

MGI  
VOL. 1474  
# 2

REVEREND JAMES ROSS, D.D.

1811 -- 1886

.....

By

A. E. KERR

.....

The story that I wish to tell should be prefaced with a few remarks about Dr. James MacGregor. He has been called the Apostle of Presbyterianism in Pictou, and the highest tribute that we can pay him would be quite inadequate. He appealed so convincingly to his native Scotland to send ministers to Nova Scotia that some theological students put their names to a secret commitment that, if they were successful in their examinations, they would volunteer for service overseas as he had done. The document happened to fall into the hands of a professor who arranged to accelerate their studies. One of those who signed the paper was DUNCAN ROSS.

The coming of Duncan Ross to Pictou County created certain congregational problems. MacGregor was held in profound veneration by everyone. There were some exceptions to be sure, like the man in whose home he stayed, who had been refused admission by the Session to church membership and took out his spite on the minister by having him arrested on one of his missionary tours for having left home without paying his board bill. It was an unusual introduction for an evangelist, and today it would rate headlines in the press. The Sheriff, who served the summons, was so embarrassed that he insisted on posting the bail himself. In the course of the trial it was brought out that MacGregor had actually offered the landlord the full amount that he owed, but the man, for reasons of his own, had postponed the settlement to a more convenient time. At the end of the hearing, the Judge ordered MacGregor to pay the sum that he had mentioned but charged the plaintiff with the full costs of the action, so the man's rancour recoiled upon himself. The prevailing opinion of MacGregor, however, was that he was without a peer as a man, a pastor, and a preacher.

After Ross arrived it was decided to divide his very extensive congregation between the two clergymen, one having the East River in Pictou County and the other the West River, with their respective environs, and the question arose, which one would have the services of the senior minister?

Following the precedent provided in the first chapter of Acts, they decided to settle the matter by casting lots. This being an ecclesiastical matter, the Moderator of Presbytery was asked to offer prayer. Then one of the Elders of the East River section solemnly drew out a slip of paper from the hat, and it assigned MacGregor to the East River and Ross to West River. God had infallibly revealed his will through the lot.

The West River people, however, objected, charging the Elder with what the politicians call "skulduggery", and they were so adamant in their refusal that both sides consented to try again. This time they selected an innocent boy--MacGregor's Memoirs say "two boys", but I do not see how both could function--to draw out the paper and it reversed the first lot and assigned Ross to the East River and MacGregor to the West River, which the West River group thought was just fine. MacGregor, himself, now objected, and said that the second lot was an insult to the Almighty who had already made his will plain, and if the West River members refused to abide by it, they could expect no blessing from Him. The wrath of an offended deity was something that few people would knowingly incur, so the West River congregation agreed to accept Ross, and Presbytery forthwith inducted him as their minister. He remained there for the rest of his life and proved an influential and dedicated pastor. He was long remembered for his interest in education and his promotion of temperance, and innumerable stories were told about his kindly humour. He and his wife

had a large family, fifteen children, of whom JAMES ROSS was one, and from here my narrative will concern him alone.

We know nothing of James' boyhood, but we can assume that he was no stranger to plain living and high thinking. When he was old enough he went to Dr. McCulloch's Academy in Pictou. He did not take a degree for none was given there, but degrees were not nearly as important in those days as a developed and well-stocked mind. There is no record that he then had the ministry in view, for when he finished his course in the Academy he took what the writers of the time called "a lucrative position" ( ! ) as a school teacher in Sackville, New Brunswick.

Some local historians say categorically that he went from Sackville to study in Edinburgh, and that he was there in 1834 when his father died. Others maintain that he was still in Sackville, and the evidence seems to support them. The West River congregation, despairing of finding another pastor, offered him the Call. He must have been reasonably well-read in Theology, for the Presbytery immediately ordained him and inducted him into the charge. He remained there for thirteen years, and it was the only congregation he ever served. The late Dr. James Falconer in his history of Pine Hill, says that he became one of the leading figures in the Presbyterian Church in Nova Scotia.

James Ross must have been a man of incredible energy. He was an omniverous reader - how he managed to do so is a mystery. He was a faithful shepherd of a large scattered flock, in a day when pastoral attention and personal catechizing were a primary part of a minister's duty. He appears to have been a progressive farmer, for he had what was considered to be one of the show-places of the entire countryside. He also had a flair for writing, for he founded and edited a

magazine, "The Blue Banner", which, after a short time, became incorporated in the Eastern Chronicle. Finally, he was by choice and training a teacher, and voluntarily added teaching responsibilities to his otherwise heavy load.

At West River he undertook to carry forward the purpose for which Dr. McCulloch had founded his Academy in Pictou, but that is a story upon which I shall not enter here. When McCulloch's dreams for Pictou had foundered and his resources were gone, his selection for the Presidency of Dalhousie College, in his sixty-second year, came as a lifesaver. His appointment was by no means unanimous. He says that he was "lampooned and hunted down in the Legislature, and out of it, in every possible way". His enemies in Halifax were extremely critical of his administration, and at the beginning of his fifth year, when an investigating committee of the Board had before it a proposal that it reduce his modest salary, "death", as his son put it, "gave him the rest that men denied". In the perspective of history he stands out as the greatest and most forward looking educationist who ever served this Province; but, like St. Paul, he had many adversaries.

When he left Pictou his legacy was in a pitiful state. In Halifax he actually retained his professorship of Theology in the Secession Church, although this never became an issue; the Dalhousie Board may have lost sight of it and, in any case, he gave his classes in his own house. When he died in 1843, Dr. John Keir, a medical doctor, who was also a minister, of Princetown, Prince Edward Island, was named his successor in Theology, and he gathered his few Divinity students at his home for six weeks in the early fall, and taught them, with Ross as one of his colleagues.

Ross, however, as a former schoolteacher, was also interested in general education, for how could men proceed to the ministry or any other scholarly profession, without an Arts foundation? Dalhousie, at the time, had nothing to offer them; so he announced advanced classes at West River himself in the loft of the Temperance Hall, and like McCulloch, he taught all the courses. He began without a building and endowment or public grant, any scientific apparatus for teaching chemistry or physics, or even an allowance for the purchase of books. This was many years before President Garfield of the United States made his famous statement to the Alumni of Williams College in 1871, "I am not willing that this discussion should close without mention of the value of a true teacher. Give me a log hut, with only a single bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, apparatus and libraries without him. The emphasis on the positive value of the teacher is still true, although the other things are very important in the modern world. Ross' educational venture came to the attention of the Synod in 1848, and the members thought so well of it that they recognized his school as a Seminary of the Church, and later Dr. Keir transferred his Theological classes to West River also. As the Seminary flourished and made increasing demands on Ross' attention, the Synod persuaded him to give up his pastorate and devote his whole time to teaching.

What kind of a man was James Ross? What did he look like?<sup>7</sup> There are two pictures of him extant. One is that of a younger man, with a strong face, keen eyes and a flowing black beard. A copy of it hangs in Pine Hill. It gives us some idea of his appearance in the prime of his manhood. The other is that of an older man with a full

mustache and long, bushy, well-cared-for sideburns, which now usually provoke either admiration or amusement as the case may be. A copy of it hangs in the Dalhousie Board Room.

The late Dr. Kenneth Grant of Trinidad has left us a reference to him in an unpublished note about his own student days in West River. He recalls an occasion when three or four young men, of whom he was one, met the Principal along the country road and greeted him deferentially as they passed. He paused, however, and said, "Would this not be a more genteel way to carry your books, on your arm and not under it?" Whether or not this Emily Post kind of advice about the "genteel" way to carry one's books would be remembered to a man's credit by University students today is a matter on which your judgment is as good as mine. I find it a little difficult however to reconcile his concern about a trivial point of masculine etiquette with the mentality of a progressive farmer; but he may have been like Browning who spoke of his two "soul-sides", one to face the world with, and the other, if I may change the figure to fit this situation, to over-awe students whose deportment and manners even then left much to be desired.

I am indebted to the late Judge George Patterson for one interesting episode in Ross' life at West River. He was succeeded in his pastoral charge by Reverend James Watson, a man whom the Judge described as "an other-worldly old Scotsman". When Watson had been in the Church about four years he was advised that a charge of heresy had been preferred against him, and that Ross was "at the back of it". It was alleged that Watson was not sound on the question of "original sin", the old dispute between Augustine and Pelagius in the fifth century. The authority of Presbytery was invoked, and it set a date for a formal trial. Ross led for the prosecution and Judge Patterson's father for the defence. Ancient theological and

metaphysical distinctions echoed through the Presbyterian air. Hairs were split "twixt south and south-west side". Then one of the members, to bring the fruitless discussion to a close, impatiently moved that Presbytery terminate the debate and "endorse original sin". The Moderator however who had a scholarly sense of the niceties of the English language, replied, "No, no, Brother, we do not endorse original sin, we deplore it." When the vote was taken all the ministers who had been trained in Pictou Academy supported the prosecution, and all those trained in Scotland, the defence. \*\*

\*\*

It was New Scotland versus Old! The second group were in the majority, and Watson was acquitted.

A large number of the parishoners at West River - ninety-five communicant members and thirty-five others, to be exact - consequently withdrew from the congregation and built another place of worship across the river. They were known as the Bolters, and Ross preached to them for two years. This circumstance was hardly calculated to promote cordial relations between Ross and his successor and our knowledge of Presbyterian history forbids us to suppose that such breaches in fellowship were lightly healed.

SUMMERSON CHASE HE MADE HIS CHOICE, NOT ON STAGNANT SEVENMILE CONSIDERATIONS of what was best for the Church, but on the basis of his own personal prejudices; for first, he did not want to have to preach to Theological professors, and secondly he definitely did not want Ross in his congregation--the memory of his attack on Watson apparently still rankled in some men's minds. So the Seminary and Divinity Hall were

were moved to Truro, and opened classes in a new building on Queen Street, in the fall of 1858.

Later in the same year, 1858, Dr. Keir died, leaving a vacancy in the professorship of Theology, and it seemed natural that the appointment would go to Ross who had long been associated with the work. A motion to this effect was actually made in the Synod; but Sedgwick of Tatamagouche, an authority in those days on church procedure, moved an amendment that inasmuch as there was serious talk about the union of the Free Church and the Secession Church in Nova Scotia, no action be taken, but that Ross be asked to carry on the instruction for a year; and the amendment carried. Had the original motion prevailed Ross would have been one of the Principals of Pine Hill, a distinction that he barely missed.

The Free Church and the Secession Church in Nova Scotia united, as Sedgwick had anticipated, in the fall of 1860. The Free Church had a college for Arts and Theology on Gerrish Street in Halifax, and the Secession Church had now its Seminary and Divinity Hall in Truro, as I have explained. The newly formed Synod compromised its college difficulties by keeping all its Theology on Gerrish Street, under Dr. Andrew King--it was moved eighteen years later to the newly acquired Albro Estate in Pine Hill, where it still is--and sending all its Arts students to the Seminary in Truro to be educated by Ross and his colleagues. It was widely felt that the situation in Truro was not permanent, for many Presbyterians were in favor of a non-denominational Arts college, and the claims of Halifax, the capital city, could not be overlooked. Besides, there was in Halifax the fine Dalhousie Building, which had not functioned as a College for almost twenty years, and some people were convinced that it would be admirable for the uses of higher education.

Dalhousie had been ill-starred almost from its beginning. Founded in 1818, it had been without a President until McCulloch came in 1838, and after his death in 1843, it remained without a head for another twenty years. An elected member of Parliament from Halifax in the Provincial House, in his attack on persons who were determined to block any effort on Dalhousie's part to reorganize its life, complained that the College, which began with such fine promise, had now "for forty years, stood a disgrace, doing nothing, perfectly useless". Its Board, reduced to their wit's end, had tried lowering its status to that of a High School, but this had not worked. They had also negotiated a union with Gorham College, the Congregationalist School in Liverpool whose building had been destroyed by fire, but little came of this either. As early as 1856 the Presbyterians had authorized committees to meet with the Dalhousie Board and urge them to resuscitate it on its original lines. A conference resulted but reached no firm decision, but the seed was planted and began to germinate; other meetings followed; and at last the members of the Board, leading legislators and others, became convinced that the time was now ripe to convert the illusive dream of Dalhousie as a non-denominational university open to everyone, into a living reality. The terms of a new Dalhousie bill were drawn up and duly publicized and as no serious objections to it were evoked, it was assumed that it would encounter no difficulty in the Legislature. Several additions were made to the Board, including Tupper, a Baptist, Ritchie, an Anglican and Shannon, a Methodist, and arrangements were made whereby anyone who would provide a Chair would have a place among the Governors also. The bill went through almost unnoticed, as if, according to a commentator of the time, it were "one of the most insignificant

measures", and so the foundations were laid in 1863, for the renaissance of Dalhousie on, as it turned out, enduring foundations. The Presbyterian Seminary in Truro was closed, its staff was absorbed by the University although the Church continued to pay their salaries, and James Ross was chosen as the second President of Dalhousie. Forty full-time students were registered that year, so those were really the days of small things.

The troubles of Dalhousie, however, did not automatically disappear with the passing of the new Act of incorporation. Early in the following year, 1864, the Halifax Chronicle reported that delayed repercussions to it were being heard in certain parts of the Province. "The rumbling of thunder in the distance", the writer said, "is already audible on the subject of collegiate education. The Government, we apprehend, will have to deal with this question in spite of themselves". The event proved that this forecast was well founded, and the next session of the Legislature had before it eighty-four petitions objecting to the Dalhousie Act. The fight was now on, and the survival of Dalhousie was at stake. It was not a party issue, for the Act had been passed by the Liberals, and because of a change in Government, the Conservatives had now to defend it.

The member for Annapolis, Mr. Avar Longley, carried the standard for the critics in the House. He charged that the 1863 statute had been put through surreptitiously, that Dalhousie was in effect a Presbyterian institution, and he declared with an oratorical flourish that agitation against it would continue "until its walls were razed to their foundation, and those who endeavoured to sustain it were buried beneath its ruins", and he concluded with a formal resolution for its repeal.

Tupper rose at once in his place to meet these allegations, and he seldom showed his skill as a debater to better advantage. In reply to Longley's charge that the thing had been done in a corner, he cited the publicity it had received in the widely read newspaper, The British Colonist. In reply to the objection that Dalhousie was a Presbyterian institution, he pointed out four things. First, this idea had never been in the founder's mind, for he had actually offered the Castine endowment to Kings if it would open its doors to all students without discrimination, but its governing body were unwilling to make this concession; secondly, the diversity of denominational loyalty of the various members who had been added to the Board of Governors was a clear indication that the new Dalhousie was not intended to be the preserve of any single Church; thirdly, the offer of membership on the Board to anyone whatsoever who would support a Chair implied that there would be no exclusive privilege for any group in the new plan; and fourthly, the Presbyterians alone had taken advantage of the provisions of the new act, at great cost to themselves, and any other denomination could have done the same; and, finally, in reply to Longley's Cassandra-like prophecy, he said that, attached as he was to the great political party to which he belonged, and possessing as he did some fondness for public life, he would infinitely prefer the fate that the member from Annapolis threatened, to the highest post that his country could offer, if it were to be purchased by an act so unpatriotic, so unjust, as the resolution for repeal would imply. Tupper no doubt knew that his party would stand by him, but his speech with its splendid peroration gave them an overwhelming reason for following him.

The next speaker in the debate was Johnston, the Premier, who confessed that he shared some of Longley's misgivings, and said that if he could have foreseen the agitation, that would result from the Act sponsored by the previous Government, he would have done everything in his power to prevent its adoption. A strange fatality, he said, seemed to accompany Dalhousie from its very start. Every attempt to revive it had failed, and it was now a blot and disfigurement on our educational system. It was like a dilapidated hull, flung upon the ocean, scarcely cared for, or without anyone to manage it, until the recent legislation put its affairs in order. The 1863 bill had become law almost without his knowledge, but, if it were now proposed for the first time, he would consider it his duty to oppose it. It had, however, become law, the Presbyterians had acted on it and not only closed their Seminary in Truro but had raised money for the new institution, and it would be an act of gross injustice now to try to reverse what had been done; so he would vote against the proposed repeal.

Johnson was obviously far from enthusiastic about the position in which he found himself. The harm had been done and there was nothing to do now but live with it. He was not the eager advocate for Dalhousie that Joseph Howe was, who not only promoted it in the Legislature but personally canvassed on its behalf. He did not have the enthusiasm of Sir William Young, a some time Attorney General of Nova Scotia and afterwards a Judge, whom many regarded as the first citizen of the Province, who became a member of the Board and afterwards its Chairman, and left a large part of his estate to the University. He did not believe in Dalhousie as Tupper did, who incidentally had to be converted to the idea at first but he saved it at an inexorable point in its development by his faith in its future. As the late Dr. D. C. Harvey, the first Archivist of Nova Scotia, put it, "Had Tupper

who was virtual leader of the Government, yielded, Dalhousie would have been closed again, perhaps forever, but despite his political antagonism (to Howe), the educational mantle of (the latter) had fallen on him, and he wore it proudly".

These were the uncertain circumstances under which James Ross accepted the Presidency of Dalhousie. Some people considered it a hopeless cause. Some dared to believe that it might win through, but anything could happen. Some, however, had deep faith in its future; and it is not difficult today, in view of the proud place that it holds among the seats of higher learning in Canada, to decide which of these had really caught the wave of the future.

This review leads on inevitably to the problem of university finance, for no college can survive without supplementary support. As one brilliant student put it, in a valedictory address in Ross' time, Dalhousie like the infant Hercules had in the past been attacked by two serpents, Privilege and Poverty. It had destroyed the first, but could it overcome the other also? There were indeed some enthusiasts who thought the serpent Poverty was even then breathing its last, and Judge Patterson could write in 1940 of Ross' time that "never before or since had Dalhousie been so prosperous, or (had it been) expanding at so rapid a rate."

These words were true when he wrote them, and certainly they could be used of Ross' latter years in office. Today it has entered still another phase. Unprecedented crowds from High School are knocking at the University's doors and governments are recognizing that it is incumbent on them to take a larger share of the cost of research and learning. Further, the largess of Lady Dunn, (now Lady Beaverbrook), and the many millions that the late Mrs. Dorothy Killam

provided for Dalhousie in her Will, ( a newspaper report has estimated her gifts to Dalhousie at forty million dollars, in addition to the eight million she gave to the Children's Hospital, an affiliated institution), have opened up boundless possibilities for it. When Judge Patterson wrote about the new prosperity in Ross' time, he was thinking especially of the munificence of George Munro whose total benefactions to Dalhousie which began in the year, 1879, amounted to \$350,000.00, and set a new record of private benefactions for all seats of higher education in British North America. Dalhousie's investments before Munro's time brought in only about \$3,000.00 per year.

It cannot be said that Ross was directly responsible for Munro's generosity. It is customary, and I think it is correct, to suppose that he was encouraged by his brother-in-law, Dr. John Forrest, the minister of St. John's Church, who was keenly interested in Dalhousie. It should not be forgotten, however, that Munro himself had been Principal of the Free Church Academy on Gerrish Street, (as distinct from the College, which had moved to Truro,) that he had studied Theology as a personal interest without any definite intention of becoming a minister, and that he remembered that Dalhousie and Pine Hill were historically closely related. It is significant of where his heart was, that when he made his fortune, he built an apartment/<sup>house</sup> in New York and called it Dalhousie, and had a summer home in the Catskill Mountains and called it Pine Hill.

He directed that his gifts should be used for the establishment of a Chair in Physics for James Gordon MacGregor, a brilliant Dalhousian, who was subsequently called to a professorship in Edinburgh, one in History and Economics for his brother-in-law, John Forrest, the inimitable "Lord John", who succeeded Ross in the Presidency, and one in English for his son-in-law, Jacob Gould Schurman, who became President of Cornell University and eventually United States

Ambassador to Germany. Schurman is still remembered in academic circles in the United States. I had occasion to visit New York City about 1947, and happened to remark to a friend there that it was quite difficult to find hotel accommodation. He said, "You should have no difficulty. As head of a Canadian University, I believe you are an honorary member of one of the most exclusive clubs in the City, the University Club on Fifth Avenue". I thereupon telephoned the Club to find out if this were true, and the Manager asked, "What is your University"? "Dalhousie, in Halifax", I said. He replied with enthusiasm, "Schurman's University!" "Of course you are". The name is still one to conjure with in the American educational community.

Before Schurman left Dalhousie he changed from English to the new Chair in Metaphysics which Munro had endowed, leaving English for the distinguished scholar, William John Alexander, the father of Mrs. Carleton Stanley, who preceded me in The Presidency. And finally, in 1883, he endowed a Chair in Constitutional and International Law for Richard Chapman Weldon, who became the first Dean of the new Law School. Munro also founded a number of bursaries to help needy and deserving students. His gifts saved Dalhousie from extinction at a momentous passage in its life. With the second serpent, Poverty, now prospectively crushed, the University was at last on its way. Perhaps in our changing world, Poverty was not crushed but simply scotched. Difficult days lay ahead, and university finance, like freedom, will always require eternal vigilance; but Dalhousie, in Ross' time, had made its place secure in the life of the Atlantic Provinces.

The newly reorganized University awarded its first Bachelor of Arts degree three years after Ross' arrival, its first Master of Arts

degree two years later, its first Doctor of Medicine four years after that, and its first Bachelor of Laws degree just after he retired. The Dalhousie Gazette, the oldest University student paper in Canada, and the Alumni Association were also founded in Ross' regime.

The registration was of course small - the average size of the graduating class in Ross' long tenure of office was twelve - which cannot be compared with the eight or nine hundred who received their testamurs last year - and the plans for the University, adopted by the Board in 1962, anticipate a steady increment in enrollment for some years to come. But the academic ideals for which the University was to stand were implanted in its soul in the days of its infancy, and it has steadily enlarged its services, as predicted, with "the growth and improvement of our society".

In Ross' time, when the average graduating class could be seated round an ordinary sized dinner table, the President's administrative duties were minimal; his main obligation was teaching, and, to be honest, the reports of that aspect of his work that have come down to us are not uniform in their praise. One graduate, whose recollections were published in the Historical Issue of the Dalhousie Gazette in 1903 says that Ross delivered his lectures on Ethics and Political Economy from "exquisitely neat notes, with a marked absence of enthusiasm. He was never known to warm up to a subject, and the atmosphere of his classroom was apt to be oppressively somnolent. However, he made some compensation for this by the exceeding leniency he showed in dealing with the examination papers, it being almost an unknown thing for anyone to be plucked in his subject".

If this surprises you, it should be remembered that it was once the rule in European universities to pass practically everyone; but, before accepting one - perhaps prejudiced - individual's estimate of Ross, I should like to place over against it the opinion of the late

Judge Patterson, who said that Ross was a meticulous teacher, whose learning was multifarious, who could have taught any subject in Arts or Theology in a respectable and efficient manner, and who helped to lay the foundations on which the fame of the University rests.

Judge Patterson recalled, with deeper appreciation as he grew older, Ross' lectures on Political Economy, but he had a special reason for remembering one in particular. Ross had been telling the class about the successive steps that were necessary in the manufacture of pins. He described the nine stages through which pins had to pass before they were ready for the market. The students were deeply impressed by this remarkable display of knowledge, but they did not take notes on it because it did not seem to throw new light on basic economic principles. Imagine their consternation when they opened their examination paper and read the first question: "Describe each of the nine steps that are necessary in the making of pins". No student could answer it.

I have read in the diary of a Dalhousie student of those days about another professor who set an unfair paper, and the students returned later and bombarded him with little flimsy paper bags of flour. Ross was to be congratulated that it did not happen to him. Perhaps it was just as well that he usually let all the students through.

As a young man he had taken a bride from his native county. They had three children; a boy who studied medicine, a daughter who married a son of the Honourable Joseph Howe, and another daughter who kept house for him after the death of his wife in 1875. He lived in what is now a residence for Roman Catholic priests, St. Peter's Glebe, in Dartmouth. He retired from Dalhousie in 1885, and the Presbyterian Church, having always paid his salary except for a small allowance of £50 contributed four-fifths of his pension.

When Ross retired from Dalhousie, Rev. Principal MacKnight of The Presbyterian College moved the following resolution in the Maritime Synod:

"In connection with the retirement from active service of Rev. James Ross, D.D., (he received an honorary D.D. from Queens), as professor, the Synod record their high appreciation of the work that he has been enabled and honored by God to do, in the education of young men for the work of the ministry.

He was ordained by the Charge of West River congregation fifty years ago. During the early part of his ministry the Presbyterian Church of Nova Scotia was suffering from the insufficiency of the number of its ministers to carry on and extend its work. Such means of education for the ministry as had previously existed within the Province had become less effective and less available. It became evident to Mr. Ross and others associated with him that the Church required an institution of her own. After some agitation of the question the Synod came to the same conclusion, and appointed Mr. Ross as their Professor."

Then, after reviewing his work at West River and Truro, it continues:

"On the (re) organization of Dalhousie College, he came to Halifax, and from that time occupied the position of the Principal of the College and Professor of Ethics and Political Economy. During that time he has rendered valuable service in other departments of instruction, for example, Experimental Physics and latterly Hebrew.

His wisdom and counsel, and his energy and perseverance in action, the versatility of his powers, the wide range of his attainments, and the unswerving loyalty with which he carried through the work entrusted to him, have contributed largely to the prosperity of

the Church, and call for devout gratitude to its glorious Head who bestowed such gifts on His servant.

The Synod express their sympathy with him in the inferior condition of his health and pray that he might enjoy much peace and comfort in his declining years, and may yet serve the Master by letting the light of a serene and godly old age, radiant as an autumn sunset, shine before men and attract them to the love and service of his Heavenly Father."

There is no doubt that he had earned this tribute of praise from the Church.

He suffered a paralytic stroke the following year, 1886, and died without recovering consciousness. He had the full use of all his faculties until this happened. His last act was the conduct of family prayers.