

brilliant talent in business scarcely saving from actual defeat. The parents who leave an upright son or a virtuous daughter behind them have done more than that. An humble missionary in Africa whose name will never be mentioned with that of Duff or Livingstone, left three sons laboring as missionaries on the same continent. Write on his tombstone, if such there be at his grave, "Though not great yet blessed." And blessed shall be every parent and every teacher who leaves behind him well trained children whom the Lord shall take, instead of their fathers, and make them for a praise in the earth.

STELLARTON CONGREGATION.

MR. EDITOR :

In your last appeared a history of Stellarton Congregation, commencing with the application of the pew holders for the services of a probationer for three months, presented to the Presbytery of Pictou on the 13th June, 1865. One would suppose from this that the congregation had had no infancy or childhood, but sprang into existence in the full vigor of youth. But in truth the movement had considerable history previous to that, and partly as a matter of historical interest and partly as an act of justice to those through whose labors it was brought to that state of forwardness, I desire to place on record the leading facts of the case.

In the year 1856 the congregation of James Church, which had previously had their place of worship opposite Stellarton, opened a new one in New Glasgow, and in the following year the old one was taken down. The adherents of that congregation residing at and above the Mines had acquiesced in the removal, but did not leave.

At the same time came a great increase of activity in mining. In the first of the above year the monopoly of the Mining Company was abolished, and immediately there was prospecting for coal and very soon the opening of new mines, bringing a large increase of population. Indeed the village of Stellarton may be said to have risen from that date. As the population increased the inconvenience of having to travel to New Glasgow for preaching, and the importance, if not the necessity, of having service on the spot, was felt more and more. Other denominations too had

built or were building churches there.

So far as I recollect however no movement was made by the Presbyterians towards obtaining supply of ordinances, till after the union of the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia in October, 1860. But the first arrangement for that purpose must have been made immediately after, for I find by my memoranda that under it I preached there as early as January 6th, 1861, and I was not the first to do so. The arrangement was, that while the parties should in the meantime retain their connection with their respective congregations, there should be service every Sabbath evening in the Temperance Hall, to be conducted by the ministers in the neighborhood. The Presbyterians resident at the Mines, in their Church connection, were divided about equally between St. Andrews, Knox and James Churches, while farther up the river were a number of adherents of Primitive Church. But all united in the movement.

To provide supply Mr. (now Dr.) Pollok, then Minister of St. Andrews, agreed either to preach himself or arrange for some of his brethren to do so on one, I think the 3rd, Sabbath of each month, and the ministers of the other Presbytery were to provide for the rest of the time. The congregations in New Glasgow had previously held service in the forenoon and afternoon, but about that time changed the last to the evening. In consequence, the ministers there could not so readily preach at Stellarton in the evening. The chief labor, therefore, of that service devolved upon the ministers in the country, and of this I think the largest share fell to the Rev. John McKinnon and myself, as the nearest, but the Revds. Messrs. Thompson and Roddick of West River did their part, while occasional services were received from a number of others who might be in the neighbourhood.

The meetings were pleasant and interesting, I doubt not, profitable. The hall was generally well filled, sometimes packed, and

"When God the people writes he'll count
That this man born was there."

After this had gone on for some time a strong desire arose for a church. The first to move for this were the adherents of the Church of Scotland, but the others moved immediately after, indeed almost simul-