



REV. JAMES CARRUTHERS,  
Pastor of James Church.

died on the 20th May, 1812, in the 10th year of his ministry.

John Cassils, a native of Fife, was the first preacher licensed and ordained by the Presbytery—in the summer of 1816.

In the autumn of 1803, following Mr. Dick's resignation, Rev. Thomas (afterward Dr.) McCulloch arrived. His destination was P. E. Island, but he arrived in Pictou so late in the season that he could not obtain a passage to the former, and he was too outnumbered to reach the latter. He was, therefore, engaged by the Harbor congregation, as it was called, to supply them during the winter. In the spring he was called and settled there on the 6th of June, parties arriving the

day after from Prince Edward Island to convey him thither.

Dr. Patterson then referred to the rival of Rev. Peter Gordon in 1806, and Rev. Mr. Keir in 1808, both of whom went to P. E. Island; Rev. John Mitchell, who was settled at River John in 1808; Rev. Edward Pidgeon in 1811, Rev. Thomas S. Crow and Rev. Wm. Patrick in 1815, and Rev. Robert Blackwood in 1816.

In 1817 Pictou academy was established and the first divinity class opened in 1821 with an attendance of twelve young men. The first class with a few from Halifax consisted of young men prepared for college either in Dr. McCulloch's grammar school, or by private tuition on the part of the others. During all its subsequent career, and it was a stormy one, the ministers and congregations of the Pictou Presbytery were its main support. The twelve young men who formed the first class in theology were all from the Pictou Presbytery, and on the 8th June, 1824, they licensed four of them to preach the Gospel, viz., Messrs. Angus McGillivray, John L. Murdock, John McLean and Robert S. Patterson, the first trained in a colony who received that honor.

The speaker then detailed the progress made down to 1860, when (Oct. 4th) a union took place between the old Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia. The movement for union originated in the two Presbyteries of Pictou. Dr. Patterson also referred to the Union of 1876.

He then took a view of the work of the Presbytery. It was seen in the moral and religious condition of the people of this section of the country, and even in their intelligence and worldly prosperity. It appeared in the present state of churches in many places where they first preached the Gospel, in their support of the Bible society, and other institutions for the advancement of religion, and in the influence of the many who had gone out into the wide world carrying the sound principles in which they had been trained, particularly the large number of ministers who had gone out from under their instruction, who have been or are still doing the work of the Lord at home or abroad. He showed a list, admittedly imperfect, containing the names of 150 souls besides those belonging to the Kirk Presbytery numbering between 30 and 40 more. Their influence was the more notable from the distinguished position of some of them as professors, college presidents and missionaries.

He concluded by urging the responsibility of the men of the present to maintain the same principles and to carry them forward to yet greater issues.

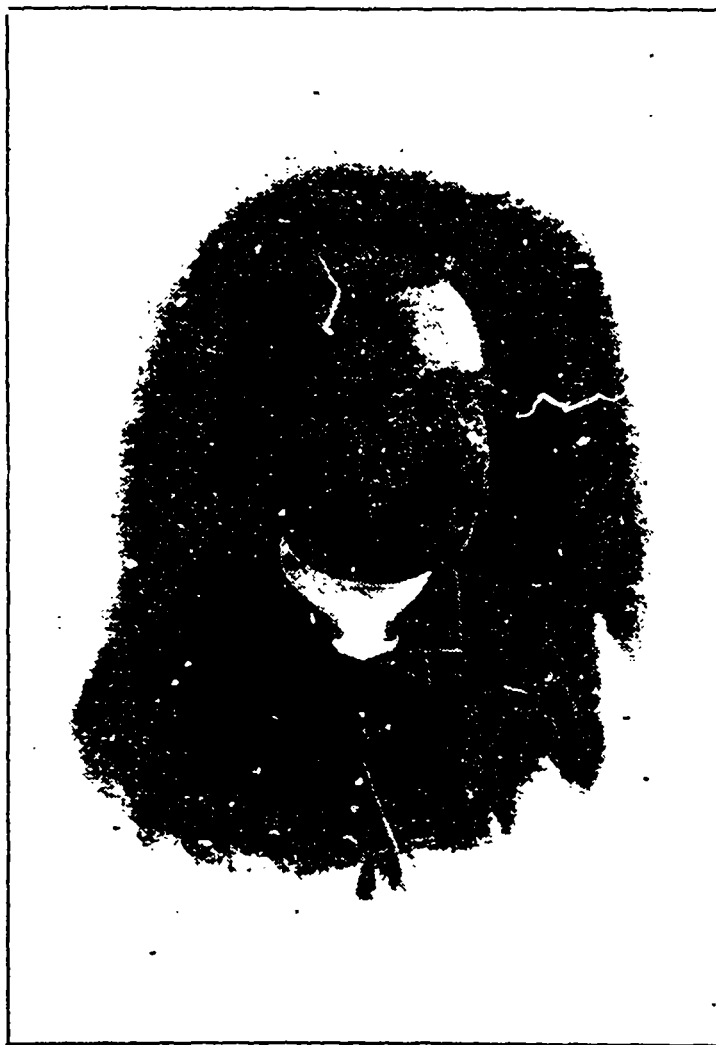
At the close of his address he moved that a minute expressive of the Presbytery's thankfulness be placed

on the record, which, being seconded by Rev. A. McLean, was duly passed.

Rev. P. M. Morrison, D.D. of Halifax, then addressed the meeting on state and work of the Presbyterian Church in the Dominion from 1795 to 1895. In an admirable manner he contrasted the Church of to-day with the Church of a hundred years ago and eloquently urged the claims of the foreign work upon the Church.

Rev. E. D. Miller, of Yarmouth, a grandson of Rev. Duncan Ross, one of the founders of the Presbytery, then spoke on the progress of the Christian Church. He treated his subject as to quantity and quality in a catholic spirit. He reviewed the work of the various churches and attributed the marvellous growth of the Church to a victory of a higher over a lower form of faith. France, he said, was the only country where infidelity held sway over a considerable number of the people. Dealing with the quality of the progress he said: "Despite the dark side the religion of to-day is vastly superior to that of a century ago from every point of view. The Greek, the Roman and the Protestant Churches had made immense strides in advance." He found evidences of progress in the sending out of missionaries, the organization of Bible societies, the development of Bible study, the abolition of slavery, and the movement towards Christian unity.

The evening meeting was held in United Church, which was filled to the doors. After singing Psalm 102 the Scriptures were read by Rev. F. D. Stewart of the Church of Scotland, Westville,



REV. ANDREW ROBERTSON, (Moderator of Pictou Presbytery).

and Rev. D. M. Gordon, D.D., led in prayer.

Rev. President Forrest, of Dalhousie University, spoke on the progress of education. He referred to the difficulties of education in the old days, the absence of schools the scarcity of literature and the inferiority of the press. Had it not been for the divinity in the ranks of the pioneers of Pictou county he believed Pictou Academy would be Pictou University to-day. Education had advanced marvellously in all the civilized countries of the globe. From a mere economic view these countries find that schools and colleges are necessary. A leading economist says: "There is many a university whose entire cost is returned to the community in clear cash by the services of one of its graduates." Dr. Forrest then traced the history of education in Nova Scotia and pointed out some of the needs of our educational system.

Rev George M. Grant, D.D., of Kingston, on rising to speak was greeted with applause. His subject was "Social Progress During the Century" and his treatment of it was masterly. He said religious freedom was gained in the sixteenth century and then came the struggle for social and industrial freedom. The aim of this cosmic day is to moralize and divinize the social life of the world. Reform in prisons, the treatment of juvenile offenders, the establishment of hospitals and asylums for the insane and deaf and blind, were all evidences of progress. All



United Church, New Glasgow.