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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

Go Ye into all the World and Preach
the Gospel to Every Creature.

The Maritime Presbyterian.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

SEPT., 1886.

THE HOLY SPIRIT'S WORK.

A very important part of religion is a knowledge of the Holy Spirit. Men, when first awakened to regard divine things, often imagine that their own endeavors are to produce in them those graces which real religion displays. The Word of God, on the other hand, represents them as formed by the Holy Spirit. The Holy Spirit is promised to them that ask for its aid. It is sent to convince the world of sin. By its power the love of God is shed abroad in the heart. By it hope abounds in the believer, his mind is enlightened, he is sanctified and strengthened by the Spirit of God. By the Spirit he is taught to cry: "Abba, Father," and love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, are its fruits.

All the graces of the Christian character, all the parts of holiness, are thus produced by the Spirit of God, and while we are assured that "without holiness no man shall see the Lord," we are taught to look to God for his Spirit to form our hearts anew. While it should be our aim to glorify God in all things, our dependence for ability to do so is to be on the promised Spirit.—*Rev. J. K. Pike.*

A STRAY ARROW.

John Owen went with a friend to hear the celebrated Dr. Calamy. On learning that the Doctor was absent his friend would not stay for the sermon. Owen stayed, however, and heard a very plain sermon. No one knew who the man was. He took for his text Matthew viii: 26—"Why are ye fearful, O ye of little faith." Owen's mind had been in great difficulty on the subject of religion. God directed that sermon to remove it and led him to a devotion of his life to the service of God in the ministry. He never knew who the man was, and the man never knew of him. This plain country minister possibly returned to his plain people feeling that he had not been of any use. What a revelation will there be when they meet in heaven, and for that plain man to see such a star shining in his crown!

The man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally, even resound with music.

Worldly cumber will hurry a man from his bed without prayer: to a sermon and from it again without prayer. It will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—*John Bunyan.*

Literary Notices.

THE PRESBYTERIAN REVIEW is holding steadily on its way. It now easily occupies a foremost place in the periodical literature of the Presbyterian Church. The July issue, containing nearly 170 pages, has an article on "Romanism in Canada," by Principal McVicar of Montreal, that we would like to see in every Protestant home throughout the Dominion. It deals ably with that greatest social and political factor in the Dominion, viz.: the dense mass of Romanism in Quebec, represented by over a million people blindly led by the priesthood. We purpose giving some extracts from it. Other leading articles in the July No. are, "The Languages of Asia Minor and their Study as related to Missionary Work," by Prof. Riggs; "The Deacon," by Rev. George S. Mott; "Venantius Fortunatus and his Latin Hymns," by Rev. Samuel W. Duffield; "Classification of the Sciences," by Prof. Flint; Critical note: "The Vision of Ezra the Scribe, concerning the latter times of the Ishmaelites," by Rev. Isaac H. Hall; Editorial Note: "The General Assembly," by Prof. Frances L. Patton; and about forty pages of Reviews of Recent Theological Literature.

The April No. of this Review contains articles by Prof. Herrick Johnson, on "The Silence of Scripture a Proof of its Divine Origin;" "Of the Unities of Mediation," by Prof. Edward D. Morris; "The Salvation Army," by Rev. Donald Fraser, of London. (This is the best, truest, estimate of the work and worth of this modern religious movement that has yet appeared). "The Reorganization of Christian Giving," by Rev. Alfred Yeomans; "The Hittites," by Prof. Francis Brown. (A most interesting and instructive paper on that remarkable people, known in Scripture as The Children of Heth, Hittites, &c., whose existence for centuries as one of the great nations of Antiquity has only recently been brought to light.) "The Critics of the Revised Version of the Old Testament," by Prof. W. Henry Green; "Critical Note: Italics in our English Bibles," by Prof. Willis J. Beecher, D.D. Editorial Notes: "James Eells;" "The Mormon Question" by the late Prof. James Eells; "The Relation of the Three Presbyterian Churches of Scotland," by Prof. W. G. Blakie; "The Discussion of the Revised Version of the Old Testament," by Prof. C. A. Briggs; together with 37 pages of Reviews of Recent Theological Literature.

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THE MARITIME PRESBYTERIAN.

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SEPTEMBER, 1886.

No. 9.

The Maritime Presbyterian

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All communications to be addressed to

Rev. E. Scorr, New Glasgow, N. S.

The Foreign Mission Committee, Eastern Division, invites correspondence from ministers and licentiates of our Church with a view to obtaining an additional laborer for the New Hebrides, if the way be clear to send Him.

They wish a lady teacher for the district of Couva, Trinidad, and ask applications for that position.

Mr. and Mrs. Anmand have spent the summer, since the meeting of Assembly, at Hamilton, in June, in visiting congregations in the West. They attended the International Missionary Conference at the Thousand Islands early in August on their way East, and spent the latter part of the month in visiting the congregations in the Presbytery of Miramichi. They have not spared themselves during their furlough in seeking to stir up a deeper interest in the New Hebrides.

Rev. Wm. L. Macrae and Mrs. Macrae expect to leave for Trinidad toward the end of September. He has been visiting and holding missionary meetings chiefly in Cape Breton, and P. E. Island, as also in his native county of Pictou. In several cases congregations had to be passed by owing to the shortness of the time at his disposal. This was a matter of regret but could not be avoided. He has everywhere met with a warm welcome.

The following fact is worthy of note now that the Foreign Mission Work of the

Eastern and Western Sections has been united. In Dr. Patterson's "Missionary Life among the Cannibals," a book which should be in every home throughout our church, we read that in the very beginning of our missionary enterprise, about the date of Dr. Geddie's departure for the South Seas, a contribution was received for the work from the congregation of Rev. John Jennings, Toronto; our first essay at mission work, forty years ago, having in it a forerunner of the unity in that department which has now been fully consummated.

The Jesuits, unlike Noah's dove in innocence, are like it in the difficulty of finding a resting place. From country after country they have been expelled, their restless, intriguing spirit making their presence intolerable. The Government of Peru "has declared the resolution of December 16, 1884, which gave the Jesuits public property for use as schools, to be null and void, and it has further declared that, there being no documents showing that the Jesuits have acquired the right to be recognized as a religious order, the government declines to recognize them as such." Would that there were a similar spirit of independence in some of the governments of our own country.

A few days ago, says the *Presbyterian*, of Philadelphia, we met with the following testimony to the value of the eldership: "A large factor in the success of the Presbyterian Church in London is the eldership. In the sessions may be found many men of apostolic spirit, who not only take deep interest in the welfare of the congregations with which they are identified, but they are ever ready to assist in the formation of new churches, and by service, influence and consecrated wealth help to lay the foundations broad and deep

of these new organizations. As a result there are districts in London where a few years ago Presbyterianism was unknown, yet to-day a fine edifice, a settled pastor, a large and influential congregation register the progress of the Church."

Mr. Wm. Calder has accepted a call to the congregation of Mira, C. B., and will soon be settled there. There is a fine field here for the energies of an active and faithful young man. Cape Breton is rapidly filling up the vacant congregations.

AUGMENTATION.

A good start in the work for the year has been made by the Presbytery of Lunenburg, as will appear from the following extract of a letter to the convener :

LUNENBURG, N.S., Aug. 31, '86.

Rev. and Dear Sir:

At our last meeting of Presbytery, we took the initiative in regard to Augmentation Fund for ensuing year. Following the cue given at the close of last annual report that the probable sum to be asked for will be \$9000, a reduction of ten per cent on the sum asked for last year, we reduced our quota and found our proportion to be \$360. However we allocated \$376 as follows :

Lunenburg \$110	Shelburne \$30
Bridgewater 54	Clyde & Co. 30
Mahone Bay 40	New Dublin 20
Lahave 40	Riversdale 18
Lockport 30	Rocks 4

This division was made with the cordial understanding that of the Fund needed a larger amount, we would increase the rate.

Yours,

E. D. MILLAR.

Not long since we heard a lady, the president of a W. F. M. S. give her mind on the subject in the following energetic fashion. Said she, "we have Women's Societies, let us have Men's Missionary Societies, the men need it as much as the women. We have little girl's mission bands, why not have little boy's bands? They need to be interested in missions as much as the girls do. Then, when in a congregation there is a Men's Society and a Women's Society, a little boy's band and a little girl's band make them all into one and have one Missionary Society in the Congregation." Well and sensibly said.

STATE OF THE FUNDS, SEPT. 1, 1886.

FOREIGN MISSIONS.

Receipts	\$2976.02
Expenditure	4235.76
Balance due Treasurer May 1st 1886	719.64 4055.40

Balance due Treasurer Sept. 1st 1886 \$1078.48

DAYS-PRING AND MISSION SCHOOLS.

Receipts	\$164.80
Expenditure	1214.65
Balance due Treasurer May 1st 1886	1310.50 2525.24

Balance due Treasurer Sept. 1st 1886 \$2300.35

HOME MISSIONS.

Receipts	\$1236.48
Expenditure	1173.03

Balance on hand \$62.55

AUGMENTATION FUND.

Balance on hand May 1st 1886	\$4740.79
Receipts	392.40 5133.19

COLLEGES.

Receipts	\$3282.90
Balance due Treasurer May 1st 1886	7447.05
Expenditure	3440.36 10987.44

Balance due Treasurer Sept. 1st 1886 \$7604.54

AGED AND INFIRM MINISTER'S FUND.

Receipts	\$222.81
Balance on hand May 1st	713.62

Balance on hand,	\$936.43
Expenditure	\$475.03

Balance on hand \$461.40

RECEIPTS FOR THE MONTH OF AUGUST.

Foreign Missions	\$1299.01
"Days-pring" and Mission Schools	53.50
Home Missions	325.20
Augmentation Fund	102.32
Colleges	1346.30
Aged and Infirm Minister's Fund	79.00
College Bursary	33.75
French Evangelization	425.22
	\$3656.36

The children of this world are wiser in their generation than the children of light, and even the children of light are often far wiser in regard to their worldly business than they are in church matters. Men and women who in seeking a servant, a mechanic a clerk, a teacher, would look carefully at their record in the past, and be guided by that, whose first question would be for "recommendations," hear a minister, whom they never perhaps heard of before, and of whose past work they know nothing. Carried away by a fine sermon, fluent speaking, or graceful delivery, they decide at once to call him. Sometimes the result is satisfactory, oftener otherwise. Marry in haste, repent at leisure, has fulfilments beyond the family circle. O that they were wise, that they un-

derstand this, that they would consider the latter end of such blind choosing. Did congregations in this matter attend more to the charge,—“Commit thy way unto the Lord, —and he shall direct thy steps;” were there less attention paid to what a man seems to be, and more to what he has hitherto proved himself to be; less to a mere trial sermon, and more to a careful study of his life work; less to a fine display of oratory, and more to the quiet, useful, solid qualities of piety and common sense, there would be little of that which occasionally follows such haste, heart burnings and regrets, hungry souls loathing this light bread. Congregations, for the most part have themselves to blame if settlements are unsatisfactory to them. They set up a false standard, measure by it and then perhaps repent their short sighted folly.

Mr. Roderick McLeod, licentiate, one of the students at Pine Hill, Hx., on being licensed, received a unanimous call from the congregation of Strath Lorne, C. B. and was ordained and inducted there on the 27th of July. The settlement appears to be a very happy one, and it is hoped that much good to the congregation may be the result, as well as an additional power for Christ's cause in the Presbytery.—*Com.*

Much has been said of the evil of “classes” in congregations. Rich and poor, like oil and water, not mixing well. In some cases this may be so, but in many cases the church is the association of rich and poor in one common brotherhood, where social distinctions are forgotten. One way in which the church does a work in the world that is immeasurable in extent and influence but is often unnoticed is in that it thus breaks down the barriers that social life raises between men. It bridges with cords of love the gulf that would otherwise separate capital and labor, master and servant, noble and peasant. The gospel not only teaches that

The rank is but the guinea stamp
The man's the gold for a' that.

but it practically exemplifies this grand truth in Church life.

There is another class division which is perhaps more common and just as discred-

itable to religion. It is the division into workers and grumblers. Some throw their energies into the work before them, others turn their attention not so much to work but workers, and find fault with others for thrusting themselves forward. (Of course energy must expend itself in some direction. It is a good thing to see that it is expended in a right direction and if men and women turn their attention honestly to work they will see so much to do that they will have neither time nor inclination to find fault.

The Roman Catholics at Yarmouth have organized a grand lottery. Tickets are 25 cents each. In addition to the prize that may be drawn is a gift—thrown in gratis—to every ticket holder. It is a coupon attached to the ticket and reads thus, “A generous return for your Charity.” Three hundred masses will be said for every possible intention of all who purchase a single ticket—“Remember your departed friends, relations, or benefactors who sleep in death.—Here is a means of assisting them”—Masses must be cheap when they can sell 300 for 25 cents and a prize additional. The market must be drugged. But perhaps it is a sign of the honesty of the promoters of this enterprise in not charging for them more than they are worth.

Rev. L. G. MacNeill has resigned the Pastorate of *St. Andrews Church, St. John's, Nfld* to accept a call from the Congregation of *St. Andrew's Church, St. John, N. B.* No man could remove and make less change so far as the name of his pastorate is concerned. They are two important charges. The only pity is that one such congregation has to be vacated that the other may be filled. The one *St. Andrew's* parts with its pastor with sorrow. The other welcomes the same man with proportionate joy.

Rev. H. A. Robertson has sent home several casks of arrow-root from Erromanga. It can be obtained in bags of 6 to 10 lbs each, at 30 cents per lb, from D. Logan, Pictou, R. McGregor and Sons, New Glasgow, and Mr. Atkins, druggist Truro. Friends of the Mission who would like to possess some of the produce if the Mission field have an opportunity to do so.

THE CHURCH AGENCY.

The General Assembly left the whole matter of the Agency in the Eastern Section to be decided by the Synod which meets in Truro in October.

There are three views held with regard to the work to which an agent should be appointed.

I. The Agent may be merely a treasurer, taking charge of the church's funds, keeping all accounts, receiving and paying all moneys, while the several committees take charge, each of its own work. This method is the one followed in the Western Section of the church.

II. The Agent in addition to acting as Treasurer may be Secretary of the committees on Home and Foreign Missions, Colleges and Augmentation. Such was the position occupied by Dr. MacGregor.

III. The Agency may include in addition to the work above mentioned, the visitation of the church; the agent visiting periodically the congregations within the bounds of the Synod, advocating the different schemes.

The first of these plans requires a trusty and accurate accountant; the second needs one of the best ministers in the church, acquainted with all the work of the different departments, and requires that he be a skilled accountant as well; the third plan has the needs of both the first and second, the one to keep accounts, and the other to travel the country in the interests of the schemes, or, if the secretaryship of the Committees were a part of the agency, it would require two of our best men, one in the office, the other travelling.

The cost of the first plan might be roughly set down at \$1000, the second at \$2000, and the third at \$3000.

Let us look at some of the merits and demerits of these plans.

With regard to the first, there are several things that seem to be in its favor.

(1) One thing is that it is in line with other section of the church. We are united, whether for better or worse is not the point to discuss. The fact remains, and as a United Church we should seek to work, as much as possible, in line.

(2) Another reason is that we have now, engaged in the work, a person who is in every way most thoroughly competent to perform the duties of the office, and it is not a common thing, except in political offices, to make changes where there is no

necessity. True, there is no claim. She has only been acting treasurer pending the action of the church, but if acting, and thoroughly competent to act, why remove her?

(3) A third reason in favor of this plan, with the present occupant of the office, is efficiency. With regard to this we need do no more than point to the very high testimony given by the committee who audited the accounts last year, a committee consisting of some of the leading financiers of Halifax, as to the excellent manner in which she had kept the accounts. She had practically a full years trial of the work and that was the result. There is scarcely a minister within the bounds of the Synod who is better fitted to do that part of the work, or that knows more about the whole financial work of the church, for, as her father's clerk, she has had a thorough practical training in this department for several years.

(4) Another reason that is worth something is economy. It will cost but little, if any, more than half the second plan, or a third of the third plan.

Such are some of the reasons which seem to point in favor of the first plan.

Let us now look at the third scheme mentioned above. It would require two persons, one to remain in the office, the other to travel through the church.

This would be creating a new official entirely, making a kind of travelling bishop. True, when Dr. McGregor was appointed, that idea was entertained, but it was soon found to be impossible for any man to do that and the work in the office as well.

Looking at the plan upon its merits there are some objections that should cause the church to hesitate before making such an appointment.

1. There is the cost. Two officers will be required. One man cannot possibly do more than visit the Congregations and Stations of the Maritime Synod oftener than once a year, and visiting, to do any good, should not be less frequent than that.

2. Even with a yearly visit, that work would be very imperfectly performed. How could he lay before a meeting in one address, all the schemes of the church, devoting say fifteen minutes to each. Their minds would be left in a perfect chaos.

3. There is the difficulty of getting people out to a week day, or night,

meeting where they are to be addressed with regard to giving.

4. Even if they did come out to hear him most people know the impression made by a high salaried official when he urges self denial and liberality towards the work in which he is engaged. "He's well paid for it," "Poor encouragement to give when so much of it goes to pay him." These and similar expressions, no matter how unreasonable are sure to be heard, and have their effect, and the result of a travelling agents visit would thus certainly not be an unmix'd good.

(5) Giving information with regard to the church schemes is the work of the pastor. If he is able to teach the people Bible facts and truths surely he can teach them church facts. He can give this teaching at opportune times, here a little and there a little, and he will do it with far more of success than could attend the flying visit of an agent once a year. Then there are the Presbyteries, whose work it is to see that each pastor and congregation do their duty as far as possible. True, in some cases, perhaps, both Ministers and Presbyteries may be remiss in this regard, but the aim should be rather to awaken them to a sense of their duty than to provide a substitute for their negligence. If an agent be appointed to visit the churches, the tendency will be for ministers to throw the responsibility upon Him, and as a result his appointment would be as likely to lesson as to increase the revenue of the church. Let the different committees keep the state of their work well before the people in print. Let ministers acquaint themselves and their people with that work, and no other system will produce such good results.

With regard to the second plan, viz.: to appoint one who shall do the work that Dr. MacGregor did, act as Treasurer, and also as Secretary of the Committees, on Home and Foreign Missions, Colleges, and Augmentation, the question naturally occurs, Why should such an appointment be made, if the work can be as efficiently done, at little more than half the cost, and without depriving the one who now does the work of that which she has done for some time, and is so well fitted to do. This question raises several others.

(1) Can the work be as efficiently done by the first mentioned plan? In answer it may be said that the work of the Treasurer's department cannot be more

efficiently done than at present no matter who may do it. Then with regard to the Secretaryship of the Committees, (1) Some of them, viz. that on the Aged Minister's, and Widow's and Orphan's Funds have always done their own work, appointing one of their number as Secretary. (2) Such was the practice in all the committees previous to Dr. MacGregor's appointment as agent of the Church and the work was well done. (3) It is as likely to be efficiently done when a particular department is in the hands of one who takes a special interest in that line of work and makes it a *specialty*, as when all the schemes are in the hands of one. (4) It is the practice in the other section of the church, and, so far as known, so in all the leading churches of the Presbyterian order, and if not the most efficient would not likely be so universally adopted.

2. Can the work be as economically done by the first plan. In the first place, the Agency, by the one plan, would cost from \$800 to \$1000; by the other, it would be \$2000. Apart from that, the services of conveners and secretaries should be largely gratuitous. If men are appointed who are in the receipt of small salaries, by all means let them be paid. If already in the receipt of a sufficient support, and they are able to do any further work for the church it should be done freely. But even if conveners or those who did the work were paid something for it, the whole cost including agency need be not more than ten or twelve hundred dollars, or little more than half what it would cost by the second plan.

3. Can men be found to undertake this work? If elsewhere, why not among us? The Secretaryship of the College Board is but a trifling work. Little is needed beyond recording the minutes of the meetings. The work of the Augmentation Committee is not light, but it has been nearly all done by the Convener ever since the present scheme was started. The Secretary has little to do. In Foreign Missions there is considerable correspondence, but there should be little difficulty in getting it done. With regard to any of these three, men can easily be found to do the work. There remains Home Missions. In connection with that there is considerable to do in the distribution of preachers, but the work is not so heavy as in some of the other committees, and it will be strange indeed if a man cannot be

found to undertake it. If need be, let him be paid something for it. There is a strong desire on the part of many to be on the Standing Committees of the Church, and a disposition to complain of being slighted if they are not there.' Why not then give them something to do when appointed.

There is one other point that calls for consideration. It may be said that one reason why the second plan should be adopted is that we should have an agent to look after the investment of the Church funds. Now in most of the schemes, in Foreign Missions, Home Missions, Augmentation, and French Evangelization, there are no moneys to invest. The only funds that call for investment are the College, Aged minister's, and, Widow's and Orphan's. With regard to the investment of these Funds, they should not, and would not be left to the judgement of an Agent. Dr. MacGregor never invested them on his own responsibility. He invested on the advice of the Finance Committee.

There are two methods, either of which might be followed, and either of them would be better than leaving the matter in the hands of any one man.

1. The Finance Committee might be given full control of the investment, this being their work, as Foreign Missions is the work of the Foreign Mission Committee, or, (2) The Committee that has money to invest, might take full charge of its own investments. Each of these Committees has on it a number of practical business men. Let them have something to do.

Dr. MacGregor was hard wrought, and did his work faithfully and well. That work was made much harder by the amount of preaching he was called upon to do. It is not too much to say that it would, in our church, be very difficult to fill his place in all respects by the appointment of any one man. The best solution of the difficulty is to leave for the present the treasurership in the hands of the one who has charge of it, and divide the remainder of the work, by allowing the committees to manage their own affairs.

We trust, that, as the whole work of the church is moving so smoothly and well, the united wisdom of the ministers and elders at the approaching Synod will make for the present no change in the treasurers department of the Agency.

HISTORICAL SKETCH OF THE CONGREGATION OF MABOU, C. B.

BY REV. A. B. DICKIE.

From the Western Highlands' of Scotland 86 years ago a small band of emigrants crossed the Atlantic Ocean and landed in Cape Breton. They were not attracted to the Island by glowing descriptions of its grand scenery, its fertile soil and rich coal deposits. Stern poverty forced them from the land of their nativity. They therefore resolved to cross the ocean and make Cape Breton their adopted home, because the passage was shorter and involved less expense than going farther West. After reaching their new homes they dwelt for years solitary in the wood, and underwent privations of which the present generation know nothing. As no minister was sent with them and they could not read the Word of God, their spiritual destitution in these days of the abundant means of grace can scarcely be imagined. Just think of twelve long years without hearing the sound of the Gospel. At the end of that time an American refugee settled at Cape North. He owned a vessel and frequently sailed along the coast on trading voyages. When in port he usually held meetings for prayer and the reading of the Scriptures. Only at long intervals could they thus hear the message of salvation, and we can well imagine that as they listened it would be to them as cold waters to a thirsty soul and as good news from a far country.

In 1818 Dr. MacGregor visited Cape Breton, thus fulfilling a long cherished purpose. He was followed at intervals by other ministers of the Secession church.

The ground, however, was first regularly occupied by the Church of Scotland. The first minister of that church settled over a congregation was the Rev. D. McKaichan, who labored at River Inhabitants for eleven years. He afterward removed to Scotland, and it is said was there afflicted with blindness. Though sight had failed he still continued to conduct public worship until within a short period of his death. That he was able to do so was owing to the fact that he had committed to memory much of the Scriptures. Other laborers arrived in due time and the work was prosecuted with great earnestness and perseverance. Men fired with zeal, and love for the Master were among the first pioneers of Presbyterianism in

Cape Breton. After the disruption, however, every minister of the Kirk body united with the Free Church except one. Since that time the Free Church ministered to the Spiritual wants of the people until the union of 1860 was effected, forming the Presbyterian Church of the Lower Provinces. The Presbyterian church of Nova Scotia had but one solitary congregation on the Island, viz.: Mabou, whose history we will now endeavor to trace. Though its history as a settled congregation dates back 65 years it is not now a self-sustaining charge. Adverse influences surround it, and it does not comprise a large number of families. Its growth has not been rapid.

The village of Mabou is pleasantly situated at the mouth of the river of the same name. Its appellation is of Indian origin, and the population is largely Roman Catholic. The Protestants comprised a few scattering families of Presbyterians who at an early date received the services of a minister. Three years after Dr. McGregor's visit to Cape Breton the

REV. WILLIAM MILLER

was settled at Mabou and Port Hood. Mr. Miller was a native of Ayrshire, Scotland, where he received his early education. He studied theology under the late Dr. Lawson, of Selkirk. Being moved by the urgent pleas sent to Scotland by the Presbyterian Church of Nova Scotia for more laborers he resolved to come out to this country. In the autumn of 1821 he was ordained at the West River, Pictou, and at once entered upon his work as the first minister settled over the Mabou congregation. His labors were exceedingly arduous and his trials numerous. The comparatively smooth roads of to-day were then unknown. Rivers were not bridged, carriages could not be used. The traveller must wend his way through the trackless forests. With a great deal of self-denial he entered upon and continued his work for forty long years. To the Master alone is now known the ceaseless toil, the heavy burdens, and great discouragements he endured in His service. Little is known of this father of the church. He labored so long in an isolated sphere, was of so humble and unassuming a nature, and so seldom permitted to attend church courts, that few knew or heard anything of him. He also lived in a time when there was no augmentation scheme to assist weak

congregations. No large reductions or generous offers were then made to clergymen when purchasing books. Hence, all through life he struggled with poverty, had a scant library, and never wrote a sermon. His one book was the Bible, and the experience of the Psalmist was his experience, "Oh, how love I thy law it is my meditation all the day."

Mr. Miller's last illness was of short duration. On Sabbath the 7th November, 1861 he set out from home to travel a distance of five miles to preach to his people the unsearchable riches of Christ. It was a most unfavorable day to travel, and friends urged him to remain at home. Their persuasions and entreaties however were of no avail. For 75 long years he had proved faithful, and his desire was to continue faithful to the end. It may be, he said, the last and only opportunity I shall ever enjoy on earth of proclaiming the old, old story. Go he did. A pelting rain storm would not keep him back. On that Sabbath he preached his last sermon and uttered the solemn appeal to his hearers, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." After the sermon was over, though the storm had increased in fury he returned home. He at once took to his bed and never rose from it. On Tuesday the 16th November, 1861 he passed away to his rest and reward. Though living some distance from Mabou, and surrounded by Roman Catholic neighbors, yet during his whole illness they showed him every mark of kindness, and sympathy. Few memorials have been gathered of this pioneer of the church, yet he left the impress of his work on the extensive sphere which he occupied. The existence of thriving Protestant settlements in the midst of dense Romanism is owing partly to his arduous and earnest labors.

For some years prior to his death Mr. Miller demitted the charge of the congregation. He always continued however to preach as opportunity was afforded him or when no supply was granted by the Pictou Presbytery. In due time another laborer was settled over the field.

THE REV. JAMES MC LEAN.

immediately after his licensure on the 1st Tuesday of January, 1854, was sent to supply the congregation. After his arrival in Cape Breton he spent two Sabbaths in

Mabou and the remainder of the winter in Baddeck. In the summer a call was presented, which he accepted and was ordained on the 13th Nov. 1854. Three ministers were present at the ordination, viz. Messrs. Roy, Bayne, and Walker, all of whom have gone to their rest. The three brethren sailed in a small schooner to the Strait of Canso, and members of the congregation conveyed them to Mabou. Mr. McLean only wrought one year in his first sphere of labour when he received and accepted a call to Shubenacadie and Gays River, where he was inducted on the 4th Dec. 1855. On the last Sabbath of Nov. 1855 he preached his farewell sermon. Though a short ministry in a congregation then comprising 30 families an interesting work was carried on in that time, and the scene of Mr. McLean's first labors is still fraught with happy memories of his ministry.

A long vacancy now occurred, yet the congregation remained united and prosperous. Though they had been severely tried, yet they did not become disheartened and cease to work. A new church was built and opened which reflected much credit upon the congregation for their energy, liberality and perseverance. Shortly after the opening of the church a call was extended to the Rev. James Thompson, which was declined.

In 1861 a settlement was again effected. On the 19th June of that year

REV. ALEXANDER McDONALD was ordained over them. Mr. McDonald was a licentiate of the Free Presbytery of Dunkeld and was highly recommended by ministers of the Free Church of Scotland. He was the first accession which the Presbyterian Church of the Lower Provinces received from Old Scotia. After a short ministry of four years he removed from Mabou and was not again settled within our bounds.

This time the vacancy was short. On Nov. 7th 1865, the same year that Mr. McDonald removed,

REV. WM. SINCLAIR was ordained and inducted as their pastor. His ministry was short. He died the 4th of Feb. 1870. After being vacant again for four years the

REV. A. F. THOMPSON, late of Economy, was settled among them, on the 8th Sept. 1874 and removed on the

21st Jan'y 1879. During Mr. Thomson's ministry a great religious awakening was manifested in both sections of the congregation. Meetings were held for several weeks. A Baptist brother who had been an honored instrument in God's hands of doing good in other places, rendered some assistance at these meetings. He afterward expressed it as his opinion that he had never before witnessed a work so deep and extensive. As a result 80 new names were added on profession of faith to the roll of church membership in Mabou, and 33 in Port Hood.

And now follows the last settlement the induction of the

REV. E. ROBERTS, on the 19th Dec. 1882. Mr. Roberts is still the pastor of the congregation.

The Port Hood section is some 12 miles distant from Mabou. There the Roman Catholic element also predominates. Only 15 Presbyterian families are reported in this section, whilst the whole congregation numbers 80 families.

THE CENTENARY OF PRESBYTERIANISM IN CANADA.

As mentioned in our last issue the Presbytery of Truro, the oldest in the Presbyterian church in Canada, celebrated its Centenary by a public meeting in the First Presbyterian Church in Truro on the evening of the second of August. It may be called the centenary of Presbyterianism in Canada, because it is the first Presbyterian organization in the Dominion on a scale larger than the congregation.

After appropriate opening exercises, addresses were delivered by Revs. Dr. McCulloch, E. Ross, Dr. Forrest, Dr. Patterson, and Dr. Macrae. We are pleased to be able to lay before our readers all the papers except the first, which we have been unable to obtain for this issue. The subject of the first paper was "The History of the formation of Truro Presbytery and of the men who formed it." It was by Rev. Wm. McCulloch, D. D. who has himself been a member of that Presbytery for nearly half a century, and is a living link between the present and a generation that has gone.

The leading facts with regard to the formation of the Presbytery are in substance the following, and in language largely quoted. The first British settlers

in this region after the expulsion of the French Acadians were originally from Londonderry, Ireland, but lately from New Hampshire. They about 1760. Eight days only after their arrival, they selected a spot for a sanctuary. In 1763 there were 60 families in and around Truro, so called. The frame of the first church was erected in 1766 or in 1767.

The first strictly church action was in 1763, a petition to the Associate Presbytery of Glasgow. But, though forwarded, it never reached its destination. This was followed by another, dated May 21st, 1764, and submitted to the Synod in Edinburgh, May 1765. In response to this request Messrs Telfar of the Brig of Teith and Kinloch, a probationer, was appointed to visit Nova Scotia. Mr. Kinloch alone fulfilled the appointment, and reached Truro in July or August 1765. He continued to labor in and around Truro for nearly three years, received from them a call to be their pastor, declined it, returned to Scotland and settled in Paisley. This was the first Presbyterian call given in Canada.

In 1759, Rev. David Cock, was sent out by the Synod and arrived that autumn in Truro. After laboring for about a year, he received a call. As he had been a settled pastor in Scotland he required to be regularly loosed from his charge before he could be settled here, and in the meantime Mr. Smith arrived and was settled in Londonderry, which was now a separate charge, so that Mr. Smith was the first Presbyterian minister settled in Canada. Mr. Cock was settled in Truro in 1771. In 1785 Mr. Graham arrived. In 1786 Dr. McGregor came to Pictou.

On the second of August, 1736, one hundred years ago, the Presbytery of Truro was organized. Mr. Cock preached in the forenoon. In the afternoon, Mr. Gilmore of the Established Church of Scotland led in praise and prayer, succeeded by Mr. Graham of Stewincke, Mr. (afterwards Dr.) MacGregor of Pictou, and Smith of Londonderry. After the benediction Mr. Cock was chosen Moderator, and Mr. Smith, Clerk. The roll consisted of Messrs. Cock, Smith, MacGregor, Graham, and Gilmore, ministers, the latter only as a corresponding member, and John Johnson of Truro and John Barnhill of Londonderry, *Ruling Elders*. Mr. MacGregor only met with them once or twice, not agreeing with them on the bur-

gers oath, and for nine years carried on his work alone in Pictou until the arrival of Messrs Ross and McCulloch there.

EARLY HISTORY OF MINISTERIAL EDUCATION, IN THE U. P. BRANCH OF THE CHURCH.

ADDRESS BY REV. E. J. O'S, AT THE CENTENARY OF THE TRURO PRESBYTERY.

Presbyterians have always insisted upon an educated ministry. Accordingly, immediately after the union of the Burghers and Antiburghers, a number of young men began their studies in Pictou, under the direction of the late Dr. McCulloch. The union was formed in 1817, and the class was opened in the autumn of the same year. The Pictou Academy had been projected some time before; but there were many hindrances, and it was not until the date mentioned that a beginning was actually made. Dr. McCulloch, was a man eminently fitted for his work, a ripe scholar, a born teacher and ardently attached to his profession. He labored for some time alone, but after a season he had efficient help from Rev. John McKinlay, and at a later period from Mr. Michael McCulloch.

The infant institution had to struggle against powerful opposition. The Anglican Bishop and his clergy chose to regard it as a probable rival of King's College, Windsor, and made persistent efforts to suppress it. The Bishop's seat in the old—"Council of Twelve"—gave him great power which he did not scruple to use, to effect his purpose. The Representative Assembly was disposed to deal generously with the Academy, but bills passed in its behalf were often bilked in the Upper House by Episcopal influence. Besides, not all the Presbyterians in the Province were hearty in its support. A large section in the county of Pictou, at first indifferent, soon became hostile. Still the educational enterprise prospered fairly,—prospered *greatly*,—and in the course of a few years began to furnish ministers to the Presbyterian Church of Nova Scotia. Of the first-class, three, Rev. John MacLean, Rev. John L. Murdoch, and Rev. R. S. Patterson crossed over to Scotland, and after examination had, received the degree of M. A. from the ancient university of Glasgow. What was of more importance, they proved themselves efficient and acceptable preachers of

the gospel, and were soon settled over intelligent and appreciative congregations; Reclibucto, Windsor, and Bedeque, respectively. Each of the last two mentioned, was permitted to labour long and successfully in his first and only charge. Mr. McLean died young (at 36) but his name is still dear and his memory fragrant in all the regions of Northumberland Co., N. B. After these, for a succession of years, came a number of licentiates of scarcely inferior promise, most of whom were settled within the bounds of their own church: Rev's Angus McGillivray, Hugh Ross, Hugh Dunbar, J. I. Baxter, who has only lately left us, the brothers McCurdy, Drs. Fraser and Blakie who went abroad, the one to Canada, the other to U. S., Alexander Mackenzie, who also went to Canada, John Geddie, James Waddel, William McCulloch, James Ross, John Campbell, P. G. McGregor, Geo. Christie, James Byers, and John Cameron, of whom we can only make briefest mention. Of these, two or three remain unto this present; but most have fallen asleep. The simple recital of their names however, shows what invaluable service the academy rendered to the church. Yet its history is one of constant struggle, although it had proved its efficiency by manifest results, its enemies continued to assail it. Both ecclesiastical and political rancour were rampant. Its friends made gallant fight but the contest was too unequal to be maintained for long. In the year 1838, Dr. McCulloch, not defeated but wearied with the struggle, removed to Halifax, accepting the Principalship of Dalhousie College.

This of course was doom to the academy in Pictou, still, the loss to the church was not absolutely disastrous. The Doctor's students could follow him to Halifax. They did follow him. The supply of ministers could still be kept up. But in 1843 Dr. McCulloch died after a short illness. His death was felt to be an irreparable loss. Rev. John (afterwards Dr.) Keir, was appointed to fill his place as professor of Theology, but there was no institution in which the church had confidence where young men could be prepared for entering upon the study of Divinity. For a year or two, two or three students who had completed their literary course under Dr. McCulloch studied under Dr. Keir in Prince Edward Island.

These were joined by a third, whose

previous training had been in Scotland. Of these three, one, whose name was held by small wits of the time to be a striking misnomer, offered himself as a foreign missionary, but for some reason he was not sent out, neither did he ever enter the ministry at home, but he was usefully employed in different parts of the Province as a teacher. A second relinquished the special study of Theology after the first term. No Nova Scotian, however, has achieved greater distinction; perhaps no other, so great. He was the first Provincial Superintendent of Education, and afterwards Principal of McGill College, Montreal. That position he still occupies. I need hardly say he is now known as Sir William Dawson, of world-wide fame. The only other student of this year is still laboring vigorously among us, our most distinguished author beyond comparison: biographer, historian, essayist—Rev. Geo. Patterson, D. D., whose works are to be met with in every part of the country. The Divinity Hall was a large upper chamber in the manse of Dr. Keir, with whom also the students lodged.

The next year Mr. Patterson was accompanied by two young men who had been attending, for the preceding winters, prelections by Rev. J. Ross, of West River, on Logic and Moral Philosophy, and who, having been examined by the Presbytery of Pictou, were thought to be fairly well qualified for the study of Theology. Of these young men one is now the esteemed pastor of North Sydney, (C. B.), Rev. I. Murray, D. D., well-known as a divine of more than ordinary attainment, who has repeatedly distinguished himself as a defender of the faith.*

At the next term of the Hall, Rev. James Ross was associated with Mr. Keir, having been appointed by the Synod to the chair of Biblical Literature.

But however this accession might promote the efficiency of our Theological School, it was felt; it could not but be felt most painfully, that it availed little, so long as students were wanting. How to secure a supply of students, therefore, was now the great problem. Some excellent persons in the town of Pictou had been struggling with the best possible intentions to resuscitate the Academy on a new basis. Teachers were engaged and work was begun. For some reason, however, the institution did not command the confidence of the church. What is known

*The third was Rev. Ebenezer Ross.—Ed.

and remembered as the West River Seminary was projected and established in 1848. Mr. Ross was appointed to take charge of a number of young men, who were anxious to devote themselves to the ministry, and to impart to them such preparatory instruction as one man might give, with a view to their entering the Hall. Mr. Ross still retained for several years the charge of his congregation, but he was relieved from his work as professor of Biblical Literature, to which chair, Rev. (afterwards Dr.) Smith, was appointed by the Synod.

For a season Mr. Ross carried on the whole work of the Seminary, unaided. Soon, however, Mr. Thomas McCulloch came to his assistance, being elected as his co-adjutor by the Synod of 1850. Shortly afterwards, Mr. Ross was relieved of the charge of West River congregation. The classes had met for several years, first in what was then known as the Temperance Hall, an upper room over the School house, hard by the old church, which was burned down two or three years ago; and afterwards in the parlor of Mr. Ross' late dwelling house. Students came in encouraging numbers. Notwithstanding coldness in some quarters, and opposition from others the enterprise grew steadily in public favor, and was soon fairly established. Especially when from it, and from the Theological Hall, under Drs. Keir and Smith, there began to come forth a steady, although still inadequate, supply of licentiates, who became acceptable and efficient ministers of long waiting congregations, the Seminary was generally recognized as essential to the prosperity and even to the continued existence of the church.

Necessarily the question of appropriate buildings, came now to the front. This brought up the other question of site, or location. Here some difficulty arose. West River did not want to lose the institution which they had come to regard as in a peculiar sense, theirs. All the more were they unwilling to part with it, because parting with it, involved parting with their old minister to whom they were still ardently attached. Then New Glasgow wanted the Seminary, and was prepared to deal liberally with it—liberally in any case—but very liberally indeed if it should be established among them. Truro thought most naturally that the central position of this town pointed it out unmistakably as the right place. There was a deep and

general interest in the question—not to say excitement over it. Some thought there was really no very great difference between the places, and that therefore the institution might as well remain where it was, inasmuch as all the worldly substance of one of the professors lay there. The most, however, felt that West River was too purely a rural district, and so the choice came to be between New Glasgow and Truro. Here the vote was a very close one—the question being decided in favor of Truro by the casting vote of the Moderator. Here then a site was chosen, and a respectable building erected, in which Messrs. Ross and McCulloch labored and taught with increased comfort and increasing success.

When negotiations for Union between the Free Church and the Presbyterian Church of Nova Scotia, were brought to happy issue in 1860, the sister branch of N. B. coming in later, the Seminary was further strengthened by the accession of Dr. Lyall to the teaching staff, and thenceforth with its three professors, and the number of students largely increased, it was regarded as fairly well equipped for its purpose—at any rate it was thought to be fully equal to any institution of the kind in the Province. The school of Divinity remained in Halifax under charge of Drs. King and McKnight. About the same time Dr. Keir, described in Robertson's history of Missions to Nova Scotia, as "a man of singularly apostolic character," was taken to his reward, and Dr. Smith was transferred to Gerrish St.

What followed belongs rather to the recent, than to the "early history of Ministerial Education." We can hardly, however, close this imperfect sketch without some reference to the movement that led to the merging (for it amounted to that) of our Seminary at Truro, into Dalhousie College. The late Wm. Matheson, Esq., had bequeathed to the Presbyterian Church of Nova Scotia, what was for those days a large amount of money for educational purposes, with a view to prepare young men for the ministry. The Governors of Dalhousie College made overtures to the Synod of the Presbyterian Church of the Lower Provinces to utilize this legacy with the funds of the College, and so start it anew. A sort of partnership was proposed, into the particulars of which we need not enter, further than to note that, as what was aimed at was the

establishment of a Provincial Unsectarian University, it was provided that any church joining in the movement, and endowing a chair or chairs, was to be represented in the faculty and governorship. The Presbyterians of the Lower Provinces entered into the arrangement, as did also the Synod in connection with the Kirk of Scotland. All the other churches stood aloof, holding by their own colleges. Our professors were removed to Dalhousie, and Mr. McDonald, representing the Church of Scotland, became Professor of Mathematics in the same institution.

This removal to Halifax, whether wise or otherwise, was the cause of much grief and mortification to many sincere friends of the church. For long, the building off Queen St., Truro, stood, for the most part unoccupied and useless. In the imagination of not a few it looked out upon the town, with an aspect of sadness and reproach. This aspect has within a year or two been removed by the enterprise and taste of Messrs. C. M. Blanchard and C. E. Bentley, who, purchasing the whole property, have converted the old building into the finest private residence in Truro.

How far this consolidation with Dalhousie, has proved a success it is perhaps too soon to determine. Certainly the main design of the first promoters of the change has not been attained. The prospect of a non-sectarian provincial College seems as distant as ever. It may be fairly argued at the same time that the standard of education has been raised by it. Moreover it led—at least it was a step in the way—to union with our brethren of the Kirk. Another step was their cooperation in the work of Foreign Missions. It was a happy phrase of (I think) the late Dr. Bayne, in view of these two steps and descriptive of the relation of the two churches. "We are united at the base and we are united at the summit, the inference being, of course, that union throughout must soon come. The brethren of the Established church of Scotland had discovered that if they were to maintain their position they must depend upon a native ministry. Having no institutions of their own, they fell upon the device of sending young men to the old land to be prepared for the ministry. This plan produced excellent results—brilliant results even. It brought to us such men as, —Principal Grant, Dr. McRae and Rev. A. McLean of Hopewell, all of whom may well count

to-day (if they will allow me the declension) among our most valued "decora et tutamena." Still it was felt that this method would not do as a permanency. It could at the best be but a temporary expedient, and so the endowment of a chair in Dalhousie college by our Kirk brethren may be fairly regarded now, as a stage in their progress to that union so happily consummated in 1875—a union which bringing together again, over more than half a continent, the three main branches of a family too long divided, formed a three fold cord surely not easily broken—The Presbyterian church in Canada.

And now the moral of all this is simple enough. The value and importance, — the indispensableness indeed, of an educated native ministry to any church, is very plain. There is a certain special fitness too in the circumstance that the Presbytery of Truro should bear the first testimony *i. e.* the first centennial testimony to this truth. For the Presbytery of Truro has a character and position altogether peculiar—I believe absolutely unique, in *this* regard, that every one of her ministers has been educated mainly in our own institutions. They are all indigenous. There is not an exotic among them. This cannot be said, so far as I know, of any other Presbytery in the Maritime Synod. Everywhere else the ministry is more or less composite, here it is pure and simple, every man of native extraction, every man of home-training. Whether this is entirely to their advantage—whether it is to their credit at all, are points not raised here. Only the fact is noted that such as they are, they are the product of the country. It is well known that they have their faults and their shortcomings, but they stand well with their own congregation, who are after all the parties with whom it is best for ministers to stand well. It is within my own knowledge that they are not what they should be. It may be hoped they are not what they would be. It is pretty certain that they are not—not even what they could be—and yet it may perhaps be admitted, of course with the necessary prudent reserve, that upon the whole, they are not so entirely bad, but that they might possibly be worse. However this may be, and we leave the question an open one, but for the wisdom of our fathers, these brethren of the Truro Presbytery could hardly have been here at all.

We should have no centennial to-night. To speak only words of truth and soberness, what abundant reason have we at this time for devoutest thankfulness. We may well lift up our hearts and our voices, in wonder, love, and praise. We bless God who gave to our fathers such wisdom—for surely it was wisdom God-given—the wisdom that led them, amid manifold hardships, and privations, with untold pains and toil and self-sacrifice, to lay broad and deep the foundations of the educational institutions to which we are so entirely indebted for whatever of strength and efficiency as a church has been vouchsafed to us. We honor the names of these fathers. I make no recital of them now; but they will be had in everlasting remembrance. They labored, and we have entered into their labors. To them, under God, we owe our present happy position, our hopeful prospect. They have left us indeed a goodly heritage. Let us see to it that we walk in their footsteps, and improve the heritage worthily. God has been very good to us in many ways—in nothing has his goodness to us been more manifest than in his goodness to our colleges, those institutions of learning from which have gone forth from time to time men fitted to occupy any position, some of them actually occupying the very highest places in the field. God hath been mindful of us and blessed us. We are sure that he will bless us still. Therefore will we go on in the strength of the Lord God making mention of His righteousness even of His only. And ever as we go be this our prayer—be Thou the God of their succeeding generations.

THE EDUCATIONAL WORK OF THE FREE CHURCH OF NOVA SCOTIA.

ADDRESS OF REV. PRINCIPAL FORREST, D. D.
AT THE CENTENARY OF TRURO
PRESBYTERY.

Moderator, Ladies and Gentlemen :

I feel highly honored in being permitted to be present and take part in the proceedings of this evening. When I received your invitation, I felt that it would be more fitting that some older man should occupy the place, and yet when I read the subject on which I was invited to speak, I felt that there was a measure of fitness

in my saying a few words upon it this evening. The subject given to me is "The Educational work of the Free Church of Nova Scotia and the lessons it has for us." I think I may claim to be the nearest heir to the men who founded the Free Church in this Province. The only member of the first Free church Synod whose name is still on the roll, is the Rev. Wm. Duff, of Lunenburg. He came to this country in the year 1842 and for forty years laboured most faithfully in the county of Lunenburg leaving the impress of his life work upon the large county which was the field of his labours. Were he in his usual vigour I know how it would delight him to be present here to-night and take part in this interesting meeting. Often have I heard him speak of the praiseworthy spirit of the old Presbytery of Truro, setting an example in the matter of Union to Antiburghers on the one hand, and Kirkmen on the other. Mr. Duff enjoyed the friendship of the late Dr. McCulloch for a few months, after his arrival in this country, and thoroughly sympathized with his views on education, and the future of Presbyterianism in this Province. No one rejoiced more heartily than he did when in Pictou the first division in our church was ended, and the first step towards complete union was taken. Mr. Duff through age and infirmity, is unable to be present, but as his son-in-law I am here to represent him. There was only one elder present at the meeting of Synod, when the name of the Free Church of Nova Scotia was adopted. That elder proposed the name. It was unanimously adopted. The elder was my father the late Dr. Forrest. The noble and devoted man who introduced the overture for the establishment of a college, and who for years pleaded the cause of ministerial education throughout the whole church, was the Rev. John Stewart of New Glasgow. He baptized me, and during my earlier years, I enjoyed the benefits of his pastoral care and instruction. All of these men deeply loved the cause of the Lord Jesus Christ, and were strongly attached to the little branch of the church with which they were so closely connected. I esteem it a high honor to be permitted to represent them this evening and to say a few words about their strong faith, burning zeal, and self-denying labours.

It is pleasing to note how from the first every branch of the Presbyterian Church

manifested such a deep interest in the cause of education. No one who listened this evening, to the story of the work of those devoted men, McCulloch, Ross, and the others who laboured with them, can fail to recognize how much our Province owes to these men who struggled with almost insuperable difficulties to give young men the benefits of a liberal education. While these fathers of the U. P. Church were striving to establish an institution at West River,* the Free Church Synod was putting forth extraordinary efforts to provide instruction for the young men of their church. At the very first meeting after the disruption, we find the Rev. John Stewart of New Glasgow introducing an overture proposing to establish a College for the training of a native ministry. The church at that time was made up of thirteen weak struggling congregations, many of them scarcely able to maintain ordinances among themselves. But the harvest was great and the laborers few, and the prospects of obtaining more ministers from Scotland was so poor that it was felt to be a question of life and death. Either they must provide a home trained ministry, or they must abandon many promising fields and give up all hope of progress as a denomination. It was a trying time, but the men were equal to the difficulties of the situation. With perfect unanimity they resolved to establish a College. To the untiring energy and unflinching zeal of one man, the Rev. John Stewart, the success of the scheme was largely due. He visited every congregation in the Synod, and so successful were his efforts that in the course of a few years College buildings were purchased and paid for and an endowment of \$26,000 secured. A small portion of this, it is true, was raised in Scotland, where Mr. Stewart had gone to plead the cause of the College, but the greater part of it was raised by the pounds and shillings, which represented real self-denial on the part of ministers and people. In 1848 two Professors arrived from Scotland, Professor McKenzie, who died a short time after his arrival, and Professor King, who labored with great faithfulness and success for more than twenty years. In 1852 the old St. John's Church in Gorrissi street was purchased and altered to suit the purposes of a College. Here in a short time an educational institution, consisting of a College with three Professors, King, Lyall, and

McKnight; an Academy with three teachers, Munro, Fowler, and McKay, and a common school with two teachers, was in operation. In 1852 there were 22 students in the College, and 38 in the Academy. From that time till the union in 1860 it continued to do admirable work, and was able to report that it had paid for its buildings and apparatus, secured an endowment of \$26,000, trained for the church thirty men, besides providing a liberal education for a large number of young men in business and the other professions.

Looking at it in one way, it was a small affair; but looking at it as the effort of a mere handful of poor people we have no hesitation in saying that the Province has seen nothing like it since. With the same spirit of earnestness and liberality for higher education this Province might establish a university equal to anything on the continent, the strong and wealthy church of the Maritime Provinces might place its Theological Hall in a position second to none. I confess it is somewhat disheartening to hear some of the sons of men, who, in the poverty of the times and the weakness of the church, faced the question of establishing and equipping two Colleges, and did it successfully, sometimes talking of closing our Theological Hall to save the small sum that is required from the church's abundance, to enable it to do its work successfully. Our fathers felt that a Theological Hall was absolutely essential to the progress and prosperity of the church. Experience has proved their wisdom. I know there are those who laugh at our small Halls. Even at present, they say, we have only six or seven students to each professor. In this connection it is interesting to notice, that the large institutions of the United States, Catholic and Protestant, have barely seven. It would be a dark day for the church of the Maritime Provinces if its Theological Hall should be closed. It is one of the most powerful agencies we can employ for advancing the interests of our church. The student who allows himself to be drawn away by the gratuity of another church, and then seeks to justify himself by disparaging our own Hall, does more injury to the real interests of our church than years of faithful labour can atone for, while every student and every member of our church who can do anything to strengthen the hands of the men who

labor so faithfully in our Hall is a true benefactor of our church. No one can trace the history of the various branches of our now happily united church and not see the wisdom of our fathers in providing means for training a ministry at home. Had it not been for this our church would not occupy the place it does to-day in these Provinces. We need more of the spirit which animated the men who have gone before us. If the institutions for which they prayed and toiled should suffer from our neglect, we are not worthy to be called their sons. But if we, inspired by a like faith and fired by a like zeal, walk in their footsteps, the church of which we are proud to be members, shall continue to provide men thoroughly trained for their work and truly devoted to the cause of our Lord and Master!

THE PROGRESS OF OUR CHURCH DURING THE LAST ONE HUNDRED YEARS.

ADDRESS BY REV. GEORGE PATTERSON, D. D.
AT THE CENTENARY OF THE ORGANIZATION OF TRURO PRESBYTERY.

The subject assigned me by the Presbytery in their wisdom is one which I must say is not in accordance with my own taste. This is not merely from a predilection for antiquarian or historical researches, but for two reasons which I deem important. In the first place the ordinary style in which the progress of the church is discussed always seems to me to savour something of the sin of David in numbering the people. Details are given comparing the present with the past in a way which to me at least looks like the spirit of boastfulness manifested by that monarch, which brought upon him such a signal expression of the divine displeasure. But a second reason is that having been a good deal engaged in investigating her past history, I am impressed with the thought that she has not, particularly in the first half of the century, made the progress that she ought to have done. And when we come to enquire into the causes of this, instead of glorifying ourselves for what we have done, we will find reason as a church to humble ourselves for our shortcomings and unfaithfulness.

Still a review of the progress made may serve good purposes. Observing what has been accomplished, what difficulties have been overcome, we may learn faith in the

power of the gospel, and be encouraged and moved to greater exertions in the future, in the assurance that we shall reap if we faint not. And if we are careful to give God the glory, and at the same time humble ourselves before him for our deficiencies, we may expect increasing tokens of his favour.

Let me then proceed to compare the state of the Presbyterian church in these lands one hundred years ago, with what it is now. Then was formed the first Presbytery within the bounds of the Dominion, for although Dr. Gregg in his history calls the association of Congregational and Presbyterian ministers, who ordained Mr. Comingo at Lunenburg, a Presbytery, they never professed to act in such a capacity, and some of them being Congregationalists, would have repudiated the idea. Now there are 11 Presbyteries in the Maritime Provinces and 39 in the Dominion, besides those not in the union. And with a single exception, each of these greatly exceeds in numbers the original Presbytery, some of them containing three or four times as many ministers as were then to be found in the whole Dominion.

Let us then compare the number of ministers. There were five ministers present at the formation of the Presbytery, but two of these the Rev. James McGreggor, who had just come to labour at Pictou, and the Rev. George Gillmore, who had very shortly before come to reside near Windsor, never considered themselves members. Besides these there were at the time three other Presbyterian ministers in the Province. In Halifax there was the Rev. Mr. Russell of the church of Scotland, who was minister of what was then known as the Protestant Dissenters church or Mather church, now St. Matthews church, and the Rev. Mr. Comingo at Lunenburg of the Dutch Reformed. Though by language and distance he and his people were separated from the rest of the church, and though differing somewhat in their forms from the Scottish churches, they were in reality Presbyterian in doctrine and church Government. In addition there was the Rev. James Murdock living at Lower Musquodoboit, making a total of at most eight ministers in the whole of the Maritime Provinces, and I may add that there were then only two in the Province of Quebec, one of whom had just commenced his labours at Montreal in the March preceding, or ten in

the whole Dominion of Canada. Now were the brethren forming the first Presbytery to come down from their seats of glory instead of finding themselves three in close communion and five others standing outside, they would be welcomed by 15 ministers in the Truro Presbytery (who would not ask whether they were Burghers, Antiburghers, or Kirkmen,) by 16 in Pictou, where Dr. MacGregor was then a solitary laborer, besides ten not in the union; by 32 in the Presbytery of Halifax, and by 117 in the other Presbyteries of the church where there was then not a single Presbyterian minister, or 170 in all. And in the whole church they would see 748 ministers with names upon the rolls of Presbytery, and 68 others whose names are not, making a total of 816, besides probationers and student catechists. To which we have to add one Presbytery not reporting, and if we would also add those brethren who have not gone into the union, the whole would number not less than 850 Presbyterian ministers.

Let us next look at the number of pastoral charges, the number of preaching places belonging to them, and the number of mission stations. It is difficult to ascertain exactly the number of places of preaching a hundred years ago, but if we suppose that each of these eight ministers supplied two places regularly and one mission station occasionally, this would be 24 places supplied more or less regularly, which in my opinion would be over the mark.

Now we have reported in the Lower Provinces, 178 pastoral charges with 432 preaching places, besides 40 mission fields, in which there were 130 preaching places supplied last year, a total of say 562. In the Presbytery of Truro alone there are 36 places of preaching in connection with congregations, and 13 in mission fields; in Pictou 39 in all; in Halifax 86 in all; in the Maritime Provinces as just said 562. In the whole church there were reported 773 pastoral charges with 1648 preaching places, and 319 mission stations with 780 preaching places, or a total of 2427, to which if we add for a whole Presbytery and 55 other congregations which made no return, the whole number of places where our ministers proclaim the gospel with more or less regularity will be considerably over 2500.

Then as to communicants we can only

make a guess at the number in 1786. The sacrament of the Lord's Supper had never been dispensed in Pictou, and probably some of the other places where ministers were stationed were not in much better condition. I question if there would be over 600 in all the congregations. But now in the Presbytery of Truro alone there were last year admitted to communion, on a profession of faith, 626; while the whole number of communicants in that Presbytery was 3615; in the Lower Provinces 27,601, and in the whole Church 127,611.

The number of Presbyterians in these Provinces in 1786 cannot be ascertained with even an approach to accuracy, but at the census of 1881 the number in the Maritime Provinces without Newfoundland, was 189,211, and in the Dominion 676,165.

Such is the progress of the Church outwardly. But intelligent Christians will say, and our fathers, could they come into our midst, would say: what about its internal condition? The strength of a church is not in its numbers, but in its conformity to the image of the risen Saviour, and thus in its capacity to do the work of the Lord. How is it with us in this respect? Is there proportionally to the numbers in the church more of vital godliness now than there was in the days of our fathers? Is the tone of piety higher than it was or is it lowering? These are questions very difficult to decide. To determine them accurately would require us to examine the subject in various aspects, and carefully to weigh a variety of considerations, but I can only touch on a few points, from which I think it will appear that, if there are some respects in which our fathers excelled, yet on the whole in every thing that concerns the real character and object of a church, ours has made notable advances.

"By their fruits ye shall know them," says our Saviour, and applying this test, let us consider the means, which she is employing to advance the cause of God. I have already referred to the 180 ministers preaching the gospel in the Lower Provinces, over 800 at work in the whole church. But consider in addition the congregational machinery. Take Sabbath Schools for example. Now I do not say that there were no Sabbath-schools in those days. I believe that such institutions, as they are now conducted, are more after the form of old Puritan times than

of those on the Raikes' model. His idea was to teach the elements of an ordinary education, reading, and perhaps the other two R's, on the Sabbath. But long previously, the Puritans had aimed at meetings on the Sabbath day for the instruction, in religious things, of young and old. John Knox, in his first book of Discipline, lays down as the order of Church service, that the people should meet in the forenoon for worship and hearing the word, and in the afternoon to be catechised and instructed in divine truth. And though this had largely gone out of practice yet it still existed. A pious man named James Davidson who came from Scotland in the same vessel with Mr. Cock and settled first in Pictou, but afterward lived and died in Colchester, had, years before 1785, gathered the young on the Sabbath day for instruction and religious exercises, and I suppose that this was not a solitary case.

But every thoughtful person must be struck with the great change which has taken place in regard to the prominence which this institution has in our church work. In the last year there were employed in this work in the Lower Provinces 2687, and in the whole church 11,761, while the whole number receiving instruction in Sabbath-schools and Bible-classes, was, in the Lower Provinces, 23,409, and in the whole church 100,937. If you say, this is mere machinery, I answer that not only would it be impossible that such machinery should be in operation without producing beneficial results, but the fact of its existence shows the existence of a real vigorous life in the church. No dead church could furnish such a number of voluntary unpaid agents, willing, out of love to the Master, to give their time and labor to this work. And the church that can show such work in this line shows that she is coming nearer to the mind of him who gave as his first charge to his great apostle, as he restored him to his office; "feed my little lambs."

But perhaps the progress is more remarkable in the means and furnishings for rendering them efficient. Then, books of any kind were rare, and books specially prepared for the young were almost unknown. Beyond the Bible and the never to be forgotten New England primer, their young minds must derive their spiritual pabulum from such works as Edwards on the affections or a folio volume of Erskine's sermons, great and good works

no doubt, but scarcely milk for babes.

Now what a deluge we have of text books and helps for teachers and disciples, — what elegantly printed and artistically illustrated periodicals, and what collections of reading books in our libraries, of which there were reported last year in the Lower Provinces 14,265, and in the whole church 183,527. Though many of the books in our Sabbath school libraries are in my opinion unworthy of a place in them, yet such is the amount and value of Christian literature circulated in the church at the present day, that I am sure that if our fathers were to visit us, they would say, "blessed are your eyes, for the things that you see."

Then a hundred years ago so far as I can learn weekly prayer meetings scarcely existed among our people. Among the Seceders in the father land, in a slightly different form, and generally known as fellowship meetings, they were one of the most efficient nurses of piety; in this country, in its early settlement I have scarcely heard of them. Now our congregations in the Lower Provinces report an average weekly attendance at such gatherings of 14,265, and the whole church of 39,625. And it may be noted here that while in the former the number is in the proportion of over one to every two communicants, in the rest of the church it is in the proportion of only one to four.

In connexion with this I may note the accessions to the church. We estimated the whole number of communicants a hundred years ago as 600. Last year the Truro Presbytery alone received accessions exceeding this or 626. The congregations in the Lower Provinces admitted 2,852, and through the whole church 10,555. And here it may be noted that while the accessions in the Lower Provinces averaged about 21 for each pastoral charge, in the Upper Provinces the average was only 11.

Then we must look at their financial arrangements. Here the change is marvellous. Then the best congregations were promising sums of £80 to £100 or from \$360 to \$400 as stipend while some of the ministers had scarcely salaries at all. Now we not only have salaries ranging all the way up to \$3000 but by the Augmentation scheme, the church is providing that the poorest of her ministers, shall have an income in most cases of \$750 and a manse, which will render the salary of a minister if not equal in amount with those

in other professions, as secure, if he is only faithful and efficient, as that of any of them. Then look at the amount which the church now raises for ministerial support. Last year the total in the Lower Provinces was \$118,236 and in the whole church \$680,486 besides in the majority of cases manse or rented houses. We may add here, the sum additional, raised for church and manse building \$63,665 and for other incidental expenses \$43,089, making a total for congregational purposes of \$224,900. We might also advert to the fact that we have added measures to provide for aged and infirm ministers, and for minister's widows and orphans, which though not accomplishing all that we desire have yet achieved results which, could our fathers have known them, would have filled them with wonder and delight.

And looking at the whole work and seeing that altogether the church in these Lower Provinces raised last year for the work of the Lord in our own congregations nearly a quarter of a million of dollars, could they help exclaiming, "what hath God wrought!"

But perhaps we will find as great a contrast between the past and the present in the manner in which the sum was raised, as in the amount. Then the stipend promised was never fully paid. It was raised by assessment and collected by the constable. It was paid at all periods, after it became due, and largely in wheat and other produce.

A few extracts from old records on this subject may be of interest. I suppose you are all aware that in Truro and other places the ecclesiastical business was done not by the congregation as such, but by the freeholders in their town meetings. In their proceedings will be found votes for Mr. Cock's stipend, or work on the church, mixed with resolutions as to the support of the poor, maintaining the dykes, the regulation of the salmon fishery, or the care of hogs going at large.

In June 1772 we find a meeting called, "To give orders to the assessors and constables of this town to raise some produce and money of the Revd Mr. Cock's salary to supply his present exigencies," when it was ordered "That the assessors do immediately assess the Rev. Daniel Cock's salary for the year past in the following manner, viz. £20 in cash and £—in produce. Ordered that as soon as the assessors shall (make up) said rate, they shall put it into

the constables hands, with orders to raise it immediately." We cannot enter into details as to the various modes of assessment, on the pews, on land, on cattle and polls, but will make one or two quotations showing the results of the labours of these new church officers in collecting the stipend.

.24th April, 1783.

"Voted, That the delinquents in Mr. Cock's salary are to settle with Mr. Cock and produce receipts at the next adjournment. Otherwise (some other) method be taken to raise it."

And what the method they intend they soon let us know, for, at the adjourned meeting held on the 13th of May, it was

"Voted, That the delinquents in Mr. Cock's salary, who have signed his call and an obligation for his support, shall be prosecuted agreeable to law for the recovery of their part of the delinquency."

And four years later, on the 19th July, 1787, we find it again "voted that the delinquents be prosecuted for Mr. Cock's arrears as soon as possible."

What surprise would it have given those worthy men to hear of such a sum raised entirely by voluntary contributions, the most of it by Sabbath offerings on the plate. And what delight would it have given them to hear of ministers not only promised salaries two, three, four, or we do not know how many times greater than they received, but every where receiving the full amount promised, and that in cash at the end, or, it may be the beginning, of each quarter. The church has certainly advanced in organization.

But it is time to refer to what the church is doing outside of congregational work. This is all an expression of the progress of the church. One hundred years ago there was no effort on the part of congregations for Home Missions. The ministers, in the most self-denying manner, made missionary excursions into destitute fields, but there were no church efforts for the object. There were no contributions for colleges, and the difficulty of getting men from Scotland and the want of such an institution, were the principal causes of the slow progress made by the church in the early part of the century. There was no French Evangelization Fund, and I need not say there was no Foreign Mission. Now, in the Home Mission field there were employed last year in the Maritime Provinces 43

student catechists, supplying 130 mission stations. In the West there were 213 missionaries, with 650 preaching places. For this work the Lower Provinces raised last year the sum of \$4,350, besides over \$9000 for augmentation, and the Western Section \$38,485, or a total \$42,835, besides the sums raised by the stations themselves.

In French Evangelization we employed last year 17 colporteurs, 29 teachers, and had 34 preaching stations supplied by ministers and licentiate. And there was contributed toward the object in the Maritime Provinces \$3,202, and over the whole church \$26,476, exclusive of contributions from abroad.

As to colleges last year we contributed in the Lower Provinces, if we include proceeds of invested funds, \$9,050.

On the Foreign Mission field we have supported from the Lower Provinces, seven Canadian ordained missionaries, one ordained native Evangelist, besides probably 100 teachers. And for this there was contributed \$20,604, of which all but about \$2,000 were paid by the churches in the Maritime Provinces, while the whole church maintained 20 missionaries, besides teachers, and raised nearly \$60,000 for the object.

To these sums various items have to be added, as for Aged and Infirm Ministers' Fund, \$25; Widow's and Orphan's Fund, Presbytery and Synod Funds, \$1,200, and other benevolent objects \$10,486.

There has thus been contributed from the congregations of the Lower Provinces for objects outside the congregations, the sum of \$58,440. Adding this to the amount raised for congregational purposes, \$224,900, makes a total of \$283,450, or, with various items omitted, at least \$300,000.

The amount contributed by the whole church as shown by the statistics is as follows :

For Congregational purposes	\$1,206,706
Other Schemes	311,100
	<hr/>
	\$1,517,906

This amount is below the real, because there was one Presbytery, 55 congregations, or sections of them, and 84 Mission stations not reporting, and further, there are several amounts not included in these returns.

But it may be said, these things form but the machinery. In reply to this we

repeat that it is machinery *in operation*, and such machinery could never be set in operation nor kept going without some great moving force acting by and through it. Did time permit, it would be easy to show that this work is but the manifestation of an increased spirit of love to God and man, of self-denial and self-sacrifice, the working of the Spirit of God. The Foreign Mission, while manifesting a new expression of his power, was the means of raising the church to a higher plane of liberality and self-sacrifice.

Moreover as we look at the church in the past, we will find indications of an increase of the spirit of real Christianity, partly as the cause, but largely as the result, of such work. Take as an example the spirit of brotherly love and union not only among Presbyterians, but among all evangelical Christians. I honor the spirit of union manifested by the brethren originally forming the Presbytery of Truro. Coming from one of the two bodies into which the Secession was divided, who were then carrying on the controversy, like brothers at variance, with a keenness proportionate to their nearness, these brethren yet sought to form their Presbytery on a basis broad enough to include a brother of the other side. They were not prepared to make it quite broad enough to include a Kirk brother, and he was only allowed to take the lowest room, as a correspondent member to sit in the outer court. But even this scheme failed, and we know how sad the strife that in after years raged among brethren holding the same great principles. We honor the conscientiousness of our fathers in all their contendings, but surely they made a great mistake, surely they misunderstood their duty, when they separated on such trifling grounds, and surely there was worse than a mistake in the spirit in which their controversies were conducted. And we may thank God that in carrying on God's work, such a new spirit has been breathed into His church, that so many old division walls have been thrown down like the walls of Jericho, with a curse written over them upon the man who would attempt to build them. We may thank Him further that even where differences exist, controversy cannot now be carried on in the church in the spirit in which it was formerly, and that this spirit of brotherly love and unity is prevailing not only among Presbyterians, but among all Evangelical churches so as

to mark a decided advance in the past and excite the brightest hopes for the future.

I had intended to show that progress has been made in practical morality. But I am admonished that it is time to bring my remarks to a conclusion. And in doing so I would say, what thanks to us, if we do occupy a position more advanced than our fathers. It would be a burning shame and to our everlasting condemnation if we did not. If the present generation, entering into the labors of the generations going before, inheriting the fruits of their labors, their self-denial and their prayers, had not made progress in a hundred years not only in numbers, but in real Christianity, then we might say that the church had failed in accomplishing the ends of her existence.

And let us not flatter ourselves that personally we are really greater than they. Our Saviour said, "Of those that are born of a woman there hath not arisen a greater than John the Baptist, howbeit he that is least in the kingdom of heaven is greater than he," greater in privilege, greater in knowledge, greater even in Christian attainment, but not greater personally. John the Baptist must ever stand among the greatest of the sons of men, and "pigmies are pigmies still though perched on Alps," yes, even if they lived in the Millennial age.

And now we return to the thought with which we set out—the danger we are in of taking credit to ourselves—of saying "Is not this great Babylon which I have built," The punishment which God inflicted on David for numbering the people and on Moses, because he sanctified him not at the waters of Meribah, may warn us to give Him the glory. Let us learn then to say with all earnestness "What hath God wrought?" "Not unto us, O Lord, not unto us, but to thy name give glory for thy mercy and for thy truths sake,"

Nay, in reality we believe that as a church we have reason to humble ourselves before God, confessing our unfaithfulness. Going before him in this spirit would we not have reason to expect his blessing in the future. Examining the accounts we have in Scripture of the great celebrations, which the church held at various times, do we not find that prominent among the services of such occasions was confession of sin and humiliation before God. "We have sinned we and our fathers," was their language and the Lord

heard their cry, and exalted them in due time.

An easy task it would be for me to mention reasons of humiliation. But there is one solemn fact in this connexion, which every person should take to heart. *There are millions more heathen in the world now than there were a hundred years ago.*

And the church is yet to see efforts on behalf of God's cause, compared with which all present efforts, will not be remembered or come into mind; and to see success in regard to which all present success will appear but as the scanty drops before the copious shower—the sheaf of first fruits compared with the abundant harvest.

There are indications that to a large extent this will be realized in the next century—that even in that time there will be advances which could we see them would fill us with astonishment. And when another audience assembles to celebrate the bi-centenary of the Truro Presbytery and another orator tells of the progress of the church, I am afraid that they will look down rather contemptuously on us and all that we have done, and regard it as but playing at missions.

But with the brighter day before us let us do our part to introduce its dawn. Other men have labored and we have entered into their labors. Others will enter into our labors. One generation of builders after another will build in the spiritual temple, laying layer upon layer, until "the topstone shall be brought on with shoutings, crying grace, grace unto it." One sows and another reaps, and often the sowing is in tears, but in due time all the sowers of all the past ages, and all the reapers of all the future, will rejoice together in the great harvest home.

THE INFLUENCE OF PRESBYTERIANISM ON THOUGHT AND WORK.

ADDRESS BY REV. D. MACRAE, D. D. AT THE CENTENARY OF THE PRESBYTERY OF TRURO.

Mr. Chairman and Christian friends:—The note conveying to me the invitation to take part in the proceedings of this most interesting occasion, implied by its brevity and expressed in words, the desire that my address should be short. Never did I find it more difficult to comply with such a request. The memorable character of the period under review of itself

suggests countless reflections. But my theme is vastly more comprehensive. The subject prescribed to me possesses, in fact, one merit in superabundance. It is that usually sought after by youthful preachers, when, during their earlier ministry, they are toiling in search of a text. The larger the text or topic, the more easy, they think, to put together the sermon. They discover their mistake with the flight of years. "Mesopotamia," they find, with growing experience, will answer their purpose much more readily than will trying to compact the whole Bible into a single discourse. My text is large enough to satisfy the aspirations of the most anxious. "Thought and Work,"—Practically, with one exception, it includes the whole life of man, all within and all without,—all above and all beneath, —mental toil and manifest activity,—*"De omnibus rebus et quibusdam aliis."* Add but a monosyllable and my theme is complete. Thought, word, and work. With that exception my subject is unlimited, and my address to be "in a concatenation accordingly," ought to be immeasurable.

Practically, too, no real restriction upon the indefinite range is imposed by prefixing the word, "Presbyterian." For what is Presbyterianism? In and by itself, it is merely a system of organization of men. It means a certain method of arranging and linking human beings together,—a method which will permit and enable them—so we believe—to think and work to more practical purpose than any other, still, only a method. It is a system of a character to a degree without bounds elastic. It is adapted to the government or guidance of men on a scale of numbers the smallest. It is prepared to minister to the convenience, wants, and ordering of men on a scale world-wide in range and scope. Any number above two may form and organize a Presbyterian system. Any number up to millions uncounted can be accommodated. The adaptability of the Church of England prayer book to the purposes of public worship has been illustrated from an incident in the life of Dean Swift. On entering church one morning, the Dean found for congregation, only the beadle, and so, instead of beginning with the customary "Dearly beloved brethren," the Dean said, "Dearly beloved Rogers the Scripture moveth thee and me &c." Well, my father used to tell with a shudder, how on a Monday after communion

in the Highlands of Scotland, he happened to be the congregation in a certain obscure district; and how the minister, a man devoutly intent on observing all the forms, insisted on going through the whole service, which he did, and was in the midst of a Gaelic sermon, loud, long, and loose, resembling ancient chaos, when, about one o'clock, a number of English-speaking people made their appearance for the English service, and brought the forenoon sermon abruptly to an end.

I have neither wish nor time to detain this gathering, assembled on an occasion so solemn and interesting, with trivialities. But it seemed indispensable to fix in our minds the fact that Presbyterianism is in itself only a system of organization. What properly distinguishes it as such, is, not its forms of worship,—it can tolerate any and every form,—not the doctrinal views professed by its members, it is open as a system, conceivably, to an alliance with any and every creed, nor its modes of discipline but simply and solely its method of organization, with the spirit which that organization embodies. It is a system attempting, and, as we believe succeeding in the attempt, to combine, in the administration of affairs, the utmost regard to order with the most careful respect for equality, and the most effective safe-guards of liberty. It tries, with this view, to have that administration placed in the hands of its best men. It believes that if you get the right men into the administration of affairs, you will get the right measures. It believes that it is the man who confers lustre on the office, not the office that dignifies the man. Presbyterianism means above all else, "First get your man." And because the elders are usually the better in point of experience, or were so deemed in the olden time, it elects its better men and calls them elders. That, in essence, is really, I venture to say, the whole of Presbyterianism. And all of its various courts, of which it may have any variety and number, according to the exigencies of the case, are simply developments of this one principle. It is the most natural, if I may use the word, of all the systems that aspire to be organizations larger than can be conveniently gathered under one roof. It claims, I think, justly, to combine all the freedom of congregationalism, without its fragmentary and isolated narrowness; and all the administrative concentratedness of Pre-

lacy without its tendency to tyranny on the part of those claiming the title of Lord, and to sycophancy on the part of these hopelessly gazing up at the office of Lordship. It would simply spurn language used by a most venerable clergyman, the other day, in a neighboring province, who counselled the pastor of a sister congregation and his people, in place of resisting what seemed to outsiders, illegal, or, at any rate, arbitrary treatment, to "lay themselves at the feet of their Bishop."

It is the fact, however, that Presbyterianism is allied with a certain conception of revealed truth, and therefore, with certain conceptions of duty. It is also a fact that, historically, Presbyterianism has been allied with some of the grandest movements which have resulted in extending the area and idea of freedom blended with order among the nations. And I cannot persuade myself that this alliance has been accidental. The kind or aspect of thought with which it has been associated has tended to dictate the form of organization of which it is the name, and, the form of organization is the natural fortress or temple of the teaching, beliefs, doctrines, with which Presbyterianism is linked. Sessions, Presbyteries, Synods, Assemblies, Councils, or their equivalents under other names, selected after our Presbyterian fashion, and governed by our Presbyterian rules of order and discipline, might conceivably preside over Unitarians, Universalists, or even Infidels in relation to God's revealed truth. Conceivably I say, not probably. It never has been, and my faith in God and in humanity dictates the conviction that it never shall be. And why? Because Infidelity and Superstition alike and equally tend to adopt the principle, "might makes right." Infidelity does so unblushingly. Superstition does so under one pretence or other. Extremes meet. To the upholding of a society, constituted on the basis of either, it is necessary that men should tremble in the presence of their fellow-men. Both demand sycophancy on the part of the many, at the dictates and for the glory of the few. Napoleon when summoned as a young man to the aid of the infidel leaders of the French Revolution, trembling in the presence of threatened mob-rule, suggested "a whiff or two of grape shot." Charles II is credited with saying that "Presbyterianism was not a religion fit for a gentleman." And accord-

ing to his idea of what a gentleman means he was perfectly right. For he meant the being at liberty to indulge, unchecked, his vile passions, and enjoy, unrestricted, his sensual pleasures, excesses which Presbyterianism refused to tolerate. Buckle, again, wrote a treatise bristling with ludicrous quotations from a caricature pamphlet, mistaken by him for veracious statement, to prove that the Scotch character, because of Presbyterianism, is essentially superstitious. But, with Buckle, superstition denoted all, or any, respect for the Bible, and for the God and Saviour of the Bible, and while that continues to be regarded by us as our dearest possession, we shall be content, I trow, to be called superstitious.

To trace the history of the influence of Presbyterianism in regard both to the System as a system, and to the kind of doctrine with which it has been persistently associated, back to its fountain head, I should need to review the history of man from the days, at least of Moses, onwards. For in the organization suggested to that great Law-giver by his father-in-law in the wilderness, I find the cradle of what we love so well. In the early efforts of the Apostles to organize the infant Christian Churches, I see the upheaval of like ideas of thought and conduct. For, that Presbyterianism was the first form of Christian government, is not only conceded,—it is proved beyond the possibility of dispute, in an exhaustive historical disquisition, attached to his commentary on the Epistle to the Philippians, by no less an authority than the present Bishop of Durham. In the Reformation movement in Europe, I see the revival or resuscitation of what, both as system and as thought, had been well-nigh trampled out of existence by centuries of superstition, and on all hands, in the present day, politically as well as ecclesiastically, the same principles appear to me to be operative. For Presbyterianism is the true natural organization of society. It is like a well-adjusted burden; or, let me rather say, like a close fitting, light and flexible armour; it oppresses nowhere; it answers its purpose exactly at every point, alike for offence and defence, where, and as, warranted. Thus, in the Session, properly conducted, you have the whole system in miniature, complete, and, if circumstances dictate, final; but ready to expand as necessity arises, like the Indian Banyan tree,

until, bye and bye, we may live to see a world-superintending council; Pan-Presbyterian and Pan-Terrestrial, synonymous.

But let me glance for a moment at what have come to be regarded as Presbyterian doctrines, and see how they bear upon Liberty, Equality, and Fraternity; the realization of which in harmoniously blended union, is surely the ideal of humanity. Of these doctrines, the best summary is the Shorter Catechism; and its key note is the Glory of God. We start there. We bid every man at the very outset, look up, and connect his thought and conduct directly, immediately, unceasingly, with God. A true Presbyterian fears God and fears nothing else besides. In this very starting point is the germ of all true liberty. The unceasing reference to God demanded, guarantees order. On the other hand, what, in the presence of God, is all or any human greatness, springing out of wealth, rank, title, antiquity of genealogy, or any other conventional ground, on which human pretences to respect from other human beings ordinarily flow. Our Queen is credited with saying that all Highlanders are gentlemen. She meant that, while perfectly respectful to her, the lady and the Sovereign, her rank in no way confused them. They spoke as naturally and simply to her, as they did to each other; the humblest of them. Of course! They respected the Sovereign. They respected the woman. They would die for her, if need were, in either capacity. But her rank and its trappings of themselves were of very small account, were in no sense fearsome, to persons trained from childhood in the principles of the Shorter Catechism. I am not concerned, here, to contend that Calvinism, or any other *ism*, is the final word of thought either in philosophy or religion. Through the ages the old order may change and give place to new. But I am prepared to contend that, whatever modification in form of expression may conceivably take place under the influence of larger study, of God's works and God's word, the principles contained in the Shorter Catechism shall abide, and their influence continue to be what it has been, conducive to the promotion of liberty blended with order.

Did time permit, I should like to follow out the teaching of the Catechism minutely, and show that, from first to last, a like inference is legitimately deducible from every one of its doctrines. What

was remarked with reference to the Queen and the Highlanders crops up in all directions. The grandeur of the influence of the system appears in quarters the most unexpected. An English gentleman tells how he was being conducted on a shooting expedition over the moors by a shepherd, how a Scotch mist descended obstructing his view, and how at last he swore at the weather. "What ails ye at the weather?" quoth his companion. "It moistens the grass; it slockens the ewes; and besides," taking off his blue bonnet at the same moment, "it is," continued the shepherd in reverent tone, "the will of God." From that point of view the lowly guide dared to rebuke, for he felt himself on a level with his employer.

It is not possible for me, within reasonable limits, to separate the two, "thought and work," in my remarks upon what has been or is being done in the world by Presbyterianism. And besides, it is essentially a system inciting to constant, immediate, action. Perhaps its effects are more clearly apparent on a large scale than on a small. Of Presbyterianism, did time permit, I should venture to claim without fear of being proved untrue to historic fact, that, for example, (1) the influence of Scotland in the world; that, (2) the existence and character of the institutions of the United States; that, (3) the so-called Democratic movements of all Modern history, are distinctly off-shoots. Presbyterianism is a name for the principles on which alone institutions can be based, moulded by which, these movements can result in social stability combined with social liberty. What, so far as its organization is concerned, is Methodism but an adaptation of that of which Presbyterianism proper presents the type? What are the inchoate synodical movements in the Episcopal Church, and the unions of one sort or other among Congregationalists, but efforts in the same direction? They illustrate the assertion which I make bold to utter, that no other organization possesses in proportion so happy, authority which cannot ossify into tyranny, and liberty which cannot degenerate into licentiousness. And just to complete this summary of what Presbyterianism does on a large scale; no one can dispute the historic fact, illustrated equally under Moses and Knox, that Presbyterianism has been always intimately allied with educational effort. No one, equally,

can deny its stimulating missionary tendencies, one and all the fruit of its most cherished fundamental principles. It is essentially educational. Looking over this Province to-day, what portions of it, by common consent, supply the largest number, proportionately, of men eminent in the several walks of life? No unbiassed observer can I believe question the averment that they are those portions most thoroughly leavened by Presbyterian influences. And why? See, then, what a mental discipline is involved in the fire-side drill in that Catechism which with the Bible forms the dearest heritage of a true Presbyterian! That study is of itself, a logical as well as a theological training; a training in the most severely accurate scientific precision of expression. A more masterly unrolling of the decrees of God, of what man is to believe concerning God than that contained in the first 38 questions, there is not known to me by pen of uninspired writer. A more complete compendium of those decrees as bearing upon man's duty, than that summed up in the remainder, there is not in Dogmatic or Ethical literature. And, whether one continue, in after life, to abide by, or whether he departs from the faith thus embodied, no man ever yet mastered its contents, without being constrained to own his indebtedness to this document, or even, like Thomas Carlyle, in his old age, coming back reverently, after many a devious wandering, to bow before the simple majesty of its truth.

But the whole system, as such, and in its very nature and working involves a training for the duties of legislation and of life. The highest dictum of another catechism, which begins by asking: "What is thy name," is, the counsel to be content with or in that station of life to which God may be pleased to call us. I have no fault to find with that counsel in itself. I have not one word to say in disparagement of it. The reverse. But there is a buoyancy, a suggestiveness, a spirit of aspiration, of "excelsior" appealing alike and equally to every man, in the other. It begins and ends with the glory of God. And then, in the working of Presbyterian institutions, what a preparation for the clear and just appreciation of representative institutions at large! This was still more apparent in those days, forgotten, I suppose, in these Provinces, when, to be entitled to exercise the rights of franchise

was a privilege demanding qualifications, not a—but I must stop!

I have often humbly ventured to think that our Legislators, whose methods of transacting business are imperfectly modelled upon those of our church work, would find it to be for the interest of the country, did they copy our methods more fully. Representative institutions are manifestly, to-day, on their trial. Will they break down? Will or can they be so remodelled as to meet the growing exigencies of the age, and to counteract the seemingly inveterate tendency to jobbery and corruption of all sorts, by which their glory is tarnished! For my part, I cannot persuade myself that that tendency is inherent in the system. It is due, partly to the abuse, partly to the imperfect development of the system into a full likeness to its Presbyterian prototype. It ought not to be more difficult to provide ways and means for ensuring that every fresh legislative enactment should really express the minds of the people in secular affairs than in ecclesiastical. It ought not to be more impossible, in civil than in church matters, to make it clear to the whole community, that all was open and above board. How is it with our church legislation? A suggestion comes by way of overture, from an individual or a Session, Presbytery, or Synod, before our Assembly, a strictly representative body. There it is discussed. Its principle is approved. What then? Is it passed into a law forthwith? Not at all. We have our upper house, the whole body of our people, to wit, before a majority of whose members it must pass muster. For, the measure is sent down to Presbyteries, even to Sessions, and receives the fresh and careful consideration of, if they like, the whole of our membership. A year elapses, during which much silent wisdom is thus brought to bear on the measure. Then, at the next Assembly, it is reported upon. The next Assembly means, a different body of men from those by whom the measure was first adjudicated upon. In no case has, probably, any man a pecuniary interest in seeing that it is passed. It is sustained, if sustained, only on its merits, and only after the whole church, practically twice over, has pronounced on the merits. Need I say that speeches, such as the freedom of Parliamentary usage permits, overflowing with base personalities, packed with irrelevant matter,

are simply not tolerated in a Presbyterian Assembly! But then, we meet for business, not for eloquent orations. And we are not paid to be tempted to prolong our deliberations. Is it impossible, in the nature of things, that a like spirit might be infused into civil Assemblies? Wherein do our courts differ from those of the Nation? (1) We have no spoils of office. (2) We have no contrivances to secure support for our propositions save their merits. (3) We have real publicity; not secret irresponsible tribunals. (4) We elect our representatives with strict regard, first of all, to character. (5) These representatives are all, and always, from the highest to the lowest, directly and immediately, amenable to the judgment of those whom they represent. How is it with regard to the administration of affairs? The same simplicity and the same absence of costliness characterizes all. Any member of our church courts may be elected to fill any office. But by doing so, he can hardly be said, even temporarily, to have secured any accession of rank over his fellows. They respect to the utmost the office no doubt; for it may be next occupied by any one of themselves. They respect the man occupying the office, only in so far as, during his term, he fills it worthily, and he must bring his worth to, not receive it from, the office.

But all this is manifestly, variously, educative in the highest degree. The absolute freedom of debate, within the limits prescribed by piety and good sense; the habit of regarding every measure on its merits; the careful consideration demanded; the unceasing pulsation of movement throughout the whole system, if the system is really worked: for all hinges on that. Think, for a moment, what that means. Think of the elective power reserved to the people with reference to elders, ministers, deacons or trustees, and the deliberative power reserved, with regard to measures. An able Scotch writer accounted, the other day, for the fact that Scotland uttered no cry for a Home-Rule Parliament by saying,—"Scotland has her Home Parliament already. Its members are sitting now." He was writing at the time when the General Assemblies of the Church were in session, "and there, the measures of most vital interest to the people are discussed far more ably and satisfactorily than they could be at Westminster." Were these Provinces com-

posed, only, of Presbyterians, I think,—let me say it with bated breath,—it would not be impossible to assimilate our civil and our ecclesiastical institutions to an extent which would make even a Cromwell grimly smile, and which would gladden the heart of John Knox. But your patience is exhausted.

And so, after this fragmentary series of glimpses at a theme too vast, if not for the occasion, at any rate for the speaker, within reasonable limits, it remains only to congratulate you upon your centennial celebration, and to thank you for the honor of being invited to be a sharer in your joy. It was very meet and right that this anniversary should be honored in some form. One and all, we believe that this land owes a deep debt of gratitude to God for having permitted the banner of our faith and our system to be erected on its shores. We are not ashamed of that banner. Under the leadership of those waving it aloft, not a little has been contributed to the legislative, educational, moral, spiritual well being of our country. Could the three, who, with two elders, formed the first Presbytery in this ancient city, return from their well earned rest in the unseen, to witness your proceedings, and did they have placed in their hands the Statistics shewing to what Presbyterianism has grown in these lands, in this Dominion, within a hundred years, they would surely with overflowing hearts of gratitude, bid us God-speed. With what fresh feelings of trust would the Rev. Daniel Cock chant forth the text from which he preached at 11 o'clock, August 2nd, 1736: "There are set thrones of judgment, the thrones of the house of David." He and his associates would rejoice to find the Scriptures, old and new, as exemplified in the Westminster Confession of Faith and Catechism, regarded still as the sole and sufficient fountain of Presbyterian principles, and that these principles have made their way, in an unbroken line, from the Atlantic to the Pacific. He would hear with wonder of the Schemes of our church, our Educational Institutions, our Missionary enterprises. And still his cry would be "Speak to the people that they go forward." Be this, then, our motto.

I ventured the other day, in Pictou, to suggest that this commemoration ought to assume some tangible form. I venture to repeat the suggestion, to spur up Truro anew to be foremost, as she was in institu-

ting a Presbytery one hundred years ago, so in inaugurating some worthy memorial now. Perhaps it was with a view of hinting that some such suggestion should be made, that, in the framing of the topic, assigned to me, the word *word* was omitted. "Let us think, let us act, let not our thinking evaporate in mere words"—was, perhaps, the idea. There are none standing here who shall, humanly speaking, witness another like celebration. But we would fain be spoken of in terms of commendation by those who, on August 2nd, 1936, shall meet in our stead to celebrate Truro's Bi-centenary of Presbyterianism. Considerably on this side of that date, our most eloquent utterances shall be forgotten. Their echoes will have died away into dim regions of space, inaudible even to the hearing, I may suppose, of angels. But deeds live. Did there date from this year some marked fact in connection with our history, some solemn dedication of himself, by one and another, to the work of the Lord, some fuller equipment of our Educational Institutions, some development of missionary enterprise at home or abroad, some monument, assuming that practical character dear to the hearts of Presbyterians, this would be a commemoration worthy of the name. For tablets of brass or statutes of marble, we have no pronounced taste. They are harmless, but valueless. They aid not in speeding the harvest growth or in facilitating the harvest gathering. Men of heart, men of brain, men of substance, who know the wants of the church, and show by your presence here to-day, that "her very dust to you is dear," be up and doing, Make this date memorable alike in the history of your church and of yourselves. So shall you contribute to hasten the answer to that prayer with which Revelation closes; and prove that, verily, Presbyterianism does exert an influence potent for good, alike over thought and over work.

MEETINGS OF PRESBYTERIES.

THE PRESBYTERY OF WALLACE met at Wallace, Aug. 3rd.

Rev. J. M. Robinson was appointed Moderator for the current year.

A call from River John Synod by 230 communicants and 182 adherents, in favor of Rev. G. L. Gordon, was presented, sustained, and directed to be forwarded.

A report by letter from Rev. D. Mac-

Gregor, of the committee appointed to visit New Annan, in connection with Augmentation was very encouraging and was adopted.

A report was also submitted regarding Earltown, and the Clerk and Mr. Quinn appointed a committee to deal further with the congregation.

Next meeting at Synod in Truro.

T. SEDGEWICKE, *Clerk.*

THE PRESBYTERY OF HALIFAX met Aug. 10th, at Kentville for the induction of Mr. W. E. Archibald, B.D. Mr. Cattanach preached, Mr. McNab presided, Mr. Nelson addressed the minister and Mr. Laing the people.

A. SIMPSON, *Clerk.*

THE PRESBYTERY OF VICTORIA AND RICHMOND, met at Strathlorne, July 27th, for the ordination and induction of Mr. Roderick McLeod. Rev. D. MacDougall presided and preached in English, and Mr. Rose in Gaelic. Mr. McKenzie addressed the minister and Mr. Grant the congregation.

Mr. Rose gave notice of motion at next meeting disapproving of the mode of raising funds for church purposes in which dancing, lotteries, and such like objectionable methods are resorted to.

K. MCKENZIE, *Clerk.*

THE PRESBYTERY OF MIRAMICHI met in St. Luke's Church, Bathurst, Aug. 11, for the induction of Rev. A. F. Thompson and other business.

Rev. N. McKay was appointed Moderator, *pro tem.*

Elder's commission in favor of Messrs. George Stephens and David C. Gerrard were received.

Mr. J. T. Smith, B.A., was certified to the Theological Hall.

Appointments were made for Rev. J. Annand to visit the congregations within the bounds.

At the induction Rev. A. O. Brown preached. Mr. McKay addressed the minister, and Mr. Waits the people.

Next meeting in St. James' Church, Newcastle, at 3 p. m., Oct. 4th.

E. W. WAITS, *Clerk.*

THE PRESBYTERY OF SYDNEY met in Falmouth St. Church, Aug. 10th.

The committees previously appointed gave in their reports.

A committee consisting of Dr. Murray, D. McMillan, and J. A. Forbes, with the

trustees of the Mira congregation, was appointed to confer with Dr. McLeod anent arrears.

Rev. John Murray was appointed to Moderate in a call at Mira, Aug. 25th, and Rev. J. A. Forbes at Grand River, on the same day.

Mr. William R. Calder gave in his trials for licensure which were sustained, and he was licensed accordingly.

A commission was appointed to visit Boularderie.

JOHN MURRAY, Clerk.

WELCOME SIGNS IN UTAH.

When the mind of the country is grappling with the Mormon problem in its relation to the Government, it is very encouraging to read in the editorial correspondence of the *Presbyterian Home Missionary*, of "many significant signs that a great religious revolution is going on among the Mormon people." Rev. Dr. R. G. McNiece writes from Utah that "there is a spirit of restlessness and dissatisfaction among the people, never before known, with the system which brings them neither peace nor help, but keeps them in a perpetual turmoil with the Government. Moreover, they are beginning to be very suspicious of the fact that their priestly leaders are living in seclusion on the fat of the land, while the common people have to go to prison and do the suffering. Why the Church should be called on to pay the \$45,000 of bail which George Q. Cannon forfeited in order that he might escape punishment, while they have to suffer in prison themselves, is having its natural effect with all except a minority of the most ignorant and fanatical."

He tells of evangelistic services crowded by Mormon people in Brigham City, at one of which twenty former Mormons declared themselves ready to take the Bible as the only divine revelation. He says that "if Congress would only give us the Woodken bill, transferring all civil power at once, from the priesthood to American hands, so that the people would have free access to the gospel, Utah would be religiously revolutionized within the next two years. But the priesthood keep us away from the people with this artificial wall erected by their despotic power."—*N. Y. Observer*.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of the obscure heroes, philosophers, and martyrs the greater part will never be known till that hour when many that were great shall be small, and the small great.

Remember that in prayer you are speaking to God; that in reading the Bible God is speaking to you. Let your listening heart say, "Speak, Lord, for thy servant heareth." Pause and think over some blessed text, and allow your soul to drink in all its rich and blessed meaning. Study the word in God's presence. Remember the blood. The light which shines from Calvary is the light which unfolds the scriptures. A stain upon your conscience will be like a speck upon your eye. If you are indeed a child of God, it will not only be exquisite pain to you, it will almost blind you. Bring it to the blood to be cleansed, then, walking in the light, you will be able to understand the truth, and the truth will sanctify you.—*Sel.*

Little more than fifty years ago the East India Company, then having the control of India, issued a stringent order that missionaries must not preach to the natives nor allow native converts to do so. The present Lieutenant-Governor of Bengal, Sir Rivers Thompson, says: In my judgment Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined.

An unknown man, runs the story, once stepped up to Rev. Mr. Talmage, and said: "Well, sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist: I believe that when I die that will be the end of me." "Thank God for that!" devoutly ejaculated Mr. Talmage, as he walked off, and left the man perfectly dazed.

When evil habits have once been confirmed they can be overcome seldom, or never, by the call of duty or by a sense of moral obligation, but by the power of some hope, some new interest or affection, and, most of all, by the power of that affection which is called forth by the revelation of Divine grace.—*Scotch Sermon*.

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue by showing that you do not listen to it with pleasure.

MIND FOOD.

Have something for the mind to feed upon—something to look forward to and live for, besides the daily round of labor or the counting of profit and loss. If we have not any talent for writing splendid works on political economy, or social science, or the genius for creating a good story, or a fine poem, the next best thing, and, in fact, almost as good a thing, is it to possess an appreciation of these things. So have good books and good newspapers, and read them, if only in snatches, and talk about them at dinner time or by the evening fire. Cultivate choice flowers and fruits, and help some poor neighbor to seeds and cuttings; or take an interest in bees, or fine poultry, or trout culture. And study always farm and household science, and take advantage of the new and helpful things that are every little while coming to light. --- *Mr. E. H. Leland.*

THE NEW BIRTH.

A writer on the new birth says: "Often God does his great work in sinners' hearts so still and gently that nobody can tell just when it was done. They often doubt it themselves; they wonder whether there can be the new heart, they are afraid they have made some mistake. Especially when some young Christians speak of a sudden great change, it makes others say, 'If that is the way we have to be converted, I can't be a Christian.' Now I want to clear up that trouble; sometimes the change in feeling is as quiet as the sun's going over our heads at 12 o'clock; it makes no noise at all, but the shadow begins to fall the other way. The fruits of godliness begin to appear, and the rescued soul is enabled to say, 'Whereas I was blind, now I see.'"

REJECTING GOD.

"He therefore that rejecteth, rejecteth not man but God."—1 Thess. 4: 3.

Reject not the message so tenderly given
By Jesus your Saviour now in Heaven;
Listen to-day to His loving call,
To the sin sick soul, to you, to all.

Those who are weary, may come and rest,
Those who are waiting, He waits to bless,
Why longer reject Him, why further delay?
Come to Him sinner, come, come to-day.

—*Com.*

SPEAK CORRECTLY.

Hope Ledyard advises parents to teach their children to speak correctly. No child should be allowed to speak incorrectly. Parents should not only be careful as to enunciation, but also the use of words. Take pains to show why one word is correct, and another, incorrect. Cultivate the tone of voice in your children, as well as carefulness in the use of words and phrases.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of great value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Ex.*

When we pray for any virtue, we should cultivate the virtue as well as pray for it. The form of your prayer should be the rule of your life. Every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see that he requires of us.

HOW TO SPOIL CHILDREN.

Scene in a library—gentleman writing, child enters:

"Father, give me a penny."

"Haven't any; don't bother me."

"But, father, I want something particular."

"I tell you I haven't got one about me."

"You must have one; you promised me one."

"I did no such thing. I won't give you any more pennies; you spend too many. I won't give it to you, so go away."

Child begins to whimper. "I think you might give me one."

"No—go away—I won't do it; so there's an end to it."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child. "There, take it, and don't come back again to-day."

Child smiles, looks shy, goes out conqueror—determines to renew the struggle in the afternoon with the certainty of a like result.

* * * * *

Scene in the street—two boys playing; mother opens the door; calls one of them, her own son.

"Joe, come into the house instantly."

Joe pays no attention.

"Joe, do you hear me? If you don't come, I'll beat you good."

Joe smiles and continues his play. His companion is alarmed for him and advises him to obey.

"You will catch it if you don't go, Joe."

"Oh! no, I won't; she always says so, but never does. I ain't afraid."

Mother goes back into the house greatly put out, thinking herself a martyr to bad children.

That's the way, parents. Show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority, and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing will not fail.

WHERE POWER IS.

Even in England the progress of Romanism, I believe, is rather apparent than real. Thirty years ago Roman Catholics dreamed of the conversion of England. That dream has faded away. In its stead we hear the complaint arising among Roman Catholics themselves that nothing is being done. "To what end are we raising noble buildings when so few enter them? Why multiply missions when we make so few converts? We must alter our methods if we are to succeed. If we are to convert England, we must abandon our system, and take a lesson from England's church." These are the words of a recent convert. Or take a larger view. Look at the world as a whole, and you will see four Powers, and only four, which are showing signs of progress at the present time—Germany, Russia, England and the United States. None of these are Roman Catholic nations. If you add Italy to these you must also add that Italy began to progress from the moment she set herself to destroy the temporal power of the Pope. On the other hand, if you are ask for conspicuous examples of nations fallen from their high estate as arbiters of the destinies of Europe, you at once think of Austria, France and Spain, and all these Powers, so far as they have any religious creed at all, are Roman Catholic.—*Professor Lias.*

Gently and softly the mother bent
Over the baby in sleep's embrace,
Watching the rosy smiles indent
And dimple the little dreamer's face,
And the longed-for kiss she would not take
Lest peradventure the child might wake.

Gently the mother watched and wept
Over the coffin where lay her child,
Only one thought in her bosom crept
As she bent to the lips in her anguish
wild,
Again and again the lost kiss to take—
Oh! if the baby would only wake!

IMMORTALITY.

BY W. C. ARNOLD.

From prattling child to tottering age
Action seems close allied to life,
If action be not life itself.
With tireless zeal, in this world's strife,
Man presses on, impelled by power
Unseen to seek futurity.
And thus the energies of life
But prove his immortality.

"HOW LONG WILL IT DO TO
WAIT?"

Dr. Nettleton had come, from the evening service in some country town, to his home, for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room:

"Dr. Nettleton, I do wish you would talk to Caroline; she don't care nothing about going to meeting, nor about the salvation of her soul. I've talked and talked, and got our minister to talk, but it don't seem to do good. I wish you would talk to her, Dr. Nettleton."

Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned to the young girl, and said:

"Now, just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at an address so unexpected, answered at once:

"Yes, sir, they do; they keep talking to me all the time, till I'm sick of it."

"So I thought," said Dr. N. "Let's see; how old are you?"

"Eighteen, sir."

"Good health?"

"Yes, sir."

"The fact is," said Dr. N., "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. N., "suppose you say till you are fifty! No, that won't do; I attended the funeral of a lady fifteen years younger than that. Thirty. How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. Say, now, twenty-five? or even twenty, if we could be sure you would live quite so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people as well, appar-

ently, as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, *now* is the accepted time. We must take the time. What shall we do? Had we not better kneel down here, and ask God for mercy, through his Son, Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life.

GROWING OLD.

The year in it's whole progress is beautiful. We love the first glimpses of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to fling all their leafy banners to the winds. But we love also the haze of the Indian summer, the yellow of the golden-red, and the October woods all aflame with glory. And we know that even winter, when the gales rattle the bare and frozen branches, is hiding beneath the pallor of its death the promise of another glorious spring. The early flush of the dawn is tenderly beautiful with dew and waking birds—the infancy of day. But what is there in all the round of nature's wonders to surpass such suns as we have seen? And after the sun had gone down, and the last bit of color had faded away, then, one by one, the stars have come out, and have made night so beautiful that we have fallen in love with the shadow.

So naturally and so beautifully, through all its advancing phases, ought our lives to run. Sunny childhood, an old age as sweet and lovely—so should the one be matched by the other. An old age under whose snow lies the promise of spring! An old age through whose slow gathering shadows and above whose fading glories are peeping out the stars! So will it be when we have learned *how to grow old*.—*M. J. Savage.*

We are very apt when young to think of duty as an irksome yoke that necessarily must chafe when worn; but see what Henri Frederick Amiel says: "Never to tire; never to grow old; to be patient, sympathetic and tender; to look for the budding flower and the opening heart; to hope always; to love always—this is duty."