

Satan rather than that of the Lord Jesus Christ, and defeating the very end for which the church was established on earth. If men and women wish to make the church powerful for good in the world, if they wish to defeat the end for which it was established, by all means let them use it in building up such agencies. Satan's work will be encouraged, the Good Spirit, grieved away. It is to some extent a repetition of days gone by, when Christ said, It is written "My house shall be called an house of prayer, but, &c.

### CENTENARY OF THE ORGANIZATION OF TRURO PRESBYTERY.

On the evening of the second inst, the Truro Presbytery celebrated the centenary of its organization, by a public meeting in the First-Presbyterian church, Truro, Rev. E. Smith presiding.

On the front of the pulpit hung a large blue banner with the dates 1786, 1886, in large white letters. On the platform stood the first communion table of the first-congregation of Truro, while on it was the first communion sett, first tokens, the original call of the congregation addressed to Rev. David Cock, the oldest call in the Dominion, and the old minutes of the Presbytery dating from Aug 2, 1786.

After devotional exercises, Rev. Dr. McCulloch read a paper on the history of the formation of the Truro Presbytery and the men who formed it. He said the early history of a church often lacks the elements necessary to compose a history of that church as the men are of a stamp that are too intent on the great work on hand to take time to write down events for succeeding generations. They are more anxious to do good than to record it. The result is that we are left to gather history from the effect of their labors on a community. He spoke of the first ministers to Nova Scotia, Messrs. Kinloch and Murdock, of the settlement of Mr. Smith in Londonderry the first Presbyterian minister settled in the Dominion, being settled during Mr. Cock's absence in Scotland for his family. These with Mr. Graham of Cornwallis, who came in 1785, together with two elders, met on the second of August, 1786, and formed a Presbytery in Truro. One of their first acts was to appoint a day of fasting and humiliation for the evils that prevailed, prominent among which they name slander. He

gave a sketch of the history of each of the three men, who formed the Presbytery, and described the hardships and trials of their lot. Of all the ministers that have ever been in the Presbytery, 18 have died, 11 have removed, 2 are retired, 1 was deposed, and 11 are now doing its active work. Dr. McCulloch himself has seen forty changes, the only two that he did not meet with were Messrs. Smith and Cock.

Rev. E. Ross then gave an address on THE EARLY HISTORY OF MINISTERIAL EDUCATION.

Presbyterians have always insisted on an educated ministry. He sketched the various stages in the progress of educational work, which we expect to be able to give in full, as, also the papers by Dr. Forrest on the

EDUCATIONAL WORK OF THE FREE CHURCH.

Dr. Patterson on

THE PROGRESS IN THE LAST 100 YEARS. and Dr. MacRae on

THE INFLUENCE OF PRESBYTERIANISM OVER THOUGHT AND WORK.

Dr. Hall's church in New York, gives more for Missions than probably any other in Christendom. One reason sometimes given is that they are about the wealthiest congregation, in this continent, at least. That this is not the only reason, that the rich do not do all the giving is seen from the following:

"It is no uncommon experience," said Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sunday, as it was her day to stay at home, and inclosing perhaps five and, in one case, ten, dollars for the foreign missionary collection."

That is one secret of the amounts given, the liberal spirit that is among them. What is needed is not so much more ability to give, but more willingness. The same striking truth is seen in the fact that the English Church Missionary Society, the richest of the large foreign societies, reports that of its \$1,157,000, income last year, only \$6,500 came from the titled classes. When it is remembered that the titled classes virtually own Britain, so far as land ownership is concerned, that the majority of them belong to the Church of England, the fact