

MacNab

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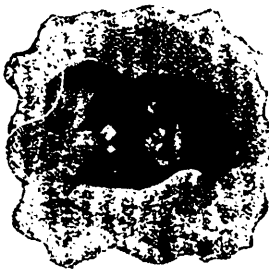
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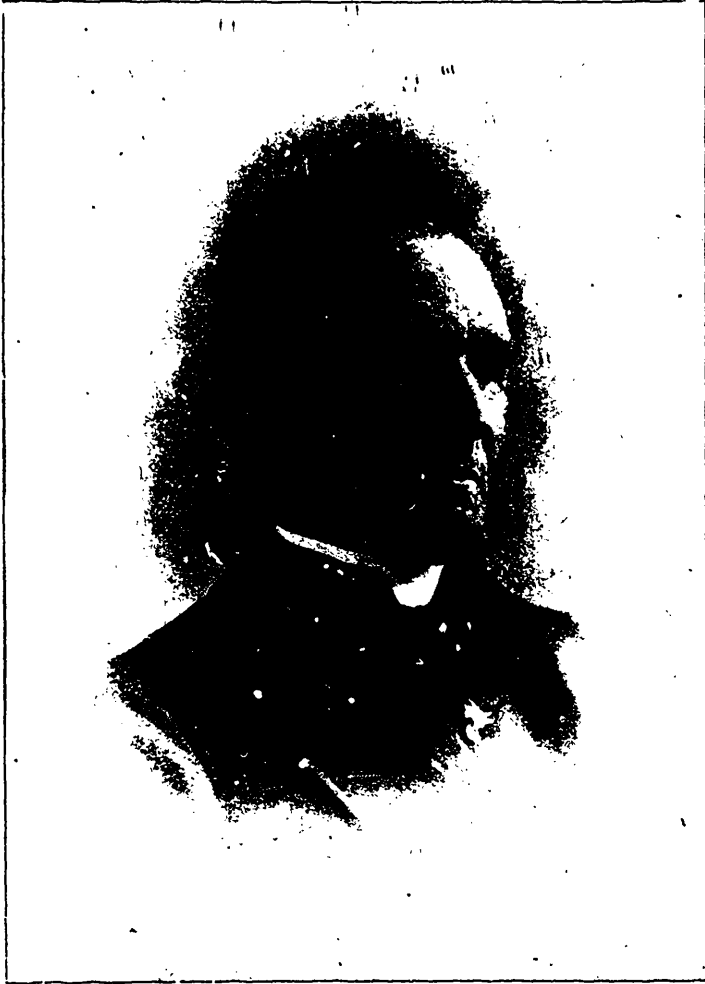
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# THE THEOLOGUE.

VOL. VIII.—MARCH, 1897.—No. 4.

## Presbyterian College, Halifax.

*OUR COLLEGE:—ITS HISTORY, ITS PRESENT POSITION, AND ITS PROSPECTS.*

I.—THE PICTOU AND WEST RIVER PERIOD.  
1817-1858.

BY REV. JAMES MACLEAN, GREAT VILLAGE, N. S.

THE year 1817 was a memorable year in the history of the Presbyterian Church of the Lower Provinces. It gave birth to new ideas, which have been energizing the Church ever since with the spirit of unity, of co-operation, and of determination to maintain a Theological College, in which to educate a native ministry.

In that year the two Presbyterian bodies—the Burghers and Anti-burghers united, and formed the Presbyterian Church of Nova Scotia. This was the first of the Presbyterian Unions in British America, and it paved the way for the great union of 1875, when the Presbyterian Church in Canada was constituted.

In that year 1817, the Pictou Academy was opened. The late Dr. Thomas MacCulloch was at first its only Professor. He taught his pupils in the Classics, in Mathematics, and in Natural and Moral Philosophy.

Encouraged by the commendable progress which some of the students of the Academy made in their studies, the Synod resolved in 1820 to open a Divinity Hall, to secure an educated native ministry for the Presbyterian Church of the Lower Provinces.

Considering the few congregations comprising the Synod, and the poverty of the people, to maintain a Theological Hall in connection with the church of that time was a bold measure to conceive, and a heroic action to achieve. If these good old fathers had not been spiritual heroes they would have shrunk from such an undertaking. The moving spirit in the enterprise was Dr. MacCulloch, who was an enthusiastic educationist—a true Presbyterian, a man full of faith in God, of consecrated common sense, of untiring perseverance, and of wonderful foresight.

In the autumn of 1820 the Divinity Hall was opened, and its classes were taught in one of the rooms of Pictou Academy. The only Professor was the earnest, laborious Dr. MacCulloch. This was the first Theological Hall in connection with the Presbyterian Church in British America.

In 1824, twelve divinity students graduated. One of the first of these graduates who received license to preach, was Angus MacGillivray. He became the worthy successor to Dr. MacGregor in the Upper Settlement of the East River of Pictou. His congregation included both the East and West Branch, a district of country now supporting five Presbyterian ministers.

That the course of study in Pictou Academy was thorough, we may learn from the fact, that three of its first graduates in Divinity, John MacLean, John L. Murdoch and R. S. Patterson, went to Scotland immediately after being licensed, and on their arrival applied to the Senate of Glasgow University to be examined with the view of obtaining the degree of "Master of Arts." The request was granted. The examination was highly satisfactory, and the degree was readily conferred.

Dr. Patterson's very readable article in the THEOLOGUE, Vol. III, render it unnecessary that I write anything additional concerning the Hall in Pictou Academy. Suffice it to say that out of it came Dr. Geddie, our pioneer Foreign Missionary, and other notable ministers, of whom two settled in Upper Canada, and took a leading place in the church there. These were Dr.

Fraser, who for many years was one of the clerks of the General Assembly, and Rev. Mackenzie, who gave Dr. Caven, Principal of Knox College, his first lessons in Latin and Greek.

In 1838, Dr. MacCulloch accepted a Professorship in Dalhousie College, and the Divinity Hall was transferred to Halifax, and the classes were taught in the Professor's private house. Of those who studied in the hall in Halifax, were John Cameron, the late Samuel MacCully, Dr. Patterso and Principal Dawson of Montreal.

In 1843, Dr. MacCulloch died. Dr. Keir, of P. E. I., was elected Professor of Theology, and Rev. James Ross, of West River, Professor of Biblical Literature. Their salary was thirty pounds per annum—a little less than \$120. The Hall was now removed to P. E. I., and the students were instructed in Dr. Keir's house.

In September, 1848, the Divinity Hall crossed Northumberland Strait again, and entered the house of Professor Ross. The students in attendance, were Isaac Murray, Ebenezer Ross and George M. Clark.

The Pictou Academy having failed to give the literary education which was necessary to qualify young men for the ministry, the synod in 1848 resolved to begin a seminary of its own, to be independent of government control, and to rely for support on the voluntary contributions of the people. Rev. James Ross was elected Professor. The Synod could not see its way clear to promise him an adequate salary. He therefore continued pastor of the congregation, performing his pastoral duties and teaching five days in the week. This accounts for the Seminary being located at that time at West River.

The first session of the new Seminary began November, 1848, with twelve students: George M. Clark, James MacG. MacKay, James Thomson, John M. McLeod, Henry Crawford, Samuel Johnson, Jacob MacLelan, John Fraser, William Keir, Hugh Reid, James Collie and James Maclean.

The classes met in the Temperance Hall, an ill-ventilated room above the little country school-house, not more accommodating than the log cabin that gave birth to the University of Princeton. Tho' not pretentious, from it sprang the commodious Seminary afterwards erected in Truro, and subsequently through union

with the other Presbyterian Churches, the comfortable and well-equipped College at Pine Hill, with its excellent library and talented professors. Each of the students acted stoker in turn, and not only kindled the fire, but also swept the floor. Sometimes the little upper room looked tidy and sometimes it did not.

Owing to the paucity of students there was no session of the Divinity Hall in 1849.

Encouraged by the increasing interest the church was taking in the Seminary, and by the liberal contributions made for its maintenance, the Synod enjoined the Presbytery to relieve Professor Ross from the pastoral work of the congregation, to enable him to devote his whole time to his professional work. In the meantime he resigned his professorship in the Divinity Hall, and Rev. Dr. Smith was chosen to fill the chair of Biblical Literature.

In September, 1850, the Theological Hall was resumed, and met at West River. The Professors were Dr. Keir, and Dr. Smith. Nine students attended, Geo. M. Clark, James MacG. MacKay, James Thomson, John M. MacLeod, Henry Crawford, Samuel Johnson, William Keir, Jacob MacLellan and James Maclean. The course of study was four years—six weeks each year, with prescribed subjects for study during vacation, and the supervision and dreaded examination of Presbytery.

In 1851, the class was enlarged by the addition of John Currie, (Dr. Currie) Allan Fraser, P. E. I., Alexander Cameron, Fulton Johnson and John Matheson, who took their first year in Theology.

In 1852, eighteen students attended the Hall. One of these was George N Gordon, the martyr missionary of Erromanga. At the close of this session, George M. Clark graduated, and was soon ordained in Shelburne where he had a whole county for his parish.

In these orthodox days, catechists were not allowed, but because of the urgent demand for preachers, James Thomson, John M. MacLeod and Henry Crawford were licensed as third year students, with the understanding that they would complete their course before they would be ordained. This they did, and at the close of 1853, with James MacG. MacKay, Samuel Johnson and James MacLean, graduated. These were the first graduates who received all their collegiate education at West River.

The Seminary now became a pet scheme of the church, and students flocked to it. Congregational contributions were liberal, and some of the wealthy members of the church gave handsome donations for its maintenance. One of these givers, Wm. Matheson, Esq., deserves special notice. In the welfare of the students and in the prosperity of the Seminary, he took a deep interest. He was gratefully pleased when the first students of the hall finished their course. At the close of our last session he invited us to his house. After tea he took us into his office, expressed his great pleasure at our success, and hoped we would become useful ministers of the Word. He urged us not to forget the claims of the Seminary in which we received our education. He handed each of us a neatly wrapped parcel containing some three or four dozen small Bibles and Testaments, saying: "Give these to poor people, they may make you friends." He then took his purse from his pocket and gave each one of us a five pound note, and shaking hands with us he bade us good-bye.

In those days Dr. Geddie's letters were exceedingly interesting. The missionary spirit pervaded the students, and some of them expressed a desire to go to the Foreign field. Of those whose services were accepted by the Foreign Mission Board, were George N. Gordon, the courageous martyr, the faithful Johnson, and the meek loving Matheson, each of whom died in the prime of life when labouring to spread the Kingdom of God among the cruel savages of the New Hebrides. Thus, the West River Seminary gave great impetus to the life and work of the Presbyterian Church, both at home and abroad.

The time had now come when both the Professors and students began to feel as the sons of the prophets felt in the days of Elisha: "The place is too strait for us." The Temperance Hall, of many happy memories, became too small, and a larger building with proper class rooms was necessary to meet the growing demands of the Seminary. The church sympathized with the agitation, and desired not only a proper building, but likewise a more central and populous location than West River.

At the meeting of Synod, 1856, the matter came up for settlement. The two places which chiefly engaged the mind of the Synod as the best future home of the Seminary were New Glasgow and Truro. The advantages of both places were fully



discussed. The Rev. George Walker of New Glasgow, was Moderator. Uncomfortably for him the vote of the Synod as to which of these two towns the Seminary would emigrate was a tie. He gave the casting vote in favor of Truro.

Accordingly, in 1858 the Seminary, with its Professors and students, was transferred to Truro, and the Theological Hall moved with it, and in that town some of our most active ministers were educated.

As in the olden time the Ark of the Covenant moved from place to place, till David, in the days of Israel's national unity and prosperity, found a permanent resting place for it in Mount Zion, "beautiful for situation," so our Divinity Hall moved from place to place till the church in her unity and prosperity provided a beautiful and we trust, a permanent home for it in Pine Hill.

When we remember the day of small things, and contrast the beginning of the Hall in Pictou, and the resuscitation of it at West River, with the well equipped college of to-day, and think of the advantages of our students now, we exclaim, what hath God wrought! Surely we may look hopefully to the future welfare of the Presbyterian Church. God bless our College.

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## II.—OUR COLLEGE IN TRURO.

1858—1860.

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BY REV. THOS. CUMMING, TRURO.

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AT the meeting of the Synod of the Presbyterian Church of Nova Scotia which was held in New Glasgow in 1856, there was an animated discussion over the proposed removal of the "West River Seminary" to some more central locality. Many of the fathers and brethren were anxious to have it located in New Glasgow. But as Berkeley has said, "*westward* the course of Empire takes its way." And so, though only by the casting vote of the Moderator of Synod, it was decided to remove the institution to what was then the beautiful and thriving village of Truro. Accordingly, in 1867 a suitable site for the college building was purchased from the late William Flemming, Esq.,

for \$800.00, and the contract for the erection of the building for \$5476.00 was taken by Messrs. J. F. and S. S. Crowe, both of whom are still living in Truro. Special mention should be made of the Truro ladies of our church who held a bazaar by which they realized \$1600.00 for the building Fund. On the first day of September, 1858, a red letter day in the history of Truro, the College was opened under the most auspicious circumstances. The inaugural address, eminently appropriate to the occasion, was delivered by Professor James Ross. Dr. Keir, Dr. McCulloch, Dr. Forrester and Dr. Robert Sedgewick, not all D. D.'s then, took part in the proceedings. About the middle of the same month of September the regular work of the Theological department of the college was hopefully begun, and continued in session until the end of October, when the Arts course opened. Dr. John Keir and Dr. James Smith were then the professors of Theology. The Classical and Philosophical department was in charge of Professor James Ross and Thomas McCulloch. The writer of these lines was at that time a student attending the Free Church College, Halifax. He has still a vivid recollection of a visit which he and some of his fellow students made to the sister institution in Truro, and an equally distinct remembrance of a deputation of the Truro students to the young hopefuls in Halifax. The work of the college in Truro was not much more than successfully inaugurated when a great loss was sustained by the death of Dr. Keir on the 12th of October, 1858. Dr. Keir was pastor of Princetown congregation, P. E. Island, for nearly half a century. He was greatly beloved by his people as a laborious and successful preacher of the Gospel. He was also highly esteemed by the whole church as a competent and efficient Professor of Theology. All the students accompanied his remains to Pictou, *en route* to P. E. Island for interment. Dr. Ross, with Herculean strength, and extensive and varied scholarship, ably filled the chair for the remaining part of the college term, and for the whole of the following session.

In 1860 the Synod of the Presbyterian Church of Nova Scotia, and the Synod of the Free Church of Nova Scotia, were happily united, and became the Synod of the Presbyterian Church of the Lower Provinces. The Theological department of the college was then removed to Halifax, and united with the Free Church

College there, which was then located on Gerrish Street. Dr. Smith, as Professor of Theology, was thus necessarily removed from Truro to Halifax. But the Arts department in Truro was reinforced by the addition of Dr. William Lyall, who had been Professor of Classics and Philosophy in the Free Church College, Halifax. It was further strengthened in 1861, by the appointment of Mr. Edward Blanchard, who was engaged to furnish preparatory instruction to the students who required it. But the Fates seemed to be opposed to a long continuance of the college in the Athens of Nova Scotia.

In 1863, Dalhousie College was re-organized, and the Arts department of the Truro institution became united with it, thus following the example of the Theological department in taking up its permanent residence in the capital of the Province. What was once the College Building in Truro, has now been re-constructed into two elegant residences, owned and occupied by C. M. Blanchard and C. F. Bentley, Esqrs., Merchants.

Even in this very limited sketch, special mention must be made of the praiseworthy efforts of Professor Thomas McCulloch to have a Museum connected with the College in Truro. He took with him to the Truro Institution the many specimens which he had been collecting for many years, especially in the departments of Ornithology, Mineralogy, Botany and Conchology. And, while faithfully discharging the duties that devolved on him as Professor of Natural Philosophy and Mathematics, he still continued to make additions to the Museum, which was thus ever increasing in size and importance. As most of my readers know, this valuable collection is now in the possession of Dalhousie College, Halifax.

After thus giving in the fewest possible words, this brief historical sketch of our college in Truro, the writer would like much to add lists of the students who here received the whole, or a part, of their collegiate education. But after careful and continued inquiry, he has not yet obtained the necessary information. It is known that the late Dr. James Ross kept very accurate lists of all his students. But the surviving members of his family say that they have no such list now in their possession. From papers in the possession of the family of the late Dr. William McCulloch, it has been ascertained that in all departments in

1859, there were 36 students present, about 12 of this number being students of Theology. Without pretending to be accurate or exhaustive, the writer has been informed by residents of the town and others, that the following ministers received some part of their theological or literary education in Truro:—Dr. Thomas Sedgwick, William Keir, Allan Fraser, J. D. McGillivray, Robert Laird, D. S. Gordon, W. R. Frame, Jacob McLellan, Alex. Falconer, Samuel Johnson, Isaac Baird, J. D. Murray, Edward Annand, Oliphant Christie, M. S. Henry, James Sinclair, Edward Grant, D. F. Lockerby, Archibald Glendenning, C. B. Pitblado, Edward McCurdy, Samuel Archibald, Samuel McNaughton, John W. Nelson, A. J. Mowatt, President Forrest, Edwin Smith, Samuel O'Brien, A. McLean Sinclair, William Grant, Samuel Gunn, Joseph Hogg, Joshua Burgess, Robert Cumming, D. H. Smith, Leander McNeill, Stephen Lawson, Alex. Russell. Several of these brethren are now fallen asleep, but the greater part remain unto this present, and are nearly all actively engaged in the work of the Gospel ministry.

To the credit of the zeal-hearted Presbyterians of Truro, it should be said that in the erection and sustaining of the college in their model town, they were loyal men, women and children to the heart's core. It was with a pang of grief, as several have told me, that they saw the school of the Prophets, after a brief sojourn, take its departure from them to reside permanently in the city of Halifax. But they bowed submissively to the inevitable, and I can say in their behalf, that they are as loyal to our college now located by the sea, as are any of its numerous and ever-increasing supporters in these Maritime Provinces. They and the writer of these lines would be delighted to see accurate lists of all the literary and theological students who received a part of their collegiate education in Truro, prepared and placed away for safe keeping in the new substantial Library Building which we propose to erect at no distant day in commemoration of the long and happy reign of our beloved Queen Victoria.

*III.—THE GERRISH STREET PERIOD.**1848-1878.*

BY REV. PRESIDENT FORREST, D. D.

THE Free Church of Nova Scotia was organized in 1844. It consisted of a mere handful of weak, scattered congregations, very few of which were able to raise anything like an adequate salary for their ministers. But the devoted band of men who formed the Synod were not actuated by selfish motives. The country required ministers, and in spite of their poverty they resolved to start a college for the training of a native ministry. In the language of one of their own reports they resolved, that "It was necessary to institute, first, a College for imparting instruction in the higher branches that must be studied in preparation for the ministry; and secondly, an Academy for communicating instruction in the classics, &c., of a higher character than could be obtained in the common schools of the country, and which, notwithstanding, would be necessary to prepare the students for prosecuting with advantage the more advanced studies to which they would have to give themselves in the College." As it is with the Theological Hall we are dealing now, we will pass over the Academy and the Arts Department of the College. In 1848, Rev. Andrew King arrived from Scotland, and for six years he was the only Professor in Theology. In 1855, Mr. McKnight was appointed Tutor in Hebrew. From that time till the union in 1860, Professors King and McKnight formed the staff of the Theological Hall. The Gerrish Street building was purchased in 1852. After the union, Dr. Smith was removed from Truro to Halifax, and the Gerrish Street College became the Theological Hall of the United Church. Dr. King was made Professor of Systematic Theology and Church History; Dr. Smith, Professor of Exegetical Theology;

and Rev. A. McKnight, Professor of Hebrew. Dr. Smith resigned in 1868 and Dr. King in 1870. The Synod elected Rev. Marcus Dods, of Glasgow, to fill Dr. King's place, but Mr. Dods declined the appointment, and the following year, 1871, Dr. McKnight was transferred to the chair of Theology and Church History, and Rev. John Currie to the chair of Hebrew. In 1875, Dr. Pollok was appointed Professor of Pastoral Theology and Church History, and these three, Drs. McKnight, Currie and Pollok, formed the staff of our Theological Hall till the removal from Gerrish Street in 1878. The Gerrish Street period of our College is one of the most important and interesting in its history. The whole period of nearly thirty years, was one of hard work and great self-denial, alike on the part of the church and the Professors. When Professor King arrived, he found just three students ready to enter the Theological classes, but he set diligently to work and never did any man labour more faithfully in his own professional work or in advancing the interests of a weak, struggling church. He was a man of singular ability and most extensive scholarship. Standing firmly by the old ways, he was yet thoroughly conversant with every phase of opinion throughout the Theological world. He was one of the few men who kept all of his studies well up to the end of life. He read the Greek and Latin Classics as a daily recreation from the time he left the university, and kept up a systematic line of study in several departments, altogether apart from his preparation for the work of his own chair. He was an ideal teacher. When he entered the class-room all eyes were to the front. It seemed as if disorder ceased wherever he was present. Every student seemed to feel instinctively that there was a master in command, and yet he was never harsh or stern in his relations with the students. He was genial and kind with a keen sense of humor that could enjoy a joke as well as any one. The students were proud of him and loved him as a father.

Dr. Smith, who taught in Gerrish Street for seven terms, was a scholarly, painstaking teacher, a thoroughly loveable man whom every student respected, but on whose good nature even grave theological students were apt to trespass. Dr. McKnight was a worthy successor of the great man whose place he was called to fill in 1871. They were in many respects alike, and

yet very different. In breadth of scholarship, wide range of reading and systematic habits of study, they were much alike. Mr. McKnight was the more fearless investigator of the two, less bound by the traditions of the past. He was always more anxious to find the truth than to defend the received opinions. He was modest and unassuming to a fault. When he was appointed to the chair of Theology, very few in the church really knew his ability and his worth, and for years he did not get the help or the encouragement he deserved. If a weaker man had occupied the chair during the trying years of '71 to '75, the college would have gone to pieces. From a number of causes, the attendance of students had fallen very low. For four or five years the average attendance was only eight. During the session 1871-2, it was only five. Quite a number of the members of the Synod advocated closing it altogether. Indeed, at the very meeting at which he was appointed, a resolution was offered proposing to close the hall, for a time at least. Many of our ministers advised the students to go to the United States and accept the bounty offered by the American Colleges. Indeed, the church utterly failed to do its duty to the College during these years. It never was so half-hearted and indifferent. The zeal and enthusiasm of the fathers seemed to have died out. Dr. McKnight, however, entered upon his work with his whole heart. He was a man of unusually strong constitution, but he worked beyond his strength. Ably assisted by Dr. Currie, he saw the attendance steadily rise and the College reach a position it had never occupied before. In 1875, Dr. Pollok came to their help. The College was now fairly established. The church rallied round it. The American exodus ceased and the days of trial were over. Very few, however, understood the anxiety and hard work endured by Drs. McKnight and Currie during the years 1871-75. They simply saved the College from extinction, and the church owes them a debt of gratitude which it never can repay. Of the present staff of Professors one and all, the church has but one opinion, but the pleasant task of sounding their praises belongs to the historian of the Pine Hill epoch.

If from the Gerrish Street Professors we turn to the students, we will find a list of men of whom any church may well be proud. When has the church produced more devoted mis-

sionaries than the Gordons and Morrison, Morton and Grant, McKenzie, Annand, Robertson and Christie? But it was not in zeal and piety alone the students of those days excelled. There was hard work done in Gerrish Street, and it is no reflection on the students of other periods to say that there were as good scholars, as eloquent preachers, and devoted pastors trained in that old building as the church ever received. Look over the Assembly's list to-day and you will find them in every corner of the land, occupying the very front ranks in all departments of the work of the church. There are so many of them who deserve honorable mention that it is impossible to refer to them in this brief article, and it would be invidious to select a few.

In the pride of present prosperity some thoughtless men laugh at dusty old Gerrish Street, but to her own sons the very name calls up memories of Professors we loved and highly honored, of hard work and successful study, of missionary and prayer meetings such as we will never see again, and of personal friendships, deep and tender, that will last on into the good land beyond Jordan.

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#### IV.—OUR COLLEGE AT PINE HILL.

1878-1897.

REV. THOS. STEWART, B. D., DARTMOUTH.

THE first mention of the building now occupied at Pine Hill, as a possible habitation for the College, appears in the minutes of a meeting of the College Board held in the Session room of Chalmers Church, on the 27th of March, 1878. Tenders had been submitted for the proposed building on Robie Street, when "by request Mr. Buist gave a general statement of the extent and condition of the Albro house and land at North-west Arm which it was anticipated might be purchased for about \$25,000." At a meeting on the 9th of April, held after examination of the building, and much careful deliberation, it was finally decided to make the purchase.

The first session held in the present building was that of 1878-



79. During that winter there were 19 students in attendance, of whom 16 boarded in the College under the parental care of Dr. and Mrs. McKnight, who presided over the establishment.

At this time the church had still on hand, under the care of the College Board, the properties on Gerrish Street and in Truro, and the lot on Robie Street, near the present Dalhousie College, on which it had been intended to erect a new building. From time to time efforts were made to sell these properties, the first one to go being that on Gerrish Street, in which so many of our present ministers were trained, and in which the faithful men who trained them did such tremendous work. That property was sold in March, 1881, to the congregation of St. John's Church. The College premises in Truro were sold in 1884, for something over \$3,000, and in March, 1892, the sale was reported of the lot on Robie Street.

While the Church had been looking forward to and preparing for the possession of a suitable building, there had been, at the same time, an earnest effort to raise an endowment fund for the support of the College.

In October, 1875, the first meeting of the General Assembly's Board was held in St. John. At that meeting, after full deliberation respecting the condition of the church arising from the want of an adequate support of preachers, and the condition and prospects of the Theological Hall, it was agreed to recommend "that the Synod should take into immediate consideration the subject of the raising of a Memorial Fund to commemorate the consummation of the Union, and that such fund should be in the Maritime Provinces for the endowment of one Theological Hall."

The Synod of the same year approved of the proposal and empowered the Board to carry it out. But times were hard, and the matter was postponed. In November, 1876, a committee was appointed "to take needed preparatory steps towards raising the amount required." The sum aimed at was \$100,000. By the following April, \$50,000 had been subscribed. Various members of the Board were appointed to visit the Presbyteries, and to canvass the congregations of the Synod.

In April, 1880, the amount paid in was upwards of \$54,000. Two years later it was nearly \$70,000, and it finally reached to about \$80,000. But of course, the cost of the new premises had

to come out of the fund, and that left but a small sum, comparatively, to be added to the endowments.

Meantime, the ordinary revenue had been insufficient for current expenses, and by November, 1886, there was a deficit of \$8,500. Six months later it was decided to apply to the College fund the principle of apportionment which had worked so well in connection with Augmentation, and each Presbytery was asked to raise for the College a sum, bearing a certain proportion to the amount given to Augmentation. The proportion now asked for is one-half.

In November, 1882, it was reported that only ten students were applying for board in the building, and only one entering the first year. There were, however, during that session, 13 regular students in attendance, and one post-graduate. But there was only one student in the first year. Very few were attending other Colleges with a view to the ministry in the Maritime Provinces, and several young men, after beginning the Arts course with the intention of going on to Theology, had changed their minds and turned to other professions. There were nearly 30 vacant congregations within the bounds of the Synod, and the ordinary revenue of the College was falling short of expenditure at the rate of \$530 a year. The Board, under these circumstances, passed the following resolution:—

“The Board, deeply impressed and humbled with the present fewness of candidates for the ministry, would seriously and affectionately call the attention of the church to the matter. They would urge upon our young men to consider their duty in the present emergency. Especially would they call upon the ministers to look out for young men of piety and promise, and to bring under their notice the urgency of the church’s work, and the claims of Christ upon their services. Above all they would call on the Church to make this matter the subject of earnest prayer, that the Lord of the harvest would send forth labourers into His harvest.”

Twelve months later seven students entered the first year, a year after that ten, and a year from that again, viz.: in the session of '86-'87 there were 15 in the first year, with a total attendance of 30, 26 of whom boarded in the college, and it was stated that both “students and library books were in excess of the accommodation provided.” At the fall meeting in 1888 the

necessity for more accommodation for students was brought before the Board. In the spring following it was proposed to remove the old roof and put on a mansard roof, which would provide accommodation for 20 additional students. The matter was submitted to the Synod of 1889, and after repeated meetings and careful investigation the proposal was finally adopted on the first of May, 1890. At the same time it was decided to heat the building with hot water. These improvements were completed before the opening of the next Session, and there is now accommodation in the building for 40 students.

But this enlargement involved expense, and increased the debt to about \$12,000.00. A few months afterwards this was reduced, by the sale of the Robie Street lot, and larger receipts from congregations, to \$4,692.16, and the Board was able to report to the Assembly of 1893 that the debt had been paid, and that there was a balance on hand. The report to the last Assembly showed a new debt of a little over \$1,000.00, almost exactly equal to the year's expenditure for furnishing and repairs.

The first recorded suggestion as to the building of professors' houses is found in the minutes of the College Board, dated December, 1877; when two of the leading business men of Halifax, members of the board, moved and seconded the adoption of plans submitted and recommended by another business man.

At various times after that date proposals were made in this direction, but nothing practical was done until the fall meeting of the Board in 1893, when the Local Committee were authorized to procure plans and advertise for tenders. Tenders were accepted in September, 1894, and three houses on the College grounds were completed and occupied before the opening of the session in 1895. It must not be forgotten that the building of these houses was not expenditure, but investment. The Professors pay a rental sufficient to yield a net revenue of 4% upon the cost.

Having now traced the progress of the College since 1878 in matters of finance and buildings, let us record some of the changes in the staff and course of study, with a few notes on some minor matters.

When the College moved to Pine Hill in 1878, we had as Professors the three men, who through dark days had carried on

their work with unshrinking devotion and unshaken courage, not always with the support from the church that they should have received. Thank God that they were spared to see and share in the prosperity of a brighter day!

At various times the necessity for enlarging the staff was recognized—and the need was partially supplied during some sessions by courses of lectures from various ministers and elders of the church. In this work the services of Dr. Burns were of especial value. In the session of '83-'84, a few lectures on Elocution were given by Prof. Peabody, of Princeton. For three sessions, '86 to '89, Mr. W. H. Waddell gave instructions in the same subject, the expenses being defrayed by the Alumni Association. The following year lessons were given to some of the students by Miss McGarry. For some years back the name of the Rev. J. S. Carruthers has appeared on the teaching staff as lecturer in Elocution.

The Synod of 1890, meeting in Moncton, instructed the Board "to consider what action can be taken toward the appointment of a Professor or Lecturer in such department of the course of study as may appear to be most in need of fuller and more specific treatment." Similar instruction was given by the Synod in 1891. The assemblies of 1891 and 1892 approved, and in October, 1892, Mr. Robert A. Falconer, B. D., was appointed Lecturer for 3 years, in New Testament Greek and Exegetics. At the close of three years he was elected Professor of the same subjects.

The spring convocation of 1894 was saddened by the absence through illness of the venerable Principal McKnight, who had carried on his work during the session in spite of failing health, with that calm and silent courage which marked him all through; and in a few days, viz. : on the 27th of April, he died. The Assembly of that year authorized the Synod, on the nomination of the Board, to appoint a professor in Dr. McKnight's place. At the meeting of Synod held that year in New Glasgow, the Board nominated Rev. D. M. Gordon, and the Synod appointed him to the chair of Systematic Theology and Apologetics which had been occupied by Dr. McKnight. It is the hope and earnest prayer of every friend of the College that many a year may

pass before Synod or Assembly is called on to fill any of the four chairs now occupied by our present professors.

Various proposals were made at different times in College matters, such as the establishment of a summer session, but as these never came to anything we may pass them by.

In 1893 the subject of establishing a "Summer School of Theology" within the College was considered, and it was decided to hold one the following summer. But the death of the Principal and other circumstances compelled the postponement of the project for a year. As "all the world" knows, a most successful school has been conducted during the last two summers, and the unanimous hope of those who attended is that future seasons may see a continuance of the same.

It was on the last day of the session of 1882-83, that the Alumni Association of the College was organized. This society has contributed both financially and otherwise to the growth and success of the College, and would do a good deal more if all the graduates and former students of our College would show the same interest in its success, and be as prompt in payment of the annual dollar as some of those who, calling other Colleges Alma Mater, have heartily joined in supporting the College of the Synod to which they now belong.

Much might be said of the men connected with the College during this period, as members of the Board or Senate, or as students and graduates. But if we began, time and space would alike fail us. We can only mention the names of Drs. Burns and McGregor, for so many eventful years Chairman and Secretary respectively, of the Board; and of J. S. McLean, J. D. Hutton and George Buist, active, able and busy men, who, with others, living or dead, gave time, and thought, and labour, to the affairs of the College.

Since the new building was opened, 124 students have graduated, besides a considerable number who took part of their course with us and completed it elsewhere.

The degree of B. D. was first given at the Spring Convocation of 1883, and the whole number who have taken it is 21. The honorary degree of D. D. was first bestowed in 1890, and five have received it.

It falls to another to write of the needs of the College. Let the struggles and triumphs of the past stimulate and encourage us to go on in the good work, meeting increased demands with loyal devotion, depending as our predecessors so manifestly did, upon the guidance and blessing of the Great Teacher of the wise.

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V.—OUR MISSIONARIES.

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BY REV. ROBERT MURRAY, HALIFAX.

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I AM to give little more than a list of the Missionaries sent forth from among ourselves to preach CHRIST among people who had not heard of HIM. Years ago I tried to introduce the practice of giving the names of all our missionaries at meetings held in connection with the designation of new missionaries. My suggestion was that the names of those who have gone to their rest should be recited as well as of those who are still in the field. I still think the time devoted to such a recital would be well spent; for the list could be gone over in about three minutes.

1. Our first missionary to the heathen, REV. JOHN GEDDIE, was born in Scotland, and was a year old when his parents arrived with him at Pictou. He was early possessed with the idea of being a missionary, and he in due time secured the sympathy and support of the Synod. In 1846 he was designated, and in 1848 he commenced his life-work on ANEITYUM. He was the "Apostle of the New Hebrides"—the real founder of the Christian Church there. He died Dec. 14th, 1872.

2. REV. GEORGE NICHOL GORDON, a native of P. E. Island, toiled heroically to fit himself for mission work. As a student he "endured hardness" such as happily our students to-day do not need to endure. I remember him as a city missionary in Halifax,—a position which he filled most efficiently. He was an original and very acceptable preacher. His prayers were prose poems, devout, earnest, impassioned,—such as one seldom hears. His faith was strong and unwavering. He had clear piercing blue eyes, under large eye brows and a spaceous forehead. You

would at once see that he was no common man. He spent some time in medical studies in London, and there he married Miss Ellen Powell. June 17, 1857, Mr. Gordon and his wife landed at Dillon's Bay, Erromanga. On May 20, 1861, he and his wife were assassinated by a band of Erromangan savages.

3. REV. J. W. MATHESON and his wife, natives of Pictou county, settled on Tanna in 1858. Their career was short and sorrowful, for Mr. Matheson's health failed and the savages were extremely unfriendly. In 1862 both Mr. and Mrs. Matheson died in Aneityum. Mrs. Matheson was one of the loveliest of women. Both she and her husband underwent hardships and encountered perils of the gravest character.

4. REV. SAMUEL FULTON JOHNSTON and his wife joined the mission on Tanna in 1860. Mr. Johnston belonged to Steviacke, N. S., and his wife, to Maitland, N. S. Mr. Johnson entered on his work with zeal and energy. His wife was a true heroine. On Tanna they were surrounded by warlike and vicious tribes, and subject to constant alarms. On the 21st. January, 1861, Mr. Johnston died suddenly at his post. His brave wife continued in the mission, and in course of time became the true helpmeet of Rev. Mr. Copeland of the R. P. Church, Scotland.

5. In October, 1863, REV. DONALD MORRISON and his wife sailed by the *Dayspring*, our first mission vessel, for the New Hebrides. MR. MORRISON was a native of Cape Breton. He was educated at Halifax, and was a man of profound piety, of excellent abilities as a preacher, and of burning zeal for the salvation of the lost. His wife, Miss Christina Ross, was a native of Earltown, N. S., a lady of high character and attainments. They commenced a very hopeful mission on Efaté and made rapid and peaceful progress. Fever, and finally consumption, assailed both. Mr. Morrison died in New Zealand, October 23rd, 1869. Mrs. Morrison died a few years later.

6. REV. WILLIAM McCULLOUGH and his wife sailed in the *Dayspring* with the Morrisons. For a short time they occupied the station of Dr. Geddie, on Aneityum. On account of health they retired from the mission.

7. REV. JAMES D. GORDON, brother of Rev. G. N. Gordon, was also a passenger on the *Dayspring*, in 1863-4. He was a heroic soul, brave and fearless as an apostle. He made the error

of going to the field without a wife, and of undertaking thus alone to occupy the island of Erromanga. It was brave and grand of him to volunteer to be the messenger of salvation to the savages that had rejected his brother, and had treacherously and cruelly slain him. On the 18th of March, 1872, this heroic younger brother was also murdered. He was engaged in translating the story of Stephen's martyrdom when he was slain. The unfinished manuscript was found deeply stained with his blood.

In 1872, three missionaries with their wives volunteered, and were sent to the New Hebrides.

8. REV. J. D. MURRAY and his wife were appointed to Dr. Geddie's station, Aneityum. After about three or four years, Mr. Murray, on account of his wife's blindness, had to resign and leave the mission.

9. REV. H. A. ROBERTSON, with his wife, (natives of Pictou) occupied Erromanga, where they still labor. The Gospel has triumphed gloriously. Heathenism has almost been rooted out of this martyr isle.

10. REV. J. W. MACKENZIE and his wife, also of Pictou, were appointed to Erakor, Efaté, the field once occupied by the Morisons. Much success has attended the arduous labors of our missionaries on Efaté which is now virtually a Christian island.

11. REV. JOSEPH ANNAND and his wife, (belonging to Halifax County) joined the mission in 1873. In consequence of Mr. Murray's withdrawal, Mr. Annand was placed in charge of Dr. Geddie's station on Aneityum. The whole of this island having been handed over to the Free Church, Dr. Annand was appointed to Santo, where he now conducts a seminary for the benefit of the whole group, at the same time promoting the mission among the Santese. Dr. Annand spent his first three years of mission life on Efaté. He was then transferred to Aneityum, and now for some years he has been in Santo. Thus he and his wife have had to learn three different languages. They are all the better fitted for the work in which they are now engaged.

12. REV. MR. GOODWILL, (now of P. E. Island) was sent to the New Hebrides by the Church of Scotland Synod. He spent some time on Santo, and then resigned. Thus eleven women and twelve men from the Maritime Provinces volunteered to carry the Gospel to the New Hebrides.



*OUR TRINIDAD MISSION.*

13. REV. JOHN MORTON, (now Dr. Morton) was appointed missionary to the East Indians in Trinidad. He and Mrs. Morton proceeded a few months afterwards to the scene of their labors. Both are still in that interesting field rejoicing in an abundant harvest, and still sowing precious seed.

14. Two years afterwards REV. KENNETH J. GRANT, (now Dr. Grant) and his wife joined the Trinidad Mission early in 1871, and their labors also have been richly blest.

15. REV. T. M. CHRISTIE, Yarmouth, and his wife were sent to Trinidad in 1873. After nine years of work, ill-health compelled Mr. Christie to resign and seek a less trying climate. He died a year or two afterwards in California,—of consumption. His wife, also, has passed away.

16. REV. J. W. MACLEOD, Truro, and his wife went to Trinidad in 1881. He died there in harness, at his post, in 1886. His wife died at Lunenburg shortly afterward.

17. REV. W. L. MACRAE and his wife proceeded to Trinidad in 1887. In 1889, Mrs. Macrae died. Mr. Macrae is still in the field.

18. REV. J. F. COFFIN, P. E. Island, was sent to Trinidad in 1889, and remained there till the close of 1891, and then resigned on account of impaired health.

19. REV. A. W. THOMPSON joined the mission in 1890. He and Mrs. Thompson are labouring at Couva.

20. REV. S. A. FRASER and his wife joined the mission in 1894.

21. In 1896, REV. J. B. CROPPER was appointed to the Mission of Better Hope, Demerara, an extension of the Trinidad Mission.

Honorable mention in the roll of our missionaries, supported by the people of the sea-provinces must be made of

22. REV. W. J. MACKENZIE, of Korea, whose untimely death is so deeply regretted by many of our people.

Belonging to us, and laboring in service of the church but not supported by our Synod, we have to name:—

23. REV. J. FRASER CAMPBELL and his wife, of the Central India Mission.

24. ROBERT MURRAY and his wife, of the same mission, who have both fallen "on the field of battle."

A number of our devoted and earnest women are connected with missions in Persia, Asia Minor, Siam, and possibly other lands.

Fifty years ago, (1847), DR. GEDDIE and his wife were still on their long and adventurous voyage to the New Hebrides. We had no missionary actually in the field. Since that day at least 46 of our men and women have gone forth to make known to the heathen the unsearchable riches of Christ.

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VI—OUR PRESENT NEEDS.

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BY REV. J. S. SUTHERLAND, B. A., SUSSEX.

ALL who are interested in the advance of Presbyterianism in the Maritime Provinces will readily acknowledge the importance of maintaining and increasing the efficiency of our Theological Hall. Of late years many advances have been made. The College has now had finally secured for it a local habitation and perhaps a name, even though the latter seems to some neither sufficiently saintly nor definite. Accommodation has been provided for the increasing number of students. The building has been comfortably heated, and various sanitary improvements have been made. Houses have been built for the professors. A number of modern works have been added to the library. Affiliation has been secured with Dalhousie University, and last, but by no means least, a fourth professor has been added to the faculty, representative of the youthful energy and scholarship of the church. Where so much has been done it might seem as though there were but little left undone. This, however, does not seem to be the opinion of the editors of the *THEOLOGUE* since they have asked for an article dealing with the present needs of the college. What then are some of these needs?

First of all the college needs further additions to its library. This is already valuable, and of late years quite a few modern works have found a place upon its shelves. These are, however,

still overshadowed and greatly outnumbered by the ancients, and should be added to. Books are the great teachers of the age, and one of the great benefits of a college for those who know how to use it, is a good library. This should be placed within reach of our students. "Reading maketh a full man,"—and perhaps there is no other calling in which that breadth of sympathy and fulness of knowledge which come from wide reading are so necessary as they are in the ministry. If those who preach the gospel would like Paul become all things to all men that they may by all means gain some, they must know what the men with whom they come in contact think and are. They must be familiar with the life and thought of their own day. It may seem perhaps that such knowledge is to be gained by intercourse with men rather than from books. But the individual is in large measure the product of his age. A book reflects the spirit of the time as well as defines the position of its author; and with this spirit one must be familiar if he is successfully to interpret the thought, and justify the ways, of God to men. This being the case what is best in modern literature should be made available for the use of our students. We need further additions, especially of modern works, to the library.

This suggests a second need of the college, and that is a new library building. This matter has already on several occasions been brought to the notice of the ministers and, to a certain extent, of the people of our church. Thus far, however, nothing has been done that insures the speedy erection of a suitable building. A committee of the College Board presented a report in November in which it was stated that a structure of brick with stone trimmings, two stories and a half in height, with class-rooms, reading-room and gymnasium, as well as ample accommodation for an enlarged library, could be erected on the college grounds for about fifteen thousand dollars. This report was received, and there for the present the matter rests. There is a natural reluctance on the part of the Board of Management to agitate for the raising of such a large sum of money at a time when so many increased demands are made upon our congregations for the various schemes of the church. It would seem, however, as though it should not be so very difficult to raise the

required amount by special subscriptions from our wealthier members and adherents. There are doubtless more than half a dozen men in our church who could give one thousand dollars each, at least an equal number who could contribute five hundred dollars apiece, while if this were done the remainder of the required sum would be easily raised. There is at present, at the disposal of the College Board, the sum of one thousand dollars, which might be made the nucleus of a building fund, but which, in all probability, will be otherwise expended, unless there seems a prospect of something definite being done in the near future towards the raising of such a fund. What is wanted is that some one who is able to do so should give a considerable subscription, or that a canvass of our wealthy people should be made by some one who has a genius for such work like that possessed by the Principal of an institution occasionally confused in the minds of the public with our Theological Hall. Once fairly started the building fund would be successfully raised, and this need of our college would be met. A new building would ensure greater security to the library, which is exposed at present to risks from which it would be free were it removed to a structure of brick and stone that would not be used as a hall of residence, but only for teaching and kindred purposes. This would be a grand matter for the college, as the library is already of very considerable value and contains much that could not be easily replaced were it to be destroyed. Then, too, in the new building better facilities would be afforded for carrying on the work of instruction, while the present edifice would furnish all necessary accommodation for the students.

Another need of the college is suggested by the phrase, "practical training," concerning which so much was said and written when the subjects to be assigned to the fourth professor were under discussion. Since then little has been said on the matter, and yet although efficient instruction on matters connected with the practical work of the ministry has been and is given in our college, there is a need in this direction that is perhaps not fully met. A recent editorial in one of our Canadian papers calls attention to the low standard of average preaching, and a little experience of practical work impresses very forcibly upon one the truth that all that is necessary as a preparation for a successful minis-

try has not been done when the student has had fostered in him the habits and ambitions of a scholar. This is not the place to consider the general efficiency or inefficiency of our ministry, though we, who preach the word, would fain hope that our efforts are not so futile and unsatisfactory as they often seem to ourselves and to the more critical among our audience. Be that as it may, we should seek to give to our present students every possible advantage that may help them in the practical work that fronts them as they enter the gospel ministry in the church of the present day; and it may well be that something could be done to give them the benefit of the experience of some of the best preachers and workers in our church as to methods of sermon preparation, pastoral work, and the organization and management of various societies and institutions that they have found helpful in their ministry. No one man has a monopoly of helpful knowledge and experience in such matters. No stereotyped method of work can be always and everywhere successfully employed. Much must be left to be determined by the natural aptitudes and taught by the personal experience of the young minister. But while this is so, a fuller knowledge of various methods of work as explained by those who have put them to the test, cannot but be helpful to the Theological student; and it may well be that more might be done in this line than has yet been attempted in connection with our college. When once in the regular work of the ministry a man begins to find his deficiencies and limitations in practical knowledge and fitness for work become very apparent, and is apt to think that more might have been done during his college course to fit him for carrying on his ministry with satisfaction to himself and profit to the people of his charge. If greater efficiency in preaching and pastoral work be a real need in the church of to-day, as the murmurs from the pew and the sense of insufficiency that is not altogether unknown among ministers would seem to show, whatever would tend to produce it would meet a need that exists in our own College as well as in other institutions of a similar character.

Other needs of the College will suggest themselves more readily to those more familiar with the present work of its various departments than to one who has been now for several years

a graduate, whether that work be viewed from the standpoint of professor or student. But as the subject presents itself to me it seems as though another need of the institution is, that it should be better known among our people. Only of late has it become at all common for our professors to stray away from the classic groves of Pine Hill. Several trips have been made by them the last year or two to different sections of the church, and more might be made with great advantage to professors, ministers and people. There are some of our people to whom the College would be practically unknown, but for the summer work of the students. To them the College seems very remote. The salaries of its professors seem extremely large. They think of these professors as enjoying perpetual ease with dignity, and their interest in them and the institution in which they teach is of a very ethereal nature. But when one of the professors comes among them and they see him in visible form, when he preaches a good practical sermon that they can understand and appreciate, and when he tells them something about the history, condition and needs of the College, they begin to take an interest in it and to believe that what is said about it is not after all some mythical story invented by their pastor and intended to enforce the religious duty of a liberal contribution to the College fund. Not only so, but in specially favored localities even the editor of the county newspaper may be expected in time to escape from the delusion that the Presbyterian College, Halifax, is an institution in which young ladies receive the finishing touches to their education in music and the fine arts, and cease to imagine that the teachers in the Halifax Ladies College are professors in Pine Hill. Of course some will hold that the College and its needs should be sufficiently well-known without the professors becoming peripatetic preachers for the Synod and that the duty of keeping its claim before the people should devolve upon the ministers. This, however, is not the opinion that experience recommends as most likely to advance the interests of the institution. Human nature being what it is, local prejudices and sectional jealousies being realities, only that which can excite a living interest being assured of a continuous support from those upon whose liberality constant demands are being made, it is necessary that the claims of the College should be kept before the people if it is to be properly

sustained and even yet, much needs to be done in making it better known and bringing it into closer touch with certain sections of our church.

Another need closely connected with this one just mentioned and to be met at least in part by the same means is that of increased loyalty among the ministers of the Synod and even among the graduates of the Hall. Space will permit little more than a word or two in this connection. Let facts speak. According to the Assembly reports, sixty-five congregations in the Synod gave nothing to the College for the year 1895. Of these, as many as twenty-two had as ministers, former students and graduates of the institution to whose support they did not contribute one cent. This being so, we are forced to the conclusion that much still remains to be done in the way of exciting and bringing out into practical results the loyalty of some of our graduates. How this is to be done might furnish an interesting subject for discussion to those concerned in the prosperity of the College. Nothing is to be gained by ignoring the facts. They must be faced and a remedy found for the state of affairs they reveal. What this remedy may prove to be we will not undertake to say. It may be a very simple one. This at least is certain that whatever tends to give our ministers and people a real personal interest in the College and its professors and students, and to bring them into closer touch therewith is a move in the right direction, for this will stimulate their loyalty; and with the loyal support of ministers and people there seems no reason to doubt that all the needs of our Theological Hall can be easily supplied, and its future made even more successful than the past.

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ON Feb. 24th the Missionary Association was favored with an excellent address by the Convener of the F. M. Committee (East) Rev. A. Falconer, Pictou. He spoke of the great future of foreign missionary enterprise, indicated the progress made in Christianizing the world during the last one hundred years, and briefly reviewed our work in New Hebrides, Trinidad and British Guiana. Dr. Morrison and Professors Currie and Gordon also gave brief addresses.

# THE THEOLOGUE.

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## EDITORIALS.

*PROFESSOR JOHN CURRIE, D. D.*

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ON November 1st, 1871, the Rev. John Currie was ordained as Professor of Hebrew and old Testament Exegetics, and hence has occupied that chair for over a quarter of a century. He was born at Tatamagouche, and received his Literary and part of his Theological education at the Presbyterian College, West River. He then went to U. P. Hall, Edinburgh, where he completed his studies in 1856. In the same year he was licensed and accepted a call to the congregation of Maitland and Noel. After a most successful pastorate of fifteen years, he accepted at the hands of the Synod, the position he now occupies. To him and to those associated with him in their arduous work for these twenty-five years, the church in the Maritime Provinces is very much indebted. His position as a thorough and accurate Hebrew scholar is too well known to need mention here. While adhering to conservative views, he presents in the most unprejudiced manner all the opposing systems can say in their own behalf. He is still an ardent student, and an inspiration to those who study under him to do continued earnest work. The THEOLOGUE is glad to be able to present its readers with a portrait of this, our oldest professor, and it is fitting it should accompany these



articles on the history of our College, whose success is so largely due to him. Whilst he is enshrined in the grateful memories of all his students, past and present, they will be glad to look on the face of him who meant so much to them in their College days, for few are so rich in the love of their fellows as he. THEOLOGUE desires to congratulate Dr. Currie on such a successful past, and prays that he may long be spared to lead his admiring students into the intricacies of the Hebrew tongue.

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PROFESSOR HENRY DRUMMOND.

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SINCE our last issue the Christian world has been startled anew with the oft-repeated lesson of man's mortality. The voice of Henry Drummond forever still! On receiving the sad news one might well feel as the young hero-worshipper Tennyson when he wrote and rewrote in the sand, Byron dead! While the poet lives on—perhaps brighter than ever—in his books, Drummond's peculiar charm and power must pass with the man. As we remember listening to his lectures, "The Ascent of Man," we almost forgot the argument in the speaker. An unusually tall and graceful figure, finely-cut *spirituelle* features, a quaint, insinuating humour, a silvery-clear voice of exquisite sweetness, all enlivened and blended in the earnest expression of a cherished truth, render the privilege of having heard him, an experience not soon to be out-lived. But Drummond's unique personality found its freest and most loving play in appealing to young men to come to Christ.

His books, it is true, have aroused a wide, but we dare predict, only a temporary interest. Yet even, "Natural Law in the Spiritual World," the book which first brought him into prominence as a writer, found its immediate motive and inspiration as a series of lectures to young men, which adverse criticism would often do well to remember before making a final estimate of its value as a philosophic statement. But, however useful a mission his writings may fulfill, it is far out-run by his magnetic

personal influence, still living and efficient in the lives of many men whose good fortune it was to come into contact with him in their student days. We remember hearing Dr. Lyman Abbott aptly characterize him before an audience of students, who a few weeks before had listened to his earnest preaching of Christ. Breaking off in the midst of an eloquent appeal, he said: "But what further can I say after winsome Drummond has pleaded with you?" What laid hold of his young listeners was his manifest sympathy with their difficulties and longings, his full participation in the sanctified joy of youth, united with a frank Christian manliness in stating the essential principles of gospel truth. The sound of his voice may be still, but through the words and deeds of many a pupil, Henry Drummond "being dead yet speaketh." The events of his life are too familiar to need repeating, but let those who read catch his spirit, and withal remember Martial's line: "Horae pereant et impuntantur."

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## COLLEGE NOTES.

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THERE are forty-eight students in college this session.

ONE hundred and thirteen of the ministers in active work in the three Maritime Provinces are graduates of our college.

REV. JAMES ROSS visited the college lately in the interest of the mission stations of the St. John's Presbytery, which ask for ordained men.

MRS. BLACK, St. Andrew's Manse, was at home to the graduating class and friends on the 26th of Feb. They also spent a pleasant evening with the Rev. T. Fowler, at the St. Matthew's Manse.

WE are told that the students will not know to what Presbyteries they will be allotted until the 28th of April. Could not this be remedied? A student who goes to a new field can be able to do much better work when he can find out all the facts in regard to that field from his predecessor. He can enter on the work at once, and with the firm grasp of one who knows. Besides, those who cannot conveniently go to their homes are kept waiting in uncertainty till the final allotments are made.

IN MEMORIAM.—George Wm. Munro, New York City, son of the late George Munro, Publisher, has presented us with a memorial of his deceased father. The memento takes the form of a beautiful bound booklet bearing on its cover the words, "In Memoriam. George Munro, 1825-1896." It contains a short biographical sketch of the deceased, together with some of the many tributes of respect paid to his memory. Not soon will the memory be forgotten of the one who has done so much for education in Nova Scotia; and as we look upon this chaste memorial, we are reminded of what indomitable pluck, untiring energy, sterling integrity and unbounded faith can accomplish in the brief span of a single life.

WE call attention to the advertisements of the Harvard Divinity School in this issue. Harvard is an undenominational School of Christian Theology. Its instruction is given by men of positive views who belong to several different denominations, but are bound together by devotion to the organic principle of the School, "the serious, impartial, and unbiassed investigation of Christian truth." The position of the School at a great University makes it necessary to maintain a high standard of scholarship, and only College graduates are admitted to the regular classes of the School. The independence of the School may be seen in the fact that the tuition fee is \$150.00, thus putting Theological study on the same basis as other professional education. Students can take courses offered in other departments of the University. Aid is given to needy students if of high scholarship.

AT the annual meeting of the Theological and Literary Society, March 18th, the following were elected officers for next session:—

<i>President</i> .....	J. R. DOUGLAS,
<i>Vice-President</i> .....	R. DAVIDSON.
<i>Secretary-Treasurer</i> .....	R. L. COFFIN.
<i>Executive Committee</i> .....	A. F. ROBB, D. McODRUM, W. A. MORRISON.

Topics for next winter's meetings are now being chosen.

THE Theological and Literary Society met on the evening of March 3rd. The subject for the evening was "Robert

Burns," and was well introduced by Mr. A. Williamson. Mr. Williamson is thoroughly at home when dealing with characters of his ain countrie "The Place of Fiction in a Minister's Library" was the subject before the Society on March 10th. Mr. Foster opened the discussion in his characteristic style with a carefully prepared paper. The Society made a departure from the usual custom this session by inviting outside men to give addresses on subjects on which they are particularly well qualified to speak. This method has proved very satisfactory. Messrs. McKinnon and McGregor have already been noticed. On March 17th Rev. J. S. Sutherland, Sussex, read before the Society an excellent paper on "Baptism, Subjects and Mode." This address was much appreciated and elicited a lengthy and interesting discussion.

*The Expositor*, one of the leading Theological Magazines in the world, contains in the March issue an article on the "Prologue of the Gospel of John," from the pen of Professor Falconer. The other contributors are Professors Orr, Ramsay, Drs. Hort and J. Agar Beet.

THE last meeting of the Missionary Association for the season, was held on the evening of March 24th. The subject was one of unusual interest. Rev. Geo. E. Ross, pastor of the Presbyterian congregation at N. W. Arm and Rockingham, reviewed the life and work of the late W. J. McKenzie. He gave an accurate and vivid picture of his early life, college days, missionary labours in Labrador, pastorate at Lower Stewiacke, call to Korea, strong faith, devoted fearless character, response to duty, remarkably successful missionary career and early death. Our college has on the roll of its graduates the names of several heroic men, who far away from home and kind friends in foreign fields, have given their lives in the service of their Master. To this list another name has been added, whose memory will ever be fondly cherished by those whose privilege it was to know him. Dr. Currie spoke feelingly of his acquaintance with Mr. McKenzie. A buoyant disposition, strong personality, deep quiet faith, conscious devotion to duty, were marked qualities of this noble character, now known to all as McKenzie of Korea. Mr. Forbes read a paper on Korea as a Mission Field, and showed that Korea not only admits but welcomes missionaries.

OUR thanks are due Rev. D. Fraser, Hampton, for copies of the THEOLOGUE of past years.

THERE are a limited number of copies of this number of the THEOLOGUE on hand which can be had for ten cents from the Financial Editor, Pine Hill.

THE Missionary Association are to be congratulated on securing the services of Mr. Wm. Forbes as their Missionary for Labrador. His present knowledge of the field, and his past success there, are a guarantee for future success.

THE last meeting of the Philosophical Club was held on the evening of the 25th inst. This was the last of a number of very successful meetings held during the winter. The subject under discussion, was: "Why should I philosophize?" Two papers introduced the subject, one by Mr. John Stirling, and the other by Mr. Ira MacKay. At this meeting officers were elected for next session as follows:—Hon. President, John Macintosh; President, John Stirling; Secretary, R. L. Coffin. A provisional programme was drawn up for next year's meetings.

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### ACKNOWLEDGEMENTS.

Rev. Dr. Black, \$5.00; Rev. J. M. Fisher, Rev. H. H. McPherson, Rev. L. H. Jordan, Rev. J. McMillan, Rev. Mal. McLeod, \$1.00 each; Rev. D. O. McKay, \$1.50; Peter McAuley, \$2.20; Rev. J. A. McGlashen, A. D. Stirling, Rev. F. W. Murray, Rev. F. W. Thompson, Rev. R. C. Quinn, Rev. A. Falconer, Rev. A. Simpson, Rev. J. P. Falconer, R. P. Murray, Rev. Donald Fraser, Rev. A. B. McLeod, E. E. Annand, 50 cents each.

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