognition it deserves. The place it now holds among our college studies is not adequate. May we not believe that in the near future a chair may be set apart and a fifth professor added to our staff, and this subject made of equal rank with the others of the curriculum.

## LECTURES TO DIVINITY STUDENTS.

ELSPETH MacFayden suggested that our Theological Colleges should have a chair in Humour. Doubtless it is "a great want," and Elspeth deserves lasting honour for the suggestion. But even Elspeth's fame as a reformer is now eclipsed. A new chair has been, not merely suggested, but actually instituted by another—we had almost said a "new"—woman.

By the way we may throw in the suggestion that Elspeth's subject be added to this new chair. For though the lecturers themselves may not have noticed it, there certainly is a humorous side to their lectures.

In this age of untiring research and profound study, the announcement of a new course always excites great curiosity. What will the subject be? The authenticity of Augustine's Confessions? The influence of the Greek drama on the Epistle of Jude? The historical projection of Hebrew Literature? Ah—no—ay—"choosing a wife." A relief, surely, to those of a practical or even æsthetic turn of mind.

We do not purpose to review the lectures. We might incur the sore displeasure of some of our students, if we were to give the impression that we were longing for an examination on the subject. Not that we would disparage our students' attainments in this or any other subject. We have no doubt but all would make a fair pass on Lecture III, while some would take high honours easily on Lecture II. But, Lecture I?? We refer to the subject rather to express our thanks. The warnings are opportune. Little does the innocent student know of his danger. Little does he suspect that he is beset by nonentities, fishing for a husband. Nor does he understand the dangerous character of his capacity to love. Had he such taste as to love but the truly beautiful and good, or were affection the poet's magnetism, that only acts between kindred spirits, the warning would not be needed. But what is more likely than to see our students fall in love with "nonentities" with big sleeves and pretty faces, so "unwise" as to be "objects of pity."

Then we like the cheering tone of the lectures. The "choosing"

is to be done all on *our* side. We will have no difficulty in finding our ideal, varied and remarkable as her qualifications must be! We will be beset by scores of young ladies *fishing* for husbands!! We need only fear the jealousy our choice will create!!! Comforting revelations!

The method of giving the lectures will add much to their efficiency. When the designs of the young ladies are exposed and the danger of their well meant sociability pointed out they will no doubt afford the students fewer temptations to fall in love. When a student is in a young lady's company, the consciousness that he is an object of public curiosity will effectually dampen the first glow of the dire flame, that otherwise might ruin his hopeful life.

The method of this science is best understood by a comparison with Textual Criticism to which it is very similar. Both deal with methods of selecting, by an elaborate process of examination and comparison, the best specimen in a great variety. Our first care should be to note every available MS. or MISS. as the case may be. The number available in either case will be very great. To avoid any bias from personal feeling the tests least subjective should be applied first. Hence we begin with the genealogical evidence. We then apply the internal evidence of groups, determining the value of the class with which our specimen is generally associated. Next comes the internal evidence of the MS. or MISS determining its value in past instances. Much importance is attached to external evidence. The older ones are, by far, of the greatest value. Much discredit is thrown on those of beautiful appearance and which are highly ornamented though they are generally of a fair age. The best specimens are of plain and strong material. Any discovered to be retouched are almost utterly valueless. Finally we apply the test of agreement with the context. If it is utterly discordant it must be rejected but otherwise we must absolutely refuse to be carried away by our own taste.

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THE members of the Graduating Class held a meeting recently at which Mr. J. B. Cropper, of St. Lucia, West Indies, was elected valedictorian.

## CORRESPONDENCE.

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DEAR EDITORS,—Please allow me a brief space in the columns of our college journal in which to place a few sentences regarding the "Bursary Fund."

With the object and aim of this fund doubtless all readers of THE THEOLOGUE are acquainted. Of its value and importance all students at least are thoroughly convinced, and we sincerely hope that the memory of the place it once so acceptably served has not entirely faded from the minds of our graduates.

Our students are, as a rule, "needy students." The aid of one dollar per week which we receive from the fund is in all cases acceptable and in very many, almost indispensable. The memory of the theological student goes back to the days of his Arts Course when he needed to take care of the pennies and deny himself many coveted books, &c. He contrasts that time with his present circumstances with the result that he is devoutly thankful for the aid he now receives. If it were not for this aid, many a student would be compelled to give up his studies for a year and return to teaching or something else in order to complete his course.

It has already been noted with pleasure in the columns of "The Theologue" that there are over fifty students in attendance at our college this session. Each of these receives during the session, at least twenty two dollars from the fund. Possibly in most cases the recipient could ill afford to do without it. Thus it appears that the fund is not only worthy but also in need of support. To me it does not seem right that our esteemed Principal should be compelled in the interest of the college to come forward every little while in the role of a pleader or solicitor on behalf of such a worthy scheme of our church. I trust that he will pardon my officiousness, for I do not believe that he is fond of the privilege of thus soliciting.

We have heard of cases in which devout persons, actuated by love for Christ's kingdom and a willingness to aid His young

servants in qualifying themselves for His work, have cheerfully given a few dollars out of their hard earned wages. We thank them for it. But it is especially to our graduates that we look when the welfare of our college is to be preserved, so to them we appeal, to those who are now beyond the financial embarrassment incident to college life, and are on, at least, "living salaries," to those who have not yet supported the "Bursary Fund" to the extent that they once received aid from it. Should we not "do to others" as we *have been* "done by?" Such are my views of this matter and ever shall be until I have returned by way of support what I am now receiving in loan while yet—A STUDENT.

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## BOOK REVIEWS.

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BY all odds the most important book on New Testament subjects that has appeared during the last six months is Ramsay's *St. Paul the Traveller and Roman Citizen*. It is one of the books that mark a stage in our learning. Many a book on Paul is the product of some professor who sits within his study and reconstructs the past from the historians and his own somewhat defective imagination. But Ramsay has gone over the ground step by step. He reads the first century in the ruins and inscriptions that he has unearthed in Asia Minor, and, with an exceptional knowledge of contemporary history that he has gathered in his classical studies, he puts us in the surroundings of the apostle. He has the power of making the past live. We stand with him in the presence of a real Sergius Paulus and a very remarkable magian opponent. We walk along the hot roads, over the mountains or among the suburban gardens of some city of Asia Minor. We look in on the civilization of the Orient and the Roman Government and Greek culture. This is perhaps the first and most striking impression we get from the book—the freshness of its open-air atmosphere.

There are not a few things in it that upset accepted positions as to the events of Paul's life. For some of those Ramsay has had to endure criticism, of which he may be a trifle tolerant, as

appears from his articles in the *Expector*. But all his critics acknowledge the ability and learning with which he upholds his case. His favorite theory is that the churches to which the letter to the Galatians was written, were those which Paul visited on his first missionary journey. Pisidian Antioch, Iconium, Derbe and Lystra, cities belonging to the Roman province of Galatia. This was held by many eminent scholars up till Lightfoot's time. But he threw the great weight of his opinion in with the ordinarily accepted theory, and Ramsay is the first Englishman who in recent years has ventured to dissent. Sanday has testified by his own conversion to the force of the arguments adduced. This was the result of his previous book, *The Church in the Roman Empire*.

Prof. Ramsay is no mere theoriser. His *Historical Geography of Asia Minor*, and the first instalment of a work on the *Cities and Bishoprics of Phrygia*, show the solid basis of research that forms the substratum of fact on which to build a history of that age. He is acquainted as few men living are with how men thought, lived, were governed, how commerce flowed, and armies moved, during the first two centuries, in what we now call Asia Minor. In his search for material to study the condition of affairs at that time, he turned in a quite impartial way to the book of Acts in order to test its accuracy as a guide to his studies. This he found to be so satisfactory that he now looks upon it as a first rate authority. For the last twenty years in Germany Acts has been passed by with scorn by a whole troop of critics, few of whom since Zeller's time have been so mean as to do it reverence. It is probable enough that the book will after this meet with friendly recognition, possibly even bowing and scraping from some obsequious quarters.

As the title shows, the author intends to set forth two aspects of the life of Paul; but these two by far the most important as far as Acts is concerned. He treats of his nationality, upbringing, the privileges he enjoyed from his social position and as a citizen of Rome. There is important light thrown on the relations of Judaism to the Gentile world, and the position of the church at Antioch is treated at length. In this connection it may be remarked that his identification of the second visit of Paul to Jerusalem recorded in Galatians with that in Acts XI, hardly

commends itself as probable. The body of the work is devoted to the missionary labours of the Apostle, which the author is at pains to show were directed along the great lines of commerce passing through large cities. The advantage of the Roman administration for the spread of the gospel, and the reaction of Christian thought in developing the imperial idea are well brought out. The gospel went to centres where Greek was spoken. Men were to be found in the cities, some of whom had taken refuge in the religion of the Jewish synagogues, and others who, disappointed with philosophy and oriental superstition, were waiting for the revelation that Paul the citizen of the world was eager to proclaim even as far as Rome. From what has been said it will be seen that this book is one that should be in the hand of every one who wishes to understand the outward circumstances of Paul's life and the work he had before him. It will be especially serviceable for those who are conducting Bible-classes on the book of Acts.

The series on the New Testament in the "Cambridge Bible for Schools" was completed at the close of last year by the publication of an edition of the *Pastoral Epistles* by Humphreys. This series has already commended itself by the high standard of excellence it has on the whole attained. This last addition is not up to the work of the commentaries by Plummer, Moule or Findlay, but it is a very respectable treatment of a part of the New Testament that has suffered from neglect. The commentary has too many quotations from hymn-writers and Anglican preachers, and many of his exhortations seems to be meant for the intelligence of an average curate. The best part of the work appears to be the introduction and the appendices. Timothy and Titus still await the commentator. One looks forward with hope to the announcement of an edition by J. H. Bernard of Dublin in the Cambridge *Greek Testament for schools and colleges*.

Ellicott's work is out of date. He lacks the power of tracing the connection of thought, and since the time of his work on these epistles the study of the language of New Testament has made great strides, while there has been a perfect battle of theories as to the origin of the Christian ministry, and the roots of the Gnostic heresies. Plummer in the Expositors Bible is not up to his best. He is ecclesiastical and wordy. Indeed when he

comes to treat of prayers for the dead, one wonders whether Paul might not have made a mild application to him of that word *tetraphomenos*, which he so often warns Timothy to beware of in the false teachers. We might translate it "obfuscated." Far and away the best commentary is that by B. Weiss of Berlin. It ranks among the first of his own works in the New Testament. Unfortunately it is not translated. More saddening still is the fact that his style is very involved and the arrangement of the material anything but attractive. If someone looking for a reputation were to feed on Weiss for a time and then ruminate, he might fatten into a prize-commentator of very considerable dimensions. There are several books of the New Testament that need to be treated with more thoroughness than they have yet received. So much light from all quarters has been recently thrown on the life of the first century, and so many theories that thickened early history when it was shaken in the first years of negative criticism, have fallen as a heavy precipitate to the bottom and left much of the solution clear, that we may look for results now in some permanent shape.

Messrs McMillan of London have issued in a sumptuous form another posthumous volume by Dean Church. It is entitled *Pascal and other Sermons*. Church was as fine an example of the cultured piety of the English communion as it is possible to meet. Master of a style that won for him an honorable position among the contributors to the "English Men of Letters," with a knowledge of the middle ages that has made his *Dante* and *Anselm* extremely valuable, with his clearness of spiritual vision, and unfeigned sincerity in facing the moral problems of life, he was for all his humility an outstanding figure in ecclesiastical circles. His sympathies were with the high church party as is very evident in his *Oxford movement*, in which out of a life-long friendship for Newman he pays a fine tribute to the memory of one who had been the leading spirit in those troublous times even to many who did not follow him to Rome. His two essays in this latest volume on Pascal and Butler are written with much delicate insight. It may be recommended, as indeed most of his other books also, to any who wish for sermons of a different order from those that are usually published.

R. A. FALCONER.

## COLLEGE SOCIETIES.

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"THE Ethics of Gambling" was the subject of the paper read by Mr. P. M. McDonald before the Theological Society at the meeting of Feb. 18th. Mr. McDonald had a good grasp of his subject and clearly presented his ideas. His paper was comprehensive, clear and suggestive. Such a subject naturally called for considerable discussion, which was participated in by nearly all present with no uncertain sound.

A meeting of the Society was held on the 12th of Feb. The President occupied the chair, and, after a few preliminary remarks, introduced Prof. Falconer, who gave a *resume* of Browning's "Paracelsus." The paper was bright, interesting and instructive, and showed that the author was thoroughly at home with Browning. Dr. Gordon spoke of the influence Browning's poetry exerts over men of action.

SOME papers brought before our society are of particular interest to only a few who may be giving attention to special lines of study, and hence, although excellent papers, fail to be of much interest to the general student. This, however, can hardly be affirmed of the productions we have been favored with this session. Especially interesting were the papers presented on Feb. 27th and March 11th, when Mr. McLean discussed "Pastorates" and Mr. Frame "Pastoral Visitation." Each of these was very practical and touched the daily life of every student missionary. Many helpful points were emphasized during the discussion, and the valuable suggestions offered by our professors were no less appreciated than their class-room lectures.

THE last meeting of the Theological Society of this session was on March the 18th. The subject for the evening was "The Attitude of the Pastor to Social Problems." The discussion was opened by a very suggestive paper read by Mr.

John McIntosh, a condensed form of which appears in this issue. The sharp discussion which followed showed that each speaker felt the practical importance of this subject. A vote of thanks was tendered the faculty for the interest they had manifested in the Society during the year. After brief and appreciative remarks by the Professors the Society adjourned to be called by the President at the annual meeting.

MR. COCK, at a meeting of the Missionary Society held on March 17th, brought to our notice the advantage and necessity of placing a medical missionary on the Labrador coast. Our missionaries have done noble work in this field, but feel that with a knowledge of medicine more effective work would have been done in the spread of the Gospel. The people in the section of coast ministered to by our missionaries are without medical assistance of any kind, save one visit made in the summer by a government official. The bread winners frequently are laid aside by accident or disease, and their families left to suffer for want of proper medical treatment. The executive of our association were empowered to confer with the H. M. Committee of our church on the advisability of placing a medical missionary on this important field. An encouraging letter was read from Mr. McLeod, our present missionary in Labrador.

At the Missionary meeting held on March 4th, Mr. R. J. Grant spoke of the needs of the Chinese. He was followed by Mr. F. L. Jobb, who gave a paper on Honan, tracing the history of the mission from its inception, with an account of the country and people. The third speaker of the evening was Dr. Gordon, who in his characteristic style spoke of his experience with the Chinese, dwelling in particular upon the good qualities of the race.

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KINDLY remember your subscription to the THEOLOGUE, especially any who may have for the past year or two overlooked the matter. We actually need *all* the funds, and are anxious to balance accounts before leaving at the close of the session.

## COLLEGE NOTES.

OUR thanks to Mr. Jones for the foot-ball field

WE were pleased to record in a former issue a visit from the energetic Superintendent of Home Missions in Western Canada, Rev. Dr. Robertson. We have since heard from him in the form of a circular letter addressed to the graduating students, calling their attention to the needs of the large field which is his especial care. The Dr.'s appeal is a strong one. Fields are unworked, and progress impeded for want of men. Young men are specially suitable for the work to be done and some twenty ordained men will be wanted in the spring.

PRINCIPAL POLLOK on the evening of Feb. 28th inaugurated a new department which promises to become exceedingly popular. This was in the form of a supper, to which all the students were invited, along with a number of more distinguished guests. Tables were spread in the large class-room with a tempting array of good things. Dr. Pollok presided with his usual tact and grace. On his right hand and on his left were several of the leading educationists of the Province. Among these we may notice our College Staff, President Forrest, Professor MacDonald and Professor W. C. Murray of Dalhousie College, Rev. T. Fowler, Rev. A. Gandier, and Rev. J. McMillan, Rev. Robt Murray of the *Presbyterian Witness*, Dr. MacKay, Superintendent of Education, and Mr Samuel Crawford. After supper, speeches and singing were indulged in,—Mr. Crawford rendering in his excellent manner several Scotch songs, and Mr. P. M. McDonald leading several choruses. The evening passed very pleasantly, and all retired feeling that new ties had been thrown around them which should bind them still closer to the College by the Sea.

### ACKNOWLEDGMENTS.

Standard Life Assurance, \$3.00; John Lepine, E. Maxwell & Sons, Principal Pollok, Dr. Gordon, Dr. McRae, \$2.00 each; Sherburne Waddell and Rev. A. D. McDonald, \$1.00 each; Rev. J. S. Black, A. H. Denoon, Wm. Forbes, Rev. J. A. MacGlashen, Rev. M. McLeod, Rev. W. McDonald, Rev. D. M. Clarke, Rev. D. Fraser, Rev. R. Cumming, Rev. J. H. Chase, Rev. D. McLean, Rev. J. A. McKenzie, F. L. Jobb, Rev. R. C. Gunn, Rev. Henry Dickie, T. Irving, G. P. Tattrie, A. H. Campbell, Rev. H. K. McLean, L. H. McLean, and L. A. McLean, 50 cents each.

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