

and to leave behind us as they did the sweet remembrance of honest and earnest Christian lives.

The valley of Truro is now rich, well-cultured, populous. Its inhabitants are favoured with all the blessings of a high Christian civilization. It is matter for thankfulness that they are in a large measure alive to their privileges. Within the present year about one hundred have joined the Communion of the Church. Spiritual life is manifesting itself in a way that cannot be but very delightful to all who love the Lord Jesus and rejoice in the salvation of souls. The Centenary year of the Truro congregation will, by God's blessing, prove memorable as a year of great spiritual prosperity. We convey to the congregation of Truro the cordial congratulations and earnest good wishes of all the congregations of the church.

REV DR. M'ULLOCH'S ADDRESS.

The history of a congregation has little to attract attention beyond its own narrow bounds, and the reasons for this are obvious. It is simply the history of the family, only on a larger scale, with its localized affections and interests with which a stranger is not expected to sympathise or intermeddle. In the well-regulated home everything has, for even its feeblest member, an attractiveness superior to that of the more stirring affairs of common life—an attractiveness increasing in intensity and acquiring richness and mellowness as years glide away. The hallowed remembrances of the past—the associates of a loved home as they rise to recollection, gathered around the domestic hearth or kneeling reverently around the family altar—the sure but painful hour of separation—perhaps never again to meet on earth—the result of life's struggle of each with the difficulties and trials—the failures or success marking the way—and perhaps the lonely and far distant grave;—all these have an intensity of interest for those within that narrow circle that knows no superior except in the higher relations of the Family of God. We, as a branch of the Church of Christ—a member of the Great Christian Brotherhood—occupy just such a position to-day. Connected with the great, widely-extended and rapidly-increasing Presbyterian system, whose characteristic is intelligence as the basis of stability and element of all real progress, and whose footsteps have ever been marked by the extension and power of Christian knowledge, and whose history is connected with many of

the fiercest struggles and grandest triumphs of religious and civil liberty, as a small part of this world-wide system, what is there *about us* to attract even Christian curiosity, much less that of the world?—While cherishing to the great Christian Family, those sentiments which a common Brotherhood authorises and requires, and the Christian loves to cherish and foster, our real world of thought, of feeling, and of activity, lies *mainly* within ourselves. This, with recognized connections with those who are without, and hence what to others may seem insignificant in the mighty mass of general Christian effort, is to us of deep interest, as awakening pleasant and painful memories of the past—recalling happy hours of Christian intercourse with those who are gone—marking the origin, progress, success, or failure of the efforts which our fathers and their fathers have made—efforts running ever 100 years, and the benefits of which we now enjoy.

To-day we meet to commemorate the day on which, one hundred years ago, those who have long slept in the dust, assembled to secure the existence, and by God's blessing, arrange for the perpetuity of that Faith and order which they loved so well, and without which all their worldly success would have been a mere failure. To commemorate that day, and revive and freshen, before their children and children's children, the memory of those noble-hearted men, is our object in assembling together; and may God grant that this our service may beget upon the hearts of the descendants of those noble men, an admiring appreciation of their struggles, and of their faithful adherence to the church of their fathers—may beget a similar firmness in adhering to the church of *their* youth—may lead them to enquire after the good old way and walk therein.

To trace briefly our fathers' efforts, to revive their memories, scatter flowers upon their graves, enjoy Christian social intercourse, hallowed, not begloomed, by the recollections of the past and sanctified and elevated by the anticipations of the future, and all in deep thankfulness to the Great Head of the Church and prayer for His blessing that we may rejoice with humility,—this is the object of our assembling; and may it be the object and aim of each to contribute his mite to swell the sum of mutual affection and mutual joy.

My object, now, is to give you as brief a statement of our Congregational history as material I have at my disposal will permit, avoiding many details which, though highly interesting, are not directly connected with our objects.

Early in the last century, there were numerous French settlers on the Bay of Fundy, and our own locality bears traces of