

field. And when, owing to the exertions of the Nova Scotian immigration agent in New York, *Scotch and Irish Presbyterians from New England* were induced to settle on the lands vacated by the expatriated Acadians, a similar call for aid, addressed to the Associate Synod in 1765, elicited the practical answer of one hundred years ago. Three years before, indeed, a missionary from this Church, and another from the General Associate Synod, which united with it under the name of the United Secession Church in 1820, had visited Nova Scotia, one of them being drowned while in the discharge of his duties, the other returning to Scotland; and two years later it is recorded that a missionary from the Presbytery of New Brunswick, in New Jersey, had laboured in the Province: but we may regard this date (1769) as that of the true commencement of the now flourishing Church of the Lower Provinces.

A century is a comparatively small affair in the history of Churches and States in the old world; but with us it is hoar antiquity. Halifax had only been twenty years in existence; but ten years had elapsed since the memorable taking of Quebec; the great American revolution was still five years in the future; and New Brunswick and Ontario were still trackless forests, without social or political existence. The Province of Quebec has indeed established a claim to higher antiquity in its annals of Presbyterianism than that which any other Province of British America can show. There is a dim tradition, that ever since the British flag floated from the citadel of Quebec, the music of our grand old Psalms broke the Sabbath stillness that reigned in a room in the Jesuits' College, and mingled with less hallowed sounds in an apartment of the Court House, where Highland soldiers and other Scots worshipped God after the manner of their fathers. But no edifice of Presbyterian worship adorned Quebec till 1810, when Dr. Spark opened St. Andrew's Church. Montreal, a thoroughly Scotch town in so far as its British population was concerned, preceded it in this respect by many years, for, as early as 1792, when it boasted but one Episcopal and four Roman Catholic Churches, the Presbyterian congregation of St. Gabriel Street assembled to the sound of the first bell that called to Protestant worship in Canada. Our friends in Quebec, however, must not presume too much upon their traditions, lest industrious antiquarians in Nova Scotia discover the name of some Highland chaplain officiating as far back as 1750, or Presbyterian minister from New England at the time of the conquest in 1712. In 1786 there was a Presbytery in Nova Scotia called the Associate Presbytery of Truro, preceding by one year the establishment of the Episcopal diocese of the Province.

It is interesting to observe that 1769 was a time of missionary enterprise among other seceders than those from the Church of Scotland. Haliburton informs us that in that year two of John Wesley's followers arrived in Nova Scotia and commenced the good work of evangelization. Those who went forward to this work, whatever their denomination, set out as men might go now to some remote heathen land, and found that, a foreign language only excepted, their expectations were fully realized. The country was wild and rough, a blaze being often the only guide between important stations, and bridges and roads of rare occurrence; the people were for the most part ignorant and careless, and the immorality of Halifax itself was such, that a minister, whom few things could appal, described himself as shocked beyond expression by it, so that he hastened with all speed into the country, hoping for a better moral atmosphere. Some idea may be formed of the nature of the efforts made to counteract the prevailing licen-