

of glowing and persuasive rhetoric, he was always in touch with popular audiences. Combined with argumentative force and flowing speech was a keenness of satire, exceedingly effective in platform efforts. Few men of any profession were so well posted up on public events, and his lectures on the Crimean War, the Indian Mutiny, and the Civil War in the United States evinced intellectual qualities of the highest order. He was an effective advocate of temperance reform. But above all we preferred to listen to James R. Narraway as a preacher of righteousness. He was a most able minister of the New Testament, and no one can easily forget some of the sermons which he preached on Conference occasions, during the middle decades of this century.

"He being dead, yet speaketh."

Were it pertinent to the subject under consideration, and, time permitted, we could speak of others of the early ministers of Truro, who, like the great apostle to the gentiles, "fought a good fight, finished their course, kept the faith and are now inheriting the promises," but there is no time for such a digression.

After the building of the old Chapel, the first step in the direction of church improvement was taken in 1865 under the pastorate of Mr. Black. At this time the pulpit, in the language of Dudley Warner was a "veritable ecclesiastical fortification",--like the one in the old Presbyterian double barrel Church at Badddeck, Cape Breton. It was so high that at the watch night service closing out the old year 1857 it was thought by some that the minister assisting the Revd. William Perkins, visited the land of Nod unknown to the congregation, while Mr. Perkins, who was given to long discourses, preached on into the forenoon of 1858, before the service was closed by the usual prayer, and the worshippers were asked to join in the customary hymn:

"Come let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear."

which invariably follows the passage of the old year into eternity.

Whether this incident, or a desire to get more in touch with the congregation, led Mr. Black to think the pulpit too high, is not quite clear. Certain it is that he took up a subscription amounting to £2, and had the pulpit lowered two feet. Afterwards it was remarked that he was not as high church as formerly, and that his successors in the ministry, had not as lofty ideas, and did not resort to such flights of imagination, and heights of eloquence as those who filled the pulpit when it was more heavenward.

This cutting down of the high pulpit, in the old church, small a matter as it appeared at the time, was nothing more or less, than a significant reminder to the people, that the building itself was getting out of joint with the times.

During the pastorate of Rev. Roland Morton it was realised by many of our people that a more commodious edifice was required to accommodate the increased membership of the church, consequent upon Truro having passed from a village into an educational and railway centre, since the establishment of the Provincial Normal School, and the opening of the railroad from Halifax to Pictou. Mr. Morton saw the importance of a move in the direction of a new church, and at the September Quarterly Meeting of 1868, brought the matter up for consideration, and intimated that a Halifax gentleman would pay \$500 towards the project, provided it was commenced while he was in charge of the circuit. Whereupon it was resolved by the Board:--

"That brethren J. W. Killer, S. S. Nelson and I. Longworth be a Committee to look out a site for a new Chapel and report to the next Quarterly Meeting."

This Committee was unable to secure a desirable site during the balance of Mr. Morton's term, which expired at the close of May 1869, so the church unfortunately lost the promised aid from Mr. Morton's Halifax friend.

At this time the Truro Circuit was a Home Mission Station, giving the