

establishment of a Provincial Unsectarian University, it was provided that any church joining in the movement, and endowing a chair or chairs, was to be represented in the faculty and governorship. The Presbyterians of the Lower Provinces entered into the arrangement, as did also the Synod in connection with the Kirk of Scotland. All the other churches stood aloof, holding by their own colleges. Our professors were removed to Dalhousie, and Mr. McDonald, representing the Church of Scotland, became Professor of Mathematics in the same institution.

This removal to Halifax, whether wise or otherwise, was the cause of much grief and mortification to many sincere friends of the church. For long, the building off Queen St., Truro, stood, for the most part unoccupied and useless. In the imagination of not a few it looked out upon the town, with an aspect of sadness and reproach. This aspect has within a year or two been removed by the enterprise and taste of Messrs. C. M. Blanchard and C. E. Bentley, who, purchasing the whole property, have converted the old building into the finest private residence in Truro.

How far this consolidation with Dalhousie, has proved a success it is perhaps too soon to determine. Certainly the main design of the first promoters of the change has not been attained. The prospect of a non-sectarian provincial College seems as distant as ever. It may be fairly argued at the same time that the standard of education has been raised by it. Moreover it led—at least it was a step in the way—to union with our brethren of the Kirk. Another step was their cooperation in the work of Foreign Missions. It was a happy phrase of (I think) the late Dr. Bayne, in view of these two steps and descriptive of the relation of the two churches. "We are united at the base and we are united at the summit, the inference being, of course, that union throughout must soon come. The brethren of the Established church of Scotland had discovered that if they were to maintain their position they must depend upon a native ministry. Having no institutions of their own, they fell upon the device of sending young men to the old land to be prepared for the ministry. This plan produced excellent results—brilliant results even. It brought to us such men as, —Principal Grant, Dr. McRae and Rev. A. McLean of Hopewell, all of whom may well count

to-day (if they will allow me the declension) among our most valued "*decora et tutamena*." Still it was felt that this method would not do as a permanency. It could at the best be but a temporary expedient, and so the endowment of a chair in Dalhousie college by our Kirk brethren may be fairly regarded now, as a stage in their progress to that union so happily consummated in 1875—a union which bringing together again, over more than half a continent, the three main branches of a family too long divided, formed a three fold cord surely not easily broken—The Presbyterian church in Canada.

And now the moral of all this is simple enough. The value and importance,—the indispensableness indeed, of an educated native ministry to any church, is very plain. There is a certain special fitness too in the circumstance that the Presbytery of Truro should bear the first testimony *i. e.* the first centennial testimony to this truth. For the Presbytery of Truro has a character and position altogether peculiar—I believe absolutely unique, in this regard, that every one of her ministers has been educated mainly in our own institutions. They are all indigenous. There is not an exotic among them. This cannot be said, so far as I know, of any other Presbytery in the Maritime Synod. Everywhere else the ministry is more or less composite, here it is pure and simple, every man of native extraction, every man of home-training. Whether this is entirely to their advantage—whether it is to their credit at all, are points not raised here. Only the fact is noted that such as they are, they are the product of the country. It is well known that they have their faults and their shortcomings, but they stand well with their own congregation, who are after all the parties with whom it is best for ministers to stand well. It is within my own knowledge that they are not what they should be. It may be hoped they are not what they would be. It is pretty certain that they are not—not even what they could be—and yet it may perhaps be admitted, of course with the necessary prudent reserve, that upon the whole, they are not so entirely bad, but that they might possibly be worse. However this may be, and we leave the question an open one, but for the wisdom of our fathers, these brethren of the Truro Presbytery could hardly have been here at all.