

See I'm watching aye an' singin' o' my lame as I wait,  
 For the soundin' o' his footfa' this side the gowden gate,  
 God gie His grace to ilk ane wha listous noo to me,  
 That we a' may gang in gladness to our ain countrie. AMEN.

## OUTLINE SKETCH OF THE HISTORY OF PRESBYTERIANISM IN CANADA.

Presbyterians make their appearance in Canadian history a short time after its discovery by Jacques Cartier in 1534. These were Huguenot settlers, who had fled from the persecutions and restrictions to which they were subjected in their native land. Many of them held high positions, both in Acadia, or Nova Scotia, and Canada proper. During the reign of Henry of Navarre, (1589-1610), they enjoyed not only royal protection, but a great measure of favor; and when it was proposed to send Jesuit missionaries to the western world, ostensibly for the purpose of converting the Indians, their influence was sufficiently great to prevent this being done. But as soon as the good King Henry, although he was a time-serving apostate, was in his grave, the restorers of the Romish faith came in like a flood, and French Presbyterianism was fain to hide its head in the New England States, there to be free from Rome's tyranny. In 1629, Sir David Kerkt, a French Protestant in the employ of the British crown, took possession of Quebec and left an anti-Romish impress there; for when, shortly afterwards this conquest was ceded back to France, the authorities "took stringent measures to prevent the spread of heresy in their Transatlantic possessions." In 1713 Newfoundland and Nova Scotia were ceded to Britain by the treaty of Utrecht, but the period that followed was one of war, and little was done for the spread of religion. The Moravians, however, landed on the Labrador coast in 1752, and began their good work there. The year 1759 is memorable as that of the conquest of Canada. There were at this time chaplains with the various regiments and divisions of the army, who ministered to the spiritual wants of the soldiers, as there had been before this in Nova Scotia. It was not, however, until 1765, or six years later, that Presbyterianism gained a footing in the country, in the person of the Rev. G. Henry, of Quebec, who was followed in 1784, by the Rev. Alex. Spark. The year after that in which Mr. Henry's name first appears as the representative of the Church of Scotland, was signalized by a missionary effort on the part of the Burgher and Anti-Burgher Synods, into which the Associate Synod of Seceders had split in 1747. These young and struggling bodies, foremost among the Churches of Britain in missionary effort, sent each a missionary to Nova Scotia in that year. One of these was drowned in the discharge of his duty, and the other returned. In 1768 the United Synods of New York and Philadelphia, now the American Presbyterian Assembly, sent a missionary to the same Province; and the year following, the Burgher or Associate Synod of Scotland renewed its attempt to evangelize a land bearing the same name as that of its birth. Messrs. David Smith and Daniel Cock commenced in earnest to build up the Presbyterian cause in Nova Scotia. Seventeen years passed away, and then the Anti-Burgher or General Associate Synod, sent out the celebrated Dr. James McGregor. From this nucleus, and the additions made from time to time grew up the Presbytery of Truro (Burgher), in 1786, and that of Pictou (Anti-Burgher), in 1795. In 1817 these united, forming their Presbyteries, and the Synod of the Presbyterian Church of Nova Scotia.