

The new and promising aspect in which that work is now represented, and which was thoroughly and cordially endorsed by the Synod at its last meeting, is fitted to call forth greatly increased liberality in its support by all our congregations. It is suggested that, in case circumstances prevent the collection being taken in any congregation upon the day named, it should be taken as soon after as possible, as expenses are already incurred which require to be met without delay.

A PRESBYTERIAN CENTENARY.

It is just one hundred years ago, this month of October, since the Associate Synod or Burgher Secession Church of Scotland, having appointed two of its ministers to dispense the ordinances of the Gospel among certain petitioners in Nova Scotia, expected these brethren to make sail for that almost unknown land. Whether Messrs. David Smith and Daniel Cock at once complied with the commands of the Supreme Court of their Church or not, we have no means of knowing. It was not till some twenty years after this that the first steamer took its trial trip on the Clyde, and, even although wind and weather permitted, there were many other circumstances in the way to prevent the small sailing vessels that visited the far off port of Halifax from making frequent or regular voyages. We learn, however, that within two years of the time of their designation, both of these pioneers were actively engaged in their new field.

The petitioners, at whose request these devoted men were sent to Nova Scotia, were part of the great tide of emigration that, during the first half of the eighteenth century, flowed from the north of Ireland into the new settlements of America. Labouring under the same disabilities as their Roman Catholic fellow-citizens, it being decreed that no one should hold any public office who did not receive the sacrament according to the English Test Act, the once loyal Presbyterians of Ulster gladly left a land endeared to them only as a former refuge from a worse persecution, and the scene of a noble stand against Jacobite arms. In the older colonies they established themselves, spreading from New Jersey to Georgia, leaving New England to the Puritan Congregationalist and New York to the Dutch Reformed. To their new home it must be confessed, as Bancroft says, that "they brought no submissive love for England; their experience and their religion alike bade them meet oppression with prompt resistance." However we may view their conduct, whether as matter of praise or blame, it stands on record that "the first voice publicly raised in America to dissolve all connection with Great Britain came from Scotch-Irish Presbyterians.

In 1750, the Presbyterian colonists in Pennsylvania sent the old Macedonian cry across the waters. It fell upon the ear of a young and struggling Church that, seventeen years before, had been rudely broken off from the Scotch Establishment, and but three years previous had itself divided into two branches on the question of the Burgher oath, which some viewed as involving a weighty principle, while others treated it, as a barrier to charity and union, with the contempt which it deserved. From both branches of this Church a response came. Unlike the moderate party of the Church of Scotland, that looked upon missions as "an inversion of the order of nature," missionary societies as "dangerous to the peace of the community," and the scheme of stated collections for foreign missions as "a legal subject of penal prosecution," these Seceders opened heart and purse to the cry of the destitute, and sent their best men to labour in the colonial