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# THE THEOLOGUE.

VOL. 3.—JANUARY, 1892.—No. 2.

## Presbyterian College, Halifax.

### *THE FIRST THEOLOGICAL HALL IN THE BRITISH COLONIES.*

IN my last paper I gave an account of the origination of the first Colonial Theological Hall, and of the first class of students. I mentioned that of these, six received license to preach, viz.—Messrs. R. S. Patterson, John S. Murdoch, John McLean, Angus McGillivray, Hugh Ross and Hugh Dunbar. I find it stated in regard to the first four, that this took place on the eighth of June, 1824. But I believe that the last two, perhaps the last three, being Gaelic-speaking men, were licensed in the fall of 1823, in consequence of the wants of many new Gaelic settlements, and spent the following winter in Cape Breton. At the meeting of Synod in 1822, “the Presbytery of Pictou were allowed to license such of the young men, who now attend the Divinity Hall and understand the Gaelic language, as upon examination and trial they shall find qualified, to go for a few weeks to preach the gospel in some of the destitute Gaelic settlements.”

I may observe that although it was then contrary to the practice of Presbyterian Churches to employ students in mission work before licensure, yet in the Presbyterian Church of Nova Scotia at that time Presbyteries sometimes gave what was called “special license,” to those whose capacity and progress in study they had tested, that is authorized them to preach at certain places and times. In such cases there was an understanding that they should preach only discourses that had been approved either

by the Professor or the Presbytery, though this was not always adhered to.

At all events the year 1824 saw this, *the pioneer band of preachers* trained on colonial soil fully at work.\* This was an important event to the infant Church, as bearing upon the supply of ministers, but particularly as determining the question of the possibility of training men in this country for the work. We can scarcely realize now, that there should ever have been any doubt on the subject, or that the friends of the effort should have felt considerable anxiety regarding the result of the experiment. The present generation can scarcely understand how it should have been regarded as an experiment at all. But an experiment it was, and one in regard to which its friends had many fears, while others regarded it as without the least doubt destined to ignominious failure. The very idea that men born in the woods of Nova Scotia, who had never even seen Scotland, trained here in an institution with at most two professors, could become acceptable preachers, was scouted as the height of absurdity. "Can any good thing come out of Nazareth," was the sentiment freely expressed. Native preachers were derided in advance, and when they first appeared in public, there were those who went to witness their failure and with it the end of the whole scheme. We need not say that all this made the occasion of the commencement of their labors an exceedingly anxious time to the young men themselves. It is mentioned that Mr. Patterson was first to preach in Pictou town, then claiming to be something like the Athens of the Province, and Mr. Murdoch the second.

But they proved *a decided success*. They had their different gifts, but all gave promise of usefulness. Among them as a preacher, John McLean soon took the first place. Others were superior to him in breadth of intellect or scholastic attainments, but in the fiery energy of his nature, and the earnest and melting tenderness of his address, and thus in his power to command the feelings of an audience, he has not been surpassed, I think scarcely rivalled among those trained in our hall to the

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\*The Presbytery of Pictou some years before had licensed the Rev. John Cassilis and afterwards ordained him at Windsor. But he had been educated at St. Andrew's University in Scotland.

present day.\* These, with his abundant labors so soon exhausting the earthly tabernacle, have caused him to be spoken of as the Mc Cheyne of our church.

The first to be ordained was the Rev. Angus McGillivray. He was called to Wallace and to the upper settlement of the East River, up till that time forming part of the charge of Dr. McGregor; and having accepted the latter, was ordained there on the 1st of September. In the meantime Messrs. Patterson, Murdoch and McLean determined to visit Scotland. They were there received most kindly by the leading dissenting ministers, and preached with acceptance in their pulpits. On application to the Senatus of Glasgow University, they were admitted to an examination for the degree of A. M. This took place before Professors Sanford, Jardine, Mylne, Meikleham, Millard and Walker (or Davidson) the subjects being Latin, Greek, Logic, Moral Philosophy, Natural Philosophy and Mathematics. It was probably not stringent or exhaustive, but it was sufficiently so, to show on the part of the young men a respectable acquaintance with all the branches mentioned. The result was that they received diplomas dated the 15th February, 1825. The receipt of such an honor from such an institution, while it did credit to the young men, I need not say added much to the prestige of our infant institution here.

On their return home they were ordained, Mr. Patterson at Bedeque, P. E. I., Mr. Murdoch at Windsor, and Mr. McLean at Richibucto. The other members of the band were also settled, Mr. Ross at Tatamagouche, and Mr. Dunbar over Cavendish and New London.†

With such a result of a first attempt at training native preachers, made under such unfavorable circumstances, we need not wonder that high hopes were entertained regarding the future. But if to the appeal, "Watchman, what of the night," the answer was "The morning cometh," alas there was to be added, "and also

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\* Something of his spirit we have no doubt many of our readers will recall in his son, John S. McLean, of Halifax.

† Full notices of these brethren will be found, of Mr. McLean, in the *Christian Instructor* for Jan., 1857; of Mr. Murdoch, in the *Record* for Sept., 1873; of Mr. Patterson, in the *Maritime Monthly* for 1883; of Mr. McGillivray, in the *Record* for Sept., 1869; of Mr. Ross, in the *Christian Instructor* for Jan., 1859, and of Mr. Dunbar in the same for Jan., 1858.

the night." The question of training a native ministry became mixed with sectarian disputes, and the opposition to the whole system, instead of being subdued by the success of these young men was actually embittered by it. The result was a long strife which ended in the Pictou Academy being closed, and the Presbyterian cause left in an almost wrecked condition.\* The Hall, however, was never closed in Dr. McCulloch's lifetime. It was sometimes in a very low condition. I believe there was one session at which there was only one student in attendance. But each year he regularly conducted his classes till his death in 1843. And some account of the institution during that period may be of interest.

That our readers, therefore, may have an idea of what the advocates of the education of a native ministry had to contend with, I give an extract from an article in a public newspaper as late as the year 1831 :

"If we have only gullibility enough to admit as fact that two professors in the course of four years, two terms in each year, and each term occupying four months, can bestow a competent education, . . . then, and not till then, the public will believe that Pictou students are qualified to be schoolmasters. If H. M. council can be made to believe this, they will soon pass their share of a law for a grant double the amount looked for."

This was written six years after the University of Glasgow had deemed three of these students worthy to receive the degree of A. M., and after they had been ministering successfully for the same period. In a Scotch paper about the same time, in reply to a memorial of the trustees of the Pictou Academy, appeared an article copied into a paper here, ridiculing the teaching of such branches as were taught in it, as was said "to the children of settlers who, for a long period yet to come, must in some measure continue to be mere hewers of wood and drawers of water."

During that time Dr. McCulloch was sole professor; but Dr. Fraser who attended the Arts Course at the Academy (1825-29), informed me that Mr. Michael McCulloch employed part of his

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\* The most of the present generation knew nothing of the strife of that period, and perhaps it is well that they should not. I would be sorry to revive old controversies. But these things are now matters of history, which can scarcely be ignored.

time in teaching Hebrew to those students looking forward to the ministry. He was a good Hebrew scholar. In my time he was reported to have read through the Hebrew bible. He could not be said to have taught in the hall, but up to a late period he rendered important aid to the students and to the hall by giving them instructions in Hebrew preparatory to their entering upon their theological course. In Dr. Fraser's time the mode of instruction was similar to that described by Mr. Patterson. But in after years the system was somewhat changed. There was a regular session held for a month during the vacation of the schools. The rest of the year, the students being engaged in teaching school, gave as much time as they could to study, under the direction of the Professor and Presbyteries, preparing discourses, readings for examinations, &c.

I had the privilege of attending his classes in theology one session. It was the last of his life, but as he was still in the full vigor of his mental powers, a view of the Hall as it then appeared will serve to represent it as it was at this period. He was then teaching in Dalhousie College, and the theological classes met at his house. We had two classes, Hebrew and Theology. In his early years the study of Hebrew was much neglected in Scotland, many ministers having scarcely the pretence of an acquaintance with it. The study of this and cognate languages has greatly advanced since that time, but Dr. McCulloch was for his day a proficient Hebrew scholar, and moreover was almost entirely self taught. He told us the story of his early struggles in this respect. He had neither dictionary nor grammar, I think not a Hebrew bible. All he had was an old book, the name of which I have forgotten, which professed to give all the Hebrew roots, if not in the bible in a portion of it, with their derivative forms. Upon this he worked for some time, as he said not knowing whether he was really making progress in the language or not, till some time after, having obtained necessary helps, he found that with a little study of its grammatical principles, he had such an acquaintance with its vocables, that he was fairly well versed in it. I have understood that he taught the language when only twenty-two years of age, and that he had among his pupils, Ralph, afterward Dr. Wardlaw, long so prominent among the Congregationists of Scotland and Principal of their Theo-

logical Institutions. Here Dr. McCulloch's attainments were recognized outside his own body. The year I attended, the Rev. Charles DeWolf, then the most popular of the younger Methodist ministers and stationed at Halifax, afterward Dr. DeWolf, Professor of Theology in Sackville, joined our Hebrew class, and might be seen daily trudging with his Hebrew bible under his arm to our meetings. The time we were in attendance was too short for us to become thorough proficient in the language. But the teaching was so exact, that a good foundation was laid for farther attainments, to those who chose to prosecute the study. \*

The chief importance, however, was attached to the study of Theology. Orthodoxy was then considered a *sine qua non* in any person looking forward to the Presbyterian ministry. He had by this time his lectures on the Calvinistic system written out, which were afterwards published in a posthumous volume. Besides attendance upon these and examinations, our exercises were preparing discourses which were delivered *memoriter*, and plans of sermons. The subjects of the discourses were generally doctrinal, or sometimes papers showing the connection of doctrine and duty, of the latter Tit. 2-14, 3-6, also 14 being favorites. The discussion of each rendered necessary on the part of the students a careful study of the doctrines involved, and the delivery of them gave opportunity for the further elucidation on the part of the professor, of questions raised.

Sometimes the exercises thus became somewhat conversational. We were invited to state our difficulties or objections, which he patiently labored to remove. On one occasion, one since known as a doughty champion of Calvinism, responded to his invitation by marshalling all the usual objections of Arminians and Pelagians against that system. Sometimes thus he gave us most valuable thoughts in his quaint droll form of expression. Take, as an example, the following as an advice in regard to preaching: "Give them a good introduction. If you get them with you at the start, it will carry you through the middle of your discourse, then stop when you think that they would like a little more." The last remark we deem worth a whole lecture on Homiletics.

It must be admitted that the system of instruction was defi-

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\* One of his students, Alex. McKenzie, taught Hebrew in the Canadian U. P. Theological Hall from 1847 to 1850.

cient, and yet under it were trained ministers as efficient as the church has ever possessed. We recall, besides the names already given, those of the Rev'ds. Wm. Fraser, D. D., Alex. McKenzie, John I. Baxter, John McCurdy, D. D., Daniel McCurdy, Alex. Blaikie, D. D., James Ross, D. D., William McCulloch, D. D., James Waddell, John Campbell, John Geddie, D. D., P. G. McGregor, D. D., George Christie, James Byers, and John Cameron.

In explanation of this I would remark that Dr. McCulloch was thoroughly imbued with the idea of education, not as the communicating of so much knowledge, but as the training of the mental powers for future work and future progress, and all his teaching was conducted under the influence of this idea. He labored to have his students clearly understand what he taught, and he exercised them in precision of expression. As Dr. Fraser says, "He was distinguished by his plain and full and exact elucidation of the subject under consideration, and by his inexhaustible painstaking,—frequently, even after the clearest statement of the subject, asking the students whether they understood what was presented, and on any lack of comprehension, expressed or apparent, patiently again going over the ground." But he was constantly impressing on their minds that all he was doing was but giving them the instruments, or at best training them in the use of the instruments, by which they were to work out their own future advancement.

But farther I maintain that while large classes are stimulating and have other advantages, yet to the average man small classes present other advantages, particularly in the opportunity offered the teacher of carefully training the powers of each individual.

But lastly there must be noted what has often been a potent influence, but which in educational arrangements is often disregarded, *the power of a masterful personality*. In other spheres of life we hear of men possessed of what is called magnetic power. And in none is it more important than in education. Independent of a man's acquirements, independent of this capacity to communicate knowledge, independent to some extent of his original mental endowments is that mysterious power by which one man seems born to sway others. Such a one in charge of youth awakens dormant energies, stimulates the lagging, encourages the diligent, moderates the rash and infuses some of his own

spirit into all, and this not by the amount he teaches them, but by the influence of his personality. Such, I believe, was the case with Dr. McCulloch. In his manner he was quiet and calm, and he had not that enthusiasm which might be represented by the rapid dashing and splashing among the rocks, but he had the earnestness of steady power as represented in the deep current. As was said of John Wesley, he was himself so calm, yet moving every person about him. To this influence, with his clean cut presentations of truth, do we attribute the fact that so many of those brought under his influence, occupied prominent positions in after life. It will be seen that in the above list of members no less than seven received the degree of D. D. The same was seen in those who chose other professions. No less than six who studied under him attained the honor of knighthood, and this as the result of lengthened services in positions of high responsibility.

Nevertheless I congratulate our young men on the superior advantages they possess, and my only hope is that they may feel their increased responsibilities, and so act up to them, that the Presbyterian Church in their hands may in the future reach, in every thing that can bring honor to a church, to a position of advancement far beyond all that she has yet seen.

GEORGE PATTERSON.

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### *THE FOURTH PROFESSORSHIP.*

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I HAVE read the article on the Fourth Professorship in your last issue with much interest. It is a vigorous and admirable plea for the appointment of a professor of New Testament Introduction and Exegesis. I am asked to say a word on the professorship from a different standpoint. In accepting the responsibility of advocating the urgency of Practical Training, I do so in the full consciousness of the value of sound learning. A careful exegesis must lie at the basis of all preaching which is to be weighty and permanent in its influence on church and world. I wish also to recognize in the fullest measure the useful work done along each line of training by members of the present staff. We are desiring neither scholarly attainments, careful

criticism, nor the due weight of authority, in entering a plea for more practical training.

There are two tolerably well defined lines of preparation for the ministry. These may be termed the Scholastic and the Emergency avenues. According to the former method young men after receiving a liberal education in Arts (graduation is the ideal mark), enter upon a three or four years course in a Theological School. Here the course consists of Systematic Theology, including Apologetics; Church History, including Historical Theology; Hebrew and Greek, including Introduction and Exegesis. With these subjects has been associated the preparation of certain exercises, scholastic and popular. These lines of study have been variously arranged and have been taught by a larger or smaller staff; but substantially they have formed the circle of theological studies in the Reformed Churches for the last three hundred years. It is within a comparatively recent period that Pastoral Theology has been recognized as demanding a separate chair. That the above course of instruction has very signal merits admits of no doubt. The length of time it has held its place, the admirable series of men thus trained, the solid work they have done, the unchallenged position it now holds, and the tendency to revert to it by Churches at one time supposed to hold Scholastic training in small repute,—all attest its value.

The history of what, for want of a better name, has been called the Emergency avenue into the ministry, is familiar to all. The great revivals of last century in England and America, called for a supply of pastors, which neither the Colleges, nor the means at the disposal of the Churches could supply in the usual way. Instead of waiting a supply of college bred men, or instituting a briefer course of training on the old lines, the leaders of the movement laid hold of such men as were available from the ranks of the converts, and set them to work. They were generally youngish men of good parts, capable of speaking fluently, apt to teach. They were employed first as local preachers, and afterwards, as they were found capable, were ordained and placed over congregations. Many of these men, who at the outset were comparatively illiterate, attained in the course of years, a fair measure of culture. From the nature of the case no rigid rule was laid down in regard to literary attainments

Success was regarded as a sufficient diploma in the case of some; in other cases experience was associated with a measure of Academic training,—such training coming in at the beginning, in the midst, or at the end of probational service. The essential element in this system consisted in the church's calling men, who seemed to have practical talent, and employing them, with or without scholastic training. With whatever defects, the emergency was met and a very effective ministry provided. While none are more willing to acknowledge the shortcomings of the system than some who have attained eminence through it, on the other part the advocates of careful college training should not close their eyes to its merits.

The work of the ministry falls into two departments. The minister preaches the gospel and shepherds the flock. These departments are not very distinctly defined, not altogether self-contained; but, roughly speaking, the one is held to embrace the work of pulpit and desk, the other the gathering in and watching over the flock. It is needless to thrash over again the question of the relative importance of these two lines of work. But certainly it cannot be claimed that a church will stand or fall according as it cultivates this or that department. Much will depend on the natural capacity and training of the men employed. Nor should it be forgotten that preaching occupies a different relative value in different fields. In some of our communities the people attend church with eagerness and unanimity. In other sections, to use a homely phrase, you must catch your hare before you can cook it,—a state of matters which we fear is on the increase. But whether that be so or not, the difference in the condition of the field will vary the demands on the minister.

In preparation for the work of preaching the gospel, candidates are expected to have a thorough knowledge of the Message, —God's word. They are expected to go back of authorized and revised versions and master, or at least grapple with the original tongues. They must know something of Hebrew, much of Greek. Students are expected to take at least three years' Greek before they enter the theological school. They must not simply understand the word as a message, but must deal with the relation of parts; they must systematize so as to be able to understand and present the truth, not in fragments, but as a harmonious whole.

Systematic Theology must be carefully studied. Further, they must know something of the history of that truth in its development in the church. They must trace the origin, growth, deteriorations, reformations, conflicts, triumphs of the Church as a society entrusted with the gospel,—a noble and stimulating theme. And so the demand is that we have four professors who shall give their strength to this work preparatory to preaching—and a *fraction* of a professor to direct the minds of students to pastoral work. It is freely conceded that the whole course of scholastic education, and especially Church History is an indirect training and preparation for pastoral work. But equally is the teaching of Pastoral Theology a help towards preaching. So that from that point of view we may cry quits. Now even admitting that pastoral work is but the little sister, is she not somewhat shabbily dowered in the above arrangements?

But is it quite certain that practical training is so small a matter? Admitting most cordially that good preaching demands accurate scholarship, and a broad acquaintance with the message, does it follow that untutored common sense will be always adequate to the emergencies of the pastoral office? Is it so simple a matter to be a pastor—a leader of men? We should teach the message of God with reverence, with cultured hand; but is there no training necessary in handling men and in touching aright the secret springs of human action? As to the width of subjects and the sufficiency of work to take up the whole time of a Professor look again at the circle of subjects which demand attention. Such a chair as we are contemplating would include *Homiletics*, not usually regarded as a matter of small moment,—*Catechetics*, a subject to which increasing attention is being paid in many eminent seats of learning,—*Pastoral Visitation*, regular and to the sick,—The *administration of the Sacraments*, and the preparation of candidates thereto,—*Methods of procedure*. The administration of *discipline*,—and *Evangelistic work* in all its phases, Congregational, Home Mission and Foreign Mission. These are examples rather than an exhaustive list of the subjects requiring treatment. And the question may be fairly asked, are they matters with which a candidate for the ministry has an instinctive acquaintance: or does he not need training therein? Do not many of the vexatious appeal cases which

come before our superior courts arise from sheer ignorance of methods of procedure? Do not other cases come up from misunderstanding the elementary idea of discipline? Is not the whole question of discipline, which Calvin and Knox held to be one of the notes of the church, in danger of falling into confusion and desuetude? A very admirable section of the paper which preceded this treated of the dangers of a superficial evangelism. But it must have occurred to every reader that the argument presented was scarcely a plea for more Greek exegesis, but a very loud call for more practical training. Is it not notoriously true that many ministers of ample exegetical knowledge welcome evangelists because they are consciously and confessedly weak in practical lines. But this or that method of evangelism apart, *evangelization* is the supreme work of the church. And the question before our church to-day is not, how can our college be made the best ideal institution scholastically; but how can our college train the most effective ministers for the field before us. To this end shall we have more Greek exegesis or more pastoral theology?

I hold that our college should be strengthened along practical lines for the following among other reasons:—

1. A theological college is a technical school. In this respect it is analogous to a school of medicine, law or engineering. It is established to give a special training for a special line of work. In such a school theology, church history and exegesis should receive ample attention: but practical training must not be neglected. Nay more, it should receive wide room and emphasis.

2. The analogy of other professional training amply supports our first position. Students in medicine very generally spend one or two years in a physician's office before entering the medical school. When they do come to the medical college their time is divided between theory and practice. Anatomy, surgery, physiology, &c., &c., receive full discussion in the classroom: but even greater emphasis is placed on the work of the dissecting-room, the hospital and the clinic lecture. And after graduation there is a constant rivalry for such positions as House Surgeon in the Hospital, although the salary is either nominal or *nil*. The analogy from the methods of training for law or engineering is equally strong. Is the work of the ministry the only impractical

profession? Or is not rather the line of labor in which such training is supremely necessary.

3. The value of contact with an enthusiast in any line of study or labor is great. Enthusiastic teachers drew crowds of students into the mazes of scholastic Philosophy during the middle ages. No one will grudge the noble science of Theology the advantage of a personal teacher, who may expound to the coming ministers the relations and proportions of revealed truth. Such a discussion of Church History as shall not merely trace the growth and development of doctrine and life within the Church, but shall help him to understand the heresies, schisms and corruptions of the centuries (to see that they were possible, and almost reasonable), does a large work for the student. We cheerfully accord a high value to the teaching of an enthusiastic expert in the sacred languages, and the exposition and application of laws of exegesis. But in a school for the training of pastors are we to hear no one who shall give emphasis to pastoral work? Is it not just here that contact with a whole-souled master is of incomparable value? It is well that our students should be enthusiastic scholars. But they should go forth also full of love for, and enthusiasm in their special calling. Such a spirit of zeal and consecration would be no inconsiderable force in carrying them through the details, labors, and disappointments which enter so largely into pastoral work.

4. The success of emergency training, and the experience of such theological schools in Great Britain and America as have added materially to the practical side of their training, lead to the same conclusion. They show that it is by adequate attention to practical training side by side with sound scholarship that the best results of both systems can be attained. For these among other reasons I believe that the best interests of our church at the present juncture will be most fully served by the appointment of a professor of practical training. Four professorships indeed do not limit the range of what is desirable in a theological school; but if we have funds only sufficient for a *fourth* at present, let it be one directly bearing on the office and work of the ministry.

E. D. MILLAR.

## COLUMBA.

NO the modest Mecca of the great Scoto-Hibernian Evangelist, it was my privilege to make a pilgrimage during the past summer. Thursday the 18th June—Waterloo day—will always be a red-letter day with me, for on it I made out the long cherished intention of visiting this notable island, which Dr. Samuel Johnson visited in company with his friend Boswell on the 19th Oct., 1773, of which he writes in language that has become classic :

“ We were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. \* \* \* That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer amid the rivers of Iona.”

We left Oban, the gateway and distributing place to the Highlands, at 8 A. M., and got back by 6 P. M., a distance of one hundred and twenty miles, in ten hours, including two or three hours of stoppage at the two wonderful islands, Staffa, of which we cannot now speak particularly, and Iona.

“The Grenadier,” a comfortable, commodious steamer, took us southwards, by the Kerrera Sound, Firth of Lorn, southeast of Mull, Ross of Mull, Sound of Iona, thence to Iona and Staffa, returning by Sound of Mull, and passing Tobermory, Craigmory, Dunolly, and other points of interest, to Oban, of whose amphitheatrical bay, with its beautiful environments, our own Digby may give us some idea.

Our vessel anchored a short distance from the shore, to which we were rowed in a big jollyboat. The water was of crystal clearness; the sand at the bottom of spotless whiteness.

We are accosted by a crowd of children, who eagerly press us to buy their simple wares,—smooth stones, strings of shells, and divers trinkets. The Established Church, the Free Church, plain unadorned stone structures, are near by, a store and a few humble tenements. Putting ourselves in the hands of the authorized guide, we make the customary pilgrimage through the group of ruins, grim and gray, into which the sharp salt

tooth of the west wind has eaten, and on which the deep traces of the firebrands of Norwegian pirates have been left. Iona means the "Blessed Isle," called also I-Colm Kill, the "Isle of the Cell of Columba." It is three and a half miles long by one and a half broad, containing two thousand acres, of which six hundred are arable, owned by the Duke of Argyle, who has erected a monument here in memory of the late duchess, and is about erecting a church. At the north end the land rises to the height of three hundred and thirty feet, from which elevation thirty islets can be seen. On the western shoulder is the Cairn Culdeach, or the Cairn of the Restored People, or, as others say, the god-worshippers, where Columba and his disciples, it is thought, originally dwelt, and the Culdees, before the larger building near by was erected. We glance at the nunnery of St. Nary, six centuries old, a strip of whose roof remains, and the effigy of the last abbess, who died 1543. Passing along "the street of the dead," we linger a few minutes by Maclean's Cross, eleven feet high, a Runic monument beautifully carved, said to be the oldest in Scotland, and to have had once three hundred and fifty-nine companion crosses. We are next in a small chapel with a fine Norman doorway, dedicated to St. Oran, one of St. Columba's original twelve associates, the arch over whose grave has a Byzantine look.

The burying place around this chapel is the oldest in Scotland, containing, it is said, the tombs of several Scottish, Irish and Norwegian Kings and Chiefs—the last of the Scottish being Macbeth. The Cathedral is found to be a very solid building of red granite from the Ross of Mull, cut into heavy blocks, and laid with great care and solidity, its massive tower rising seventy feet from the ground and standing four square to every wind that blows—the Cathedral architecture, the oldest pointed form of the Norman or early English.

The largest monument on the island stands in the centre of the chancel of the Cathedral, in memory of Macleod of Macleod. Upon the knoll where Maclean's cross stands, it is said Columba rested on his latest walk and viewed the landscape.

Surely this little island, so tiny in territory, so tender in its associations, so hallowed in its memories, illustrates how that one "faithful over a few things" was made "ruler over many," and

gives new emphasis to the text and presents in a new light the older passage: "Thou Bethlehem, out of thee shall He come forth unto me that is to be ruler in Israel." A ruler truly was he, a king of men.

It is time we say something more definite respecting the illustrious saint of God, with whose name and fame this small isle of the sea will be ever inseparably identified—the man who was in the isle that is called Iona for the Word of God and the testimony of Jesus.

Columba was born in A. D. 521, settled in Iona in 563, at the age of 42, and died there A. D. 597, in his 77th year.

Columba was an Irishman, though Ireland then was known as Hibernia, and its people the Scoti. He was born at Gartau, in the County Donegal, on the 7th December, 521. Unlike St. Augustine, who was born one hundred and sixty-seven years before him, and St. Patrick, who died twenty-eight years prior to his birth, and who sprang from the ranks of the peasantry, Columba was of noble birth, being connected on the side of both his parents with the royalty of the land. The blood royal of two races flowed in his veins, his mother, Eithne, being the descendant of an eminent provincial king; his father, Fedhlimidh, belonging to the reigning family of Ireland. He might have been an aspirant for a throne, but he closed his eyes on a crown when he opened them on the cross, counting the reproach of Christ greater riches, having respect to the recompense of the reward. Like Monica, the mother of the earlier saint, Eithne, was ambitious only that her boy should receive not worldly wealth and honors, but durable riches and righteousness, and a crown of glory that fadeth not away. He was accordingly committed to the tutorial care of Cruichnechen, an holy presbyter, by whom he had been baptized. He early attained to self-conquest and self-control. Adamnan, who wrote his biography some years after his death, says of those early years: "From his boyhood, Columba had been brought up in Christian training, in the study of wisdom, and, *by the grace of God*, had so preserved the integrity of his body and the purity of his soul, that, though dwelling on earth, he appeared to live like the saints in heaven."

With him (and it is generally the case) early piety proved

eminent piety. St. Patrick, who died about A. D. 493, less than a generation before Columba was born, must have had not a little influence upon his character and career. The teaching of Patrick was but a reproduction of the teaching of the Twelve Apostles. His celebrated "Confession," which is virtually an "Autobiography," must have come into the hands of the young Irishman and helped to mould him. And here it is interesting to reflect how that Patrick the Scotchman did for Ireland what Columba the Irishman was subsequently to do for Scotland.

St. Patrick, born at Kilpatrick on the Clyde and borne away into slavery in Ireland, was privileged to bring to the Emerald Isle, what now again she so sadly needs, the true liberty, for after all, "He is the freeman whom the truth makes free, and all are slaves besides."

The same grace which animated the one, wrought in the other (Recall the expression of Columba's biographer "*By the grace of God,*") and each, adding to faith, fortitude, could in the Pauline spirit say, "By the grace of God I am what I am, and His grace which was bestowed on me, was not in vain, but I labored more abundantly than they all; yet not I but the grace of God which was with me." Columba's favorite master in theology must have helped to cast him in this Pauline mould. This teacher, sent from God to the young student to teach him the way of God more perfectly, was the Presbyter Abbot of Clonard Finnian by name, of whom it is recorded that "he was, in his habits and life, like unto the apostle Paul," and from Finnian he received ordination. May this explain why Adamnan ascribes the after spiritual victories of his hero and predecessors to his "having received the armor of the apostle Paul, that vessel of election was the model followed by our Columba." We know how saturated with the doctrines of grace as expounded by the great apostle of the Gentiles Monica's much prayed for son was, and may therefore conclude that Columba's theology was Augustinian or Pauline in its type. He would take no short cut into the ministry. He wished to be a man of God, perfect and thoroughly furnished. He therefore gave attendance to reading, to instruction, to doctrine, and kept prosecuting what was then equivalent to his College studies, till he was twenty-five. Though Baptist-like, he was in the desert until the time

of his showing unto Israel, he was a burning and shining light, and, because of his high social position, birth and abilities, he excited the jealousy of some of his compeers, one particularly *Ciaran*, the son of a carpenter, who was rebuked for the bad spirit he showed by the presentation before him of the implements of his craft, the axe, the plane and the auger, and the putting to him on the part of the then Theological Preceptor, the pointed inquiry "Look at these tools, and recollect that these are all thou hast sacrificed for God, since thy father was a carpenter, but Columba has sacrificed the sceptre of Ireland, which might have come to him by right of his birth and the grandeur of his race."

Columba was grandson of Niel who stole away Patrick from his home on the banks of the Clyde. Columba, the Latin word for dove—perhaps indicates his dove-like character, that he was blameless and harmless, though wise as serpents, harmless as doves. Perhaps also it could be said of him as of the Bride in the Canticles—"Thou hast doves eyes." His eyes were mild and melting, yet could dart flashes of indignation and wrath. His yearning for Ireland when leaving it is thus pathetically portrayed:—"There is a grey eye that looks back upon Erin. Large is the tear of my soft, grey eye, when I look back upon Erin." His voice was as the sound of many waters. It had the billowy roll and sonorous roar of old ocean and could be heard a mile away. His face and form betokened his lofty lineage. He had a magnificent physique—that was over-awing, a personal magnetism that was irresistible. His life had its natural three-fold division:—25 years of preparation for his life work—and that work divided into two sections—the first of 17 years spent in Ireland, the second of 34 years, in Scotland. In 546 Columba erected a religious house—or Missionary College at Derry; in 553, another at Durrow, referred to by the venerable Bede as the biggest in Ireland; in 546 and 562 others elsewhere to which he sustained the relation of Abbot, or Father. Becoming in some measure mixed up with the politics of Ireland and its tribal feuds, and being accused by the sovereign, who was defeated at the battle of Cooldrevny, in 561, of being accessory to his defeat, the place is made uncomfortable for him and he retires. Of the precise charge brought against him we are

ignorant, but his Biographer says it was "pardonable and very trifling" and "indeed unjust." He had been hitherto a Home, he was now to become a Foreign Missionary, with Iona as his headquarters, and Scotia, called then Alhyn, as his field.

His Biographer states that in the second year after the battle of Cooldrevny, he resolved to seek a foreign country for the love of Christ; hence his coming to Iona. In explanation of his singular expedition we are told in the "Old Irish Life," that he had "determined to go across the sea to preach the Word of God to the men of Alba." Some time previously an Irish colony had been planted on the north-western shores of Scotland, whose sovereign was a relative of his own. They were called Dalriad Scots. A year before (in 560) they had sustained a crushing defeat at the hands of the fierce and formidable Picts, who had shut them up within the territory of Kintyre and threatened their extermination.

What a noble thing, thinks Columba, if these brave though barbarous Caledonians, who have defied the power of Rome, and almost exterminated my kinsmen, could be brought into captivity to the word of Christ. Once have this people subdued under Him, brought under the sway of the cross, and not merely will the ranks of the crucified be swelled to that extent, but these converted Picts will cease to be a perpetual terror,—a sturdy menace to the Kintyre colonists. His heart's desire and prayer for his brethren, his kinsmen according to the flesh, as well as their warlike neighbors, was that they might be saved.

This thought was at the bottom of Columba's memorable expedition which started from the since historic Derry at the head of Lough Foyle, on a lovely bright morning early in May, 563. Not more important was the vessel containing the standard of the cross, which bore Paul and his comrades from Troas to Philippi, or the "Mayflower" which bore the seeds of liberty from England to America, than the boat now boarded by Columba and his twelve, that was to carry to Caledonia stern and wild its costly cargo and crew. Look at the vessel to which tradition gives a length of sixty feet. It is a sort of currach or coracle, made of a frame of wicker work covered with hides, the hairy sides turned inwards. In it I see no weapons of the warrior,—but a fishing-net, a few implements of the blacksmith, the car-

penter, and the husbandman ; two or three sacks of barley and oats for seed, as much for meal, and a hand-mill to grind it with ; a few leather bottles with water and milk ; a skin wallet stowed away in a safe place, with some MS. copies of portions of the scriptures and, perhaps, a hymn book, with writing materials, not of paper but parchment, with pens and ink. some tablets and styles to take notes and jottings. So much for freight, and then for crew, not common sailors, but thirteen men of scholarly accomplishments and refined manners, who have been thus described :—

“ Their dress consisted of a white tunic which they wore next to their skin, and over that, a long garment made of undyed wool, with a large hood which could hang over the shoulders, or be made to cover the head at their pleasure. They wore shoes of hide when they did not care to be barefooted. The leader of this little band was a man now past middle life. His exact age was forty-two. He was of great stature and of almost superhuman strength. He had a magnificent voice, and he had that grey eye of the Irish which could be soft as the dew of the morning or flash like the lightning from a thunder cloud. His countenance shone habitually with a holy joy. There was a majesty in his bearing which betokened his birth, and marked him out as a leader of men, and he had that mysterious influence about him—a sort of spiritual mesmerism, which won the hearts of those with whom he came in contact, and bound them to him as with clasps of steel.” They came hither with the same spirit that brought Geddie to the New Hebrides, Gilmour to New Guiana, or Mackay to Uganda ; the same impulse of heroic devotion that animated the martyrs and missionaries of former and later times the same mind that was in the ‘ witness nobler still.’ From the hill tops, Columba and his white robed associates would lift up their eyes and look abroad on fields white already to harvest, “ the treeless green pastures of their Patmos, and over the seething, surging sea dotted with islands, supporting a wild population of pirates, or echoing the screeching of the flapping sea-birds. To the north, the sharp peaks of Mull ; to the northeast, the low-lying Tyree ; to the south, Islay and Colonsay, Ulva’s Isle—with the storm cliffs of Mull across the Sound—and the far-reaching mainland, the full view of which that familiar island

intercepted, stretching from the Eastern to the Western sea, and taking in the northern part of Scotland, now sitting in darkness,—all Pictish and Pagan, looked at then by them, as we do now upon Africa or China, or India, or the islands of the sea. I see the stately stalwart stranger taking in, with his melting, penetrating eyes, the wide and wild panorama, and with his Master as he lifts up these eyes to Heaven he sighs, yea, as he beholds this wilderness of superstition and barbarism, he weeps over it, and like his model, Paul, his spirit was stirred within him. Without any anachronism, we can catch the snatch of missionary hymn, for have not these thirteen newly arrived missionaries of thirteen centuries ago, the same feelings and desires, the same aspirations and aims that animate our modern missionary when he cries,—

“ Oer the gloomy hills of darkness,  
Look ! my soul ; be still and gaze.”  
(*To be continued.*)

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*PRESBYTERIANISM IN LINDEN.*

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**L**AST April ere we left the classic walls of Pinehill, I received a notification from the Secretary of the Home Mission Board, that I had been appointed to labour for the summer under the auspices of the Presbytery of Wallace in the congregation of Linden. The paramount subject engrossing my attention was *where* is Linden? But echo only answered, where! The combined intelligence and wisdom of our graduating class and seniors sat upon the subject, but still Linden could not be found. The geography refused to own it as a district in Nova Scotia, and as nothing else could be found I fondly imagined that the “Board” had decided to send me to *the* Linden, celebrated by Campbell in his poem, known to all college orators, for the benefit of my elocutionary powers and improvement of my German accent. But it was not so decreed. Man seems in this life only to put forth the brightest buds of hope to see them slowly bursting into flower before his eyes with promise of great fruition near at hand and then the frost strikes in, nips their roots, and leaves him only the remembrance of a dream, And thus it was with me. The

frost came in the shape of a little message: "Proceed to Pugwash and from thence to Linden."

Pugwash as the guide book says is on the Pictou and Oxford branch of the I. C. R., beautifully situated at the mouth of the river of the same name. I reached my destination in due course and after a hearty welcome from Rev. Mr. McKenzie, proceeded on my way to Linden. Leaving Pugwash, like another Scotch worthy, we "skelpit on through dub and mire," and in a short time the mystery was solved and like the explorers of old, from the vantage ground of the waggon seat, I was peering through the gathering gloom at Linden.

Linden is a country district lying along the shore of the Northumberland Strait about ten miles from Pugwash, twelve from Oxford, twenty from Amherst, and about twelve from that wonderful gem of the sea *the Island*. It has no public means of communication with the outer world, but as most of the people are engaged in farming and can use their own conveyance, this want is but little felt. The nearest points of contact with the great world moving on outside are at Pugwash, Oxford and Amherst. Mails come from the latter place three times a week. In consequence of having to use the ordinary means of locomotion the majority of the people have seldom travelled far, although many of the young people proceed to the States, and in consequence they retain many of those qualities which characterize a people touched by the magic wand of our nineteenth century culture and yet left with something of that primitive simplicity which marked the early Puritan character.

Upwards of sixty years ago, as far as I could learn, the first settlers from the mother country found their way to the mouth of the Shinimicas and spread themselves along the shore to a small river called the Goose River. It was the name given to it by the Indians who had used it as a game preserve and trapping ground, and the new arrivals anxious rather about the erection of their houses and the clearing of their land than of hearing from the great world of clearings outside, allowed the old name to stand. Some years ago as the young people ventured out into the world and began to reflect upon the name of the land on which they had been born and reared, and the possible application thereof, they for some good and doubtless philosophic reason

wished it changed, and hence Goose River emerged in our day under the classic cognomen of Linden.

Now the lumber which then hemmed the people in, forcing them to depend, for the most part, on water as the means of conveyance, has slowly faded away before the axe of the woodman. Good roads and bridges have taken the place of the old bridle-paths, Indian trails and scow ferries, and the land under the toil of the careful husbandman, has assumed an aspect of civilization which indicates that the descendants of the old settlers are reaping the benefits of their fathers' unremitting labours. In many ways this part of Cumberland is a goodly land. It is well wooded and well watered. The smiling land of river-valley, hill, plain and marsh, with the grand sunlight streaming down upon the yellow grain and verdant fields, with the dark green of the fir, the spruce and the maple setting off, in an effective way, the lighter hue of the grasses of mother earth, with the many herds of cattle and flocks of sheep contentedly browsing thereon, fills the eye and satisfies the heart of the lover of nature, causing him to exclaim, truly

" It's a bonnie, bonnie warl'  
That we're livin' in the noo,  
An' bricht an' sunny is the lan'  
We aften traivel throo."

The early settlers had a hard time before they became accustomed to the climate and the varied cares and worries naturally connected with the beginning of a new life in an undeveloped country. They worked early and late with a strength of will, a power of endurance, and a force of determination which seems extraordinary to us living in times when no great exertion is demanded from those who can trade upon the virtues of their ancestors. As we see the results of these old-time settlers' habits of industry, and the stupendous works they carried through, we may well wonder if "there were giants in the land in those days." The women folk nobly aided those with whose lot fate had linked theirs, and many of them, though hitherto unused to such manual labour, performed work in the fields and round the steadings which their fair daughters dare not now attempt.

They were a goodly race, these emigrants from old Ireland's shores. For most of them hailed from the island of Erin, sweet

gem of the sea, although there was a sprinkling of the hard-headed men of the north of Scotland, moulded somewhat after the similitude of the grey granite rock of Aberdeenshire on which they had first seen the light, but kind-hearted withal, and from these two races have come the people who now cultivate the fields of Linden. The light-hearted Ulsterman forced by the cruelty and rapaciousness of absentee landlordism to seek some more congenial clime, and the hardy northerner who rather than submit to oppression retired with his face to the foe, hurling defiance still, at the laws which seemed to him unequally put in force, assimilated well in the land of their adoption, and as the people gather quietly to-day around the church door on the Sabbath, there still can be traced the racial characteristics that tell to an observing mind much of the reason of their prosperity.

They were a godly people also, these men and women fighting fate so bravely 'mong the wilds of nature, and from their log huts at sunrise could be heard the voice of prayer and praise, and at sunset Burns' picture is conjured up before our eyes:—

“ The cheerfu' supper done, wi' serious face,  
They round the ingle form a circle wide ;  
The sire turns o'er, wi' patriarchal grace,  
The big ha' Bible, once his father's pride.”

At first, the religious services were few and far between, and were sorely missed by those who had been accustomed to the peaceful calm of a North Ulster Sabbath. However, the elder people did their best to preserve in their own hearts, and those of their families and dependents, a knowledge of their fathers' God by means of the fire kept continually burning on the family altar. The people had belonged to the strictest branch of the Presbyterian family—the Reformed Presbyterian Church of Ireland, or Ulster Synod—commonly known as the Covenanter Church. They carried their principles with them and especially the Shorter Catechism, and the Standards of the Covenanters were religiously instilled into the receptive hearts of the young. The Church at home did not forget her sons and daughters in the distant land and at sundry times sent out those who were to proclaim the gospel of peace to the souls thirsting to hear the thrice welcome message. One of these missionaries was the Rev. Dr. Clarke who settled in Amherst, and is perhaps the best known of these old

time pioneers. In consequence of some dispute regarding his conduct at an election, Dr. Clarke and his people severed their connection with the Ulster Church and cast in their lot with one of the Reformed Presbyterian Churches in the United States. By this action they altered none of their doctrinal opinions, but they obtained the right of taking part in political affairs, of holding office under government, &c., which had been denied under the stricter rules of the original Covenanting Church. Things moved on in their usual orderly course, Dr. Clarke, from Amherst as centre, attending to the spiritual needs of the whole County Cumberland, or rather this section of it, and even pushing his way into New Brunswick. He was aided from time to time by young men belonging to the Church, who were being educated in Philadelphia at the college then presided over by the elder Dr. Wyllie. Among these, over forty years ago, came Rev. W. S. Darragh, then a licentiate of the Church. After ordination he was placed in charge of the congregation of Linden, and remained there as pastor till last <sup>(1829)</sup> summer, a period of over forty-two years' service in one place and to one people.

Some time after his settlement in Linden, Mr. Darragh left the Covenanting Church in the States and united with the Presbyterian Church of Canada in the Lower Provinces. He carried many of his people with him who had become tired of the connection with the Church in the States and thought that the advancement of Christ's kingdom would be better served by unity among the professing Christians working in a particular field, rather than in a connection dictated by sentiment of a morbid kind with a Church in Philadelphia or New York. Part however, still held to the old Church connection and instigated by Dr. Clarke and several clergymen whom he imported to aid him, refused to have any dealings with those who were now connected with the other Church. It was no longer a gospel of peace which was proclaimed; the charge of the clergy to the people was no longer of peace and good will, but often of strife and of hate.

Families were separated by religious fanaticism as effectually as by the ocean, and in many instances a man's worst foes were those of his own household. The new body stuck together, however, stood shoulder to shoulder, faced their opponents, and pro-

ceeded to build a new church in place of the one which had been claimed by the Covenanters, as they were called. The Presbyterians of the larger denominations united again and again, forming a grander Church, a Church rendered strong by the very numbers of the people now gathered within her walls to do more effective work for the Master among those who knew Him not. But among the Covenanters of Cumberland, no thought of union seemed to find a place. Their brethren, who had come out from among them, offered several times the olive branch of peace, but, sullen and irresponsive behind their Standards stood the Covenanters. In the name of religion things were done and words were used which even now have power to stir the blood of those who saw and heard them, and to this day the worldling still points to the breach as a reproach to Christianity.

Here I cannot speak of the arguments advanced by either party in defence of their position; neither can I speak of the work nobly done by Mr. Darragh and others, nor of the many good men, in spite of their prejudices, who have borne forward the banner of the so-called covenant. Last summer, in the hope that a reunion might be soon effected, the aged champion, who had so nobly held the field for so long a period of time, retired, and as the people were not able to support an ordained minister, it fell to my lot to look upon the strife with the naked eye, and see the scars left on both parties by the hostilities of the bygone years.

Our church—[the part in which we are specially interested]—has prospered and the members seem to be filled with a true desire to advance themselves and others by all means on the heavenward path. The other church has been gradually weakening. At first they had ordained men—among them some who tried to heal the wounds, while alas others, even from the pulpit, sought to keep alive the rancorous spirit of the older generation. Now they are dependent on student supply from the college in Philadelphia. During the summer it was often difficult to prevent our services from conflicting with theirs, as they did not seem to wish to come to an understanding on the matter. This fact, the seeming opposition in the preaching of the gospel by two sections of the Presbyterian body, holding the same views, differing in nothing but a sentimental regard for a name which has

now been shorn of its glory by the bigotry of those who hold it, and claiming a common origin from the men who willingly dyed field and flood, moor and fen, scaffold and market-place red with their blood for conscience sake, makes work hard and unsatisfactory, that would otherwise be pleasant.

Although in the above sense the field is a hard one, yet in other respects the work is such as is sure to call out the enthusiasm of all working for the advancement of the Master's Kingdom. By a stranger the first thing noticed is the old world air which hangs around the church. Here no hand of so-called improvement hath been rudely set. No organ or other instrument usurps the place of the human voice in the worship of man's maker. The tunes also are of the old plaintive type, heard at their best in "the killing time," ringing o'er the moor or from the mist-enveloped hillside where the conventicle preacher proclaimed the gospel in spite of the opposition of man. Of course nothing but the "Psalms of David" were allowed to be used in church; even the Paraphrases were excluded as unscriptural and uninspired. Hymns were treated with contempt. A secular song would almost have been as soon allowed. Yet withal there was a devout fervour in the way those old tunes were sung which touched the heart and formed a fit introduction to the study of God's ways to man.

At Linden there is a comfortable church in which service was held every Sabbath morning. The Bible Class met just before service, and had an average attendance of 39. At the service the attendance would be about 150. The Sacrament of the Lord's Supper was dispensed here early in the summer by Mr. McKenzie, of Pugwash, when 9 new members were added on profession of faith. The communicants on the roll now number 132. In this section we have 28 families. About 6 miles from Linden is Shinimicas, a district lying along the river of the same name. Here we have 18 families and an average attendance at service in the schoolhouse of 60. Here we held service once a month in the afternoons, as most of the people attended morning service in Linden Church. About 6 miles along the shore from Linden Church is the small but rising town of Northport, at the mouth of the Shinimicas. The Norwegian fleet of lumber vessels call here for lumber during the summer months. There is no church

in Northport, but service was held in the public hall. Our service was held in the afternoon every alternate Sabbath. Proceeding along the shore another station is reached called Amherst Shore. Here there is a church belonging to the Baptists, but in which the Presbyterians have a right to a monthly service. Eight families belong only to us, but the attendance was very large. Service was held here in the evenings after the preaching at Northport.

A Sabbath afternoon,—a Covenanter never acknowledges such a thing as Sunday,—being thus left free, was devoted to out-of-the-way parts of the congregation where there were old people who were unable to get to church. In these places services were held in the houses and were largely taken advantage of.

At the prayer meeting in Linden the average attendance would be about 30, with the same at Shinimicas. In Northport, the residing place of the Covenanting Missionary who was supposed to hold evening meetings, no week night service was organized by us. A young people's society of Christian Endeavour was started in the Church and met with gratifying success. It was hard to induce the young people to take any part, as it seems to be part of a modern Covenanter's creed that the minister and elders should have a monopoly of the talking in the meetings. The Y. P. S. C. E., has broken the ground in this respect and seems to be doing good work.

With careful oversight and management, although the field is weak there should be no difficulty in raising it to an augmented charge, if not a self-sustaining congregation. There would be no doubt of the latter fact if the two sections now so far apart could be induced to let bygones be bygones and unite as one. The reformed body at present has almost entirely to depend on assistance from the United States and are not able, of themselves, to keep an ordained man. At present our people in Linden and Oxford are receiving joint supply for the winter, but such an arrangement must be temporary, for if either place is to be built up it will require the services of an ordained man all the time. Our people cannot, under present circumstances, help themselves as they would like.

The younger part of the Reformed body are disposed to union. The (old) hard and unnatural feeling is dying out, and now that

Mr. Darragh has retired, they are waiting to see what our Church will do. Were permanent supply assured they would naturally turn towards us. Hitherto the people have stood firm in their loyalty to the Presbyterian Church. But if history is not to repeat itself and our church again see her error only when too late, she must place the means of grace within easy reach of her faithful people.

Here it is impossible to give an adequate idea of the field, its ups and downs, its joys and sorrows, its struggles and its triumphs. To do so would be to write the history of the Presbyterian Church in Cumberland. A dark and troubled time it has had, but now the golden aftertime promised to faithful hearts seems near at hand. The times and seasons seem to say that soon the war hatchet shall be buried, and old troubles forgotten.

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## EDITORIAL DEPARTMENT.

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There are many ways of estimating the progress of a church. Increased liberality in the support of gospel ordinances and in contributions to the schemes of the church are generally considered sure marks of advance. Growing attendances at church services and at prayer-meetings and Sunday-schools are signs for good. There is another point of view from which something may be determined in regard to the growth of a church. We can, to some extent, judge a church by its representatives in the eldership. Are they not measures of its strength, or its weakness? Of late years the reports of the Committee on the State of Religion emphasize the importance of the elder's position. In the report to the Assembly of 1889 Rev. Dr. MacRae, Convener of this Committee, remarks, that the conviction is deepening from year to year, "that the strength of Presbyterianism depends to a degree well nigh incalculable, under the Great Head of the Church, upon the earnest, persistent works of faith and labours of love discharged by our noble army of elders."

But what we wish to suggest here, is that something may be learned from the doings of the eldership in a department of

church work regarded as of small importance by many people. We refer to the part taken by elders in our church courts. Can we not say that a good attendance at church courts, and an intelligent interest in the working of the outward machinery of our church speaks well for the state of religion? The elder is a representative of the people, in a sense the minister can never be, and his presence at, or absence from a church court will in some degree indicate interest, or lack of interest, by the people in the affairs of the church. An example may not be out of place. The Maritime Provinces were represented at the late Assembly in Kingston by twelve of our elders. The fact that five of these were from Prince Edward Island goes to confirm the statement that Presbyterianism is making substantial progress in the little Island, and that our people there are deeply interested in the work of the church.

Again, the attendance of elders at the late Synod in Halifax, and the part they took in business, indicates that the Church has a good hold of our people generally, throughout the Maritime Provinces. There were 63 present, about one-third of the possible representation. The proportion looks small, but is creditable when we consider the disadvantages under which the elders labor. There are about 1400 elders in the Maritime Provinces, and nearly 200, or one out of seven, have a chance to go to Synod every year. This would give an elder only one chance in seven years. Making all allowances, the average elder will have a chance to attend about one Synod in four. A minister who has not been at Synod for three years will understand how one's interest runs low in that time.

A. B., an intelligent elder and substantial citizen, was at his first meeting of Synod last autumn and spoke of it about as follows: "It gave me a new and great interest in the Church work especially in *our college* and its needs and the *fourth professorship*. I'm sorry I'll not likely have a chance to get back for three or four years, for by that time I'll get out of the run of the business." The elders, whose chances seldom come, deserve credit for their attendance, and their presence in increasing numbers, points to a deepening interest in Church work shown by our people.

IT goes without saying that no college is fully equipped for the effective training of its students, without a tolerably complete, and carefully selected, library; that no matter how great the scholarship of the professor and how finished their lectures, how attentively heard and how diligently taken down,—the student's knowledge of the subject of his course is not even comparatively satisfactory, unless in addition to the daily *manna* of the classroom, there be open to him also an opportunity to consult for himself the several authors to whom his lecturer may refer—not to speak of others unmentioned, that have important contributions to make to the various departments of his course. These remarks apply to our college—to her library: and it is because they do that they are now being made. Our library consists of about 9000 volumes. Of these, many are interesting as curiosities and valuable only because of their antiquity; their place is in the museum, not on the shelves of a student's consulting library. Others have still less excuse for their presence, being superfluous copies. The first thing, then, that should be done is to boil down our library to its practical working size: setting perhaps on the top shelves, the old and useless; setting even farther away those that are superfluous. As instances of this latter kind, we might cite the Works of Owen, also those of Calvin, of which we have more than a share. But while we have an abundance of these, we are poverty-stricken in other directions. Modern critical writers are indeed represented; but not to the extent demanded by their importance. Some new books are coming in, but very slowly. An effort has been made to render the missionary department more efficient, by the establishment of the Roy-McGregor-McCurdy Fund; and several of the latest missionary works now grace our library. But for all their plethoric fulness, to the seeing eye the shelves are still painfully bare. Half as many good books are far better than twice as many indifferent ones; it is good to have extra copies; it is better to have the same number of different works. We speak to those that will hear, and we would speak loudly. Rather than follow the course of the past years,—rather than have our Alumni and other kind friends donate to us the books they think they can spare from their own libraries—let a fund be raised by them to be devoted to the purchasing of new books. One hundred dollars yearly,

say, would be a modest start. Too long has the building up of our library been left to the chance donation of old books.

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## COLLEGE NOTES.

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CHRISTMAS with its pleasures and perils has come and gone since our last issue. Most of us spent the holidays supplying the different mission fields and vacant congregations. A larger number than usual, however, undertook no preaching. All came back the better for the change of scene and work.

Two lonely men remained in the Hall. They spent the quiet hours in devoted labour on Greek and Hebrew Criticals. Their researches are likely to revolutionise theology.

As one of their own number has said, this is a *critical* period in the life of the Seniors.

SINCE our return Grippe has made its appearance both among professors and students. Professor Currie has been confined to his house for over a week. The hours we would otherwise have spent so well with him, were spent in study, etc., etc., especially etc. We are glad to know that he is now able to sit up and will soon be with us again.

THE Grippe also attacked our esteemed principal, but he refused to succumb, and was found at his post every day.

SEVERAL of the students have also been confined to their rooms by the same trouble. They are all doing well, but according to present symptoms their places on the retired list are likely to be filled by others.

THE many friends of Dr. Burns were shocked to hear that on New Year's day he had another attack of serious sickness. After preaching with much power, and greeting his congregation individually, and while going on a visit to Rev. Mr. Gordon, he fell fainting on the street. He has since been lying very ill at his home. We are pleased to hear that he is steadily improving. The college has no better friend than Dr. Burns, and we all hope to see him soon restored.

It was with deep regret we learned of the illness of Rev. John MacMillan. He is another tried friend of the college, and a great favourite among the students. We are sorry to hear that he is not likely to be able to preach for some weeks yet.

OTHER ministers of our Church in this city have also been laid aside for longer or shorter periods. There has been a great demand for students willing to fill city pulpits.

ON our long sick list we have also to place Mr. Gardner. He has not been well all this season, but became seriously unwell after the holidays. He is steadily improving.

THE Hall was the scene of a very pleasant event during our absence, when Mr. and Mrs. Gardner celebrated their silver wedding. They received a large number of handsome presents from their friends. We extend to both our heartiest congratulations.

THE long wished for telephone has come at last, thanks to the college authorities. In our remote situation it is of almost *unspeakable* advantage.

THE Senate has been most fortunate in securing the services of Rev. Mr. Carruthers, of Charlottetown, as Instructor of Elocution. He begins his work here early in February. We can assure Mr. Carruthers of a hearty welcome from the students.

WE are always glad to have a visit from our old graduates. Last week we enjoyed a call from Rev. W. J. McKenzie, of Lower Stewiacke. We are pleased to note that his health is very much improved.

WE also had a call from Rev. Thomas Corbett, Tyne Valley, P. E. I. Time and toil have wrought few changes in this member of the class of '88.

THE courtesy of the Senate in granting a petition from the students asking for college to close on the 18th of Dec., instead of the 22nd, was much appreciated. We had thus another Sunday in the mission field and two extra holidays.

THE students in the breezy corner rooms now rejoice in storm windows. The result is quite satisfactory, and cold days are not now so unwelcome.

Owing to a happy arrangement of hours, many of our students are taking advantage of the privilege afforded by classes in Dalhousie. A large number also attend Prof. Seth's psychology class in Halifax Academy. Some, too, are growing quite learned in the mysteries of German under the tuition of Herr Lothar Bober.

On the Tuesday evening previous to his sailing for Trinidad, the students had the pleasure of meeting with and hearing a most interesting address from Rev. Wm. L. McRae. We cannot attempt even an outline of his remarks. Professors Currie and Pollok were happily present, and their warm words of Christian counsel and encouragement will not soon be forgotten. The meeting throughout was perhaps the most interesting in our experience at the College.

A VERY interesting debate on the advisability of the Presbyterian Church adopting the itinerant system, adjourned at last meeting, will be resumed after midsessionals are over.

#### ACKNOWLEDGMENTS.

A. V. Morash, \$1.50; Rev. A. Robertson, Rev. A. Falconer, J. H. Austin, Grant Kirk, R. J. MacDonald, George Millar, Rev. D. M. Henderson, Malcolm MacLeod, \$1 each; Rev. J. R. Coffin, A. M. Cunningham, W. R. Cunningham, Rob. Dawson, Jr., D. M. Campbell, John Fraser, Thomas MacLeod, M. S. Mackay, Simon A. Fraser, F. W. Thompson, Daniel MacLean, Dr. Currie, John Stirling, Angus McLeod, James Walker, Rev. W. L. MacRae, Rev. Thomas Stewart, Dr. Forrest, Rev. T. Sedgwick, Rev. R. C. Quinn, Rev. D. MacGregor, James Reid, A. M. Thompson, Rev. P. M. Morrison, Rev. Thomas Cumming, J. F. MacCurdy, Rob. Grierson, William Laird, Hazen Murray, Rev. Angus MacMillan, Rev. G. S. Carson, Rev. MacLeod Harvey, Ralph Strathie, A. J. MacDonald, A. E. Chapman, 50 cents each.

BUSINESS COMMUNICATIONS TO BE ADDRESSED TO THE FINANCIAL EDITOR,  
ALEXANDER LAIRD,  
Pine Hill, Halifax.

WM. L. BARNSTEAD.

J. H. SUTHERLAND.

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