

good historical proof that many such Theological Seminaries or Colleges with thousands of students were scattered over Briton and Ireland before the days of Augustine. In these colleges the Bible was the chief text book, as it should be to-day. Hundreds of students were engaged in copying the sacred page, and the artistic skill unto which they attained has never been reached by pen or brush in our day. "That delicacy of handling," says one writer, "and minute but faultless execution, the whole range of palaeography offers nothing comparable to these early manuscripts." That these ancient schools were early imbued with the Missionary spirit is clear also. The great Scottish Missionaries and their associates, who with open Bible led the majority of our Anglo-Saxon ancestors to the Savior, were instructed in their Christian schools. All over the destitute parts of the country, and in the region beyond, the University of Bangor sent out Christian preachers and teachers, who read and prayed in the huts of the mountaineers and the homes of the poor fishermen. This great Home Missionary Society was the mother of many colleges that did similar good work for God and humanity. In the sixth century, when Bangor was established in Ireland, no society existed as purely Missionary, so the colleges took up the work. That these early Christians were equally enthused by the Foreign Missionary Spirit is also plain, for St. Patrick, himself a Briton, would never have gone to Ireland to save the stranger; nor Columbanus, who chose France as his Mission field and took with him twelve students from the Bangor University. "Columbanus was the William Carey of his day." And Carthcart says: "Patrick, the Missionary who brought the Irish to Christ; Columba, his religious descendant, who evangelised a large part of Scotland; Aidan, Finan and Colman, disciples of Columba and of Patrick's Churches, who, under God, converted hosts of the Anglo-Saxons, and Columbanus and his multitudes of Missionary associates and successors, who laid the foundations of many gospel triumphs among European pagans, deserve the admiration and love of the Christian world."

When we brush the whitewash of Rome from these ancient Institutions they stand forth as Christian Universities, Colleges, Theological Seminaries, wherein a knowledge of God and His Word were given unto the people of those early times. A Divine Mission had they, and well did their leaders perform the task assigned. That these Christian Schools, which served so faithfully their day and generation, were finally turned aside from their Divine Mission by pagan worship and Romish idolatry, is too clearly told in the history of the "dark ages," across which darkness, in the fulness of time, God flashed the light of the *Reformation*.

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### On Labor.

All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.—CARLYLE.