

THE THEOLOGUE,

Presbyterian College, Halifax.

CONTENTS.

	PAGE.
WHITHER?—A. H. FOSTER, M. A., B. D.	65
HOME MISSIONS—(EAST)—J. McMILLAN, B. D.	72
GREETINGS FROM KOREA—D. M. McRAE, B. A.	76
EDITORIAL:—	
AFFILIATION.	83
A SUGGESTION—PROF. F. IGONER.	85
OUR SUMMER RESORTS:—	
A NEW FIELD.	87
ST. MARTIN'S.	90
COLLEGE NOTES.	95

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THE THEOLOGUE.

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Presbyterian College, Halifax.

WHITHER?

REV. A. H. FOSTER, M. A., B. D., RIVERSIDE, N. B.

ANYONE reading the religious or semi-religious books of the present day must be struck with the great difference between them and those of a half century ago and earlier. In the older writers there was a strong grasp of truth as it presented itself to the reason. Men held strong views on all questions of doctrine, erroneous views perhaps, but strong views and in many cases clearly defined and self-consistent. The sermons, lectures and writings of that time are full of statements of the doctrinal truth held by the writers. The preachers of that period appeal to the life and conscience, but they never neglect the reason, and statement of doctrine as intellectually apprehended every where abounds. When one turns from those to the modern religious writers, especially those who may be classed as popular the great decline in doctrine is at once apparent.

The modern tendencies may be well illustrated by reference to two popular writers, one of the Old World and the other of the New. It is true that neither of these men is of recognised position as a Theologian even in his own ecclesiastical body, but the great popularity of their writings shows that there is a real

sympathy between them and the general reader. It is also true that the books to be noticed touch Theology only incidentally and are not to be taken as a complete exposition of the views of their authors. But this, instead of lessening, may rather increase their value for our present purpose. When a man treats a subject formally he may be influenced by traditions or by conventional methods of treatment, but when he mentions it incidentally he is more likely to give his real convictions so far as he goes, and is more likely to show what he considers really important.

Take first the Drumtochty Idylls of "Ian Maclaren," himself as well as his characters products of that land where we have been proud to believe the Reformation was most fully worked out, where truth was most earnestly sought, and sound doctrine most earnestly inculcated. Here if anywhere we might expect to find a clear grasp of truth to be held, and its importance insisted upon. But the facts are very different. The holding of strong doctrinal truth is looked upon as not only unnecessary but even as undesirable. The two characters who hold the strongest doctrinal ideas are Lachlan Campbell and "Rabbi" Saunderson. In Lachlan we have such a man at his worst. "Strong on the Decrees," strong and stern in his views of Original Sin and kindred doctrines, he is lamentably deficient in many of the fruits of the Spirit. In this man, the holder of strong doctrine, is held up to general contempt; and it is not until his whole life has been changed and his doctrinal ideas left behind, that he becomes a man at all worthy of admiration or even of respect.

"Rabbi" Saunderson, although holding equally strong opinions intellectually, is yet of such a kind and loving disposition that his heart leads him to conclusions, which in strictness his creed could never admit. In him we have the man of strong doctrine seen at his best; but it is good, not because of his doctrinal beliefs, but because in practice he disregards them; not because of his doctrines but in spite of them. The beautiful inconsistency with which he excuses manifest short-comings strongly suggests the absurdity of holding such opinions.

These may be taken as typical instances of his treatment of doctrine. Throughout all this series the impression given is that attention to doctrinal ideas is a hindrance rather than a help to the attainment of a noble Christian character.

From Drumtochty to Chicago is a "factory." From Ian Maclaren to Charles M. Sheldon the step is equally great. Differing in nationality, education and surroundings, the two men have little in common save a strong sympathy with humanity in general. But while Maclaren has studied humanity in the quiet of a Scottish country parish, Sheldon has seen it in the heterogeneous elements comprised in one of the great American cities. Maclaren pictures an Arcadia with social conditions at their best and he is content to have them so. Sheldon sees social conditions at their worst and wishes to do something to improve or relieve them. Under such circumstances we need not expect him to spend much time discussing theories, whether Theological or otherwise, but since many of his prominent characters are ministers, and he gives a sketch of his sermons, we have an opportunity for learning something of his doctrines. At least we may see how he regards doctrines in relation to the difficulties by which he is confronted. On looking over these sermons we find absolutely nothing of doctrine as that term would have been understood by the old school. His ideal preacher is John King and he sketches several of his sermons. On one occasion he preaches from the text "What Think Ye of the Christ?" With such a text it would surely be a clever man who could avoid saying something about the person or work of Christ, but King is equal to the occasion. His sermon consists of appeals to his hearers to submit themselves to this Christ, but who he is or why they should submit to him are questions which are never touched. Again preaching from the text "He That Hath the Son Hath the Life," he says he is going to study this Son of God. Perhaps he did, but if so he succeeds admirably in not crowding his sermon with the result of his study. It is true that the circumstances of the preacher are such as do not call for elaborate theories; he is face to face with a practical difficulty for which he sees only one solution. His sermons, then, very properly consist largely of appeals to those present to do what ought to be done. But as these appeals are made on Christian principles they would surely have gained rather than lost in power, by some statement of what those principles are. To quote the words of one of the cleverest thinkers and ablest preachers of our day him-

self an American: "The preachers who have moved and held men have always preached doctrine. No exhortation to a good life which does not put behind it some truth as deep as eternity can seize and hold the conscience." There may of course be a great difference of opinion as to what is meant by doctrine, but it is difficult to conceive of definition which would include the matter contained in most of those sermons.

These men are not referred to because of any recognised prominence as teachers of modern Christian doctrine, but only because they furnish ready illustrations of this modern tendency. Differing widely in education and training, writing under very different circumstances on different subjects and in different style, we naturally expect their treatment of theological questions to be widely different. Whatever point of agreement may be found must have some other foundation than similarity of conditions. As a matter of fact the differences are very great and the points of agreement very few. They agree chiefly, perhaps only, in their lack of regard for doctrinal teaching. And even this is shown in different ways characteristic probably of the different stages reached in two countries. The Scottish writer certainly knows something of the great doctrinal ideas, but we look in vain for any indication that the American writer ever heard of them.

Since this neglect of doctrine is a modern tendency, it is worth while asking what are its advantages and disadvantages. That there are advantages is quite evident, and one or two of the more important may be noted. In the first place it has the great advantage of advancing peace and christian unity. Everybody must lament the great amount of time and energy that have been wasted in quarrelling over matters of belief. To say nothing of the earlier times, it is a notorious fact that the Reformation was hampered and its triumphs lessened by the dissensions of the Reformers themselves. And from the days of Luther and Zwingli to the present hour, great has been the dissipation of christian energy in the wrangling between different parties and different sects. The name of Christ has been dishonored and his cause weakened by such dissensions, and it is an incalculable gain if these could be forgotten and the spirit of unity pervade

christendom. That such a spirit is abroad is well illustrated in our own land. The Canadian Presbyterian and Methodist churches are splendid examples of what that spirit can accomplish, and it is not too much to hope that some day these two sister churches, different though they be in traditional theology, may unite their forces more closely than they have hitherto done. The same spirit is beginning to work in Scotland, and promises to do for the Presbyterian churches there what it has done for their Canadian offspring. But the results of this spirit will be felt in other ways, and that which will be accomplished in the way of organic union will be only one indication of that deeper feeling of essential unity lying beneath.

Another result which should perhaps have been put first, is that men's attention is being turned from creed to character; from mere orthodoxy in belief to uprightness of life. The churches are learning that they are organized, not merely as seats of doctrine, but as centres of energy, and that henceforth men and churches are not to be judged by artificial standards of their own creation, but by their success in advancing the cause of Christ in the world.

These two advantages, if there were no others, are surely worth very much. It may be questioned, however, whether these advantages are complete, and whether the advance made has not been bought at too high a price. If men are tolerant of each other's opinions because of the growth of christian charity, it is well. Despite centuries of arguing, no infallible standard of orthodoxy has yet been discovered, and it is becoming in all to have a broad charity for those who cannot see eye to eye with themselves. But a charity that is tolerant to all beliefs because indifferent to any may be a questionable advance. God, man, the universe and their relations one to another, are questions about which no man can be indifferent, and his conclusions will be his creed. No man can lay claim to all knowledge as a perfect theory, but without some knowledge and some theory he has no rational basis for character and no rational sanctions for conduct. This is an age that prides itself on its intellectual advancement, and it would be strange, indeed, if such an age should neglect the greatest problems with which the mind of man can grapple.

Yet this seems to be the case. Doctrinal teaching in any true sense of the term is neglected and a mysticism offered in its place. For this is what it means, and one of the writers mentioned above has boldly claimed for the mystic heights of knowledge denied to ordinary mortals, or obtained only by toilsome climbing while the mystic soars on wings of—what? They claim that the Apostle John belongs to this class. If so, they certainly have some good company, and none will care to deny that some people of mystical tendency exhibit the highest type of christian character. All of which may be very cheering to the mystic, but what of those ordinary mortals who are not gifted with this mystical vision?

And is there not an element of danger in this mysticism itself? Let us hear the opinion of Phillips Brooks. He says:—"Mysticism, which at its best, is a very high and thorough action of the whole nature in apprehending spiritual truth, is always degenerating in sentimentalism. But it is dangerous to-day, because it so frankly claims for itself that it is religion. Disowning doctrine and depreciating law it asserts that religion belongs to feeling, and that there is no truth but love" Does not this express the situation, and if so, to what extent may this movement not go? The arrogance and narrow-mindedness of ultra-orthodoxy was bad, but is sentimentalism likely to be any better? Is mysticism not as liable to degenerate as doctrine, and in its dogmatic state will it not produce results equally as bad? Doctrines that for many throbbed with life and hope, have when held only by tradition, become dead as mummies, lifeless themselves, and chilling the life out of those who held them. It is not surprising that popular writers from Scott down have held such doctrines up to ridicule and contempt. Contrasted with these, mysticism at its best carrying us up to the very throne of God and uniting us to the great heart of humanity seems incomparably better. But do we not see already mysticism degenerating into sentimentalism, sentimentalism passing into elaborate formalism, and formalism resulting in spiritual decay? Is not the great spread of ritualism a direct result of this sentimentalism, and is not the end thereof death? Even love itself may degenerate into "soul affinity," free love or other

sentiments such as are cursing our social life. And when men begin to inquire whether love can ever be unlawful, it is surely time to insist upon a very accurate definition of the term.

"The fruit of the spirit is love," but fruits must have a tree to grow upon, and when pulled from the tree they soon decay. The tree that produces the best fruit has a strong root of doctrine reaching away into the very nature of God. This tree has produced some good fruit in the past, but if the fruit is to be plucked and the root destroyed, we may soon be left with nothing but "a goodly apple rotten at the heart."

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea,
Glory of virtue, to fight, to struggle, to right the wrong,
Nay, but she aimed not at glory, no lover of glory, she :
Give her the glory of going on, and still to be.

The wages of sin is death, if the wages of virtue be dust,
Would she have heart to endure for the life of the worm
and the fly ?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky :
Give her the wages of going on, and not to die.

HOME MISSIONS EAST, 1898.

THE general features of our Home Mission field change but little from year to year. Consequently there are no striking facts to be narrated concerning our Home Mission Work during 1898. Only a few new Mission stations have been opened and occupied, but old ground has been well held and much progress made in the cultivation thereof. Everywhere there has been improved organization, and by the blessing of God upon the faithful labours of ministers and missionaries our cause is growing slowly but steadily.

The four great divisions of our field remain very much the same as at the meeting of Synod in October last, viz:—

1. Settled Congregations.....	176
2. Vacant Congregations.....	21
3. Missionary charges.....	27
4. Mission stations.....	31

Total.....255

In caring for these fields the Presbyteries and the Committee have had no lack of labourers. On the contrary many of our probationers have not been able to secure constant employment. Five of the mission stations supplied by catechists in 1897 are now in charge of ordained missionaries, viz:—Cape North, Country and Isaac's Harbour, Waterford, Grand Falls and Boiestown. This step will increase the demands upon the Home Mission Fund considerably, but as it will unquestionably develop and strengthen these fields, it has been heartily approved by the Committee.

Forty Catechists were employed in nine out of ten Presbyteries last summer, of these 31 supplied mission stations, 3 were in charge of vacant congregations, viz:—Grand River, Hampton and Dundas, and 6 assisted the ministers of the large and scattered congregations of Boulardarie, Five Islands, Tatamagouche, Parrsboro, Richmond Bay and Nashwaak. Congregations of 150 or 200 families scattered over a widely-extended

district do well to provide a curate or assistant for their minister for at least a part of the year. Most of our students have given very great satisfaction to the Presbyteries and stations in which they were employed.

Four new mission stations were opened and supplied during the past summer, viz.:—Kingsport and Hantsport, McAdam Junction, Morrison's Mills and North Salem.

Three of the charges supplied by ordained missionaries in 1897 are now regularly organised and settled congregations, viz.:—River Hebert, Harbour Grace and Shediac.

The gains and advances thus made though small are encouraging, and bid us "Thank God and take courage."

The total Home Mission receipts last year were \$14,245, but of that amount our congregations are reported as giving only \$12,909. As we have 23,237 families and 40,425 communicants, the average amount contributed for our Home Mission Work is 56 cents per family and 32 cents per communicant. The average in the Western section of the Church is 63 cents per family and 34 cents per communicant, so that although we have no large and wealthy city congregations like those in Montreal and Toronto, our people in the Maritime Provinces compare favourably with those of the West in the matter of liberality towards our Home Work.

It is noteworthy, however, that there is a very great disproportion in the rate of giving by the different Presbyteries of our Synod, as the following statement clearly shows:—

<i>Presbytery.</i>	<i>Contribution.</i>	<i>Rate per Family.</i>	<i>Rate per Com.</i>
Halifax.....	\$3181.....	\$1 25.....	\$0 59
Truro.....	2078.....	78.....	0 37
Pictou.....	2173.....	61.....	0 30
Wallace.....	782.....	53.....	0 30
St. John.....	1488.....	49.....	0 28
Lunenburg and Yarmouth.....	348.....	44.....	0 23
Sydney.....	1031.....	40.....	0 30
P. E. Island.....	1137.....	34.....	0 15
Miranuchi.....	505.....	27.....	0 16
Inverness.....	184.....	12½.....	0 12
Total.....	\$12909.....	0 56.....	0 32

It would be well for some of the Presbyteries to inquire diligently why they are so far down in this list. Ten settled congregations and six vacant congregations gave nothing. Three contributions of over \$500 were received, viz, from Fort Massey, \$812; from United Church, New Glasgow, \$636; and from Glace Bay, \$578; but many other congregations gave to the Fund with equal liberality considering their size and means. The following figures will show at a glance that during the past 20 years our church in the Maritime Provinces has made very good progress in numbers, generosity and efficient work, for which we should be devoutly thankful to God.

	1878.	1888.	1898.
No. of families	17921	20820	24237
“ communicants	23977	32239	40425
“ missionary charges.....	4	14	30
“ mission stations.....	39	41	34
“ ordained missionaries....	4	12	30
“ catechists	39	43	40
Paid for catechists.....	\$1456	\$2362	\$2402
“ ordained missionaries..	\$1105	\$3193	\$6693
Total Home Mission receipts....	\$4512	\$6680	\$14245
Average per family.....	25cts	32cts	56cts
“ communicant.....	19	20	32

It will be noted that there has been a decrease in the number of mission stations, but a large increase in the number of missionary charges. Thus, as a much larger number of our mission fields enjoy the privilege of having services conducted by ordained ministers, and that during winter, as well as summer, there must be greater development and growth than in the past. Excellent as has been the work done by catechists during the summer months, it is not sufficient or satisfactory. The ground gained in summer is too often lost in winter. The aim of the Home Mission committee, therefore, has been to assist Presbyteries in securing services in every field throughout the whole year. In order to do this, however, the contributions of our people to the fund must not only be maintained but increased. The rate of giving in many of the Presbyteries is very low, and should be at once raised. If our Home Mission work is not

generously sustained, every other department of our church's activity will suffer. Napoleon said, "Conquest made me and conquest must sustain me," So must our church say. We must not only *hold* the forts we have already won, but *storm* the forts still in the possession of the enemy. Christmas Evans, the great Welsh preacher, when dying, thought he was driving again on his pony over the hills of Wales. Moving his hands as if using his whip, he said again and again, "Drive on, drive on." So should the Presbyterians of the Maritime Provinces drive on and on year after year for Christ and their church.

JOHN McMILLAN.

I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him not,
I waged His wars, and now I pass and die.
Oh me! for why is all around us here
As if some lesser god had made the world,
But had not force to shape it as he would,
Till the High God behold it from beyond,
And enter it, and make it beautiful?
Or else as if the world were wholly fair,
But that these eyes of men are dense and dim,
And have not power to see it as it is:
Perchance, because we see not to the close.

GREETINGS FROM KOREA.

SEOUL, Dec. 21st, 1898.

Dear Students :—Now time does fly; a little over three months in Korea, and it seems but as yesterday that our party arrived in the Orient. On the morning of September 7th, the "Higo Maru" entered the harbor of Chemulpo. At the entrance a number of Korean sampans were in readiness to board us. With the ship at half speed they bore down on her at an angle of 45°. In a moment they were up the sides of the ship like monkeys. While the sailors amidships, with clubs, buckets and other weapons endeavored to keep them off, others would come up over the stem of the ship. No sooner would one land on deck, than there would be a rush for his top-knot, by means of this the unfortunate would be dragged to the railing of the steamer to be thrown overboard. It mattered not how they pulled and tugged at the top-knot, or how they pounded, kicked and maltreated the Korean, he would not let go his hold of the rail and rigging, so that the sailors efforts to give them a bath were futile. It seemed as though the Koreans would make desperate pirates.

As we landed, crowds of Coolies filled the "quay" anxious to carry our baggage for us. Mr. A. Kenmure rendered effective service with his cane, giving now and then some wild flourishes and sweeping cracks by the toes of the Coolies as the trunks were landing. Dr. Grierson with his umbrella kept them in rank and file. At Mr. Foote's command they advanced, retreated, or stood at ease.

We remained over night in Chemulpo, and at 4.30 a. m., boarded a small river steamer for Seoul. As we were going out to her, I chanced to be on the sampan that had the baggage. One of the scullers, as he was making his way to the bow of the sampan over the trunks, away he went rolling over the side in an easy chair. The chair was caught and taken into the boat, but no Korean to be seen; soon he rose to the surface and in the darkness as the phosphorus glistened like pearls in his shaggy black hair we located him. He was quickly rescued, and before we reached the side of the ship he was dressed in a dry dark suit of nature's clothing.

At 5.30 a. m. the whistle blew and our boat with a Korean barge in tow, steamed for Seoul. On our arrival we received a warm and hearty

welcome from the missionaries. Dr. and Mrs. Grierson were entertained by Dr. and Mrs. Underwood. Rev. Mr. and Mrs. Foote by Rev. Mr. and Mrs. Miller, at their summer residences four miles out of Seoul on the river Han. McRae under the guardianship of Mr. and Mrs. Kenmure of the B. F. P. S. was made to feel at home at their residence in Seoul.

The rainy season being over all was bright and cheerful again. The heat was somewhat oppressive. We arrived, however, at the right season of the year.

May be a few words on the political state of affairs in this country would not be amiss. Before our coming here, Alexoff, the Russian adviser to the king was dismissed, and all the Russian officers in the army, and other Russian officials cashiered. The Russians were carrying everything high-handed, a Russo-Korean bank was founded and they were about to go so far as to do away with Korean coinage and introduce Russian currency instead. Happily the bank survived but one month. A Korean expressed to me the Russian attitude towards Korea, by holding both arms in a grasping gesture, and with open jaws showed that Russia was about to swallow up Korea, "top-knot" and all. Russia shot beyond the mark, and if she is to regain her former hold on Korea, it will be by force of arms. Her influence over the people is gone (but not over the king) and for the present the country has been saved from being crushed under Russian bigotry.

The Emperor has his troubles; we were but a few days in the city when an attempt was made to poison the King, Crown Prince and officials in the palace. One evening as they were dining, the Crown Prince became suddenly ill; the king and others also took sick. For a time the lives of some were despaired of. On the following day an investigation was held, and some of the coffee that had been used the night before was sent to Dr. Hoison for analysis. When the coffee pot and other dishes that had been used were examined, they found them all thoroughly cleansed.

However, after a few days, a man named Kongsick was arrested on suspicion and lodged in jail; one night he attempted to commit suicide by cutting his throat with a nail. Having failed, he made a confession which implicated himself and two others as being guilty of the plot.

One was Kim Hongnink who had been interpreter to the King during his imprisonment in the Russian legation. On being found guilty of interpreting falsely, he was banished to Black Hill Island. On the eve of his departure into exile, he laid a plot with Kong Hongsick to poison

the King. Kong Hongsick disclosed the conspiracy to Kim Jong-wha, a man who had the privilege of going in and out of the palace, and offered him \$1,000 if he would put a drug that he had into the King's food. He accepted the offer, an opportunity presented itself, and he dropped the drug into the King's coffee pot when it was on the stove and about ready to be taken into the dining room. The scheme miscarried as the King and Crown Prince, though exceedingly sick, in time recovered.

When the men were found guilty, the minister of laws advocated a repeal of the old laws, to have the culprits decapitated, their relatives killed and friends flogged and banished. For this barbarous proposal, the Independence Club was the means of having the Minister of Laws dismissed.

The poisoners were hanged and their bodies afterwards exposed in the public square, where a furious mob mangled them most terribly. For permitting this, the Independence Club was the means of having the Chief of Police gazetted.

The wife of Kim Hongnink was sentenced to receive 100 lashes and banishment for 3 years. For, said the Minister of Laws, it is against reason that she should be ignorant of the plot.

All the connection she had with it was that on the eve of his departure she went outside the west gate to bid her husband a long farewell, and as they parted Hongnin! said to his wife, "If Kong Hongsick gives you any letters for me forward them at once."

Another event was that of General Great House going over to Shanghai and enlisting a foreign body for the King, composed of British, Americans, French and Russians, thirty-five in all. On their arrival in Seoul there was no little excitement in official circles. The result was that the King had to pay this body-guard \$27,000 and their passage money back to Shanghai.

CLUBS.—There are two Clubs in Korea: The Independence Club and the Peddlars Club. The Independence Club advocates justice and progress. The Peddlars belong to the old barbarous times, and are anti-foreigner. A short time ago an Imperial edict was issued, forbidding the Independence Club discussing the affairs of the country. The Club in a body, about 400, marched to the Police Station and said to the Chief of Police, we cannot help discussing matters pertaining to the welfare of the country, so according to the edict we must be incarcerated. The Chief of Police would not take them in charge. The Club without intermission held its meetings night and day before the King's gate.

The Club drew up six Articles which they presented to the King for his sanction. They may be called their "Magna Charta":—

I. That both officials and people shall determine not to rely on any foreign aid, but to do their best to strengthen and uphold the Imperial prerogatives.

II. That all documents pertaining to foreign loans, the living of foreign soldiers, the granting of concessions, etc., in short every document drawn up between the Korean government and a foreigner, shall be signed and stamped by all the Ministers of State and the President of the Privy Council.

III. That no important offender shall be punished until after he has been given a public trial and an ample opportunity to defend himself in person or by a counsel.

IV. That to His Majesty shall belong the power of appointing his Ministers, but that in case the majority of the Cabinet disapproves of a man he shall not be appointed.

V. That all sources of revenue and methods of raising taxes, shall be placed under the control of the Finance Department, no other Department or Office, or a private corporation, being allowed to interfere therewith, and that the annual estimates and balances shall be made public.

VI. That the existing laws and regulations shall be faithfully enforced.

At one time there was a Privy Council in the Government, but at present there is none. The Club is also demanding that the Privy Council be reorganized, and that all illegal taxes should be abolished.

It is for these rights that the Club with wonderful patience tarried before the Palace gates night and day, waiting for an answer from the King. On one occasion an officer and a number of soldiers were sent to disperse the Club, a soldier drew his sword and wounded an Independence man. When the officer saw this he became alarmed, threw away his gun and sword, tore off his regimentals and ran for his life. On the following day 15 members of the Club were arrested and sent to jail. Hundreds from the Club flocked to the prison and said, "if these men are guilty of any crime on account of yesterday's proceedings, so are we and their punishment must be ours; execute them, we die also.

The Club continued demanding their rights, and refused to close their meeting. At last a number of Ministers called in the Peddlars and paid them to break up the meetings of the Club. They entered the city armed with clubs and weapons, and attacked the Independence people, several were seriously injured, the city seemed to fall into the hands of the Peddlars, the scenes on the streets were wild, and all was confusion.

The lives of foreigners seemed to be in danger, as the Peddlars are anti-foreign. An order was issued from the American legation for Americans to fly the Stars and Stripes from their residences. From the British legation, a mandate went forth for British subjects to take shelter under the Union Jack by the legation.

The tide of events began to change, the leading merchants and citizens closed their places of business and threw their influence in with the Independence Club. Policemen and soldiers now guarded the Peddlars, but public sentiment was running strong against them; the citizens and the Club fought them hand to hand. Suddenly there came a lull in the storm. A rumor was spread abroad that the King decided to meet the people publicly and hear their grievances. The fifteen members of the Club were released, they were imprisoned under a bogus writ, gotten out by five of the ministers, the Government knowing nothing about it.

To the great surprise of all on Nov. 26th, the King appeared outside the palace gate to meet the people. Such a condescending act on the part of the King was unheard of in Korea. His majesty said that he was responsible for all the misgovernment and the present trouble. He promised to do better, and hereafter would choose wise and able men as his ministers. He revoked the Imperial Edict against the Independence Club and issued an Imperial Edict granting its re-establishment. His Majesty assured them that the five officials who had the fifteen men imprisoned would be arrested and tried; they were arrested and exiled. He also said that the Six Articles, one after the other, would be enforced; and promised that no club or association of whatever name should be allowed to indulge in the practices or to advocate the views of Peddlars. I am sorry to say that the King's promises go for very little; he lacks in character and stability. Within the last few years there have been two or three revolutions, the rumbling noise that is being heard seems to be a foreshadowing of a terrific revolution in the near future, if there is not a change in the government of the country.

In Seoul there is a leavening influence for reform, as yet it is but small. However, when the country is fully awakened up do not be surprised if we see the history of 1215 in England and the revolution of France in the 18th century repeated, save that the Russians are not so cruel; people are not hanged for stealing.

At present the Guilds are wresting from the king his sovereign power. How much longer the present state of affairs will continue ere a terrific revolution breaks out it is difficult to say. It seems as though the cup of oppression were nearly full. Is there not a deliverer to set those down.

trodden people free from the cruel chains of heathen slavery? May God grant that whatever may come we may be found true to our colours, and in the end see the banner of liberty and love floating over Korea, and her hosts in humble submission at the foot of the cross.

The other day a letter was sent to the Korean Christians in Seoul, and signed by the leading men among the peddlers, saying that if they did not give up serving Christ and return again to their old form of worship they would all be massacred.

Turning aside now from this brief and hurried sketch of the political movements, permit me to give you a brief account of our doings since coming to Korea. After spending two weeks in Seoul, Mr. Foote and I in company with Mr. So the elder from Sorai, paid a flying visit to the scene of McKenzie's labours returning the day before the Presbyterian Council met. The impressions we received on our trip were that the province of Whang-Hang-Do was well advanced in Christian work. Since the death of McKenzie the Church in Sorai has been under the care of Dr. Underwood. As the reports came in we learned that workers from Pyeng Yang and Seoul occupied fields throughout the whole province. Pyeng Yang reported 44 new churches built during the year only two of which received foreign help. 697 converts were baptized and 1050 catechumens added to the roll during the year. The work throughout the province has been carried on by the natives of their own accord and without remuneration from the Missionaries. So rapidly has the work grown of itself that the present staff of missionaries is unable to meet the demands made upon them. However, we informed them that it was our intention to follow up McKenzie's labours, but deemed it advisable to ask the opinion of the Council as to what field we had better enter for our future work. This council is only advisory. We met with the apportionate Committee and talked over the different provinces. Mr. Moffatt spoke of Whang-Hai-Do, and said, "I suppose you men are looking forward to work in that province." He said that they had considerable work in that province, and if we desired it they would hand it over to us. We answered, "No, the work calls for such men as you, men who can now thrust in the sickle and reap; the field calls for men who can now speak the language, men to organize and build up those infant churches." Let me say here that Whang-Hai-Do is the banner province of Korea, and one of the most promising mission fields in the world. They next spoke of Song-Do, where Rev. Mr. Coline is labouring; again of Kyeng-Sang a large and populous province to the South, and lastly of Ham-Kung-Do, to the

North, where Revs. Messrs. Gale and Swallen are located. Mr. Gale engaged in literary work, Rev. Mr. Swallen in evangelistic. They report a church membership of 8 and a catechumen roll of 33. This province seemed to us to be the most needy, as large tracts of virgin soil, hitherto unbroken by foreign missionaries, lay to the north. They said if you enter that province we will hand over our work to you and that will enable us to call our men to rest in Whang-Hai-Do. To-day is the day of opportunity in that province.

Rev. Mr. Gale in speaking of Ham-Kung-Do said:—"It is the gem of all the provinces, and the highest and noblest type of Koreans are found there." Rev. Mr. Swallen spoke very touchingly of his attachment to the work and to the people in that field, yet he rejoiced to know that if he were called to labor in some other part of Korea there were men ready to enter this large and needy province.

Our going to Won San was unanimously and most heartily endorsed by the council. After the council closed, Rev. Mr. and Mrs. Foote started overland to Won San, arriving there in safety. Dr. Grierson and I accompanied Dr. Underwood on one of his itinerating trips into the country. We were highly favored in having the privilege of itinerating with one of the most successful missionaries in Korea. Dr. Underwood is one of the most pushing and tireless men I ever met. He will walk from 80 to 100 *lee* in a day, cook three meals, hold meetings till 10.30, p. m., and rise up in the morning fresh as a lark.

Yours in the Master's name,
DUNCAN.

P. S. Boys, lots of room for you in Ham-Kung-Do. Millions who have never heard of Christ. We are responsible for the heathen of to-day.

The other day, Dec. 14th, one of the river steamers foundered. There were twenty-three souls on board. Seventeen were drowned.

We are all enjoying good health. I never saw Dr. Grierson so fleshy. My address will be Won San.

Kind regards to all.

MCRÆE.

THE THEOLOGUE.

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EDITORS.

D. McODRUM, B. A.

R. L. COFFIN, B. A.

G. A. SUTHERLAND, M. A.

F. H. MACINTOSH, B. A.

J. W. A. NICHOLSON, M. A.

W. E. OUTHIT.

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EDITORIAL.

AFFILIATION.

AT present the Church is devoting considerable attention to the question of education for her ministry. The General Assembly calls upon Presbyteries for an expression of opinion on the subject of "Examination of students presenting themselves for license." And "The Westminster" in a series of editorials discusses the purpose and advantages of a college education. There is one feature of the system adopted in our own college to which THE THEOLOGUE wishes to call attention, viz:—
Affiliation.

Of late years there have been murmurings and grumblings and very audible expressions of dissatisfaction with this arrangement. Affiliated students complain at the loss of almost a whole year's work in arts. Their time is taken up with journeyings between the colleges. The examinations come on at different times, and the regular work of one college is interrupted while preparation is being made for the trying ordeal of the other. In the choice of elective subjects at Dalhousie they must consult the time-table rather than their inclination and judgment.

Their attention is divided by the work of two colleges and as the Theological College usually gets the larger share of it, the interest in the other college wanes and the work of the last two years in arts is in danger of becoming a mere side issue. For these reasons they find that the work done in the third and fourth years at Dalhousie is very unsatisfactory.

If students are dissatisfied why do they pursue this course? There is no compulsion in the matter. The reason is very obvious. One has only to consult the multiplication table to learn that a seven years' course is more expensive than one of six years. And the church puts a premium on the shorter course by giving affiliated students the preference over regular students, who may be equally far or even further advanced in their college course.

Take the case of a man who wishes to complete his arts course before entering the Theological Hall. Like every other student he manages by hook or by crook to provide the funds for the first three years. At the end of that term he need not expect work in the mission field since he has not affiliated. Affiliated students must first be provided for. And after completing his course, and after graduation, the affiliated student of even the third year has the preference when mission stations are being supplied. Thus the student who takes the longer course must be prepared for an extra year of hard study, must provide himself with two hundred dollars more than the affiliated student, and yet he is deprived of the opportunity which is thrown in the way of the man who takes the shorter course. We do not think the church does this intentionally, but this is the result of the present way of doing things. Is it any wonder that most students affiliate?

Many of them would gladly take the longer course for they realize the advantages of a complete arts training as a preparation for a theological education. While they adopt the shorter course they grumble inwardly at the condition of things which makes such a choice almost a necessity.

There are two possible remedies:—(1) abolish the practice of affiliation altogether, or (2) leave it optional as at present, but give regular students of the third and fourth years the preference over those who affiliate. By this latter remedy a premium would be placed on the longer course and yet those who wished to take the shorter course would be at liberty to do so.

PROF. FALCONER'S, brief but very suggestive communication below merits earnest attention. It surely should not be difficult to raise the sum specified, and, as he points out, the effect could not but be for good upon the church at large. Details remain to be worked out, and the *THE THEOLOGUE* will esteem it a favour to be permitted to help. If we can't see eye to eye in minor details, we should in the main seek earnestly for united effort. If we do, we have already succeeded. Our only regret is that the professor has not seen his way clear to suggest a two or three years course instead of one. Perhaps we must creep before we can walk. Yes! But we should not be crawling when we might be running.

A SUGGESTION.

NOW that our College is looking forward to a new era of prosperity with the occupancy of the new building, the time is favourable for considering another need, the supply of which would do much to put us in line with our more richly endowed neighbours. I refer to the establishing of a scholarship for post graduate work in Britain or on the continent of Europe.

At present and for some time to come the outlook for such equipment from the funds of the College Board seems hopeless. Seeing that in order to make ends meet the board will require to practice too rigid an economy to allow anything for aught but the bare necessities of existence. But why cannot the Alumni and their friends undertake the work? My proposal is this:— That we establish a scholarship to be called the Alumni Scholarship, to be awarded once in every three years, eligible only for those in the graduating year, and for graduates of this College of not more than two years' standing. Thus every student would have an opportunity of competing either at the close of his course or during his first two years in the ministry.

While various methods of award might be adopted I mention one for the sake of illustration. Each competitor might be

allowed his choice of a department of Theological study in which by essay or examination his attainments would be tested, the scholarship going to him who stood highest in his respective department.

The scholar, or fellow, might be required on his return to deliver an "Alumni" lecture or course of lectures in the College in the line of the post graduate studies he had been pursuing.

Now is such a proposal feasible? I think so. At present the Alumni Association has a membership of over one hundred, and is increasing with every outgoing year. From this the annual revenue is, or should be, \$100. For the last few years we have been giving \$50 annually to the library for the purchase of books, and as librarian I can testify to the great value of the contribution and would not for a moment suggest that it should be discontinued. But looking at matters ideally (as we should in the church) i. e., if all the subscriptions are paid in full every year we have \$50 over. In three years by a process of simple multiplication that comes to \$150, too small an amount surely for an Alumni scholarship. If it were doubled so that \$300 would be available every third year, we could regard ourselves with some complacency and perhaps call it a "fellowship." Even then the fortunate scholar would require to add \$150 or \$200 of his own in order to take a full year abroad; but if he were successful in getting the greater he would procure the less, and we should still have the right of naming him "Alumni Fellow" in the calendar, because we should have at least started him on his way rejoicing. Well how is this to be done? Can we raise an additional \$50 a year? Surely we should be able to do that. It means an increase of fifty in our membership, or an annual subscription of not less than a dollar from fifty sympathisers with the object, clerical or lay. That is hardly beyond the possible, the mere fabric of a dream.

AS TO THE ADVANTAGES.

1. We should secure a supply of thoroughly trained men in different departments, throughout our church, in line with the new regulations for the degree of B. D. which are soon to come into force.

2. It would elevate the tone of the college. For the average man inevitably benefits by what comes to the man at the top. There is too much community of interest and brotherhood in a college, for a fortunate scholar to be able to keep the advantages of his scholarship to himself. It would promote learning and provide facilities for our able men to develop the best that is in them, to the benefit and credit of both college and church.

3. It would bind the Alumni to the college. Our association is now somewhat aimless. Then we should take an interest in the man we are helping and in the college which his success would honor.

The more we do for our college, the more we plan for it, the more we work for its prosperity, the stronger will be the hold it will have upon our hearts, and the more shall we remember what it has done for us.

Perhaps the editors of the *THEOLOGUE* will throw their pages open to a discussion of this subject, and then we might have an intelligent consideration of the whole matter at the spring meeting of the Alumni Association.

R. A. FALCONER.

A NEW FIELD.

A NEW Mission field was opened last spring, comprising Kingsport, Hantsport and North Mountain. These places are a considerable distance apart, forming as it were the three corners of a triangle, but the Catechist, with the aid of bicycle and train, managed to fill all his appointments.

Hantsport, a pretty little village of about seven hundred inhabitants, is a station on the D. A. R. It was formed when the ship-building industry was rife in Nova Scotia, but since that business has become practically extinct, it is supported mainly by trading, much of the produce from the wide, fertile country around being taken there for shipment.

Here all the Protestant denominations are represented by Churches, the Baptist brethren being decidedly in the ascendant.

Up to a year ago the Presbyterians had almost no Church organizations or privileges except a C. E. Society and a monthly week evening service conducted in a hall by the pastor of the congregation at Windsor, that being the nearest Presbyterian charge. They are few in number, but the lack in that respect is amply compensated by the right loyal devotion to the Presbyterian cause and by their zeal for Christ and His Church.

So great was their desire to have a Church in which to worship that this little band of less than twenty families went to work twelve months ago and to-day a splendid Church stands with its spire pointing heavenward—a lasting witness to what united Christian effort can accomplish.

Services were conducted in this Church every second Sabbath during the summer months and they are being continued during the winter by the students of our college.

But we shall leave Lantsport and set out for "The Mountain" station. We "spin" in a westerly direction through the beautiful land which Longfellow has immortalized. We cannot now see the "forest primeval" or the "distant secluded little village of Grand Pre," but there yet remain four tall, majestic elm trees which, it is said, at one time sheltered the forge of Basil, the blacksmith.

But as it is not the purpose of this sketch to describe scenery, we must pass on through Wolfville and the Cornwallis Valley, truly a land flowing with milk and honey. Everywhere as far as the eye can reach we behold beautiful rolling meadows covered with rich green carpets, or dotted with animals of various kinds, from the goose to the handsome steed or the sleek bovine. But frequently this view is obstructed by groves of fruit-trees, and, as it is autumn, we dismount from our wheels, stretch forth our hand and pluck a golden apple to invigorate us for the ascent of the mountain which now rises right in front of us. But we are not through with the first bite—a big one—before one of our kind neighbors spies the weary travellers and he approaches. The stranger is terrified. Possibly he has taken forbidden fruit, he thinks. But we who are better acquainted know that instead of a shower of anathemas it is an invitation to tea we are going to get, and one who has accepted such an invitation

once is sure to do so again unless very urgent business requires him to hasten on his way.

We have not time to wait, so we will push on up the mountain, and it is push in the most literal sense. For thirty minutes we work away past deep gorge and steep rock, past running brook and thick woods, then we reach the top, and a few yards away is the little Church in which the Catechist holds fortnightly services.

The people here are not wealthy, so that the Missionary worker has to toil hard for little or no material return. But there is a satisfaction and a joy attending his labors, for the awakening interest in the worship of God and the manifest enkindling of love to Christ which follows the public and private work of His messenger is a return which cannot be calculated in terms of gold and silver, and when one remembers that here for years there has been no Christian teaching of any kind save a very rare service which the Presbyterian minister of Canard has been able to give, then he does not wonder that they are anxious to learn of Jesus and His power to save.

In all there are twenty-five families scattered along the top of the mountain and down the west side of it to Baxter's Harbor.

Let us now go down the other side of the mountain towards the shore of the Bay of Fundy and there we find several other families. Let us enter one of these little houses. The Catechist has a little talk with the mother and then enquires for a Bible. "There's only two or three leaves of Grandma's book left, sir"; so his good orthodox Presbyterian training comes into play and the Catechist repeats a few verses and gives a little talk on them, and having obtained a promise that she would procure a Bible at once and come to Church the following Sunday, he leaves.

We will now retrace our steps to the top of the mountain. Having reached it, we journey two miles to the westward and this brings us to "The Look Off," from which we get the best view to be had in Nova Scotia and many travellers say the best in Canada. Five counties are distinctly seen. But we cannot wait here; we must hasten to Kingsport six miles away. We descend the mountain and then journey along the valley to the northeast—a beautiful country—and we soon see a no less

beautiful village. There are a few Presbyterians here, but our Catechist supplied for the Congregationalist brethren as well, and thus had quite large mee'ings.

After our long journey we are too tired to "take in" the village, so we will go to rest.

J. A. R.

ST. MARTIN'S.

IRELAND has been called the "Isle of saints," and New Brunswick might with equal propriety be termed the "Province of saints," for without respect to merit or anything else, cities, towns, and rivers have been canonized here with great extravagance. One of the towns of the Province which has been dignified in this way, is the subject of the following short sketch.

St. Martin's is a picturesque, crescent-shaped, little vilage of about 1000 inhabitants situated on a curved indentation of the north shore of the Bay of Fundy, 30 miles east of St. John. The land on which it stands was granted to the first owners as early as 1695, by Thomas Carleton, then Lieutenant Governor of New Brunswick.

These hardy pioneers and their immediate successors worked hard without much return for their labor. They cleared land, fished, and hunted for Captain Kidd's hidden gold, which was supposed by them to have been buried near by. At last, however, persistent, fruitless, midnight digging among sands and rocks completely rooted out of their breasts the false hopes which shadowy tradition and the lying mineral-rod had planted there, and they devoted their time thereafter to employments which were more likely to yield at least some return for their labor.

This village is one of the many little towns of the Maritime Provinces which still feels the blight occasioned by the decay of the wooden shipbuilding industry. With this former source of wealth dried up, and none other in sight as yet to take its place, many persons are disposed to think that the "golden age" of this little town has passed into history. Others, again, not without good reason, take a more hopeful view and believe that they will

yet see a famous summer resort here. If pure air, fine climate, beautiful scenery, and an unrivalled beach are the chief requisites of a watering place, and any guarantee that a locality having them will become one, then all the palmy days of St. Martin's may not belong to the past. Even now quite a number of pleasure seekers visit this village during the summer months, but the modes of travel are so bad that many are kept away for this reason who would otherwise come. The means of conveyance consist of a daily stage from St. John, and a daily train from Hampton. The former, it is true, is as safe as it can be, and much slower than it is safe. Persons of unlimited patience and no courage travel this way. The latter mode, though faster than the stage, is so slow that dogs rush out when the train passes by and follow it until they become exhausted or lose themselves in the depths of a cattle-guard. It is as safe a way of locomotion as a train can give which has to run over rotten ties, loose rails, and old bridges. Persons of some patience and no fear travel this way. If you ask how people without these qualities go to St. Martin's, the answer is, they don't go.

This place, like most other little country towns, has its full quota of extraordinary and interesting personages. In the immediate neighborhood there lives a man by the name of James Ross who is now nearly 108 years of age, and who yet enjoys all the pleasures and advantages of excellent health. When I called to see him last summer, he was busily engaged in repairing an old fence which, if it did not belie its appearance, was coeval with himself. While speaking of his habits, he said among other things, "I have been smoking now over ninety-five years, and it has never hurt me a bit." How a person who was 25 years of age when the battle of Waterloo was fought, and has indulged in at least 175,000 smokes, and who has never taken any particular care of his health, can be so strong and vigorous, is a question which partakes strongly of the nature of a conundrum. A man who has lived on this earth for 108 years escaping all the fatal accidents and diseases "which flesh is heir to," is indeed a living miracle.

Another extraordinary and interesting man is found in the person of Michael Kelly. Born into the dark "kingdom of the

blind," he has, without the advantage of a course of training in a School for the Sightless, become one of the most intelligent and enterprising citizens of St. Martin's. He was an assistant-school teacher for several years, and while at this occupation fell in love with the teacher under whom he worked, married her, and is now a prosperous grocer of the village. In business, shrewd; in politics, an authority; and in mental arithmetic, a marvel,—this man shows what perseverance can do under great disadvantages.

If the people here are not good, it is not for the want of preaching or churches. The Presbyterians, Methodists, Episcopalians, Roman Catholics and Baptists have places of worship. The first church was organized by the last named denomination in 1819. They have kept the lead ever since, in numbers, and now have a large and expensive building and about 350 members. There are "hudata polla" here, and he who would become a member of this Church must clothe himself for a short time with the historic Bay of Fundy.

In this town, as you know, is situated the Baptist Seminary—a well-built, beautiful brick structure—erected about a dozen years ago. The institution eked out a lingering existence for a few years and then became defunct. The building now stands a \$60,000 monument to the shortsightedness and indifference of the Baptists of the Maritime Provinces.

The Roman Catholic chapel is located in West St. Martin's. The first building was erected on the property of a man named Thos. Nugent, an ardent follower of the "Mother Church." Between him and the parish priest there once arose a dispute about the title of the land on which the old chapel was built. The priest severely reprimanded him for his unseemly conduct, and culminated the climax of censure by telling him that he was not even fit to be a Baptist.

Episcopalianism is not strong here, but the little band of followers of this denomination are very devoted to their Church. The pastor before the present one left and went to Waterford a few months ago for the purpose of, as he expressed it himself, "exterminating the Presbyterians in that locality." Like Nebuchadnezzar of old, he determined to "destroy all the wise

men of Babylon." But his determination is, no doubt, but a dream, and our friend A. H. Campbell, as he has often done before, will again "dare to be a Daniel."

There are a few Seventh Day Adventists here. About a year ago two persons came to this place, erected a tent and began to preach their pernicious doctrines to all who would listen to them. As might be expected, a few people, attracted by the novelty of their views, accepted their creed and called themselves Adventists, and, as might be expected, few Presbyterians were at all affected by their unverified assumptions and dogmatic assertions.

Men and women who have been faithfully fed on Shorter Catechism and Confession of Faith are not going to give up this strong food for the thin and sour whey of Seventh Day Adventism. The stomach of a true Presbyterian cannot digest or assimilate such unpalatable and innutritious stuff.

But now we come to that Church in which we are all especially interested. The Presbyterians are not strong in number, but the "faithful few" are sterling in worth. In St. Martin's, as in many other parts of New Brunswick, very often we find one of the parents of a family belonging to one Church, while the other belongs to another Church. This division, of course, must weaken the efficiency of the family in Church work. In St. Martin's Village we have only two families where both parents are Presbyterians.

Our mission field in this part of New Brunswick is made up of three parts, St. Martin's proper, Cross Roads and Black River. Cross Roads is very small and Black River is very dead, so the most satisfactory part of the field is the village itself. We have in all about 40 families, or rather, about 40 families and halves of families.

In the prosperous days of St. Martin's we had a permanent minister here, but the field has declined so of late years that this is now impossible; and unless some physician will prescribe a remedy for the commercial anæmia which now affects and weakens it and the neighboring settlements, there is little hope of much growth in Presbyterianism or anything else.

Last summer a fine little Church was built at a cost of \$1,200,

and capable of seating about 250 persons. This speaks well for the energy and liberality of our people here. Previous to this they met in what is called the Masonic Hall—a building which was given to our Church some years ago by Captain Wishart.

Golden Grove has been added to this station for the winter and over the four places which now make the field Rev. Mr. Bearisto has been appointed for a few months.

May our cause be abundantly blessed in St. Martin's is the sincere prayer of

A. R.

How dear to me the hour when daylight dies,
And sunbeams melt along the silent sea,
For then sweet dreams of other days arise,
And memory breathes her vesper sigh to thee.

And, as I watch the line of light, that plays
Along the smooth wave toward the burning west,
I long to tread that golden path of rays,
And think 'twould lead to some bright isle of rest.

COLLEGE NOTES.

" Ex Gratia."

Work on the Library building is slow. The Seniors will not be in it.

This year we are getting the results of our examinations as soon as they are obtained. This is as it should be. To know the value of what we write while we yet remember it is the most educative element in the ordeal. Besides a wise providence made us to abhor uncertainty.

The THEOLOGUE is involved in a grave difficulty. It is in sore need of funds and it is too diffident to mention the matter to subscribers. This is all the sadder since we feel sure the deficit is caused only by forgetfulness. Will not one of our readers make the plea our own pens refuse to frame. We could receive heartily though slow to ask.

A joint meeting of representatives from the Alumni Society and students to consider the furnishing of our new gymnasium was held on Feb. 2nd. An offer regarding apparatus was received from Amherst Y. M. C. A. Decisive action was deferred until one of the committee should have an opportunity of inspecting this apparatus. In the meantime the students' committee was empowered to make necessary arrangements for basket-ball.

The mills are grinding so finely, so persistently and so methodically! Perpetual motion is a fact; breathing is a waste of time and energy. Now lectures and exams. go on at the same time—a refinement of ingenuity that would turn an Armour green with envy.

Revs. A. H. Foster, B.D., John Mackintosh, B. D., Lewis Parker, D. O. McKay, and A. H. Campbell recently paid us flying visits. Glad to see you, boys!

Some time ago it was reported that Rev. A. W. McKay was in very poor health. For three months he has been under medical treatment at Denver, Colorado, with good results. It is hoped that in a few months more he will be quite well again.

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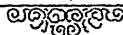
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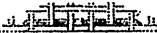
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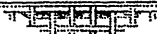
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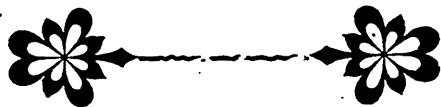
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