

may be made to point along the line of enquiry to an omnipotent personal will. Anatomy and physiology, while questioning muscles, nerves, brain, blood, to prove that spirit comes from matter, may be made by their cross-examination to prove the necessity of mind to account for the phenomena of thought, emotions and moral feeling. Geology, in noting the series of developments by which the earth has been prepared for its present inhabitants, may be made to indicate by type and shadow that evolution which is to go from sin to salvation, from grace to glory, from the old condition of things, to the new heavens and new earth. The inventions by which society rides forward on the pathway of progress may be made to illustrate how infinitely superior man is to any piece of mechanism. We can, by the light of revelation, see the whole creation groaning and travailling together in pain until now, but culminating in the manifestation of the sons of God.

It is a glorious privilege to be able to climb the hill of knowledge high enough to be able in the light of God's purpose, to look around and see all the lines of material and vital forces in creation which are visible converging and concentrating to illustrate and promote the triumph of redemption. This is to lay all knowledge under contribution to Christ. The minister ought to be able so to interpret past events as to show that God makes history. He ought to be able to make the antiquary bear testimony to the recent advent of man upon the earth. He ought to be able to trace the streams of language so as to indicate the ancient unity of speech. He ought to be able to gather up the inscriptions of the Old World and make them corroborate Bible history. He ought to be able to make the astronomer's telescope so display the firmament as to make the heavens declare the glory of God. He ought to be able to make Chemistry tell the truth about life—that it is God's gift. He ought to be able to make Anatomy and Physiology unite in testifying to the infinite difference between mind and matter. He ought to be able to indicate the typical and prophetic character of the geological record by which the past becomes a preparation for the present and this state of things is the expectation of something better in the future. He ought to be able to make Philosophy cultivate the field for Christianity and every invention prove the superiority of man to all the mechanism which he makes.

The minister should know Apologetics. Thus the man who is to be an able minister of the New Testament should believe the truth. He should know Systematic Theology, Biblical Criticism, Sacred History and Christian Apologetics, and these he can best learn in the college. He may find grace in the closet, we expect him to learn it in the class-room. For this end we erect and sustain our theological institutions. They are intended to equip Christian men for being able Christian ministers. They train men who shall be able to teach—not simply to exhort others. They make grace guide genius; knowledge intensify devotion; deep thought sustain religious life; great learning wed itself to strong faith, and accurate science become the servant of true religion. They are thus the centres of our ecclesiastical activity; the fountains of our missionary enterprise; the heart and the main-spring of all our Church work. Without them the Church may get eminent saints, we do not see how they can get able ministers. The Christian who is negligent in his duty to the college is unfaithful to the cause of his Master.

The world is largely indebted to religion for its education. The lamps that have enlightened Christendom have been erected and trimmed by Christian men. Christianity has been the patron, if not the parent, of the highest learning. Our educational systems are largely the result of Christian teaching. Missionaries have been teachers as well as preachers all the world over. Schools have been established wherever churches have been erected. Colleges have been founded and maintained wherever a Christian ministry was needed. Nearly all the great seats of learning in the Old and New World were originated in connection with church work. Their first object has been to train men for the work of the ministry. They have been begotten of Christian faith, not of irreligious scepticism. Christ has had as much to do in erecting the colleges of Christendom, as in building its asylums. He is on the side of education just as surely as he is on the side of benevolence. Indeed, the whole spirit of the Gospel recognizes this truth, that to give men knowledge is to confer on them the

most precious blessing; to keep them in ignorance is to perpetrate on them the grossest cruelty, and to no class of men—as a class—does learning owe more than to Christian ministers. They have led the way as linguists, antiquaries, botanists, zoologists, naturalists, geographers, philologists, philosophers, mineralogists, chemists, psychologists, poets and historians. Indeed learning has in days gone by and in this and other lands been made, by a host of Christian scholars, the faithful and efficient ally of true religion, and so it will be here and now if we are faithful in sustaining the institution in whose interest we are met to-night, over which we are to place the accomplished and honoured Moderator of our General Assembly, who at the call of duty has left a prominent position, a wide sphere of usefulness, a most harmonious and affectionate people, to assume the arduous work of Principal of Manitoba College. We must sustain him in his great work if we would be true to ourselves and faithful to our Master. The college work is Church work. I trust that under his supervision, by the blessing of God, this college will become an efficient training school for a learned ministry—that it will be a fountain into which, as into the fountain at Jericho, the salt has been cast, whose waters healed thereby shall carry benefit and blessing through a thousand streams of influence all over this land. Here may sanctified learning open her treasures at the feet of Jesus. Here may a Christian philosophy present the essence of a pure devotion on the altar of religion. Here may science transform its fact into reflectors for the lamp of the Gospel. Here may art employ its skill in disclosing and illustrating the beauty of holiness. Here may the ripest scholarship and the highest culture lead them on to build and decorate the house of our God. And here may every effort of genius be used to cast up and prepare the highway for the accelerated progress of the chariot of the Prince of Peace.

NOTES FROM NEW GLASGOW, N.S.

This rising town is situated in the county of Pictou and is the principal depot of the Eastern Extension railway, a good line of road about eighty miles in length. It is the second largest town in the county and contains about 2,500 inhabitants, and is the centre of a large mining district extending to a radius of about twenty miles. When nearing the town by railway one cannot forget that there are numbers of men at work probably hundreds of feet under the ground where we are travelling, and that we are near the place where so many lives were lost some two or three years ago by what is known as the "Stellarton disaster." The settlers are largely of Highland descent, and are a thrifty enterprising people. Many of them have secured a competency and not a few have succeeded in attaining to independent circumstances. The town nestles cosily in a valley on the edge of the river, and is surmounted on either side by sloping hills, the whole combining to produce a landscape of much beauty and fertility. The town has made considerable progress in manufacturing. There are several large factories in the vicinity among which we may mention, the glass works, the Dominion forge works, the proposed steel works and many others which are generally found in towns of similar size. Shipbuilding has been successfully carried on for some years by Mr. J. W. Carmichael, a member of our own church, who is extensively and favourably known throughout the county, having represented it for a time in the Dominion Parliament. The dwelling houses are pleasantly situated and tastefully finished, and judging from present appearances a stranger would conclude that the success of the town is assured. As a matter of course there is the usual difference of opinion as to what is the cause of the prosperity, and upon this question many decided opinions are held, as the Hon. A. C. Bell, late Provincial Secretary and leader of the opposition in the Local House, resides here. He also is a member of our church. Where all are seemingly so prosperous, it would be out of place here to cause any ripple on the surface of a sea of glass by offering an opinion which would assuredly be taken exception to by some one; for there are those who reasonably or unreasonably think that THE PRESBYTERIAN should not have any political opinions of its own. Poor PRESBYTERIAN I pity you, to think that you are to speak on every other topic in thunder tones, only you must keep clear of politics. Well, I don't think you will suffer much by this silence, as the example of the average politician of the present day is hardly such as could be profitably imitated.

PRESBYTERIANISM.

Pictou county, or indeed New Glasgow may be said to have been the cradle of Presbyterianism for Nova Scotia. If in some sections of country our Church is in a minority, throughout this county and in this town we are in a large majority. In the town of Pictou there are three good congregations. In Stellarton I think there are three, and in New Glasgow there were four until about ten years ago when two united; but there are still three large congregations, and all this within a radius of ten or twelve miles.

Two of the New Glasgow congregations are in connection with the Presbyterian Church in Canada, and one old kirk (St. Andrew's) which with about twelve others in Pictou county never entered the union.

Being desirous for some reasons of hearing a non-union minister preach, and of worshipping with a non-union congregation I went with a friend to St. Andrew's Church, of which the Rev. Mr. Murray, a native of Pictou, is pastor.

I cannot say that I was disappointed, as I did not expect to see horns on the minister, or anything very remarkable about the people. The church, pulpit and pews were very like what are to be seen in similar places. The same psalms were sung, the same old Gospel preached, and the same impressive benediction pronounced at the close that we have been listening to all our lives, and the people retired as they came in, in a reverent orderly manner. The question which forced itself on my attention all the time was *not why* should this people unite with the larger branch of the Church, but *why* should they *not*? Why should they keep separate? Are their ministers the ministers of Christ? So are ours. Are they a part of the Church of Scotland? So are we, and of Canada too. Do they hold and teach the doctrines of Calvin and Knox? So do we. Do they preach a full, free and perfect salvation? So do we. Now all these things considered, I cannot see why these beloved brethren should keep aloof or assume an isolated position; but should they prefer this and think that it is more conducive to the advancement of the divine glory, then we pray "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say peace be within thee."

ST. ANDREW'S CHURCH

erected about twenty-eight years ago, is a fine wooden edifice about seventy-five feet in length with a spire about 100 feet high. The Church had been located about a mile and a half out of town, but at the period mentioned the congregation removed to the town where the services of the Rev. John Stewart were secured. At the disruption Mr. Stewart cast in his lot with the Free Church party, and for a time the Church was vacant, but was partially supplied by the Rev. Dr. McGillivray, of McLellan's mountain, who was the only adherent of the Church of Scotland in Pictou county, and as his congregation extended over the entire county, only one Sabbath in ten could be given to New Glasgow. At a later period the services of the Rev. Mr. Herdman were secured jointly between the congregations of St. Andrew's, Pictou and New Glasgow, and besides these regular services occasional services were held by missionaries from the home Church.

The Rev. Mr. Herdman referred to above is now in a charge in Scotland, and is father of the Rev. J. C. Herdman the popular pastor of the Presbyterian congregation in Campbellton, N.B. The next pastor of St. Andrew's, New Glasgow, was the Rev. Allan Pollok, now Professor Pollok, D.D., of Halifax. He was inducted in 1852 and laboured with much acceptance until 1873, when he was succeeded by the Rev. George Coull, who remained till the union. He was succeeded by the present pastor Rev. George Murray, formerly of British Columbia. The congregations of Albion Mines and Westville have grown out of St. Andrew's, and also a large part of the union church of Vale Colliery have come from the same source. There are at present thirteen congregations all fully equipped in Pictou county that have not joined in the union; but all of them doing good work. The Rev. George Murray, the present pastor of the church made a recent trip to British Columbia. He is a pleasing, instructive preacher, and popular with his people. They include a number of the most intelligent people in the community.

Among the many improvements noticeable in New Glasgow is the establishment of a new hotel, or rather the remodelling of the old American House under the