

four had been ordained to the Eldership. The Presbytery address to him on the Jubilee day referred to the pleasing results of his abundant labors. In his successful work he did his share in multiplying the self sustaining congregations of the Synod. No miserable selfishness or meanness could cause him to hold back from advocating the severance of parts of his own congregation to help form new congregations when he saw the probability in favor of better work being thus done. Thus he successfully worked for the formation of the congregation of which Rev. John Cameron became pastor in 1842. And two years later to help form the congregation of Clifton, he demitted the section of his congregation on the east side of the Shubenacadie. His own review of the past was sometimes pathetic, all through simply grand. "Forty-nine years ago I stood here a youth, and in my office a child, at the bottom of a list of holy and good men, most of them famous in their day. I obtained a place in their friendship. We lived and labored together for many years in peace. They are all gone. My fifty years of labor have passed as a dream, or as a watch of the night. But alas, it is no dream that I stand here to-day an old grey-headed man, the last of a family which I left behind me in my native land, the last of a list of ministers in concert with whom the prime of my life was spent, and now I find myself at the top of a list of fellow laborers about five times as long as the one at the bottom of which I stood forty-nine years ago."

In church building he did his part. He secured the title deeds of the site and finished the first church here, and lived to finish and dedicate another on the same site. He had to do with the erection of the first church building in Noel. The church in South Maitland was the result of his endeavor. In the interests of temperance he was a power. Under his ministry the traffic in intoxicants was practically driven out. At the time of his Jubilee there was, so far as known, not a single person engaged in the sale of intoxicating drinks within the bounds of his congregation.

During his ministry the prayer meetings and the Sabbath Schools had their beginnings as features of church life. The first prayer meeting was held in the school house, now the Temperance Hall, Rev. Mr. Sprott leading the first service; Elders, Adam Roy, James Putnam, Adam Dickie and George O'Brien and

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