

but the denominations have nothing to do with their appointment or removal, and the tendency is for the professors to shrink from anything like the serving of denominational ends. By the constitution of Dalhousie College, the professors are appointed in the interest of their respective denominations. If the experiment succeed, it will show that denominations, while retaining their individuality, may co-operate in, and thus promote the unity of the Church, to a much larger extent than is at present supposed possible. The establishment of the College at Halifax will have important bearings on the Church of Canada. At present, a large proportion of the students of divinity come from Nova Scotia, but few or none have gone back to labour there as ministers. The establishment of Dalhousie College is designed to educate students in the Province, so that their sympathies may be with the people of Nova Scotia. It has been found that when students are educated in Canada or Scotland, their desire is to remain in these countries. By the establishment of Dalhousie College, many of the youth of Nova Scotia will be retained to serve there in the ministry, but it is probable that a larger number than at present will find their way into the Synod of Canada. At present very few of the youth of the Province receive a University education, but it is expected that, by the establishment of Dalhousie College, the number will be largely increased, the facilities being so much greater. A very large number of the sons of farmers, who may have no taste for agricultural pursuits, leave for the United States to push their fortune there; but were proper facilities afforded, many of this class would prefer studying at a Provincial University with the view of preparing for the learned professions. In this way it is probable that more will be induced to turn their attention to the ministry than the wants of Nova Scotia may require, and the most natural field for this surplus will be Canada.

It is not contemplated at present to establish a Divinity Hall in connection with Dalhousie College. For years to come, a supply of two or three licentiates annually will be sufficient to meet the wants of the church; and such a number would not warrant the establishment of a staff of suitably qualified professors. The divinity students supported by the Synod must therefore be sent to Canada or Scotland. In order to get the benefit of the services of the divinity students as catechists in the summer months, it will be more convenient to send them to Canada than to Scotland. By labouring as catechists in Nova Scotia, their sympathies will be with their own Province. At present the temptation to remain in Canada does not arise from their studying there, but from their labouring there as catechists during the summer. It is very natural that a licentiate should wish to remain with a congregation which he has himself built up as a catechist; and if a sphere be assigned to him in Nova Scotia as a catechist, it is most likely that his heart will be there also, and that he will not seek to leave when he obtains license. There is a general feeling in the Synod that the most effectual way of extending the church is by raising a native ministry, who will act as missionaries or catechists during the summer months of the college curriculum, and thus serve as pioneers for the establishment of permanent congregations. Unless we have a machinery calculated to deal with a mere handful of people at the outset, it will be impossible to make any advance. The difficulty lies not in the appointment of ministers to congregations already made, but in the making of new congregations. The catechist system meets the difficulty, and hence the importance of having our students educated within reach of the sphere of their future labours.

The following description of the Rev. Donald McDonald, and his people in Prince Edward Island, will interest our readers:
 "June 27. I had the pleasure of meeting today with the Rev. Donald McDonald, of whom I had often heard in Scotland, and whose life forms one of the most singular chapters in the history of missionary enterprise. Though he attended the meetings of the Synod, he has not put himself under its jurisdiction. He prefers holding a direct connection with the Church of Scotland. He was licensed by the Presbytery of St. Andrews, and was ordained by the Presbytery of Abertarf. It is now 34 years since he came to the Island. At that period the settlers from the Highlands of Scotland were without ministers, and had sunk into a state of great religious indifference. Without a mission from any Church, he devoted himself to the task of supplying the spiritual destitution. None but the bravest heart could have faced the privations and sufferings he endured. With the zeal and heroism of a Xavier, he braved the wild beasts of the forest, the almost Arctic severity of the climate, and above all the indifference and degradation of the people. His feet were covered with untanned moccasins. He walked on snowshoes and blazed his way through the pathless forest with his hatchet. He had no home to shelter him. He was contented with the chance shelter of the rudest hut or shanty, and with the coarsest fare. He carried no scrip, and he had no money in his purse. The sorest trial of his faith was to brave, in the crowded hut, the cutaneous affections to which his countrymen are proverbially said to be subject, but he passed courageously through even this ordeal. He would take no reward for his labours, except the primitive hospitality of the people. Such disinterested self-sacrifice had a higher reward. The people learned to love and honor him, and he soon gained an absolute sway over them. His influence has now so widely extended that he has thirteen churches. He makes a circuit among them from Sabbath to Sabbath. And he

has elders to conduct the devotions when he is not himself present. The people are now distinguished by their piety, industry, and temperance. To make them a peculiar people, and to mark them off from the world, as the Israelites were from the heathen nations around, their pastor has enjoined the apostolic kiss on all, and has forbidden the eating of pork. The bodily exercises at public worship also form a marked peculiarity. The people on account of these exercises receive the opprobrious names of "Jerkers," "Kickers," "Jumpers," &c. The term "jerk" describes the peculiar motion of the head when the congregation is affected. The head is convulsively jerked forward, the chin falling upon the breast, and then suddenly jerked backwards. Cries of distress usually accompany these movements. A whole congregation going through these exercises presents a very singular spectacle. The jerks are evidently involuntary. The people feel, that when wrought into a certain state of mind, they cannot prevent the access of the jerks. After a time, the jerks gave way to another exercise, that of dancing, singing, and clapping of the hands. This is a joyful exercise, and represents the gladness of the sinner when set free from the convictions of sin. According to Mr. McDonald's nomenclature, the proper name of the jerk is "stroke," and the joyful exercise is the "work." When these exercises at first appeared about 30 years ago, he did not know how to interpret them, but as they were accompanied with deep religious feelings, and a change of character, he regarded them as the direct work of the Holy Spirit. With this view of the subject, he felt bound to encourage the work, and in the course of time it became the most characteristic feature of his form of worship. Sometimes the work comes like a strong tempest, and at other periods it subsides into a gentle breeze. It reached its climax shortly after the late remarkable revival in Ireland, but, unlike these revivals, it continues in full force. It is not surprising that Mr. McDonald should at first be perplexed by these psychological phenomena, as he did not enjoy the advantage of those researches which have shed so much light upon the subject. Still, his practical good sense has prevented him from falling into grave error. While he acknowledged the fact that the genuine operations of the Holy Spirit may be accompanied by such strong emotions as to produce violent physiological effects, still he perceived that these effects might be propagated without any supernatural operations. Sometimes the exercises are exhibited in a very striking form by those who, he is confident, have no true spiritual convictions, and in such a case he tells the party to stop, and the work ceases at his command. In some of the revivals of New England, the jerks formed a prominent characteristic, but it was found that they spread as if by contagion, without any religious impressions. Sometimes the sensitive subjects were seized with the jerks on horseback. Sometimes they were attacked in sleep, and, starting up, continued jerking for a considerable time. One person communicated the jerks to another without the intervention of any religious impression, so that the jerks is not a proof *per se* that the subject has undergone any religious change. Mr. McDonald is saved from any practical error by maintaining the supremacy of the Bible as the rule of life, and by insisting on a walk and conversation becoming the Gospel. He has been sometimes accused of Antinomianism. But this has arisen from the too strongly figurative manner in which he speaks of Paul's distinction between the natural and spiritual elements in the heart of the renewed man. Mr. McDonald speaks quaintly of the spiritual Donald, and the natural Donald—of the old Donald and the new Donald. He sometimes alludes to the old Donald as a being quite distinct from himself. But the error is one only of phraseology; he entirely repudiates the idea that the new Donald is not responsible for the deeds of the old Donald. The result of his labours affords a practical proof of this. His followers are distinguished by the exemplary character of their lives, and are willing to make any sacrifice for the cause of religion. Mr. McDonald is now about 80 years of age, but retains the vigor and vivacity of youth. His character in many respects resembles that of Wesley. He is a hearty, hilarious man, with a keen appreciation of the humorous. He has nothing morose or repulsive in his character; but, like Wesley, he has a wonderful insight into human nature, and extraordinary tact in governing his own people and advancing their interests. From being an object of reproach and persecution, he is now a personage of great consideration in the community. His followers can now turn the elections and decide the fate of governments. It is often to him a theme of fervent gratitude that the once despised Donald is now courted and honored as the fit associate of men of high degree. He is, however, humble, and takes none of the glory to himself. He is distinguished by the sternness of his Calvinism and his unswerving loyalty to the Church of Scotland. He is a man of kindly feelings, but he has no charity to Arminianism. He cannot see how the Arminian can be saved. When it was objected that the Wesleyans, who hold Arminian doctrine, could sometimes exhibit bodily exercises very similar to the work among his own followers, his ready reply was that these were lying wonders; and, like the rods of the Egyptian magicians, his rod would swallow them up. He ascribed these bodily exercises to Satanic agency, wisely allowed to exhibit the superiority of the work under a Calvinistic ministry. All the churches erected by him are decided to the Church of Scotland; so that when he has departed, they will stand as a monument of his affection to the dear old Church which gave him his commission, and in whose service he has spent a long life of heroic fortitude and endurance.

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

By REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 5.)

Painful experience taught me the impracticability of becoming religious *secretly*. My attempts to prevent my emotions from being known, exposed me to temptations, and hence plunged me into deeper despondency. If I did not wholly suppress them, they would be observed by those around me. Some of the children that attended my school were said to have remarked to their parents, that 'the Master formerly prayed only a short time, but now he sometimes prays a good while, and he cries too.' Finding my scheme thus impracticable, I abandoned the idea of concealment, and frankly avowed my determination to seek for mercy. The language of my heart was—

"And if I am undone at last,
 I want no pleasure here;
 In sorrow let my days be past,
 Unless the Lord appear."

In my intercourse with professing Christians, however, I met with some discouragements. There were, indeed, a few around me whose piety was unquestionable, and whose counsel was wholesome. They exhorted me to flee at once, as a guilty and perishing sinner, to Christ for salvation; and to rely solely on Him for acceptance with God. Some individuals, however, endeavored to console me with the hope that I was already born again, and consequently in a state of grace. This was undoubtedly well intended; but it then appeared to me, as it still does, to be injudicious. It is desirable for people to "know" for themselves that they "have passed from death unto life." Had I derived comfort from this view of my state, it is evident to me that the effect would have been injurious. But as my dread of a false hope was great, such suggestions afforded me no consolation. The wrath of God appeared to me to be abiding on me.

There were some among whom I resided who had professed faith in Christ, but their daily deportment was not at all in accordance with their profession. This was to me, as the same thing has been to many others, a great stumbling-block. I was often tempted to think, by reason of this, that what was called 'experimental religion' was only imaginary. There were, however, in the circle of my acquaintance so many persons whose conversation and behaviour evinced a divine change, causing them to differ greatly from the unregenerate in general, that I could not doubt the reality of Christian experience. Indeed, I felt conscious that without it I must ever remain altogether unfit for the heavenly state.

In reference to inconsistency in some professors of religion, and its pernicious influence on the thoughtful, a case occurred of a peculiarly trying nature. Meeting with a stranger who, as I was informed, had professed to be a disciple of Christ, I availed myself of an opportunity to walk with him through a grove, stated to him how lamentable was my condition, and requested him to retire and pray with me. How great were my surprise and sorrow when he replied, that he did not pray for himself! The thought occurred forcibly to my mind, that should I obtain a hope, and profess faith, probably I would soon be like this man; and therefore it was useless to seek any farther. My thoughts, however, were led into a train of reflection to this effect:—Were I in a building which was unquestionably on fire, and in which all that remained must shortly perish; how many soever might set out to leave it, and then return and sit down in it again, I would strive to the utmost to effect my escape; and surely the deliverance of the soul from endless woe was vastly more important, and more worthy of being earnestly sought, than the preservation of natural life. The unwise conduct of others must not deter me from fleeing from the wrath to come.

Another circumstance subjected me to a severe temptation. It was seldom that an opportunity was afforded of hearing a sermon without going a long distance. Learning that a young man was to preach in the neighborhood, I gladly attended. After the close of the meeting I remained in the dwelling house in which it was held, with an intention of seeking personal instruction and advice from the preacher. But he pre-

sently entered into a strain of light and trifling conversation; and I concluded that any inquiry with reference to the salvation of the soul would be regarded by him as an unwelcome intrusion. I therefore said nothing to him on the subject of religion. A remembrance of this case of indiscretion in a preacher, and of the sore trial endured by reason of it, though it has not made me sufficiently cautious at all times, has often, in the course of my ministry, tended to put me on my guard against the same evil.

Meetings were sometimes held in places not far remote from me by an aged man, (Mr. John White,) whose labors were more profitable to me. Though he was deficient with regard to education—he was never ordained—and sometimes erred by selecting obscure texts which he did not understand, yet he was evidently an experienced Christian, and he clearly pointed out the true nature, and the absolute necessity, of vital godliness. Moreover, his religion was not confined to the pulpit; but it was his general theme. Consequently he did not by subsequent levity obliterate any serious reflections that might have been produced by his preaching. On the contrary, his private intercourse with families, and his admonitions to individuals, were adapted to cherish, or to produce, religious emotions. A small preacher who thus preaches in the parlor, in the kitchen, by the way side, and by a uniform Christian deportment, may be much more useful than a great one who does not. Accordingly the faithful labors of this pious man tended to deepen my convictions of the reality, the value, and the vast importance of genuine piety; and of my own wretchedness and danger while destitute of it.

For the Christian Messenger.

About the "Associated Alumni" of Acadia College.

MR. EDITOR,—

I wish to say a word to some of the Alumni of Acadia College. A few who have not only studied at the College, but have brought thence well merited honors, who have made credit for their abilities, and respect for their principles, have so far stood aloof from the "Associated Alumni." I do not believe they have assumed a hostile attitude. In conscience no alumnus can do this. But for some reason, which I cannot comprehend and which I would fain have them express, many give but a nominal support, and some no support. They profess to be champions for the College. They say they owe an eternal debt of gratitude to her. They are ready to suffer poverty and want for her affluence, but all the while turn the deaf ear to the claims of a Society completely bound up with their Mother College, by the ties of affiliation. Let me say this to such Alumni; and I speak not only to those who hold in their hand College credentials, but to all who have studied at either of our schools, for of such is our membership; I believe that the future of this Association is largely identified in success with the future of the College. Suppose we were to cancel our Act of Incorporation, dissolve our constitution and decide on death, would the blow be temporary. Not it; for you would have not only alienated the affections and embittered the sympathies for the College among a hundred of its Alumni for the present, but would have diverted therefrom a channel of support for all time to come; you would have annulled the surest guarantee to the College, for an affectionate remembrance in the hearts and minds of her sons. Let me explain here a little. There are epochs in the history of Colleges as well as in the history of nations, and of arts. When the educational necessity or the philanthropic impulse moves leading men, who in turn move multitudes to the founding of a College and its incipient support, then its immediate well-being is guaranteed. But there are not whole generations or an unbroken succession of benevolent Father Hardings and Professor Chipmans. The College must sometime inevitably come to find her only staff in her own offspring. Who will deny that this epoch is rapidly approaching for ourselves? Our fathers, where are they?

In a few decades of years at most, the men who in her infancy gave of their substance and their prayers will have fallen from around her, and her prosperity then must alone be measured by the attachment and constancy of her own sons. The one loud cry, therefore, ringing high above all others is to secure that enthusiastic devotion which shall warrant a support permanent and adequate. What pledge for that devotion have we now? I am afraid we cannot trust alone to that reverential regard for his College, that seems engraven on the heart of