

## Our Contributors.

### ANOTHER KIND OF FOUNDATION WORK.

BY KNOXONIAN.

Confederation and the Presbyterian College, Montreal, came into existence about the same time. Goldwin Smith says Mr. Deadlock was the father of Confederation. Be that as it may nine stalwart Presbyterians, who met on a frosty evening in January, 1864, in Terrace Bank, Montreal, were the fathers of the Presbyterian College in that city.

Numerically considered the meeting was not a large one. People who think nothing can be done without crowds and shouting would have voted it a dead failure. Only nine present and two of them ministers. But men have to be weighed as well as numbered, and the seven laymen who met in the drawing-room of Terrace Bank, at the invitation of Mr. John Redpath, were solid, weighty men as any one can see who reads the list, of their names:—Principal Dawson, John Redpath, Joseph McKay, Laird Paton, George Rogers, Warden King and John Stirling. The clergymen were the Rev. A. F. Kemp and the foundation worker who is to form the subject of this sketch—

THE REV. D. H. MACVICAR, D.D., LL.D.

The founders of the Montreal College seem to have had a liking for private houses, for the second meeting was held during the next month in the house of Mr. J. C. Becket and was more largely attended. The question of founding a new college was examined from every standpoint and it was resolved to call a meeting of the three congregations in Montreal—there were only three then in connection with the Canada Presbyterian Church—and see what the body of the people thought about the proposal. The people thought it was a good thing to do and enthusiastically approved of the movement. Ninety-nine times in a hundred Presbyterian people do approve of right things if they are judiciously led as they no doubt were in this case. The next step was to bring the matter before the Presbytery of Montreal. The Presbytery unanimously approved, and Dr. Taylor, Mr. MacVicar and Warden King were appointed to bring the scheme before the Synod which they did at its meeting in Cooke's Church the following June. Human life being shorter now than it was in the days of Methuselah it is not possible to tell all that the Synod said and did and didn't until the college was opened in October, 1867, by the Rev. William Gregg in the basement of Erskine Church with ten students. So far as we can learn from the reports, what the Synod meant to say to the Presbyterians of Montreal was, "You may have a college if you pay for it." Of course the Synod always said this in highly ecclesiastical language. With our limited knowledge of that kind of English we think we have stated substantially what the Supreme Court meant. There was one deliverance that deserves special notice. In 1867 the Presbytery reported that they had raised about \$20,000 for college purposes and the Synod graciously permitted them to increase the fund to \$30,000!

As already stated the college was opened in October, 1867, with ten students, the Rev. William Gregg, pastor of Cooke's Church, Toronto, and the Rev. William Aitken, of Smith's Falls, being temporary lecturers. Professor George Paxton Young had been offered the Professorship in Divinity and declined. Much depended on the next move. The right man might make the college a success: the wrong man might easily undo all that had been done in three years of earnest work and tedious legislation. The right man was found the following year in the present Principal, who, for twenty-six years, has been engaged in laying the foundation of one of the most useful and best equipped institutions in the Church.

The progress of the institution during these years will furnish ample material for a good chapter in a history of Presbyterian-

ism to be written by some future Gregg, but happily it has been far too great to be described in an ordinary sketch for the press. The number of students has increased from 10 to 84, and 216 have left the institution to preach the gospel in all parts of the world. The room in the basement of Erskine Church has been exchanged for the splendid pile on McTavish St. Without getting leave from anybody generous friends of the institution have contributed a substantial endowment and David Morrice—his name needs no prefixes nor affixes—bestowed upon the institution the largest gift ever given by one man to the Presbyterian Church in Canada. The library is said by good judges to be one of the best theological libraries in the country, the affiliation arrangements with McGill University give the students great advantages, and taking the college all in all it is a piece of foundation work for which any church might be grateful. In every department of this work the Principal has been the moving and guiding spirit for over a quarter of a century.

No good purpose would be served at this date by discussing the objections that were made to the founding of a college in Montreal, nor would it be kind to resuscitate the predictions of evil and ask how many of them have been fulfilled. One more warning has been given to prophets of evil not to speak so confidently about the future of things Presbyterian, but there is little hope that the warning will be heeded.

Principal MacVicar is always spoken of as Professor of Divinity, but his labors in the college have not been confined to teaching theology. For several sessions in the early history of the institution he taught much more than theology and for twenty-four sessions he had three departments—Systematic Divinity, Homiletics and Pastoral Theology, and Church Government. In the matter of raising money for buildings, endowments, scholarships and library he has done a large amount of work which was perhaps more trying than any done in the class room. Nor has Principal MacVicar's work been confined to the college. He was Moderator of Crescent St. Session for six years during which they were without a pastor—two years before Dr. Burns was called and for four between the pastorates of Dr. Burns and Dr. McKay. During the last mentioned vacancy the new church was built and the congregation moved into their new home with the loss of just one man. He has taught the Bible class in this congregation for 33 years. The attendance is about 200.

Space forbids our more than mentioning Dr. MacVicar's work on the Protestant Board of Education for Montreal and his work as chairman of the Board of French Evangelization. In both these spheres he has given long and useful service but our present business is with the Principal as a foundation worker in Theological Education.

Dr. MacVicar is a natural born teacher. Nature meant him to explain things and gave him the faculty for doing so in clear and concise language. His natural gifts were developed in early life by teaching and by contact for years with that prince of teachers, George Paxton Young. He was a favourite student of Professor Young's, and, we believe, corresponded much with him on various subjects of common interest. Both MacVicar's, Malcolm and Donald, followed to some extent Professor Young's methods of teaching.

The time has come when Principal MacVicar should drop a part of his work, take the rest the Church offered him some time ago, and then do something permanent in the way of authorship. Competent judges say he should publish a work on Apologetics. The market for such a book would be rather limited in Canada. There is always room for a bright suggestive book on preaching and if Principal MacVicar can tell others how to preach as well as he can preach himself a work from his pen on Homiletics could hardly fail. Of one thing we are reasonably certain; there is ample room for a first class book on the Art of Teaching. Dr. MacVicar is just the man to supply one if he would give up two or three of his present lines of work and give the benefit of his long experience to a work on what must be to him a favourite subject.

### THE TOWN ON THE STRAIT.

BY BERTRAM HEYWOOD.

It is a town not unknown in the annals of Kirk and of State. Its quaint streets, composed mostly of old fashion houses built of wood, with here and there a more pretentious one of stone, run in lines along the face of a steep hill which rises right from the very edge of the harbour. By the same hill the old town is well sheltered from the chilly winds that in winter blow fiercely across the ice-filled strait to the northward. Whatever sunshine is going lights up the somewhat narrow thoroughfares on these bleak December days, for fortunately the first settlers were sensible enough to lay out the town so as to face the south.

Perched on the crest of the hill as if the inhabitants wished all visitors to know that they esteemed wisdom the greatest of treasures, is the far-famed Academy which has been the first school of many an eminent man. May its usefulness be as great in the future as in the past! The story of its early struggles, of the place it filled as a pioneer institution of learning in the days when settlers were poor and settlements few and far between, is one well calculated to make its *alumni*, among whom are found men famous in every sphere of life, proud of its achievements. Beginning in humble fashion, in a frame building in one of the out of the way nooks of the town, it maintained from the first a reputation as a seminary where solid, character-forming work was done.

The inhabitants of the town on the strait are a people possessed of very marked traits of character. This is doubtless owing to their ancestry and also to the somewhat proud isolation the place so long enjoyed and even courted, until about ten years ago the railway passed it by; and when the only way out to the busy world is interrupted at the very outset by a broad arm of the sea, over whose frozen surface in winter keen winds whistle, people are well content to stay at home. So they stayed at home, and, receiving very few new elements, the population grew but slowly and kept intact the peculiarities and prejudices of the original settlers. These were Highlanders who, most of them, came, some hundred and twenty years ago, from the seaboard parishes of Sutherlandshire and from the outer Hebrides. It goes without question that the descendants of these sturdy pioneers could only be of either of two faiths, namely Presbyterians or Roman Catholics. The former greatly predominate but both alike, in this old town, are conservatives of a pronounced type, and propagandists of any new faith or fad meet with but small encouragement. A small colony of English people manage to maintain an Anglican church and there is a little but energetic congregation of Methodists, who are, however, the descendants of families who left the Presbyterian fold during the Morisonian controversy.

Owing also to the Celtic ancestry is the small variety of family names in the town. The old clan names abound such as Mackay, Fraser, McDonald, and Sutherland. One of the earliest events in local history was the arrival of a ship having on board no less than two hundred souls all belonging to the clan Mackay. Once on a time a letter came to town addressed to Donald Mackay and it made the round of more than a dozen parties of that name ere it reached its destination. In such a place it is not wise to speak evil of anybody for through intermarrying everyone is related to nearly everyone else, and you can easily make a man your enemy, perhaps for life, by speaking lightly of his cousin nineteen times removed. Some ministers have learned this to their cost. Nor must a stranger utter flippant words about the Gaelic, or, again, tell humorous stories about Highland ministers and elders. People who have the blood of the Celt in their veins resent such liberties and allow no one, except them-

selves, to take them. Owing to the paucity of family names it has long been customary in this town we write of to distinguish from each other by means of a nickname individuals who bear the same name, and even families having the same surname. Such an appellation generally has reference to some physical peculiarity or to some event with which that person or family is intimately associated. Such events are mostly of a humorous nature and the nickname keeps the story in mind. The one who is thus "labelled" may feel aggrieved but if wise he hides his resentment else the epithet will descend to his children who will not feel honored by the legacy. Occasionally the Christian name of a man's father is added to his own surname to distinguish him. Thus there is a Duncan McArthur Vander (*Anglice* Edward) and also a Duncan McArthur Drummond.

Courteous and kind are these people. Their welcome is always a warm one, and, if their prejudices be strong, their affection is equally strong and lasting. Go among them and treat considerately what you may deem their faults, and you will find them warm-hearted if not effusive, and open-minded if not easily convinced.

Perhaps again, if permitted, we shall with pleasure tell of their interest in matters ecclesiastical and political or perhaps of some of the comedies and tragedies that have been enacted among them. The sea plays a great part in all their affairs, and, wherever that is the case, the tragic is a great element in men's lives.

Perhaps nothing is so characteristic of them as their loyalty. They are loyal to their Queen, their party, their church and especially to their town. Their numbers are not great, not more than three thousand, but they think their town, measured by its influence far afield, is one of the best in the land. It certainly is beautifully situated. Climb to the top of the hill on which it is set, or, better still, ascend to the roof of the Academy, and, spread before you, you will see a landscape unsurpassed in Canada. River and harbour, sea and island, hill and dale, forest and homestead make a scene enchanting to the eye. It is a lovely country and the gem of it all is the lake-like haven on the shore of which, like a coy maiden bathing her feet in a stream, sits the old town whose name some of our readers may have guessed and whose influence for good has been felt far and wide throughout the great Dominion and beyond.

### THE AUGMENTATION SCHEME.

BY REV. P. WRIGHT, B.D.

The vast and varied mission fields to be found in all our Western Presbyteries, and in many of our more Eastern ones, supplied by ordained missionaries, students and catechists, constitute a large part of our territory; and the men engaged in developing them a large factor in our working force. The very greatness of the work has been an inspiration, and has powerfully appealed to the liberality of our people.

Between these mission fields and the self-supporting congregations of our Church come the Augmented charges. These have settled pastors, but are unable, without help, to give their minister a sufficient stipend. The same work essentially is being done in them as in our Home Mission fields only in a more advanced stage, and under more favorable conditions, being under the guidance and care of settled pastors.

Yet, strange to say, these charges, while evoking the enthusiastic support of a few of our more advanced and liberal congregations, have not enjoyed, as they deserve, the enlightened sympathy of the Church as a whole. It is difficult to believe that our people have thoroughly understood the claims of our augmented congregations; for surely, if they had, a more liberal response would have been the result. But the clear statements and forcible appeals of Mr. Mac-