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OUR SYNOD (1876-1896) OR "TWENTY YEARS' PROGRESS."

REV. JOHN McMILLAN, B. D., HALIFAX.

THE union of the Presbyterian Churches in Canada took place at Montreal on June 15th, 1875. It was a day never to be forgotten by those who were present. Memories of the past, no doubt, crowded the minds of many of the *fathers* there, but old and young alike looked forward hopefully to the future. It was a beautiful bright day outside, and every one in Victoria Hall could say "there is sunshine in my soul to-day." Every heart thrilled with joy when Dr. McGregor, still to memory dear, rose and proclaimed the continuation of the union, and the formation of "the Presbyterian Church in Canada," and then every voice joined in singing the 133rd Psalm as perhaps it had never been sung before.

But how have the hopes which cheered the vast assembly that day been realized? A review of the past twenty years will prove conclusively that the union has been an unspeakable blessing. The burial of old strifes, the healing of old breaches, the wiping out of old dividing lines, and the consolidation and thorough organization of our forces have worked marvels. The first statistical report of the General Assembly was that of June,

1876. A comparison of it with that of 1896, as far as the Synod of the Maritime Provinces is concerned, is intensely interesting, and should be encouraging to all who love our church. Wonderful changes have taken place since the union, but very satisfactory progress has been made in every department of the church's work.

When the roll was called on June 15th, 1875, 109 ministers from the Maritime Provinces answered to their names. Of these 96 belonged to the Presbyterian Church of the Lower Provinces, and 13 to the Church of Scotland. 36 have entered into rest eternal; 26 have removed from the bounds of our Synod to other parts of the great vineyard; 14 have retired from the active duties of the ministry, but live within our bounds and have their names on the Synod roll; 31 are still in charge of congregations in the Maritime Provinces; one is a probationer, and the other is the agent of our church.

Tender memories of the deceased are still fondly cherished. Many of them were prominent pillars in the church. They labored faithfully and successfully, and the fruit of their labors will be gathered by their successors for many years to come. The names of the departed worthies are the following:—Drs. James Bayne, D. B. Blair, Robt. Sedgwick, P. G. McGregor, R. F. Burns, A. McKnight, Hugh McLeod, and Revds. John McKinnon, James Byers, Peter Goodfellow, John J. Baxter, Edward Grant, Geo. Christie, Wm. Duff, John C. Meek, John B. Logan, Samuel Bernard, R. S. Patterson, Alex. Campbell, Wm. R. Frame, Alex. Farquharson, Peter Clarke, Murdock Stewart, William Millen, David Maclise, Robt. Wilson, Samuel Johnson, John Lees, John Munro, James Ross, Alex. Munro, Chas. Fraser, C. E. McLean, Adam McKay, William McMillan, and R. J. Cameron. "Seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us."

The first College Board consisted of 24 ministerial members. Of these only four are members of the present Board, viz., Drs. Currie and Forrest, and Messrs. James McLean and A. Simpson.

The first Home Mission Committee consisted of 21 members. Of these there are on the present committee only Messrs. Simpson and McMillan. Rev. Mr. McNeill is the only member of the first Foreign Mission Committee who is on the present

committee, and Rev. Mr. Chase is the only member of the first Augmentation Committee who is still in charge of that important part of our Church's work.

In 1876 there were *eleven* Presbyteries in the synod. In 1892 the name of the Presbytery of "Victoria and Richmond" was changed to "Inverness." In June, 1882, the name of the Presbytery of "Lunenburg and Yarmouth," was changed to "Lunenburg and Shelburne" owing to the transference of the congregations of Yarmouth and Carleton and Chebogne to the Presbytery of Halifax. In 1889 "the Presbytery of Trinidad" was formed; and on August 7th, 1895, the Presbytery of Newfoundland was united with that of Halifax, so that the number of Presbyteries remains the same as at the Union. Some changes have been made in the boundaries of several of the Presbyteries, but most remain very much the same in extent as in 1875.

On the Synod roll in 1875 there were the names of 157 ministers. On 1st May, 1896, there were 216, and at last Synod 236. Of the 157 on the roll in 1876, there are only 61 on the roll now; 42 in charge of congregations and 19 others, retired ministers, professors and the agent of the church. Only *seven* have remained in the same congregations since the Union, viz.: Donald Sutherland, in Gabarus; David Drummond, in Boulardarie; Dr. T. Sedgwick, in Tatamagouche; J. H. Chase, in Onslow; Allan Simpson, in Park St., Halifax; T. G. Johnston, in Blackville and Derby, and James Rosborough, in Musquodoboit Harbor. It should be noted, however, that Mr. Rosborough left Musquodoboit Harbor in 1883, and then, after pastorates in Shelburne and Tabusintac returned to his first love in 1892.

The number of licensures reported since the Union is 138 and of ordinations 182. The explanation of the extraordinary difference seems to be two-fold. First, a number of licensures and ordinations took place at the same meeting of Presbytery, but only the ordinations were reported. Secondly, many of the ministers ordained by our Presbyteries received licensure from Presbyteries outside of our Synod.

In order to get a better idea of the progress, the statistics for the years 1876, 1896 and 1896 should be tabulated and carefully compared.

	1876.	1886.	1896.
No. of Ministers	157	170	216
“ Churches and Stations.	303	440	535
“ Sittings in Churches..	71,555	105,224	171,723
“ Manses.....	65	110	153
“ Families	16,545	18,966	21,101
“ Communicants	23,073	27,058	35,809
“ Elders	969	1,139	1,538
“ Baptisms	3,250	3,170	2,673
“ S. S. Scholars	20,795	22,719	30,189
“ Teachers	1,896	2,591	3,621
“ C. E. Societies.....			192
“ Members Y. P. S. C. E.			8,576

These figures reveal several important facts. 1st. Our ministers engaged in active work have an average of about three stations each to supply. That means much hard work. 2nd. There seems to be church accommodation enough for all our people and a good deal to spare. 3rd. Not counting 23 retired ministers and professors, there is one minister for every 109 families and for every 185 communicants. Counting the number of regularly organized congregations at 210, we have an average of 100 families and 170 communicants to a congregation. An article in *The Independent* of 21st January says, that in the Northern Presbyterian Church the average is 125 communicants to a congregation—in the whole Presbyterian family in the United States, 100—in the Congregational Body, 109—in the Baptist, 86—in the Methodist, 104—and that the average of all the Protestant Churches is 98. As our average in the Maritime Provinces is 170, we cannot be accused of unnecessarily and recklessly multiplying congregations. 4th. The increase of our communicants is proportionally greater than that of our families. In 1876 the proportion was 1.39 to 1; in 1886 it was 1.42 to 1 and in 1896 it was 1.69 to 1. That fact evidences increasing spiritual life and activity. There is much room, however, for improvement. In the three central Synods the proportion of communicants to families is more than two to one. Why should our Synod fall so far behind? Surely, two communicants for every family is a very small proportion! 5th. There are about

8 elders for every settled pastor, and one elder for every 13 families and 23 communicants. 6th. The decrease in the number of baptisms is noteworthy. How can it be accounted for? Only one year since the Union was the number of baptisms so small as last year. In 1887, 3,566 baptisms were reported. Why should they not increase with the increase of families and communicants? 7th. The proportion of scholars in our Sunday Schools to families has improved a little. It was as 1.25 to 1 in 1876 and 1886, and as 1.43 to 1 in 1896. Possibly, the Y. P. S. C. E. has helped the Sunday School during the last few years—but there is much yet to be done in the way of caring for the spiritual welfare of the young. Parental responsibility is great—but it is the duty of the *Church* also to see that the lambs of the flock are fed with "the sincere milk of the Word." 8th. In the foregoing statistics no account is taken of our mission stations. If *they* were included the totals given would be a good deal larger. Dr. Morrison's exhaustive article in the last THEOLOGUE gave all the information necessary regarding the working of our mission stations.

Coming to finances the following figures are noteworthy. To every true Presbyterian they should be far from dry and uninteresting. They should inspire every member of the church with increased gratitude, zeal and hope. The thought of standing still now should enter no one's head. "Forward" should be the motto of all.

	1876.	1886.	1896.
Stipend paid.....	\$104,613	\$121,229	\$171,723
Arrears	7,591	5,634	1,711
Total for Congregational purposes.	168,866	241,288	287,191
" Schemes	21,068	32,582	51,344
" All purposes	200,679	286,460	357,529
" Colleges	2,398	2,396	4,086
" Home Missions	4,863	4,457	11,232
" Augmentation.....	3,936	9,029	7,917
" Foreign Missions.....	6,296	12,137	21,801

These figures speak for themselves. The decrease in the amount of arrears due our ministers is gratifying. The increasing liberality of our people will be still more clearly seen if we

note the average per family and communicant for the three years mentioned.

	1876.	1886.	1896.
For stipend per family.....	\$6 32	\$6 49	\$8 13
“ per communicant....	4 53	4 48	4 79
For schemes per family.....	1 27	1 72	2 43
“ per communicant...	91	1 20	1 43
For all purposes per family.....	12 13	15 10	16 95
“ “ per communicant.	8 69	10 66	9 96

It would be interesting to examine and compare the average contributions of the different Presbyteries, but as our honored and lamented friend Dr. Burns would say, this article is too “figurative” already, and a few more important figures must yet be given. The increase in the *Endowments* of the church during the past twenty years is remarkable. It is as follows:—

	1876.	1896
College Fund	\$55447 81	112252 69
Bursary Fund	4500 00	10550 00
Home Mission Fund	1000 00	10584 50
Foreign “ (Creer & Reserve)	3651 21	Geddie Memorial 4000 00
Dalhousie College	20000 00	24378 00
Widows and Orphans' Fund.....	28091 21	93921 18
Aged and Infirm Ministers' Fund	6086 67	28822 84
Lawson Memorial		8826 91
Totals.....	\$119276 90	\$293336 12

We have thus increased our Endowment Funds in twenty years \$174,059.22.

For many years after the Union the great cry of the church was “more men.” The Home Mission Committee had to appeal to the churches in Scotland for ministers to supply our vacant congregations, and many of the students who took charge of our mission stations during the summer months came from the United States. In 1876 three students finished their course in our own college; in 1877, six; in 1878, four; in 1879, six; in 1880, six; in 1881, four; in 1882, three; in 1883, seven; in 1884, five; in

1885, one; and in 1886, seven—or a total of 53 graduates for the first eleven years after the Union. During the last ten years, however, the number of graduates was 84. Of the 137 graduates since the Union, 10 have died, 30 have removed from the bounds of the Synod, 9 are living in the Maritime Provinces but are not settled, and 88 are in charge of congregations. The deceased brethren are D. F. Creelman, J. W. McLeod, S. Rosborough, R. D. Ross, J. T. Blair, Jas. A. Johnson, J. F. Smith, Geo. M. Johnson, Ambrose McLeod and W. J. McKenzie. The work-day of those men was very short, but it was well filled up with blessed toil. Though dead, they yet speak. On account of the prosperity of the college, we no longer require men from abroad as probaters or catechists, our own college can now supply all the labourers required for our field. It has been the strength and stay of Presbyterianism in the Maritime Provinces for many years—and in the future it will do more than ever in promoting the prosperity and progress of our church. Our people must be loyal to the college, not only because of its past history and work, but because it is all-important for the future welfare of our congregations, and for the prosecution of the work given to us as a church to do both at home and abroad.

The greatest need of the College at the present time is a new Library Building. This summer the Diamond Jubilee of the Queen will be celebrated in various ways. Cannot the Presbyterians of the Maritime Provinces celebrate it by erecting a \$10,000 brick building for our Library? Yes they can. Let us, therefore, have a "Victoria Library" to commemorate the long and beneficent reign of our beloved Queen.

After a backward glance over twenty years of church life and work, we naturally look forward and ask:—"What will our church be twenty years hence?" If the progress of the past be maintained we shall have in 1916 about 360 ministers, 2,700 families, 55,000 communicants, and the sum of \$125,000 contributed to the schemes of the church. Why should not every department of our church's work be more efficiently managed in the future than in the past? Why should not continued progress follow continued prayer and effort? "The Lord *hath* been mindful of us, He *will* bless us." With unfaltering faith and courage we say one to another:—"Let us go on-unto perfection."

THE CONGREGATIONAL PRAYER MEETING.

REV. ANDERSON ROGERS, B. A., NEW GLASGOW.

THE Prayer Meeting is a subject that receives in private much earnest, I might even say, distressed consideration. Were an ecclesiastical commission appointed by the General Assembly for the purpose of securing an adequate expression of the minds of those upon whom rests the responsibility for the management of congregational prayer meetings, as vast a variety of opinions would be found to prevail as those that exist concerning the tariff, which recently have been restated with much vigor and contradiction. Members of session who agree on all other lines of Christian activity frequently differ as to the best method of conducting the mid-week meeting. Members of the congregation have their conflicting opinions, so that the young minister and it is for such this paper has been prepared, is often more sorely perplexed about this than any other department of his work. Probably the weekly prayer meeting, in spite of plans and efforts to improve it, is the least satisfactory institution of evangelical christendom.

In seeking to state frankly the case as it widely prevails, there is no attempt to ignore the fact that here and there are to be found prayer meetings as inviting and refreshing as oases in a desert, where the soul that craves communion with God can truly say: "This is the gate of heaven." Nor is it forgotten that a considerable number of congregations find the prayer meeting a distinct means of grace although the exercises are of a common-place character. While admitting all this the depressing fact remains that in innumerable instances Prayer Meeting goes return to their homes at the close of service with feelings of disappointment, the hungry unfed, the sad unsoothed. A writer, not to be thought of as a Gentile, who had lost touch with the church, gives his early impressions.

"Some of us," he says, "can remember the prayer-meetings of our childhood, when the leader occupied most of the hour in cold,

doctrinal remarks and then remarked; 'Brethren, the meeting is open,' after which came the solemn pauses, only broken by this and that good deacon taking pity on the meeting, and making a few forced and uninteresting remarks. Oh! how cold those meetings were! cold enough to freeze up any longings to be a Christian, in the breast of a sinner who might have chanced to happen in."

Of course it is an easy thing to blame the minister for the failure where it exists. But failure often occurs, or appears to occur, after the minister has made faithful preparation. The difficulty of conducting an attractive prayer-meeting, one that has spiritual power, is so great that I feel justified in quoting a statement of one of the Yale Lecturers on Preaching, when addressing theological students. Said he, "The most difficult thing that you will have to do in your ministry is to maintain a live prayer meeting. It is about the hardest work that you will ever have. It will try your ingenuity the most; it will try your resources, your power over men and over yourself, your administrative faculty. He who can take a church and develop in it a good prayer meeting, carry it on through years and still have it fruitful, various, spiritual—he is a general. To maintain the heart of the church, which beats in the prayer meeting, warm, genial, growing—in this is labor, in this genius, if you succeed."

It will be abundantly evident, by this time, that if the prayer meeting is not to be a dead weight about the minister's neck but a source of inspiration to him and a blessing to his people, he must face the problem with the full concentration of all his powers. It will also be apparent that no set of rules will overcome the difficulties that confront us in the ever varying conditions of congregational life. Indeed, the nearer one approaches to the question: How to successfully conduct the prayer-meetings, the more one inclines to withhold suggestions, under a sense of their inadequacy. All that is attempted here is a contribution towards the solution of the problem, a contribution made under the sincere conviction that the importance of the weekly meeting for prayer upon the spiritual life of the congregation and community can hardly be over-estimated. What I wish to state will fall into two main lines; the true idea of the prayer-meeting, and methods which have been found healthful.

I. *The true idea of the Prayer-meeting*—Unless we have

correct views as to what the prayer meeting was divinely intended to be, it cannot be expected to yield the best results. It never was intended as a place for sermons, not even for good sermons. Nor is it the place for expositions of the Sunday-School lesson, whereby the prayer-meeting is converted into a makeshift for a teachers' meeting. The S. S. lesson may profitably be the subject chosen, and once in a while, the hour may be devoted beneficially to such treatment as concerns teachers especially; but to encourage them to lean upon the minister's instruction instead of bestowing personal study is to damage the teachers, and pervert the prayer-meeting.

The prayer-meeting is primarily a meeting of Christ and His people. True, it is a meeting of Christians together, and very comforting and encouraging is the fellowship of believers. It is also the place of prayer, as its name implies. But while both ideas are prominently associated it is more than either. The ideal prayer-meeting is the place where the Redeemer through the Holy Spirit meets His people.

That this is Christ's view of the prayer-meeting, seems clear from Matt. XVIII. 19, 20: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." These verses evidently point to a meeting for prayer. There was to be agreement in *prayer*, and the persons agreeing were to be *gathered together*. The common notion that two or three Christians in deciding to meet and pray for a definite request are here assured of the Lord's presence and answer cannot be correct. The meaning of the passage seems to turn on the word "agree," which was used primarily to express harmony between musical instruments. Now there can be no spiritual harmony, even between "two or three," unless the Holy Spirit controls them. When men live in fellowship with the Lord Jesus Christ they can "agree," and, under the Spirit's guidance, can ask what they will. Let this view take possession of minister and people that the glorified Redeemer is truly present in all the tenderness of His sympathy, and strength of His love, and prevailing conceptions will undergo a vast transformation.

II. *Methods.*—As there is a human as well as divine element in a spiritual prayer meeting, the question that is continually pressing for answer is, How can pastor and people best yield themselves to Christ in the meeting, so as to make the season rich in blessing? Alas! Many Christians busy themselves with another question, How can we evade the request to take part? Denouncing the refusal to co-operate will not cure the evil. For the minister to sink into despondency, and resolve to carry the meeting on his own shoulders, will only accentuate the evil. Hope must not die down in his breast. Many of our people, excellently schooled in other departments of the Christian life, have been badly trained in the prayer-meeting. They were taught to be silent there, and it becomes a sweet thing to remain silent, unless there are burning coals on the altar of the heart. Plan for your meeting as carefully as if the whole congregation were expected. If you have not time, take time, even if your sermons thereby have less finish, and your pastoral visits are farther apart. No labor will bring in such large results as that bestowed upon this meeting. Let the weary and troubled feel that some words of cheer are waiting them, and you shall never en .rely fail.

Loyalty to our church hymnal, as well as appreciation of its music, have led me for years to use it in prayer-meetings. Reluctantly I confess that a simpler class of music is much more to the liking of most people. Last year Evangelist Gale introduced a number of gospel hymns set to bright but simple music. In a few weeks the community was vocal with song. Toddling children caught up the strains, and repeat them to this day. These and similar facts have convinced me that simple, bright music is of more importance than is generally supposed. The portion of Scripture selected should be short. My present practice, which works well, is to have the audience read the passage together. When the leader reads he should honour the Holy Scriptures by bestowing his best efforts. A remark of Principal Pollok's in my college days often flashes upon me. Said he: "Gentlemen, in reading God's Word, do your best; it is probably better than anything you can say." A comment here and there, especially if it causes light to break out of the Word, will prove stimulating. It is often said that the pastor's remarks ought to

be kept in reserve till near the close of the meeting. This sounds well—nothing more. Ordinarily, the attempt is a failure. When an elder occupies the chair, a practice which is every way to be encouraged, the pastor's words may come in most fittingly after others have spoken.

Who does not feel great gladness of heart on hearing some fresh experience of the power of grace? The average prayer meeting, however, is singularly destitute of this element. Our people have their trials and triumphs, their heart-aches and gladnesses. And long practice has taught them skilfully to hide them. Judging by our meetings for prayer one might think that the Shorter Catechism insisted on a rigid suppression of all personal experience of grace. If only God's people would follow the example of the Psalmist, and declare what God hath done for them—stating something of the sunshine, something, too, of the storms when the soul is driven far off, as over a wild waste of waters, and of faith that in the gloom grasps the promise, "yet the Lord will command his loving kindness," it would prove to many, a meeting like life from the dead. To bring this about will require tact and perseverance, and incomparably more patience than is needed by him that waiteth for the precious fruit of the earth. But the results in due time will abundantly justify the effort, and even in this field exemplify the eternal law, "whatsoever a man soweth that shall he also reap."

Variety is necessary to sustained interest. Not only can this be secured by devoting evenings to the cause of missions, temperance, and congregational enterprises and interests, but by introducing changes in the ordinary meetings. No one should be able to guess the first speaker, or even the last; whether the service is to begin with praise, or end with the doxology. Further interest may be aroused by introducing subjects that can be best treated by Bible class methods. Any one who will take up a careful study of Pilgrim's Progress, using the helps available, and arranging for all to bring copies of the immortal dream, will be gratefully surprised to find how constantly it illumines the way and the walk.

A section, or sub-section of the Shorter Catechism, may profitably be subjected to like treatment. At the present time, in the United Church prayer-meeting, the symbolism of the tabernacle

is being examined. Colored drawings are used and add to the interest. Of course part of the hour is spent in prayer, then questions are put, relevant passages read, and applications made. One expression often heard in the prayer-meeting ought to be banished to the Arctic regions forever, because of its chilling effects, and that is, "The meeting is now open." Unless the leader is assured by pre-arrangement of a prompt response he should resolutely refuse to repeat the phrase that has snuffed out the light and warmth of an innumerable number of meetings, which but for their sad and uncertain termination would have proved a blessing.

THE DAY'S DEMAND.

God give us men ! A time like this demands
Strong minds, great hearts, true faith and ready hands ;
Men whom the lust of office does not kill ;
Men whom the spoils of office cannot buy ;
Men who possess opinions and a will ;
Men who have honor ; men who will not lie ;
Men who can stand before a demagogue,
Denounce his flatteries without winking ;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo ! Freedom weeps ;
Wrong rules the land, and wasting justice sleeps.

—DR. J. H. HOLLAND.

"THE COUNTRY PARSON."

REV. DAVID SUTHERLAND, CHARLOTTETOWN.

IT is now many years since a volume of essays with the taking title, *The Recreations of a Country Parson*, carried the reading world by storm. Its author turned out to be the Rev. A. K. H. Boyd, a country minister who speedily climbed the ladder of ecclesiastical success until he found a resting-place in the old church of St. Andrew's, one of the most honorable and influential positions in the Church of Scotland. His first volume has been followed by a long series of successors, some essays, others sermons, and last of all the inevitable reminiscences which everybody who is anybody thinks it to be his duty to leave as a legacy to our reminiscence-loving generation. One may form some idea of the quality of interest which clings to these books when he learns, on the highest authority, that one volume of sermons ran through the phenomenal sale of over 100,000 copies. Such a statement must provoke a sigh in many a clerical breast laden with sorrow because a most deserving volume of sermons languished and died long before its sale came in sight of the first thousand. Dr. Boyd thoroughly understands the art of being interesting both in the pulpit and out of it. Long ago he wrote a famous essay on *The Art of Putting Things*, and ever since he has practised what he preached so well then. Celebrated as an essayist, he has of late added considerably to his reputation by opening to the public his remarkably varied store of sayings and anecdotes of famous men. He has had exceptional advantages, and he turned them to good account. St. Andrew's, the grey old city by the sea of which Andrew Lang sings so delightfully, is a favorite holiday resort of all kinds of people. Its ruins attract visitors with antiquarian tastes; its golfing facilities draw golfers from far and near; and its charming surroundings hold out inducements for tourists blind to hoary ruins and attractive golf-courses. If the visitor be a person

of consequence, he is sure to be discovered by the parish minister, whose eye for a celebrity is as sharp as his pen is ready to take down the notable saying or story which may drop from his lips. Years of observation and note-taking are now bringing forth fruit in a series of reminiscences respectable in bulk and always interesting. The latest is called *Last Years in St. Andrew's* and has all the qualities of shrewdness in estimating men and things, open-eyed appreciation of a good story or saying, and deftness of literary touch, which characterised its predecessors. We regret to notice that it has also all the old frankness which verges on indelicacy in proclaiming on the housetop what was told to the author in the closet. The sanctities of private intercourse seem to count for little with writers in our day, and in this respect Dr. Boyd is like unto his fellows. But in his case there is an adroitness in the telling and a charm about what is told, that make the most virtuous reader unwilling that the author should be more reticent. There is but one A. K. H. B., and he is forgiven much because he has learned much in the art of putting things.

Last Years in St. Andrew's refuses to submit to the ordinary canons of criticism. Being the work of a Scotchman, perhaps, it was natural that it should turn out a kind of literary haggis, using the word haggis in the light of that definition which makes it "a fine heap o' confused feeding." Feeding is here in abundance, and it is very often confused, not in its manner, for that is always clear and definite, but in its method which is rather rambling and follows no regular order. Pregnant bits of philosophy about the problems of existence are mixed up with laughable incidents. What is evidently the peroration of a sermon comes into alarmingly close proximity with an appetising description of a great social function, or a glowing picture of the grandeur of a bishop's house in which the walls of the drawing-room were covered with Japanese paper, "the costliest I ever saw." All this may be very edifying, but we respectfully submit that the edification must necessarily be rather confused. Still, you must take our chronicler as you find him. In a very dignified and unmistakably explicit way he intimates that if any man dislikes his preaching, "as some do," "such a rent" is caused thereby "that we cannot get on together." The same catastrophe

must be in store for the unfortunate critic who dislikes Dr. Boyd's method in writing his books, so we had better be silent. It seems that James Russell Lowell had the bad taste not to like *Recreations of a Country Parson*. That was the unpardonable sin in the estimation of A. K. H. B.—, a sin for which even the passing away of the sinner cannot secure forgetfulness, far less forgiveness, for even at this date the American essayist is referred to in this fashion: "I confess with shame that no words can express how tiresome I found all his famous writings, both in prose and verse. *If you do not like a man's writings, be sure he cannot like yours.*" The italics are ours. They mark that delicious audacity of egotism which reconciles the reader to almost any statement made by A. K. H. B.

Take him as you find him, follow his rivulet of narrative as it meanders through a meadow of reflections, and bow with uncritical promptitude to Dr. Boyd, if you would enjoy to the full his reminiscences of men and things. Sit at his feet and drink in with childlike trustfulness what he has to say. His stories are generally good and occasionally excellent. His insight into character and the estimates he furnishes of some of the world's great workers are always capable. His style never fails him, but always carries with it that subtle distinction which has ever been a passport into literary circles for whatever came from the pen of A. K. H. B.

May the bow of *The Country Parson* long abide in strength, and may he furnish us with many more essays and reminiscences!

LONGING.

More life, and more and ever more
 Give Thou, O Life, to me,
 As, emptied of my vain desire,
 I give myself to Thee.

A REMINISCENCE OF "DRUMTOCHTY" ON THE WEST
RIVER, PICTOU.

REV. J. A. GREENLESS, ST. PETER'S, C. B.

ABOUT two years ago we were located, for a few weeks, near Pictou. There it was our fortune to make the acquaintance of one of our retired ministers. Here, near to the spot where stood our first "school of the prophets," our friend had his home, in this sweet and classic spot spending the *gloaming* time of life in not the aimless fashion we are apt to think. For, was it not on a bleak March day we *wiled* away an hour, discussing the merits of Bishop Leighton's commentary on II Peter; and but the day following did we not see our aged friend, active and nimble as many a youth, busy in his orchard?

Engaging in conversation it was with a mingled feeling of delight and surprise we learned that our friend had as his first charge the Free Church of Logiealmond, Perthshire. Of course we at once began to talk "Drumtochty," and found that up till this hour, Mr. Maxwell had not heard of the "Bonnie Brier Bush," nor of the reflected glory MacLaren had shed on all connected with the place. With much interest we listened to reminiscences of "the days of auld lang syne." Mr. Maxwell in response to an invitation from the Colonial Board left "Drumtochty" to become minister of Chalmer's Church, Halifax. As we sat in the quaint little parlor and looked on the identical study-table and writing desk that had once adorned the study of the now famous manse and partook of "the cup that cheers but not inebriates" from the china that had graced the tea table in the Scottish manse, and were told that both desk and china had been presents from the young people of Logiealmond, well, we felt like as if the 10th commandment came near the being broken. We might relate many stories of the place, as told by our revered host. We finish with this: "Yes, they were happy days in the manse at Logiealmond. I mind *weel* the first summer, and to let you into the *hale* story I maun tell you that Mrs. M. was a naivie

of Kirriemuir (ye ken that's Thrums). Before she was *marriet* she had kept a class in the Free Kirk Sabbath *schule*. Ane o' her scholars she noticed had aye his lessons, and aye ready wi' his answer, and sae she took a great interest in the laddie's schuling, and from one step to anither he entered the college. And so when the vacation came we asked him to the manse, whar he staid wi' us the hale summer. Aye, Sandy White was a clever chiel, and I aye said he would come to something. He is noo minister of St. George's, Edinburgh, and looked on as a great *licht*. But he has kind o' disappointed me, for in my opeenion he is far *o'er subjective* in his style."

As we left the hospitable home we thought, surely here indeed is a character fit to be included in the Drumtochty gallery.

"UNFORTUNATELY for us at the close of the nineteenth century, with its competition, sensationalism, externalism, and endless bustle, meditation is a lost art, like the making of Venetian glass and certain painters' pigment. It is not reading, nor thinking, nor praying; it is brooding a spiritual experience, where the subject is hidden in the soul as leaven in three measures of meal till all be leavened. What we have chiefly to learn for the work of the holy ministry, in our day, is not how to criticize, nor how to read, nor how to speak, nor how to organize, but how to meditate, in order that present day sermons may add to their brightness and interest the greater quality of the past, depth of experience, and an atmosphere of peace."—*Rev. John Watson, D. D.*

"The strong man's strength to toil for Christ,
The fervent preacher's skill
I sometimes wish; but better far
To be just what God will
No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

TWO VOLUMES OF SERMONS.*

REV. J. W. FALCONER, B. D., TRURO, N. S.

IS it wise to have a sermon corner in our library? This is a question which awaits adequate treatment, and may be recommended to the tender mercies of the Theological and Literary Society as a fit subject for debate. Some claim to have such retentive memories that it is impossible to get rid of the clinging phrases of their author. The forms of expression haunt the young preacher, and refuse to depart until they are given once more the light of open day. Thus it follows that we take on more or less of the tone of the sermons, and individual originality is interfered with. However damaging this interference with originality may be to our private feelings, it has not always proved an untold disaster to the congregation.

Others have personal objections to this form of literature. It is distasteful. The discourse has lost the pulse of life in the printer's hand; ink has frozen its heart, they would say. The printed sermon is a mere work of art, and often poor art at that, without the warmth which the preacher had infused into it during its delivery. It is as a body without breath. A sermon is to be spoken not read at home; and to many it is uncongenial in book form. The flower has faded when forced to go between covers; and on this score many eschew entirely the volume of sermons. They prefer the original sources, Hebrew and Greek. One would not like to deny the partial validity of this objection. How many a heroic sermon has print murdered! It would not be a very arduous task to imagine the agony of the unfortunate preacher turned author, as he takes his paper-knife to go in search of his late eloquence, only to find that the black type was too much for its strength. He wonders if the printer's devil has not wrought malignly with his loved production. His is the feeling of some fair maiden who has entrusted her features to the inadequate representation of a platinatype, and who lays hard words to the account of the artist. But this objection only applies to second-class productions. It is not true as regards the

* The Spirit of Discipline.—FRANCIS PAGET.
Studies in the Christian Character.—FRANCIS PAGET.

masters. Their work loses nothing in taking a permanent form.

Judicious sermon study is a lesson in ideas. It is a wholesome incentive to toil to watch the toils of others and find the glory that follows. This may teach us at least to love what we may not have, the perfect, the beautiful. Every lawyer examines the volumes of past judgments; each physician considers well the treatment of his predecessors; why should not preachers study the treatment of those who have proved to be specialists in the sphere of sermonizing? It need not stay originality. The artist begins with his model only to pass on from that to life. Why may not the model in the preacher's study be the introduction to life?

Sermon reading also should help to rescue the pulpit from sameness, its besetting danger. There is an instrument played by the heathen in some lands that consists of one string which is continually struck throughout the service of song. Preaching is apt to resemble that one-stringed instrument, and become guilty of the dire offence of monotony. May not our sermon corner be a small aid in furnishing new suggestions? Besides all this, sermon literature, if wisely chosen, makes excellent devotional reading; a part of our work that ought not to suffer neglect.

The two books referred to in this article are especially helpful as sermons. The type of work is pronounced, and bears the mark of the best English finish. It requires no trade sign to tell us that it is made in Oxford. Dean Paget is in the succession of the best Anglican Divines, and is a natural product of the Oxford movement, whose finest features appear in these volumes. The titles, *The Spirit of Discipline*, and *Studies in the Christian Character* speak for themselves, and introduce us at once to that phase of religious life which appears in the work of J. H. Newman and Dean Church. Restraint of feeling is associated with careful measuring of words, while the absence of rhetorical forms of speech brings out into greater relief the singular chasteness of the language. The masterfulness of phrasing is noteworthy.

The first volume, *The Spirit of Discipline*, appeared several years ago and called forth considerable comment by its opening

essay on *Accidie*. This is a word that does not occur in the ordinary dictionary and is revived from the Middle Ages. When authors such as Cassian, St. Thomas Aquinas, and Dante wrote frequently about this sin, *Accidie* meant the gloom of nature and sadness of heart which often came over those who had undertaken the religious life. It was a state of mind in which spiritual joy had fled and yielded to the entrance of that sorrow that worketh death. Dante refers to it in the *Inferno*. "It is a sloth which arises from a tardy desire of discerning and acquiring the true good." It displays itself in indifference and in slackness of pursuit of the recognized good. In the fifth circle of the *Inferno* the two visitants arrive at the Stygian Lake whose surface is made to heave with bubbles, which on enquiry proved to be the sighs of the unhappy dwellers in the lake. They were the people who had been guilty of *Accidie* or false sadness on earth, and their punishment was to be a continuance of the sadness in a less pleasant sphere.

"Fix'd in the slime they say: 'Sad once was we,
"In the sweet air made gladsome by the sun,
"Carrying a foul and lazy mist within :
"Now in these murky settlings are we sad."

This is Dante's picture of the sullenness which excludes all light and love; and this was the middle-age sin of *Accidie*. This temper Paget well describes, and combats it very frequently throughout his volume. He believes *Accidie* to be a sin of our times, showing itself in a gloomy distrust of conviction, and the deep set aversion of life. *Accidie* is the fault that finds its greatest enemy in oneself.

"This coward with pathetic voice
"Who cares for ease and rest and joys."

Wherever we find a renunciation of the better part and a suspicion that the truth of christianity is not wide enough, there is the evil of *Accidie*. Opposed to this the writer finds the virtue of Fortitude. The sermons are all devoted to forms in which this discipline may appear. The tone of the book is stern; the armour is never off: the sword is not long in the scabbard. The various discourses all breath the spirit of discipline. There is a high call to manly antagonism of that gloom and unbelief which beset the life of so many.

The second volume on *Christian Character* appeared in 1895, and although very similar in tone to its predecessor, has a

distinction of its own as the title suggests. Here again there is an introductory essay on the value of studying the growth of Christian character. The character is portrayed as a persistent form which has had an historical progression from the time of Christ: the continuous appearance of a new species of life whose characteristic is that it possesses the mind of Christ. This is recommended as a fit subject for severe study. "It would be well to make Christian character the subject of the strongest and most persevering attention that one is able to use: to study it as men study the things they are most bent on understanding: to concentrate on it efforts of thought resembling as nearly as possible the accurate sustained and irrepressible inquiry by which a scholar or physician labors on in silence towards that victory of penetration which releases thought." The difficulty of the formation of character is continually kept before the reader both in the essay and in the following sermons, but its effectiveness is marked when it has been embodied in the personal life. The share as evidence which character exercises in the appeal of Christianity to those who are in unbelief and doubt is well brought out as is seen in the following quotation:

"There is one signal service which the appeal of the Christian character is peculiarly apt to render in the cause of faith. It is often the only power which can confront the steady surreptitious miserable pressure with which the sins of Christians fight against the work of Christ. It may be that the contest between these two forces covers by far the greater part of the whole battle-field, and that while critics and apologists, with their latest weapons, are charging and clashing amidst clouds of dust—with the world still thinking that here at last is the real crisis—the practical question between belief and disbelief is actually being settled for the vast majority of men by the silent and protracted conflict between the consistent and the inconsistent lives of those who alike profess themselves Christians."

All the sermons deal with this formation of character, and appeal to the religious desires of those who seek a more complete expression for their inward life, and find a satisfaction in the simplicity of goodness.

THE THEOLOGUE.

PUBLISHED BY THE STUDENTS OF THE PRESBYTERIAN COLLEGE, HALIFAX, N. S.

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EDITORIALS.

WE are glad to be able to put before our readers another article in regard to our church work in the Maritime Provinces. In the first number we gave sketches by the workers of what was being done in the Home Mission fields. Dr. Morrison gave a statement of the financial standing of these fields and now Mr. McMillan compares our present standing with that of twenty years ago. The picture should cause us to hope, but is it not far from ideal? It would seem, if statistics can indeed show us such, that the real spiritual purpose of the church did not keep pace with the external progress which has been made. But the increasing interest which is being manifested in the weak fields of our church is one of the most hopeful signs of the present. How many of these fields have already become a source of strength to the church. We are glad to see in almost all cases such a hearty response on the part of these stations themselves. We are sorry that some few fields that could easily pay in full the salary of the catechist and who would be offended if they were not regarded as true and loyal Presbyterians, yet

receive aid from the hands of those who practice self-sacrifice in giving it. These are exceptional cases, however, and the spirit of giving—a good index of life—is manifested as never before. We feel confident that the next two decades will mark an equal and we hope greater advance than the past has done.

* * * * *

It has been customary in the past for the students to receive licensure at the hands of the Halifax Presbytery. This was no doubt due to its convenience, and to the fact that those who side by side fought their intellectual contests would like to be together set apart to their life's work. There is no one who will not sympathize with this feeling. But, as all the church is interested in the college and in its students, a natural expectation has arisen that the students should go to other Presbyteries as well, and that thereby a deeper interest would be maintained in the college. The THEOLOGUE has no advice to give in the matter, as it is just as much opposed to coercion as it is to favoritism being in any way manifested by the church. We believe, however, that it would be best if the students were to appear for licensure, say in the Presbyteries where they worked where such is convenient. It would do away with some unjust jealousies, and might deepen the interest in the college and make it more universal.

* * * * *

NO ONE now doubts the wisdom of the step taken by the Theological and Literary Society in getting men of some experience to speak to us on subjects that have been, or will likely be, a perplexity to us. The two lectures we have already listened to have amply justified the innovation. Both speakers gave us no musty resume of what others thought, but a manly independent treatment of their respective subjects. It is such fresh vital lectures that we delight to hear, and if the Society can secure men who think for themselves on practical and doctrinal difficulties they will confer a great favour on the students. We are under a lasting obligation to the lecturers themselves.

* * * * *

It was the good fortune of the senior students to enjoy a supper given in their honor by our worthy Principal. The student who sees his professor no where other than in the class room, gets only a one-sided view of his personality. Such gatherings as that with which Dr. Pollok favored us enables us to supplement a previous opinion, as well as to enjoy ourselves thoroughly. We are not epicurean enough to put all the pleasure of that evening down to the material things on the tables before us, excellent though they were. The usual feast of reason and flow of soul was not wanting. Besides our professors, all the city ministers of our church and a few others were present. The outgoing class will not soon forget this social gathering under the direction of such a genial host as Dr. Pollok.

* * * * *

THE next number of the THEOLOGUE will be devoted in the main to our College—the work it has done, is doing, and is going to do. We have secured able men who will give us short articles on different phases of this subject. Its history will be told in four papers, each dealing with a special period. Its present needs will be faithfully presented. A sketch of the noble band of missionary workers who have gone forth from its walls will be included. This number, we hope, will stimulate interest in our college, so that its future may be more bright than its past. At the same time it will present in a compact form a great deal of information never before seen in print.

* * * * *

THIS, for the student, is the time of hard work. The play is over and gone. Vacations and holidays have all ended. There is nothing for it now but to put your nose to the grindstone, as our colloquial speech so expressively puts it. Hebrew criticals, Greek criticals, lectures, sermons, homilies, essays, are the order of the day. The mid-sessional examinations are over. But that means only the beginning of work. It is somewhat hard to commence again the regular work the very day after finishing the struggle in the examination room. In any case the wisdom of four hours of lectures for every day, and sometimes without even the intervening five minutes breathing space, seems rather

doubtful. That means twenty hours of class work every week. Add to that an average of one hour for elocution, two for advanced Greek and Hebrew, and you get twenty three hours—something we venture to say not found in any other college in our land. The fourth year student at Dalhousie has ten hours. The average in American Theological Colleges is somewhere about fourteen hours. We are not grumbling—at least, not very much; but it is hard all the same.

COLLEGE SOCIETIES.

ON the evening of December 21st Rev. Clarence MacKinnon of Stewiacke favored the Theological and Literary Society with a thoughtful paper on "The Conflict of the Scientific and Religious Spirit." It is around prayer that the conflict has been most fierce, and the paper discussed prayer in its relation to natural law. Mr. MacKinnon is one who keeps abreast of modern scientific and philosophic thought, and aims at bringing it to the support of religious truth. He is a clear thinker and has the faculty of enlivening philosophical discussion with bright and witty illustration. His address was listened to with keen interest and was much enjoyed by all present.

AT the Society's meeting on February 10th, the very practical subject of "Church Finance" was dealt with by Rev. D. McGregor of Amherst, whose success in this line has well qualified him to speak on the subject. He emphasized the necessity of education, spirituality and method. The congregation should be educated in the principle of giving, as to the purpose of its existence, and concerning the church schemes. There must be systematic effort in raising money for the schemes, as well as for running expenses. The speaker advised the avoidance of all catch-penny methods, and suggested plans for leading all the people to contribute. The address was most pointed, helpful and suggestive, and it is to be hoped that the THEOLOGUE will be able to present it to its readers in a future issue.

COLLEGE NOTES.

R. G. STRATHIE, M. A., has been chosen valedictorian by the graduating class.

PROF and MRS. CURRIE were "At Home" to the students of the senior classes and friends on the evening of Friday, Feb. 12th.

HEAVY colds have been prevalent in our midst. Several students and two professors have been reminded of the ill that flesh is heir to.

REV. THOMAS H. MURRAY, of Lawrencetown and Cow Bay, has been quite ill since last fall, but we are glad to learn that he is recovering.

SINCE Christmas holidays several Dalhousie students have taken up their residence in Pine Hill, and express themselves well pleased with the surroundings of their new home. We appreciate their genial company and welcome them to our board.

WE are sorry to learn of the illness of Rev. A. D. Gunn. Mr. Gunn has not been strong for some time and at last has decided to take a rest from pastoral work. With this object in view he has resigned his charge at Upper Stewiacke.

REV. DR. TROTTER, of Wolfville, has accepted the Presidency of Acadia College. He will probably take a chair in the theological department. We congratulate Acadia on securing such a desirable man to succeed Dr. Sawyer.

MR. H. W. BARNES kindly supplies the College Library with a free copy of the *Presbyterian Witness*, the numbers for two years being bound in one volume. The volume for 1895-'96 has just been placed on our shelves.

THE managers of the School of the Blind kindly invited the students to be present at the opening of the new wing of their building on Feb. 4th. With our thanks we add our congratulations for the success of the good work they are doing.

WE always appreciate the presence of our ministers when they find it convenient to favour us with a call. Of late, we have had among us, Messrs. F. S. Coffin, J. A. McGlashen, D. McGregor and A. J. McDonald. Messrs. McDonald and McGlashen are now visiting in the neighbouring republic.

SINCE our last issue, the line which separates the innocent theologue from the great majority who have passed this way, has been crossed by one of our number. Mr. Hattie is now pastor of the Presbyterians of Isaac's and Country Harbours. The THEOLOGUE extends congratulations.

WE wish to get a complete set of the THEOLOGUE from the time it was started, as the Librarian of Dalhousie College wished to keep them on file; and would be under obligation to any of our readers who could send us any of the following numbers:— any No. of Vols. I and III, and Nos. 3 and 4 of Vol. II

ON Jan. 16th the Philosophical Club held its third meeting for this session at the residence of Pro. W. C. Murray. Miss Bessie Cumming read an expository paper on Le Conte's "Relation of Evolution to Religious Thought," which was followed by a criticism read by Mr. R. G. Strathie.

WE were pleased to have a call recently from Mr. M. F. Grant, who was detained from being one of our number this winter on account of illness. We are glad to know that he is considerably improved in health. He has gone to Trinidad for a few months accompanied by his father, Rev. Wm Grant, Port Morien, C. B. We hope a trip to the sunny isles of the south will do him much good.

ON the morning of the 15th inst. Mr. Eben. Johnson received the sad message from his home that his mother had passed away. The news was wholly unexpected, as he had heard nothing of her sickness. Mr. Johnson has the deep felt sympathy of all the college in the sudden loss which he has sustained in the death of a much loved mother, a sympathy which we wish to extend to all the members of the bereaved family. May he and they be abundantly sustained by the presence of the sympathetic Christ.

ON the evening of February the-16th, the Philosophical Club met in the Senate room of Pine Hill College. Prof. W. C. Murray read a paper on Dr. Watson's "Christianity and Idealism." The paper was a full exposition of the book on its philosophical side, given in Prof. Murray's clear and chaste style. A. L. Fraser followed with a short paper touching on the relation of Idealism as here presented to accepted theological conceptions. A discussion followed which brought out the seeming illusory nature of the fundamental conceptions of Idealism. The next meeting will be held on March 3rd, when a paper on "Why should we Philosophize," will be read by John Stirling.

WE regret not hearing oftener from graduates who work on mission fields, either foreign or in our own North West. In some cases we have asked for sketches of their fields or any interesting information, and thus far we have had no response. If any of them should see this, a note from their field would be a welcome recognition. Yet we incidentally here of all of them. It was our good fortune to hear the other evening a paper prepared by Rev. G. P. Tattrie, descriptive of his wide and difficult field, La Riviere, and the work which he is doing there. The fields in the west are generally of magnificent proportions. Mr. Tattrie now supplies five missions, preaching in three of them every Sabbath. The prospects of this field are good. The average attendance at the stations ranges from seventy-five to thirty.

THE Theological and Literary society met Feb. 17th. The topic considered was, "How to win young men." Mr. Wm. Dakin read an excellent paper on the subject. He pointed out that we will have the opportunities from the pulpit and in personal contact. But as the farmer is the province of Homiletics he confined himself to the latter. Be manly. Approach the young man in a straight-forward, not in an apologetic way. Remember the power of prayer. Depend on the Holy Spirit. Keep close to the Master. Love and earnestness will tell. The speaker illustrated his points with a number of illustrations from cases with which he had met. A very earnest discussion followed, in which many took part. Difficulties were discussed and help suggested. Altogether the meeting proved to be one of the most profitable of the series.

It may be of interest to our readers to know what missionary work is being done by the students of the college. The work of last Sabbath was of course exceptional, but if we just tell what was done it will give a good idea of the kind and extent of that work. A service was conducted in the city prison, at the Asylum for the Insane, at eight Presbyterian stations, seven of which were outside the city, in two Baptist churches, in the church of the Disciples, and one service in Gaelic. Also mission services were held on Albermarle and Argyle Sts, besides a Sunday School address and the teaching of a Bible class. All these services, with three exceptions, did not in any way interfere with class work, and were gratuitous. As we have said, this is an exceptional variety; and only about half the number of places are supplied every Sabbath.

ACKNOWLEDGEMENTS.

British American Book and Tract Society, \$4.00; Halifax Transfer Co., Standard Life Assurance Co., L. Higgins & Co., Ross 'The Hatter', L. M. Campbell & Co., Robt. Stanford, Cahill & Gallagher, \$3.00 each. Rev. Dr. Morton, Daniel Faulkner, Gauvin & Gentzel, A. H. Buckley, Gordon & Keith, Leydon & McIntosh, Barnstead & Sutherland, Peart's Bazaar, F. H. Reynolds, P. J. Hanifen, \$2.00 each. C. S. Lane, A. W. Redden & Co., \$2 50 each. Roland Davidson, Arch. Williamson, Rev. S. A. Fraser, Rev. R. J. Grant, Jas. Gardner, Colwell Bros., Rev. W. M. Fraser, W. L. Smith, \$1.00 each. Rev. E. A. McCurdy, Rev. W. L. McRae, Rev. A. W. Thomson, Rev. Geo. Ross, G. F. Johnson, Robt. Murray, H. M. Clarke, W. A. Morrison, J. D. Noble, A. D. Sterling, C. D. McIntosh, A. H. Foster, W. Dakin, W. A. Ross, Finlay McIntosh, D. J. McDonald, A. L. McKay, Murdoch Buchanan, 50 cents each. Jas. Eisenhauer, \$1.50. Ungar's Laundry, \$4.00. Cunningham Bros., \$4.00. E. Maxwell & Son, \$3.00. J. Cornelius, \$2.00. Freeman Elliot, \$2.00. Prof. Falconer, Rev. Malcolm Campbell, Rev. J. F. Dustan, Rev. A. W. Lewis, Rev. Geo. Arthur, Rev. A. W. Mabon, G. A. Sutherland, \$1.00 each. Dr. Ethel Muir, Dr. Currie, Dr. Morrison. Rev. A. S. Morton, Rev. G. L. Gordon, Rev. Clarence McKinnon, Rev. Alex. Campbell, Rev. L. W. Parker, Rev. Alex. Craise, Rev. F. S. Coffin, Rev. A. V. Morash, Rev. Anderson Rogers, Rev. J. A. Greenlees, Rev. Thomas Cumming, Rev. A. D. McDonald, Rev. J. Layton, Rev. J. H. Chase, Rev. Robt. Cumming, Rev. H. K. McLean, Rev. S. J. McArthur, T. Irving, A. D. Archibald, J. R. Douglas, D. M. McRae, J. G. Colquhoun, Arthur Fisher, D. McDonald, J. H. Hattie, H. S. Davidson, D. C. Ross, Rev. D. McGregor, 50 cents each.

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