

VOL. XII. NOVEMBER, 1900. NO. 1.

THE THEOLOGUE,

Presbyterian College, Halifax.

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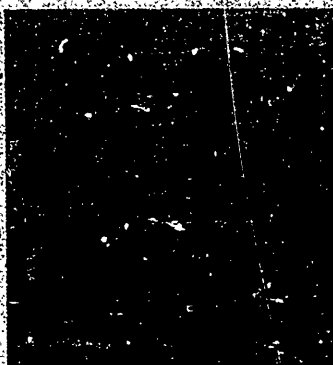


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THE THEOLOGUE.

VOL. XII.—NOVEMBER, 1900.—No. 1.

Presbyterian College, Halifax.

THE COMPENSATIONS OF UNION.

REV. CLARENCE MACKINNON, M. A., B. D.

AMONG the more permanent and gratifying gains to Christianity during the nineteenth century has undoubtedly been the growth of the spirit of unity between the different Christian churches. Nor has this gratifying progress been confined to a growth of spirit merely; it has resulted in several amalgamations of great omen for the future of Christ's Kingdom. The closing days of this last decade have been marked by what is perhaps in Scotland the most significant ecclesiastical event of the century—the blending of the United Presbyterian and the Free Churches together, the binding up of the old secession and the new secession, under the happy designation of the United Free Church of Scotland. So obvious are the advantages of such unions, that they can hardly fail to awaken in the more liberal-minded Christian a deep yearning to bridge even the broader gaps, not merely to be satisfied with closing up the ranks between sections of Presbyterianism and sections of Methodism, but to see even these grander divisions of Christ's army manœuvring towards closer unity. The old era of divergence when the different denominations repelled each other with mutual violence, gave place in the presence of the common foes of vice, infidelity and heathenism, to an age of parallelism when a higher sentiment of Christian toleration permitted each to tread its own path unmolested, with the generous hope that as mathematicians admit that parallel lines meet at infinity, so these Christian churches, however faithful they may

keep their distances here, will eventually meet and blend together in eternity. Yet welcome as the sentiment of toleration has been, its compromise can be only temporary. Such parallelism between the churches cannot be permanent. Our western mind is different from the Chinese, which after ages of distracting conflict between its three rival religions, satisfactorily allayed the strife by assigning to Buddhism, Heaven; to Taoism, Hell; and to Confucianism, this world. Our churches would hardly accept such a solution of their differences. The age of parallelism must be succeeded by one of convergence, when not at infinity or in eternity, but actually in this world old strifes will be forgotten and the different Christian bodies draw together into one. Surely this is a consummation devoutly to be wished; and surely it is implied in that comprehensive petition offered alike by all, by Catholic as well as by Protestant, "Thy Kingdom come."

One of the chief obstacles at present, it seems to us, to such a happy consummation is the method of convergence that has been so frequently insisted upon. That is the demand: "You must come over to us." Every denomination is eager enough for union, provided the other denominations would only be so obliging as to lay aside their peculiar belief and practices, and to stoop to its yoke, if not actually to make a humble confession of their errors and do a flattering penance for the schisms of the past. From one church—and that too professedly Protestant—has recently come a book, likening that body to a fond mother yearning for the restoration of her lost daughter who has wandered into a life of sin, and who is, somewhat ungenerously we think, taken as a fitting type of the other churches. It is pleasing to know, of course, that the maternal door stands open; and the offer of an open door, it must be confessed, shows an improved spirit from the bootless threat of an inhuman thumbscrew, or a ruthless dragoon. Nevertheless the comparison to an abandoned woman who is offered an asylum from a life of shame is not likely powerfully to influence churches that, so far from being penitent, are justly proud of their past traditions, and of the splendid services they have by God's grace rendered to mankind. Such unreasonable demands for

union and such contemptible illustrations can only result in ridicule and scorn.

If there is to be union, it must take place along the only possible lines on which great bodies can unite, a readiness to abandon individual peculiarities and a willingness to appropriate whatever has proved itself effective in the work of other churches. It is the spirit, not of self-assertion, but of self-effacement that conduces most readily to such a result, and surely this is the truest Christian spirit. Any church that is unwilling to make such sacrifices of her peculiar institutions and beliefs, may descant with great eloquence on union, but it is futile talk. Now there are two leading churches to whom such sacrifices should not be impossible, and to whom indeed such individual losses would be but steps to permanent gains, and these two are the Methodist and Presbyterian Churches. In this article therefore our discussion will be restricted to such a feasible union. We will ask what has Presbyterianism to sacrifice; and paradoxical though such a question may at first appear, what has it immediately to gain by such a sacrifice. We will restrict our inquiry to this one aspect; for it would be invidious for a Presbyterian to discuss the advantages to Methodism from any sacrifice it might be called upon to make. That must be left to Methodist introspection and foresight. Besides it is not the wisest plan of wooing to point out what the wooed one has to gain by abandoning single life. It is the sacrifices made to win her that appeal loudest to the best heart.

Presbyterians must give up their much prized Confession of faith as a standard of doctrine. They must also modify some things that are peculiarly Presbyterian in church administration. The bare mention of such sacrifices makes our Presbyterian flesh to wince, and will elicit a cry of dismay from some good men to whom ecclesiastical loyalty is the crowning virtue, and a storm of indignation from the polemical pastor whose barrel may be strong in sermons against Arminian heresies and in elaborate proofs that the iron in human nature is the result of Calvinistic training. Nevertheless we must brave the terrors of the polemical pastor as we endeavour to show that Presbyterianism has after all more to gain than to lose, by dropping its idiosyncrasies.

First then as to *Creed*, our Confession must be thrown into the crucible and melted down. Even the most sanguine Calvinist must surely be aware that it offers an insuperable barrier to union. No one can dream that progressive churches of the 19th century would ever unite on a document framed in the strong and controversial atmosphere of the 17th century. Its surrender is inevitable; but we do not think this an irretrievable calamity. Much as every wise man must prize a document that has so clearly and forcibly expressed the theology of its time, and that has so powerfully moulded Christian character in subsequent generations, venerated as it must ever remain along with the other great symbols that have marked distinct epochs in the progressive unfolding of Christ's teaching, there are things in it that we are sure the major part of Presbyterianism would to-day gladly leave behind. There are unfortunate forms of expression that require such elaborate explanations that only the expounder himself is satisfied with the result.

Passing over such minor objections as the unnecessary use of the term "six days" to designate the period of creation—for it happily is capable of figurative expansion, and the theoretical assertion that the original Hebrew and Greek texts have been kept pure in all ages, for scholars in the 17th century had not yet counted 200,000 variations in the MSS nor had they carefully compared the LXX with the Massoretic text; passing over too the doubtful principle of interpretation laid down, that one scripture is to be interpreted by another—doubtful because more profitable results have been obtained in this age by regarding the Bible as a library of books than by treating it as one self-consistent volume, doubtful because it has resulted in the forcible wresting of a text from its context and obscuring its evident sense, doubtful too because it is not perfectly evident that scripture does teach a full system of Truth that can be completely harmonised by a finite intellect and by rubbing text against text; passing over further the debatable doctrine that primitive man was created "in knowledge, righteousness and true holiness" which is not evidently taught in scripture and is clearly opposed to the discoveries of modern science; passing over many such points, which, whatever our individual opinion

about them may be, are clearly such open questions and matters of so great uncertainty that only the wildest bigotry could to-day insist on their place in a church's creed; but omitting them in the meantime it is hard to believe that our Presbyterian Church would be a serious loser by dropping once and for all the following paragraphs as no longer an apt expression of her present views on the doctrine of election.

Conf., Chap. III.

§ 3. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death."

§ 4. These angels and men, thus predestinated and foreordained, are *particularly and unchangeably designed*; and their number is so certain and definite, that it cannot be either increased or diminished."

§ 5. "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, and of His mere free grace and love, *without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto*; and all to the praise of His glorious grace."

§ 7. "The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, *to the praise of His glorious justice.*"

Our readers may tell us that objections to these paragraphs are no new thing; but such a criticism unhappily neither removes the objectionable matter from the Confession nor reconciles the Christian heart to its presence there. Rather does the persistent recognition of the difficulty confirm the justice of the objection and make it all the harder to employ these paragraphs as an authoritative guide for the Christian consciousness.

Further, the statements on "Free Will," which are placed in juxtaposition to the paragraphs just quoted, are not much more satisfactory. Free will is first defined as a natural liberty to do

either good or evil. After the fall it became a power to do only evil, and after death in glory to do only good. In this latter condition when it can only do one thing—the good—it is still called “perfectly and immutably free.” Is it wise that this equivocal use of terms should be used in a church’s creed especially in an age when ethical philosophy has become the advanced science that it is to-day? The very combination “perfectly and immutably free” has a suspicious look of manufacture about it like Hegel’s supreme conception, composed of a union of “being and not being.” Again, is it wise for us to speak of original corruption as a state “whereby we are utterly indisposed and disabled and made opposite to all good and wholly inclined to all evil”? Have we met such a man? Dr. Martin tells us that even an ignorant, brutal, pagan Chinaman, who of all men may be supposed “to be utterly indisposed, disabled and made opposite to all good and wholly inclined to all evil,” has been known to fling himself from his junk to rescue “a foreign devil” from drowning and refuse any reward for so doing. Should we refuse to see merit in an action like that, because of the logical exigencies of a somewhat inflexible theology? Or are we to suppose that such an act was not pleasing to the God of all grace?

And lastly it cannot be denied that the expression “elect infants” does occur in the Confession; for it is to be found in Chap. X, Sec. 3. Nor can any deftness of argument rid the unbiased reader of the dark suspicion that such an expression inevitably entails its correlate which we can hardly pen without a shudder, “non-elect infants.” The doctrine of Baptism in the Confession, too, only confirms this suspicion by stating that the grace that is attached to that sacrament, and it is saving grace, though not limited to that actual moment, is only conferred on the elect.

In thus pointing out objectionable features in our Confession, it is not our desire to hold up that noble expression of our church’s faith to ridicule. That would be an unworthy and a disloyal task. Our aim has simply been to show that our church could well spare from its standard certain forms of expression and certain theological deductions that are a stumbling block rather than an assistance to Christian faith. To surrender it

therefore for the sake of a broader union of Christendom would not be an unqualified loss. Nor would there be any danger to God's great truth; for that is revealed not in any ecclesiastical symbol but in His Holy Word. The confession is thrown into the crucible, but only as the cup which, marred with defects and stains is melted down that it may come forth in more spotless splendour, a fitter vessel for the master's use, the defects vanished, but the imperishable substance the same.

2. As to *church government*, would Presbyterianism in amalgamating with Methodism suffer irreparably, if compelled to make the necessary modifications in her system which such a union would entail? Stated *theoretically* there is much difference in principle and method in the respective forms of government of these two churches, but regarded *practically* the divergences largely disappear. One has only to attend a Conference and a Presbytery to find that after all, behind blue books and books of discipline, the real regulative principle is that sanctified common sense that plans most expediently in existing circumstances for the progress of the church; and if there should be found a serious inconsistency between the best plans and the rules of government, it is not the plans that would eventually suffer, but it is the rules that would be modified to suit the new emergency. The Scriptures, it is now generally admitted, lay down no hard and fast system of administration; but the theory there implied, we believe, is just this application of sanctified common sense to present problems. The natural result is that despite the theoretical differences between Presbyterianism and Methodism, they often adopt similar methods of procedure because they often are called upon to face similar difficulties.

Undoubtedly the most obvious feature of their practical differences is the adoption of the itinerant system by the one and a system of permanent pastorates by the other. Fortunately however for the prospect of union, it is just on this point that Presbyterianism often laments its lack of flexibility. Time and again instances occur when a change of pastorate would appear desirable, but the machinery to effect it is wanting. A combination of the two systems, for they are happily like chemical elements that will unite, would give this greater latitude and

might therefore be wisely welcomed as a tangible gain to us who are Presbyterians, rather than regarded as an unworthy sacrifice of past traditions.

At the recent Paris Exposition, there was an ingenious device for permitting visitors to see the general grounds with as much comfort as possible. Three parallel platforms, touching each other, ran all around the enclosure. One of these platforms moved continuously at the uniform speed of five miles an hour, the second, at two and a half; while the third remained stationary. The restless sightseer, who cared little to stop long at one point, could step readily on to the most rapid platform and be whirled away to another place of interest; when he reached it, he could step down to the slower platform, or if desirable on to the stationary one. Such a convenient contrivance may illustrate what we can imagine would be the happy result of a combination of the present system of Methodist and Presbyterian Church government. The rapid platform would represent those on the probationer's list, who wished to preach in vacant charges looking for a permanent pastor. The intermediate platform would stand for the present itinerant system of the Methodist Church, which would be maintained largely as at present, supplying the congregations which did not wish to have permanent pastors, with ministers for stated periods of one, two, or three years as the Board of Management decided. Restless ministers who are to be found alike in both churches and whose gifts are more markedly those of the evangelist, would thus have provided a convenient sphere for their activities, whereby, without the worry and waste of time entailed in securing calls and putting in resignations, they could be readily transferred from place to place. The stationary platform would be composed of those pastors and congregations who, being brought together either by the probation or itinerant system, were satisfied with each other and were averse to any further change. By the periodical meetings of the Church Courts any minister or congregation could be placed on any platform desired. Such a flexible combination of systems would, we think, be of vast service.

In the first place it would render union possible with the least amount of friction and of change; since both systems would

practically continue to operate. The alterations would be those that come from addition and not from subtraction, and such should be always welcome to a progressive church.

In the second place, congregations would not be compelled to remain indefinitely vacant because they cannot agree upon a suitable man owing to internal discord. Nor would they be compelled to call one whom they did not cordially nor unanimously desire but who was the only available one. Such congregations could go on the itinerant platform until such time as they had adjusted their quarrels and found a man who was successful in uniting the warring factions.

Thirdly, it would put an end to the unseemly and unchristian practice of trying to get rid of an unsuitable pastor by a process of slow starvation, which in some quarters has become almost as exact a science as a military siege. It would enable the besieged man to step out into the itinerant system and immediately get another sphere of usefulness before his credit has been impaired and his health and spirits battered out of him by the most worrying of warfares. "When they persecute you in this city, flee ye into another."

Nor, fourthly, would such a combination deprive the church of the invaluable advantages of long pastorates whenever they are possible. And we believe these changes in government would not decrease the number of those faithful men of God, who, free from the vice of ecclesiastical ambition, like Goldsmith's Village Pastor,

"Ne'er had changed, nor wished to change their place."

But we rather think that the very possibility of a ready separation would bind pastor and people more closely together. To-day let a call from another congregation appear above the horizon and the minister's foibles and failings which have been matter of gloomy consideration for some time are immediately dropped from view. Why do we hear such phrases, so dishonouring to the church of God as "The dead line of fifty"? Why do we have the very cream of rich Christian culture and experience often laid aside and unused simply through its years, which should be its glory? Is it not because of the inflexibility of our system which puts a perilous premium on youth by

tempting congregations to call only those who are not likely for some time to become a burden to them? Let our systems be widened by all possible means so as to find a place of usefulness for everyone until at length the sun begins to droop, not as so often now in a cloudy and troubled sky, but, as it ought to be, in a clear and shining West. Union with Methodism would be, we think, one step towards the realisation of this Christian dream.

If then the very sacrifices we have to make, the loss of our Confession and modifications in our government, would in themselves be an immediate gain, what are we to think of that mighty coalition of spiritual forces against a common enemy and that lofty sense of Christian brotherhood which such a union would imply? Would it not entitle the more splendid structure that arose upon the old foundations to be called emphatically, "The Evangelical Church of Canada."

One stone the more swings to her place
 In that dread temple of Thy worth.
 It is enough that through Thy grace
 I saw naught common on Thy earth.

Take not that vision from my ken ;
 Oh whatsoe'er may spoil or speed,
 Help me to need no aid from men
 That I may help such men as need.

THE CHURCH AND YOUNG MEN.

PROF. R. A. FALCONER.

THE feature of the Synod which met recently in Chatham was its earnestness in grappling with the necessity for enlarged work among the young of the Church. Though there was diversity of opinion as to how the needs of our Sunday Schools and Young People's Societies should be supplied, the greatest unanimity prevailed as to the importance of this department of religious life. Of itself it is a most hopeful sign that we have in a serious way begun to put to ourselves the question how methods may be improved.

We may be easily led into unfavourable comparisons between the present and the past, especially if we allow a touch of pessimism to colour our ignorance of glorified bygone days. There have always been those who find in their present signs of the decay of Christianity. And yet there is a steady advance in religion and morality. There have been periods when old and young were swept into the Church by floods of religious persuasion, but the average influx may be compared with the rise of the regular ocean tides, rather than with the extreme surges of the Bay of Fundy. It may be said with truth that the young are of more account in the church of to-day than ever. Younger men are in the eldership, younger men in the management; more sermons are preached to young men, and old ministers take up the complaint that they are made to suffer by undue favouritism for young ministers. Young People's Societies are an essential part of the machinery of every congregation.

Though it is neither within my power, nor is it my concern to compare the present with the past, it is indisputable that to-day the counter-attractions to a religious life for young people are very strong. Amusements and politics absorb the attention of the majority especially of our young men. Unfortunately also amusement pure and simple is an end rather

than a means, and boys are turned into mere sports. Politics also for the general has sunk into the prejudice of partyism. It is not the Church only that has suffered thereby, but our public citizenship as well. As the ideal disappears from politics and personality and self-interest banish truth, it becomes increasingly difficult to persuade men of character and ability to undertake public duties. Responsibility for civic affairs is lightly shifted from the individual to the broad shoulders of the public. The ideal conveyed in that fine word "Commonwealth" is so deplorably ill-understood, that the man-in-the-street exploits politics as a fine field for self-interest or excitement. The unworthy voter has an utterly disproportionate influence in putting his favourites into power.

If from the beginning, our youth learns to regard life only as an opportunity for amusement or excitement, the habit is confirmed with years, and public life becomes the arena of prejudice, passion and scheming. As ideal vanishes, along with it go duty to the commonwealth, statesmanship, eloquence and reason. Had we more hold on our young men in the Church, not only would there be a distinct rise in the intellectual life of our towns and villages, but there would be less difficulty in securing for public life those who would be really representatives of the best elements in the community.

We regret the disproportionate preponderance of young women in all our Church activities, but it holds good of matters intellectual as well. In our towns and villages, perhaps even in our cities, more women than men sustain an interest in the promotion of culture. Business or amusement or politics engross more than their due of the energies of our manhood. And yet there is no reason why this should be so. We are told that women are inherently more religious than men, but few men will be ready to yield them the palm for intellect and culture. However, it would not, I fancy, be difficult to make a reasonable defence of the statement, that religion has always taken a strong hold on the most masculine and thoughtful races and individuals. No greater men of action have ever lived than the Huguenots, the Puritans, the Scotch. From the days of King Alfred down past Drake and Gilbert, Cromwell and Coligny to Livingstone, Gordon, Moltke, and more recently Admiral Philip, and the flower

of our chivalry without fear and without reproach—Lord Roberts, devoutness has been united with prowess. While Dante, Pascal, Luther, Milton, Newton, with a whole array of modern scientists and poets—to say nothing of public men like Washington, Lincoln, Gladstone and Salisbury—prove that the highest manhood may yield itself up to the noble constraint of religion.

We have utter confidence that if it were possible to set the inmost meaning of Christ's life in its redemptive power, before our young men, and to open before their view the limitless glories that in Him await our humanity, their dormant powers would be aroused, and from their smothered admiration ideals would like a flame leap forth, where at present there is no warmth of soul. To discover the secret of setting Christ forth is surely the one thought of every minister of the gospel. And yet how far we all come short of our desire. Success or failure with young men must in the long run depend on a variety of circumstances, among which the character of the individual minister is not the least important. He must be pliant and yet strong, sympathetic but loyal to righteousness, free from the taint of meanness, and nothing of a formalist. Unfortunately, many who are sincerely devoted to the gospel of Christ are by some personal defect unsuccessful, so far as we can judge, in their work with the young.

Organizations have hitherto been only moderately good auxiliaries for the enlisting of young men. It must be admitted, I think, that the Christian Endeavour has not realized expectations in taking hold on the very class who require in an especial degree the conservation of their spiritual powers. Probably, however, the churches have not made the most of the Y. M. C. A., which now for many years has been doing a really great work for young men. Though it may be languishing in some of our smaller towns, there is no question that in some of its departments—notably among college students, railway men, and in large cities—it has fulfilled and is continuing to discharge a most useful function. In many colleges, Christian unity has gathered sufficient strength to purify the life of the students at large; and the change for the better among railway men is so marked that the associations often receive help from the directors

of large corporations. The latest testimonial to its work comes from the First Contingent of our soldiers, who showed their appreciation of Dr. Barrie's work among them by presenting him with a purse of £100.

An instrument of power such as this the churches cannot afford to neglect. But there is room for a better mutual relationship. What should the Church ask from the Y. M. C. A. ? And what might the Y. M. C. A. expect from the Church ?

The Church to-day must recognize, and the sooner the better, that young people crave amusement, social enjoyment or intellectual improvement. Boys and men will have recreation. Surely the Church has an interest in seeing that these wants are satisfied in such a way that the least possible evil will enter into them. The social factor in city life becomes dangerous unless it is regulated by Christian refinement. Amusement unrestrained by moral control breeds license. And without the stimulus of inspiring leadership, intellectual pursuits or civic ideals grow stale to the average youth. But surely he should be safeguarded and led by those whom he can admire. And this is offered by the Y. M. C. A. In our cities and towns where the temptations are strongest, no one church can possibly offer its young men what they may receive in a well equipped Y. M. C. A. A commodious building open every day and evening, attractive to passers by, the centre of a variety of ennobling agencies, is an immense power for good in any community. As such it should be the common club of all the churches, to which they can send their young men, doing for each and for all what none singly can attempt.

Why then has the Y. M. C. A. not done all that we might have reasonably expected ? For two reasons, as I take it. (1) No responsibility is felt for the success of the institution on the part of any of the churches. They do not own it. It is nobody's child. If on the contrary there were some official affiliation with every Protestant congregation in our cities or towns, bringing with it responsibility both spiritual and financial, the equipment and effectiveness of its work would increase at once. (2) It has been, if I may be allowed the word in default of a better, too sectional. It lacks the comprehensiveness that one would desire, and has become the organ of one type, how-

ever excellent the type of manhood may be, too exclusively. Nor is the reason for this far to seek. The Y. M. C. A. has in some cases undertaken to do a kind of religious work which should have been left to the churches. With a touch of impatience it at times proclaims a somewhat thin evangelistic side of truth which it taxes some of the churches with neglecting. This has led to the work of the Y. M. C. A. being often identified with a distinct type of Christianity, so that in consequence many who are in the fullest sympathy with the efforts for the moral and spiritual protection of our youth, have withdrawn from active participation in it. This attempt to do what the churches with their ministry and organizations of Christian officers and workers can do better, has, I am persuaded, acted injuriously on the comprehensiveness of the Y. M. C. A.

If this organization which has done so much good in the past, would realize that its work is not evangelization but edification; that its function is to conserve the moral powers of our young men by an efficient and extensive system of agencies, that go to strengthen their better impulses by the combined influence of Christian manhood of every shade and variety in our towns and cities—then I believe the Y. M. C. A. would do a work that nothing else that has so far been devised can do. The church would recognize in it another branch of itself in which denominational lines are happily obliterated, and as the spheres of the two would be kept distinct, there would be no mutual suspicions. The sectionalism now suggested to many by the name Y. M. C. A. would yield to a more representative breadth. Its influence for good would react more effectively on the Church, by safeguarding young men at their transition stage with pure Christian ideals, and by returning them in due time to the Church, not as adherents, but as those willing to take upon themselves the full obligations of Christian service.

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VOLUME XII.

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No. 1.

EDITORIAL.

THE OPENING WORD.

TO all our readers, greeting.

Another session with its duties and privileges has commenced. The editors of the THEOLOGUE are not unmindful of their duty. It is one that is difficult faithfully to discharge. The time and ability of the editors are very limited. The tastes of readers are very many and very varied. There is a splendid opportunity for the exercise of charity on both sides.

The outlook for the present session has its hopeful aspects. After some persuasion, a number of sturdy thinkers and graceful writers within our church have promised several articles. The reputation of the contributors is a sufficient guarantee for the excellence of the promised contributions. The financial outlook is equally bright. At our first meeting, a glance into the purse of the THEOLOGUE revealed several shining pieces which the custodian assured us were all genuine and were all our very own. A surplus was until this session a matter of ancient history.

Kind reader, remember the part you are expected to play in making the college paper a success. Have you thoughts that breathe, expressed in words that burn? We shall be delighted

to give them a place on the pages of the THEOLOGUE where a hungry public may read them with profit and admiration. Have you the answer of a good conscience when you handle your pocket-book and recall the name of the financial editor? If not you would do well to make your peace with him. The THEOLOGUE *needs* your aid. If you lend a helping hand it can be made *worthy* of your help.

VISION AND SERVICE.

THERE are in every man two possibilities—action and meditation. In some, activity is the key-note of life; others burn their lives out in lonely meditation and devout communion. Yet is there a more excellent way. The perfect life gives due prominence to each side of our nature. It does not consist solely of meditation, nor is it merely a round of duty. The highest character is not one-sided; it is well-rounded, full-orbed, complete. It is modelled after the perfect example of Him who, while busy about His Father's business, ever going about doing good, yet found time for meditation and communion, when on mountain-top or lonely plain, under the midnight sky, or in the ruddy light of early dawn, His soul was refreshed and strengthened for the daily task.

This principle runs through life. In the union of vision and service we reach the highest level of human living. It is true of us as students. We do well at times to look before and after. Such a time is now upon us, when we turn our eyes backward over the way we have come and forward along the way that lies beyond. Six months have come and gone since we dispersed, and again with eager heart and resolute will we face the duties of a new session. And hearts are more eager and wills more strong since for us duty is such high privilege. To us all the past days have brought a common experience. Their beginning found us among a strange people, faced by new and serious duty. Fear, perhaps, lay heavy on our heart as we entered upon our work. Yet our hope was high because of that Presence none the less real because unseen. Week by week duty claimed our best effort and with varying success we sought

to interpret the voice of the Master and bring the power of His life to men. We felt we were here for service and dared not prove untrue.

But now this has passed. In one sense we have changed our field of service. In another, we have left for a time the plain of service and ascended the mount of vision. It is thus we would view our college-life—not so much a round of duty, rather a large privilege for enlarged vision. And this, without forgetting that serious work is before us. It is thus we *must* view it if we are to draw from it all we may. Where there is no vision the people perish. There is small hope for the student whose eyes have not been opened to see visions—to whose thought has come no dream of things beyond.

For the serious student college-life means hard and earnest work. And yet it is preeminently a life of privilege. We are here that our outlook may be broadened, our insight into truth deepened, our eyes quickened to see the wondrous things of God. We are here that we may see visions. God is a living God. He has spoken to ages past and He is teaching us to-day. It is for him that hath ears, to hear. It is for him that hath vision, to discern and to learn wisdom. The world's hope is in the man of vision.

And yet the seeing of visions is not the final end of living, nor is it the ultimate purpose of our college-life. The vision is to be translated into service. We are not to spend our entire life in the mountain; in the plain below lies our real work. The field is the world. To this end is the vision given, that we may be made meet for service. The mountain-top prepares for the plain. College prepares for life.

The marvellous power of Tissot's life of Christ has given to the experience of the artist a peculiar interest. The birthday of his talent was the day when in a city church he had a vision of the Christ. Previously he had depicted the life of the boulevards and the drawing-room. The vision of the Man of Sorrows was his awakening. It left the church with him. He could no longer paint frivolity, idleness and sin. He must paint the picture of his vision. Completed, it did not satisfy. He must paint the real Christ amid the sorrowings of His Palestine home; and out of that vision and the study which followed

came all the wondrous pathos, beauty and power of Tissot's pictured life of the Messiah. Would that such a vision might come to us as we linger over His life and work during the coming days! Then would we be made meet for His service. Then would our service be worthy. The vision of the Christ would send us forth to paint Him before the world.

KOREAN MISSION:—In order that the financial basis of our work in Korea may be fully known to all who are interested in that work, a tabulated statement of the same is given below.

The years named at the head of the columns are those for which the amounts below are subscribed, and those in the first column are the classes contributing after graduation; along with them are the contributions of the missionary association and the valuable assistance given by St. Columba (Kirk) congregation, Hopewell.

The totals show the full amount that Mr. MacRae is promised up till the year 1908. As a matter of fact the totals of the past three years are greater than stated; this is due to the zeal of the students' missionary association which has given more than it promised. This statement merits the careful study of all the readers of the THEOLOGUE, especially those who are the subscribers to this work.

	'98	'99	'00	'01	'02	'03	'04	'05	'06	'07	'08
1898	\$400	\$450	\$450	\$...	\$...	\$...	\$...	\$...	\$...	\$...	\$...
1899 .....	...	70	70	70	70	70	30	30	30	30	30
1900 .....	...	...	140	140	140	130	130	20	20	20	20
1901 .....	...	...	...	150	150	150	140	140	10	10	10
1902 .....	...	...	...	...	40	40	40	40	40	....	....
1903 .....	...	...	...	...	...	30	30	30	30	30	....
St. Columba, Hopewell.	...	150	150	150	150	150	150	150	150	150	150
Students	200	200	200	200	200	200	200	200	200	200	200
Total.....	\$600	870	1010	710	750	770	720	610	480	430	410

OUR GRADUATES.

"No life is evenly happy, miserable, or common-place; at intervals breaks come." That was a break indeed that removed FRANK BAIRD from our College life. What would we not give to hear that laugh re-echo through the halls! Baird came to us from New Brunswick, through her university. He won his M. A. from Dalhousie. A good student, his instincts were literary rather than theological. Hence while we rejoice to hear of his increasing success as a writer, our hearts have been made sad by rumours of 'heresies' with which he has been vexing righteous souls in the East. Among those who know, his warm sympathy, earnest spirit and broad charity will cover the multitude of his sins. Our fear is toward the stranger. There we must trust to Baird's sane judgment and wonderful tact; and of the result we have little fear—he is a born diplomat. After yeoman service at Whitney Pier, Baird has crossed to the old land bearing with him the hopes and prayers of many friends.

MURDOCH BUCHANAN was stalwart of body and stout of heart. Born and bred in Cape Breton, Gaelic was his native tongue which he could use with no small degree of eloquence. There was a depth of soul in Murdoch which no one became aware of by casual intercourse, a strength of character which the occasion for use alone revealed. That depth was deepened, that strength strengthened by the influence of the spirit pervading the life and teaching in the college. He has gone from us into active work and we have no hesitation in saying that, gifted with an ingenuous nature and with a great capacity of manly sympathy, he will be the means of comforting, encouraging, and upbuilding in the most holy faith the people entrusted to him. He is now laboring in Louisburg. We wish him well; we pray for his success.

JOHN GEORGE ALEXANDER COLQUHOUN was in some respect a leader among his fellows. He guided Finlay in his 'evolution of the collar,' set the fashion in neck-ties and was the supreme authority in all matters of dress. In the class lists he had no desire to lead,—a respectable pass was all he sought and this he never failed to gain. His course with us was usually supplemented by a subject at the H. L. C.—there, nothing less than the first place would satisfy. Colquhoun possessed many qualities which will open for him a large place in the service of the church. He gave proof of his spirit and courage by volunteering for work in the far West where his self-reliance, determination, and executive ability will find abundant opportunity for their operation. Rossland was the field of his summer's work. Wherever he goes our best wishes follow.

Of GORDON DICKIE it may be noted at the outset that much of what he said and did in a seven years' course must remain unknown to the inquiring biographer; for though we agree that he soared high in class lists as well as in his tenor singing, he had a habit of concealing from common view just how these things were done. From Milford he came, and he was a son of the Manse. Home influence was strong upon him, and sound early training had doubtless something to do with his four years of hard and successful work at Dalhousie. He gained distinction on graduating, and preparatory to Pine Hill took a winter in the New Brunswick Mission Fields. Gordon's theological course was marked by the same industry, devotion, and quiet determination that he had previously shown in Arts. But in addition he developed a trait not unknown among Theologues, of attraction, to one among the fair. Persistent rumors came to our ears, but as the facts are not before us, we will not urge the charge. More than an average student, faithful to his college, a talented musician, and withal a most companionable friend, Dickie has gone from our midst with the assurance of a successful ministry. He spent the summer at Shediac, N. B., and this winter pursues post-graduate work at Harvard,

GEORGE ALEXANDER GRANT came to us from Dalhousie with a reputation for ability and modesty. This reputation he well sustained. His presence in the Examination Hall was a guarantee that havoc was being wrought, for questions went down before his pen as ripened grain before the reaper's sickle. That George was modest none will question, yet few have less cause for modesty than he. True to his obligations as "Bishop" he usually kept at a discreet distance from the fair sex—yet when no censorious eye was fixed upon him, he might be found casting shy glances maidenward. We liked him well, and had it not been that he much preferred the society of books to that of his fellows, we should have liked him better; for the nearer we approached, the more did we discover of his warm and affectionate nature. At present he labours among the people of Westchester and Wentworth.

ARCHIBALD JOHN MACDONALD is remembered by us as a man of good sense and judgment, whose heart was in his work. The first years of his college life were much broken by ill-health, but we are glad to be able to say that his old time vigor returned to him ere his student career was closed. He took a live interest in the questions of the day, and always knew his ground in discussing them. Some may lack confidence, others may have confidence without reason, but "Archie" could always give a reason for the hope which was in him, and his opinion was worth something. In his last year he took a liking to photography—he revelled in the bright days. In all his work he did nothing by halves. He was a man of honor—would that we all possessed more of the noble traits of his character. There is room for him in the world of Christian labor—he will make room. He has come back to us this year to take extra classes in Dalhousie.

DANIEL JOHN MACDONALD came from the Isle Prince Edward, his ancestors from the Isle of the Scots. We know the first because he told us; we are sure of the second because of the way he told us. Physically he was a man of strength—the muscles of his brawny limbs were strong as iron bands. The

"campus" afforded scope for his swiftness and endurance. Everyone wanted to have "D. J." on his side at football—it meant victory. Strong of limb, he was not wanting in strength of character. He had a deep regard for the feelings of others—to none would he do a conscious injury. He was intensely in earnest in his endeavors after good. He was conscientious, yes, to a fault. His over-conscientiousness, his sensitiveness, his tendency to moods made him absent-minded—it was often hard to find him when he was alongside of you. He purposed at one time completing his course at a college in the far away West. He went, but like Noah's dove, he soon returned to the ark of safety. Just why, is yet a mystery. He was settled in this province soon after graduation, but his first pastorate has been a short one—the shortest we know. He now has his eye on the diocese of Dr. Robertson. It is enough. "No further seek his merits to disclose nor draw his frailties—" Our best wishes follow him, and we are confident he will prove a strong man in the life work he has chosen.

F. H. MACKINTOSH. F stands for Finlay, a name so frequent upon our lips that the Ethiopian waiter accosted him with all seriousness and reverence as Mr. Finlay. H is a sort of algebraic symbol representing an unknown quantity—a very large element in his make-up. It stands for a dignified reserve upon which it was dangerous to trespass. There was the power you knew,—great enough. There was the power you did not know,—greater still. In conversation his speech was dashed with brilliant surprises and one listened with expectancy. Finlay was a phrase-maker. He had the pen of a ready-writer and gave the counsel of a sage, and the THEOLOGUE suffers by his departure. As a friend, companionable and trustworthy; as a student, keen and scholarly; as a preacher, brilliant and forceful we predict for him the affection of the people and the prosperity of the congregation of Onslow.

ROBERT POLLOK MURRAY never got his entire name, but a title of less dignity—"R. P." was the familiar abbreviation by which we all knew him. From Mabou, Cape Breton, he came to

Pine Hill by way of Halifax Academy and Dalhousie. He has passed through and out into the world's great field... Not trailing glory as a student does he leave and yet a man of average rank, so his class-mates assure us. That he labored as a missionary with great success his people gladly testify, and that he played good football, and was throughout a man of sterling Christian worth, so say we all of us. Last spring he decided for work in the North-west, and he now holds the fort at Midway and other stations in British Columbia. Our best wishes are with him; that he may prosper in his chosen sphere, and guide many souls into the kingdom.

HIBBERT ROBERT READ was at all points a manly fellow, deserving and receiving the respect of the students—withal somewhat reserved and hard to be understood. For two years he served Dalhousie upon the football field. Hibbert was a good student and burned, some say, more than his share of Pine Hill oil. His even temperament, kindly spirit, and sane judgment, made him valuable in times of discussion or excitement. Perhaps all in all, he took college life a little too seriously, neglecting somewhat to develop that part of human nature which makes life's machinery run smoothly. Hibbert's influence will tell for good wherever his lot is cast. We bespeak for him, success in his present sphere—Bathurst, N. B.

DAVID MCKEEN REID came from Middle Musquodoboit. Full of enthusiasm, he has left his mark upon us. Wholesouled and reliable he had his friends. In his last year he suddenly appeared upon the arena of college life as a wit, and many a round of laughter found place in our society meetings when "Davie" took the floor. In Christian work he was full of earnestness and power. Our prayer meetings felt his presence. He has gone from us to labor for the Master in the widening western field. He took a serious view of life generally; he will take a serious view of his chosen labor. It is well—the work is hard but D. M. Reid has led us to believe that there is a place for him in the midst of it,

DAVID CHARLES ROSS was the only member of his class who could boast of wife and family. It was in the days of his Arts studies that Davy took to himself a wife. His family interests, however, did not absorb his attention to the neglect of his college duties, and his class-work was always creditable. His bright face, kindly manner and genial good-nature made him a general favourite. The Presbyterians of Acadia Mines will listen to him with pleasure, and will profit by his ministrations.

WILLIAM A. ROSS came to us with the stamp of Dalhousie on him. He has left us with the deeper impress of Pine Hill. Small in body, neat in figure, graceful in manner, spotless in dress, he drew a second look from the passer-by. Sharp of wit, keen of intellect, ready of speech, in companionship agreeable, he was popular in the social and intellectual circles of the college. Warm in sympathy, experienced in nature of man, earnest in desire for Truth and Righteousness, he will, we predict, be a success in the great work to which he is called. He now labors in St. John's Newfoundland. May prosperity attend him—let the church send us more like him.

His fellow students showed that GEORGE ADAM SUTHERLAND was a man whom they delighted to honour when they exalted him to the Pontifical chair. Needless to say, he filled it with dignity. He was an exceedingly helpful member of the editorial staff of the THEOLOGUE for an indefinite period,—no one pretends to know how long. There may have been some ground for his own boast that his memory went back to anti-patriarchal days. His second name, *Adamus*, could not have been without its significance. He was a man of varied interests,—a foot-ballist of no mean order, a devotee of philosophy and an enthusiast in missions. Last summer he went to the far West and ere long he goes to Demerara. Sutherland, we wish you well,

COLLEGE NOTES.

Convocation was appointed for Wednesday evening, October 31st, but the Senate had not reckoned with the "Idaho." The multitudes from the country were in a state of expectancy, and even the good Presbyterians of Halifax were too excited to think of the opening of the college session. The attendance was very small. Dr. Currie presided, Dr. McMillan read the scripture selection, and Rev. W. P. Archibald, B. D., led in prayer. The inaugural lecture prepared by Principal Pollok for the occasion was read by Dr. R. A. Falconer in the Principal's absence. The lecture was a strong and scholarly treatment of the Apostle's Creed. It was worthy of our Principal. That is praise enough. A collection for the library was taken as usual.

The graduates of last year—a very excellent band of students—are scattered far and wide. Seldom has there been so wide a dispersion in so short a time. Colquhoun, Reid and Murray are out in the far West land; Sutherland, who spent the summer in the same country with them, heard the call for a Demerara missionary, resolved to answer it, and will soon journey southward to his field of labour. W. A. Ross has found a resting-place in Newfoundland, and Baird, after helping to organize a new congregation at Whitney Pier, C. B., has crossed the seas to devote some time to study at Edinburgh and other colleges in the old home-land. Dickie has gone to Harvard for post-graduate work. Then in the home fields you may find a number of them. Read in Bathurst; Grant in Wentworth and Westchester; D. C. Ross in Acadia Mines; MacKintosh in Onslow and Belmont, and Buchanan in Louisburg. D. J. Macdonald undertook the charge of Shelburne congregation, but health failed and he was forced to resign. We sincerely hope that the ailment may be only temporary and that soon he may be at work again. A. J. Macdonald who gave faithful service about Country Harbor, has returned to prosecute studies in Dalhousie and Pine Hill. This completes the tale. They are all true men—workmen that need not to be ashamed,

Besides Baird and Dickie, a number of other graduates of the college have gone abroad to study,—A. D. Archibald to Edinburgh, Arthur Ross to McCormick, and C. D. Mackintosh to Harvard. On the other hand P. M. Macdonald and G. F. Johnson have returned. This intercourse between the home college and colleges abroad, cannot but be fruitful of much good. Not only individuals and particular congregations, but the church and country as a whole will be the better for it.

We note with pleasure the fact that since our last issue three others of our graduates have joined the ranks of the Benedicts. Rev. A. H. Denoon, '99, was married to Miss Ellen MacGregor of Westville; Rev. Robert Coffin, '99, to Miss Cowan of Mount Stewart, P. E. I. Rev. Duncan MacRae, '98,—our Missionary to Korea—to Miss Edith Sutherland of Baddeck. The THEOLOGUE extends congratulations.

The Moderatorship of the General Assembly again comes this way. Our worthy principal now fills the Moderator's chair. While we congratulate Dr. Pollok on his appointment, we feel also like congratulating the Assembly on the wisdom of their choice. Upon none could this honor more deservedly have fallen; by none could the duties involved be more gracefully discharged.

Truly we live in a progressive age. Just outside the gate there has been placed a letter-box—brand new. It means less labor for our respected "Postman," increased advantages for us. Many a student desired to see our day but did not see it. It is a temptation to write more letters now, in order that a long-wished-for privilege may be thoroughly enjoyed.

The first table in our dining hall is entirely in the hands of Arts students who have come to reside with us this year. We are glad to see them with us.

"The greatest Academic Assembly that ever gathered in Canada" was what a competent observer said of the Centennial exercises at the University of New Brunswick in May last. We attempt at this time, no description of what has been so well and widely made known to our readers. We wish however to recall that on that occasion ability and scholarship in our own

college were duly recognized, and Prof. Falconer was the recipient of the honorary degree, Doctor of Laws. The THEOLOGUE rejoices in this honor done our Professor, and the College extends congratulations.

We are sorry that some familiar faces are missing from our circles this term. R. G. MacKay and A. L. MacDougall have both been prevented from coming back through ill health. We hope they will soon be restored to their usual degree of vigour. We were much pleased a few days ago by a visit from William Outhit who had to leave, the term before last, on account of sickness. We are glad to see him looking so well.

We note with pleasure that J. G. Colquhoun of last year's graduating class has been elected to the Moderator's chair in the Presbytery of Kootenay. The training in the class of procedure will stand him in good stead in the discharge of his important duties.

J. S. Ross, '02, has gone to represent us for the winter in the mission field at Harrington Harbour, Labrador. We miss him from our number, but trust that next term will find him among us again, all the stronger for privations endured in that lonely place.

We students enjoy good music. This fact Mrs. Madeline Homer-Curry must have had in view when she invited us to be present at "An Evening of Song" given by her pupils at Orpheus Hall, on Tuesday evening, Nov. 20th. The success achieved by the performers was a tribute to the skill and energy and faithfulness of their teacher. We take this opportunity of extending our thanks to Mrs. Curry for an evening very pleasantly spent.

To be deprived of a church building is to some as great a calamity as to be homeless; yet the good people of Onslow and their Pastor our esteemed friend F. H. Mackintosh, have been so visited by a destructive fire on the 19th inst. Our sympathies go out to Mr. Mackintosh and his people in this sudden visitation.

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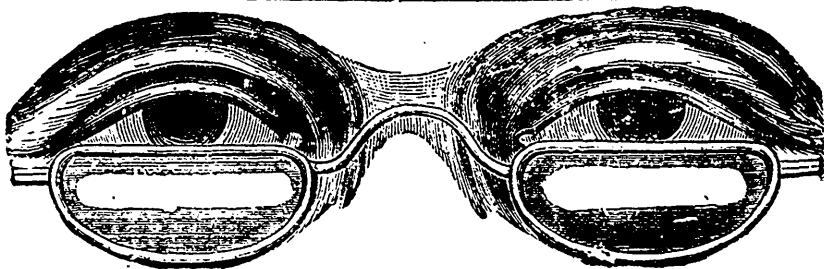
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