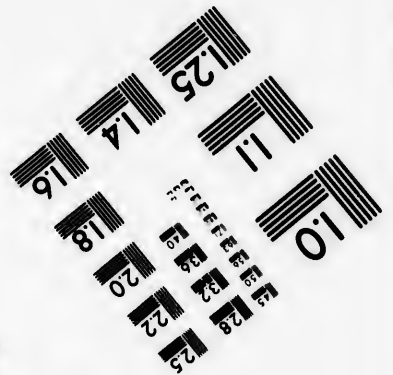
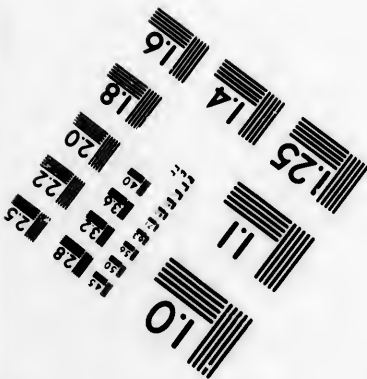
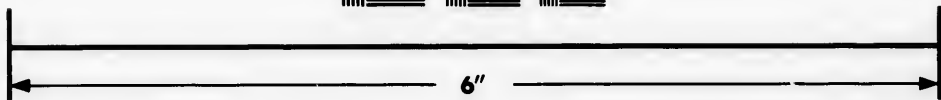
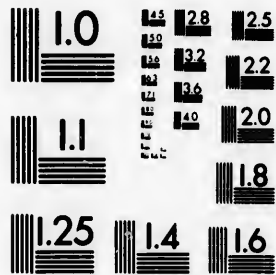


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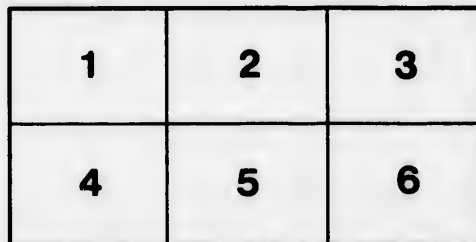
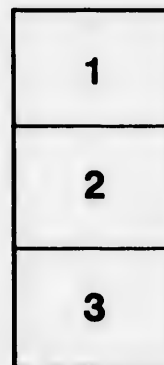
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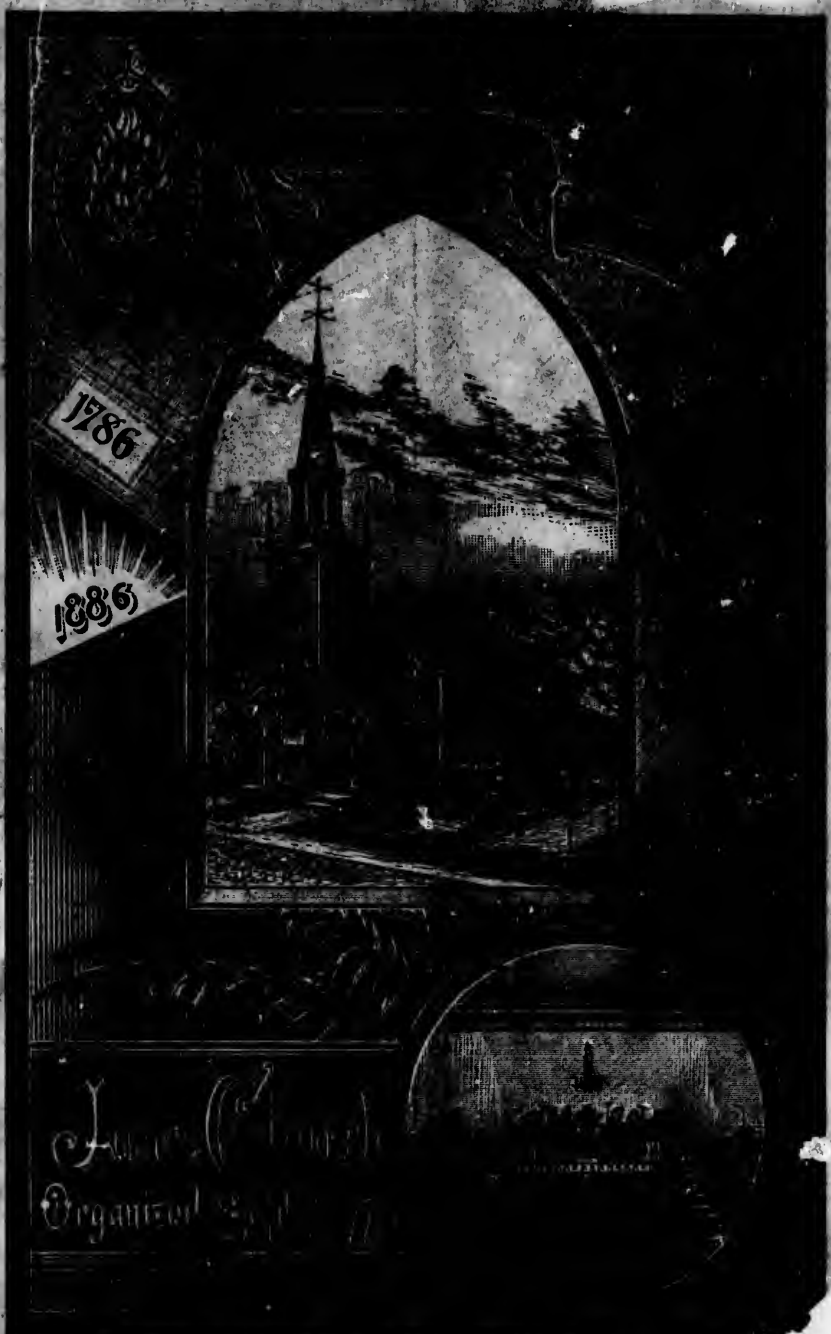
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PROCEEDINGS
AT THE
CENTENNIAL CELEBRATION
OF
James Church Congregation,
NEW GLASGOW.

—•••••—
SEPTEMBER * 17th, * 1886. —

WITH APPENDICES.

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1886 :
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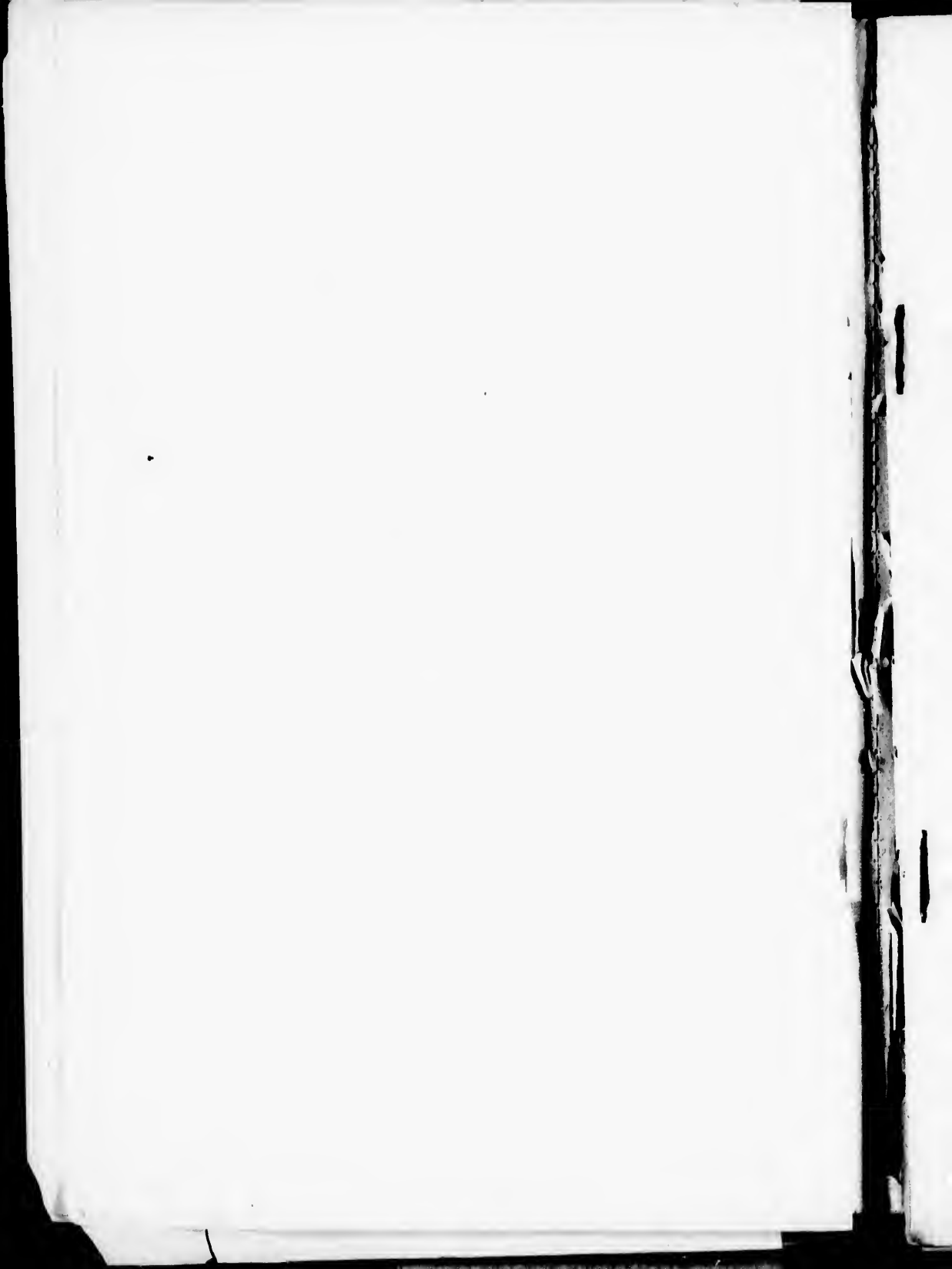


Ed. J. Thompson, 1886



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INTRODUCTORY.

At the annual meeting of James' Church congregation held in January, 1885, it was unanimously resolved to celebrate the hundredth anniversary of the organization of the congregation which would occur on the seventeenth day of September, 1886. The whole matter was referred to the session, who made arrangements, and in due time reported to the congregation. By invitation Rev. Dr. McCulloch, Rev. E. Ross, Rev. J. D. McGillivray, Hon. Chief Justice McDonald, J. W. Carnichael, Esq., J. D. McGregor, Esq., J. S. McLean, Esq., the Pastor and Secretary of the congregation were asked to read papers or give addresses. All consented and were present with the exception of the Chief Justice, who was prevented on the day of the celebration from attending. The moderator of the Synod of the Maritime Provinces, all the ministers of the Presbyteries of Pictou, the Methodist and Baptist ministers in the County, Representatives of the press, as well as a number of laymen were invited, together with the sessions of St. Andrew's and United Churches, New Glasgow. On the Sabbath previous the Rev. A. McLean of Hopewell preached an able and appropriate sermon from Psalm CXV : 12, "The Lord hath been mindful of us! he will bless us." The ladies of the congregation entered most heartily into the work, and provided ample refreshments, of which the invited guests and members of the congregation partook. The Choir furnished appropriate music, which was well rendered. The whole congregation seconded the efforts of the session, and the arrangements made were well sustained, and fully carried out. As a Souvenir of the day, a day long to be remembered by the congregation, the papers read on that occasion, and the addresses delivered are now printed in pamphlet form, in the hope that their perusal may deepen the interest already awakened, and stimulate to continued and sustained efforts to carry on the work so well begun by those who have entered into their rest.

At half past one o'clock on the day appointed for the celebration, the church was well filled. The platform was occupied by the speakers and other invited guests. The services were begun by the singing of Paraphrase II. Rev. T. Sedgewick, Moderator of Synod, read a passage of scripture, Deut. VIII, and Rev. A. P. Millar, the oldest member of the Presbytery of Pictou, led in prayer, and the following programme was regularly proceeded with,

PROGRAMME.

SEPTEMBER 12th, 1886.

SERMON..... REV. A. McLEAN.

TEXT: Psalm 115 Verse 12.

SEPTEMBER 17th, 1886.

AFTERNOON.

G. W. UNDERWOOD, ESQ., CHAIRMAN.

- 1.—PARAPHRASE 2—(*Tune Mour.*)..... Choir.
- 2.—READING.—(*Deut. 8.*).....
- 3.—PRAYER..... REV. A. P. MILLAR.
- 4.—ADDRESS..... CHAIRMAN.
- 5.—ARISE OH LORD.—(*W. B. Bradbury.*)..... Choir.
- 6.—The early settlement of Pictou and the position of Civil, Social,
and Ecclesiastical affairs in the Province of Nova Scotia,
One Hundred Years Ago..... REV. E. A. McCurdy.
- 7.—HE THAT DWELLETH.—(*L. W. Ballard.*)..... Choir.
- 8.—The planting of Presbyterianism in Pictou, and its progress
prior to the union of 1817..... REV. W. McCulloch, D.D.
- 9.—PRAYER..... REV. D. B. BLAIR.
- 10.—ADDRESS..... J. W. CARMICHAEL, Esq.
- 11.—HE LEADS US ON.—(*D. F. Hodges.*)..... Choir.
- 12.—The History of Presbyterianism in Pictou from 1817 to the
union of 1875..... REV. E. ROSS.
- 13.—LIFT UP YOUR HEADS.—(*J. L. Hopkins, M. D.*)..... Choir.
- 14.—ADDRESS..... HON. CHIEF JUSTICE McDONALD.

PROGRAMME.



REV. A. McLEAS.

EVENING.

- 1.—THE LORD IS IN HIS HOLY TEMPLE.—(*Otto Lohb*)..... CHOR.
- 2.—PSALM 23.—(*Tune, Chisholm; A. I. Rice*)..... CHOR.
- 3.—READING.—(*Hebrews 12*)
- CHOR.
- 4.—PRAYER..... REV. E. SCOTT.
- 5.—MY SHEPHERD IS THE LIVING GOD.—(*Eugene Thayer*)..... CHOR.
- 6.—History of the Congregation of James' Church under its
first two pastors..... D. C. FRASER, Sec'y.
- 7.—PRAYER..... REV. GEO. MURRAY.
- 8.—I WAS GLAD.—(*J. G. Gould*)..... CHOR.
- 9.—ADDRESS..... J. D. MCGREGOR, Esq.
- 10.—HE SHALL FEED HIS FLOCK.—(*Handel*)..... CHOR.
- 11.—ADDRESS..... JOHN S. McLEAS, Esq.
- 12.—HARK THE SONG.—(*S. Wesley Martin*)..... CHOR.
- 13.—ADDRESS..... REV. J. D. MCGILVERAY.
- 14.—IN THE SWEET BYE-AND-BYE.—(*L. P. Webster*)..... CHOR.
- 15.—BENEDICTION.....

..... REV. E. ROSS.
 CHOR.
 JUDGE McDONALD.

THE CHAIRMAN'S ADDRESS.

We are met here to-day for the purpose of celebrating the Centennial of the organization of this congregation under the pastoral charge of the late Rev. James McGregor, D. D. I think it proper to thank the audience for their countenance in leaving their homes and business to attend this meeting in such numbers; and on behalf of the Committee I wish also to thank the kind friends who have spent much time and labor preparing papers and addresses suitable to the occasion, and I am sure the various speakers will receive your best attention. The subjects may appear dull and prosy to some, but to most of you they will be deeply interesting and instructive. The committee in charge of the day's proceedings, no doubt, giving due consideration to the very important programme to be gone through, and the consequent tax upon your attention and time, have admonished me to be very brief in my remarks, and I have condensed into the smallest space what I have to say. The celebration of an event of this kind is one of great importance, as it affords an opportunity for us to compare ourselves with the past, and to mark the progress which has been made in one hundred years, as well as to note the blunders made, to review the many blessings which we have received, and to make suitable acknowledgements of thanksgiving and praise for the eternal care of our Eternal Father.

When our forefathers landed in this country they had much work before them. An unbroken forest had to be cleared; houses, schools, and churches had to be built; as well as a livelihood for themselves and their children to be provided. The capital on hand with which to do the work was strong arms and willing hearts. We are the inheritors of their labors and successes. *What is our duty under the circumstances.* Shall we fold our hands sit down and enjoy the fruits of their toil under the fig tree and the vine planted by them? Shall we say because school-houses have been built on every hill-side and churches in every district are occupied by an educated ministry and broad acres have been cleared that we can see nothing more to be done? By no means. Let the next hundred years tell its tale of energy and spiritual vigor inherited with our material estate, and while diligent in securing the necessary comforts of life, let us day by day add something to our eternal structure which shall remain when all else shall be taken from us. If we do not find a suitable field for our energies, as a congregation or a church at home, let us go out into the world and attack the fields where sin, ignorance and death now reign undisurbed, and labor there for the regeneration of our fellow men, and if we are faithful the record of the future will prove our claims to commendation, as the records of the past will prove in our hearing to-day, the fidelity of those who have gone before us.

Among the many kind replies to invitations addressed to friends in different parts of the country, many of whom had some former connection with our congregation, it will not be thought invidious to refer to two or three. One is from Mrs. John Campbell, Sherbrooke, the only surviving member of Dr. McGregor's family. A telegram was also received to-day from the Chief Justice, expressing regret at his inability to be present. Wm. Fraser, D. D., of Barrie, Ont., for many years connected with this congregation, and G. M. Grant, D. D., Kingston, a warm personal friend of the late Dr. Roy, forwarded notes. All these will now be read by the Secretary, after which the business of the meeting will be proceeded with.

BARRIE, Ont., Sep. 9, 1886.

My Dear Mr. Fraser:

I have the honor to acknowledge the receipt of your esteemed favor of the 1st instant, covering invitation to the observance of the hundredth anniversary of the organization of the congregation of James' Church. In reply, I beg very cordially to thank yourself and the friends whom you represent for this mark of your and their kind consideration, and to greet you in the name of the Lord. I need scarcely say how very gladly I should accept your invitation were it at all possible, but it may not be, and I must content myself by being with you merely in spirit, and looking on from a distance.

Absent from my cherished native spot among the hills, with only a few brief visits at long intervals, for more than half a century, and having contributed nothing, in any sense, during all these years, to the resources of your congregation, and the men and women of my own age

now almost all away, I should have had nothing whereof to complain, had I altogether dropped out of sight of the worthy children of their honored sires, and therefore all the more highly do I value the consideration which, traversing time and distance, numbers me among your invited guests. As the estimate of my friends, in which light I am pleased to regard it, of the interest which I have all along taken, notwithstanding the non-intercourse of an age, in the welfare of the people among whom I was born, spent my early days, and of whom I hold precious remembrance, your request for my presence on this auspicious occasion does me no more than justice; and I should indeed be false to myself did I refrain from saying how very deeply and lovingly I cherish the memories of the past, and how sincerely I rejoice with you in the prosperity with which you have been blest, and in the tangible outward evidences of this prosperity with which you are surrounded; and looking back at the trials and triumphs of these hundred years did I not tender you most sincere congratulations, with very earnest wishes and prayers, that, more and more, "the joy of the Lord may be your strength," and that in connection with the old foundation long ago, so well and truly laid, there may always, without fail, be "a generation to fear the Lord while sun and moon endure."

At your meeting next week, the pastorates of the past, extending over more than three quarters of a century, and especially the character and work of the first pastor, the apostle of our Presbyterianism in all the regions around, must largely engage your attention, and call up most interesting memories of the days of old. Were there no other ties to bind me to the home of my fathers, and to the church of which I was a member, the memory of that saintly man, with whose ministrations I was privileged from my earliest days to minister years, would be sufficient to form an indissoluble bond; and it must afford the highest gratification to the members of the church called by his name, even at this distance of time, as I am sure it does to me, to reflect that he lived to surmount the arduous labours and perils and privations of pioneer life, to see around him smiling fields, happy homes, and a flourishing church; that though but a long and busy life not the shadow of a blot could ever be fastened on his good name, and that when the time came for closing his work here, he was "gathered to his fathers" amid the heartfelt regrets of a deeply attached and sorrowing people, and compelling the respect and veneration of those who could not work side by side with him in the vineyard of our common Master.

You are about to erect mural tablets to the memory of your first pastor and his immediate successor. This is well, a graceful tribute to the present to the past of the children of today to the honored fathers of the long ago, an expressive illustration of the prophetic truth "The righteous shall be in everlasting remembrance." But whatever memorial of "marble" or of "brass" loving hands may now set up to those devoted men, they have left behind many monuments more enduring than either, "Their record is on high." Their work do follow them. That they were skillful and successful, I amers under the Master Builder, in the erection of "spiritual edifices," "temples of the Holy Ghost," your present attitude affords abundant proof, as it furnishes also, rich promise that this glorious work of temple building on the old foundation, shall go forward throughout the ages, and that the honored names of the earlier workers, and especially that of the just shall never be forgotten.

There is another congregation on the other side of the road, whose erection though not the first, goes no small distance back into your century, and whose relations to the PATER of the church are in some special respects closer than your own. It is by no means necessary that the existence of two congregations, out of materials once forming but one, even in a small town, is, under a less fortunate star, to be deprecated. It often happens as has no doubt been the case here, that it "has fallen not rather into the furthrance of the Gospel." If one who has not been altogether a disinterested spectator, but who has not busied himself with the exotic elements of this division could venture a word it would be in the line, to which he humbly trusts attention as all along be n given, as in the Prophet's representation of the repressive as well as of the stimulative energy of Christian principle, "Ephraim shall not envy Judah and Judah shall not vex Ephraim," and that the only commendable contention between brethren so closely related is that which leads them to "stand fast in one spirit and one mind *striving together* for the faith of the Gospel." Earnestly trust that this has been, and will continue to be the attitude of these congregations towards each other. At all events, from the imperishable regard which I have had and still have for many of the founders of the second congregation, some of whom are away and some yet remaining, I hope I shall be permitted to bid the new as well as the old God speed and all prosperity in the way and work of the Lord.

And now, hoping that you may have a pleasant and profitable celebration, and that the third pastorate, yet embracing but a moderate portion of the century at the close of which you have arrived may be long continued and abundantly blessed, that the influence of your demonstration may tend to heal the divisions and reconcile the alienations of the past, that soon a reunited, strong, harmonious, loving Presbyterianism may adorn the hills and valleys, the mountains and glens of your beautiful heritage, and that my beloved native land may under the hallowing influence of so desirable a transformation become as a "watered garden" and as "a field which the Lord has blessed" is the earnest wish and prayer of—

Very sincerely yours,

WM. FRASER.

D. C. FRASER, Esq., New Glasgow, N. S.

QUEEN'S UNIVERSITY, Kingston, Canada, Sept. 1 1886.

My Dear Mr. Fraser:—

One of my oldest and best friends was Dr. Roy. His kindness to me in my boyish days I shall never forget, for it was not only kindness but thoughtfulness. He seemed to me to combine in himself the ideal sketched by our Lord when He said, "Be wise as serpents and harmless as doves." I wish, therefore that I could be present at the Centenary of the Church of which he was Pastor so long, and of which for several years I regarded myself as an adherent. But, I am pre-engaged up here for every Sunday in September, and I could not, therefore, be with you on the 17th. Had I known soon enough I assure you that I would have been with you. Give my kindest remembrances to my friend the present pastor, and to all my dear old friends in New Glasgow and on the East River to whom my heart warms with ever increasing fervor as the years roll on.

Yours always,

G. M. GRANT.

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SHERBROOKE, Sep. 10, 1883

My Dear Mr. McCurdy:

I have received your kind letter of invitation to the Centennial Celebration of James Church Congregation. I would be much pleased to be present with you on that occasion, but *distance* and *infirmities* prevent me from accepting your invitation. I have now reached the age of three score and ten, very near the age at which my dear father was taken from us, to his Heavenly Home. I cannot expect many more years or days. Pray that I may have an "abundant entrance into the Kingdom of our Lord and Saviour, Jesus Christ."

I trust your anticipations will be fully realized—and that you will have not only an interesting, but profitable meeting.

I am pleased to know that you are to have so many eminent clergymen and laymen, and hope much good will result from your labours.

Very truly yours,

ANNABELLA MACGREGOR CAMPBELL.

The Early Settlement of Pictou, and the Position of Civil, Social and Ecclesiastical Affairs in the Province of Nova Scotia, One Hundred Years Ago.

BY REV. E. A. McCURDY.

The task which has been allotted to me is, I think, simply to furnish a suitable background for the Historical Picture to be drawn by the Authors of the succeeding papers. Permit me without any introductory matter whatever to betake myself at once to its performance.

So far as we can ascertain, one hundred and twenty years ago this whole region which now forms the County of Pictou, the northern part of Colchester, Cumberland, and Antigonish was without a single British inhabitant. Indeed twenty years before that date there were very few settlers of British origin in any part of Nova Scotia, though the Province embraced New Brunswick, and the part of Quebec to the south of the St. Lawrence, as well as the peninsula which we now designate as Nova Scotia. It may be said with truth that at that time the whole territory embraced within these bounds, with the exception of its marshes, and some of its intervalles, and a few patches of clearing on the higher lands for houses, occupied chiefly by the French Acadians was a wilderness; and that the very spots, which agriculture, manufactures and commerce have since selected as the chosen seats, were covered with unbroken forest, trodden only by the foot of the wild beast or used as a broad hunting ground or a rude home by the restless, untutored Indian.

Effective settlement of the country, on the part of the English, may be said to have begun in 1749 when Halifax was founded.* Cornwallis and his 1176 settlers and their families, were the first considerable installment of immigrants from Britain, or under British auspices: and they took permanent possession of the land on behalf of the Government to which they were brought out, encouraged, and for a while supported.

Within fifteen years after the founding of Halifax, other settlements, but on a small scale were made: at various dates at Lunenburg, Chester, Liverpool, Barrington, and York.

*"The Government of this Province both civil and military is entirely in His Majesty's hands, but as there are hitherto few or no English settled here, besides the garrison of Annapolis, except two or three families at that place, and four or five more whom the advantage of the fishery at Canso has drawn thither, there is very little room for the exercise of Civil Government, neither has His Majesty any Revenue in this Country, the lands being not yet peopled nor granted out upon quit rents, as in the other Colonies, except only some small quit rents payable by the French Inhabitants, and purchased not many years since by His Majesty, or Mrs. Campbell a French gentlewoman descended from the family of LaTour who were formerly Lords of the soil under the French Government there."

An account of Nova Scotia in 1743 furnished by the Board of Trade at the instance of the Lords Justice, and published in the collections of the Nova Scotia Historical Society, Vol. I, pages 106, 107.

BRUNSWICK, Sep. 10, 1883

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MARGOR CAMPBELL.

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mouth; in 1760 at Granville, Annapolis, Cornwallis, Horton and Falmouth; and in 1761 at Newport, Truro, Onslow, Cumberland, Sackville and Amherst.†

The settlement of Pictou was later still. It did not commence till eighteen years after the foundations of Halifax were laid. On the 10th of June 1767, according to Dr. Patterson, to whose indefatigable labours on the field of Local History we thankfully acknowledge our obligations, and within a very few days of just one hundred years before the date of Confederation, a small brig bearing the auspicious name of "Hope" entered the Harbor of Pictou, carrying to their new home in the unbroken wilderness the half dozen families who became the real founders of the settlement of Pictou. There had indeed been other European settlers along the north shore of Nova Scotia before that date, a few French families at Ramshek; a few more at Tatamagouche, as well as some others in what is now called Pictou; but immediately prior to 1767 there was no English settler in all this region. The whale fishery had indeed been prosecuted for years with some measure of success in the Gulf of St. Lawrence, and particularly about the mouth of the Carriboo River, but it had been carried on chiefly by vessels from New England. We make these statements on the authority of Surveyor General Morris, who, in his description of our north shore, written just five years before the arrival of the "Hope", gives this picture of the state of matters here in 1762. "From Bay Verte to Ramshek is twenty miles; no place of embarkation. Ramshek was a small French settlement, not above three families who followed the fishery; very little improvement of land, a harbour for small craft; thence to Tatamagouche is three miles across land; here is an indifferent good harbour, a very convenient port for communication with St. John's Island, it being but seven leagues from this port to Port Joy in St. John's Island; the soil is good. Here lived about a dozen French families who have made some considerable improvement, which will be useful to begin a settlement. It is well situated for the coal and whale fishery; large whales in the summer season abound in the bay, taking their road as I conceive from the Southern Ocean through the Straits of Belle Isle into the Northern Sea; several vessels from New England have this summer met with good success in that fishery in the Gulf, and at the mouth of Carriboo River; an advantageous settlement might be made at this port, as the lands in general are good.

From Tatamagouche to the Gulf of Canso, no harbor, but a good road under the Isle

†A scale of the present settlements in Nova Scotia, showing the number of inhabitants and the quantities of cleared upland and marsh in each township, January 9th 1762, taken from a MS. report of Surveyor General Morris to Governor Belcher.

	Families	Inhabitants	Cleared upland	Marsh
Town of Halifax		2500	70	
" Chester	30	150	town lots only	
" Lunenburg	300	1400	2000	
" Liverpool	90	504		
" Barrington	20	180	200	
" Yarmouth	20	100		500 Salt Marsh
" Granville	30	140	1000	1500
" Annapolis	60	240	1200	1600
" Cornwallis	115	600	2000	3000
" Horton	115	900	3000	5000
" Falmouth	80	350	300	2500
" Newport	60	240	600	1000
" Onslow	50	160	70	1400
" Truro	53	120	100	1500
" Cumberland	35	100	600	1800
" Sackville	25	60	200	12000
" Amherst			300	15000
" River Maclean etc.				10000
" Memramcook				7000
" Petitcodiac				4000
" Chissotie			300	2000
	1118	7794	14640	86000

Poetee; no inhabitants have settled in this part of the Country and consequently no kind of improvement."^{*}

But this reproach of destitution of "Inhabitants" and want of "Improvement" was taken away by those pioneer settlers who landed from the "Hope". It is true that as they looked for the first time upon their future home, they were deeply disappointed and greatly discouraged; but in spite of their disappointed hopes with respect to the character of the Country, in the face of discouragements of various kinds which might well have appalled the stoutest hearts, notwithstanding their apprehensions from the hostility of the Indians who looked upon them as intruders upon *their* proper domains, they resolutely faced their disheartening situation, bent themselves to their toil, built their huts, cleared their land, planted their fields, blazed a pathway through the woods to the nearest settlement at Truro, captured their game, caught their fish, and did their best not only to secure a livelihood, but also to convert the primeval forest into fruitful fields.[†]

But these first settlers were soon joined by others, some of whom were willing to share their toils and their fortunes. In the same or in the following year three other families came, and two years later nine families more, either from Truro or Philadelphia, of whom however five removed the same year. In 1773 the ship "Hector" arrived, and it is said that at the time of her arrival there were sixteen families in Pictou of whom ten afterwards removed to other places.[‡]

This vessel brought the next considerable accession to the early settlers of Pictou. Ten immigrants came from Scotland, chiefly from the Highlands, and they consisted of thirty-three families, and twenty-five unmarried men, numbering nearly two hundred souls in all. They reached their destination on the 15th September 1773. Like those who had preceded them, they also were the victims of disappointment and discouragement. From various causes they were exposed to even a far greater measure of hardship and trouble in making homes for themselves in this new country. We have not time upon this occasion to tell the pathetic story of their sufferings, though it is so well worthy of being oft repeated. Sufficient it to say that like their predecessors they too set themselves vigorously to work to provide themselves with shelter, to obtain employment, and to procure a subsistence. How courageously they betook themselves to their difficult task, what almost incredible toil they underwent, what discouragements they encountered, what difficulties they overcame, what trials they endured, what successes they achieved have been graphically, lovingly, and frequently told by the historian of our country, and need not be repeated here.

The next settlers arrived in 1776. They consisted of some fifteen families who came from Scotland, first to Prince Edward Island, from which they were driven, after a residence of about two years, by the pressure of famine.

In 1783 there was a further large increase of the early population of this place. At the close of the revolutionary war certain regiments were disbanded, and the men who had composed these regiments obtained grants of land in different parts of the Province. Some of them received their grants in Pictou, and in this way our population was at that time also doubled, receiving an increase of more than three hundred souls. At all events a return of the Disbanded Troops and Loyalists, settling in the Province of Nova Scotia, and mustered in the summer of 1784, indicates that Pictou and Merigomish had received three hundred and twenty-four persons from this source, of whom one hundred and ninety-two were men, sixty-five women, twenty-seven children above ten years of age, and forty more under that age.

About the same time eight other families of Highlanders arrived by the way of Halifax. To us on this occasion the arrival of this group is particularly noteworthy, as among them were the three Frasers, all settlers upon the East River, who having been ordained as Elders at home, with Dr. McGregor as their moderator, composed the first Session of the congregation, which was constituted on the 17th of September 1786, thus *completing* the organization of the congregation, and furnishing us with that starting point which we have elected to celebrate to-day.

These several bands of settlers located themselves in different parts of the County. The first arrivals made their settlement in the neighbourhood of the Town Gut, a few miles above what is now the town of Pictou. Those who came after them settled chiefly upon the shores, along the shores of the Harbour, and upon the sea coast. In 1786 none of the towns and villages with which we are so familiar to-day had any existence. For some years af-

*MS Report of Surveyor General Morris to Gov. Belcher.

†Vid. Patterson's History of the County of Pictou.

‡Patterson's History.

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In 1786 none of the towns
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nds there was not a single house where the Town of Pictou now stands. The sites of
 Glasgow, Stellarton, and other places now populous, as well as most of those smiling
 hills all over our County, which have just yielded their annual harvest, were for the most
 part covered with forest. The population was small. Dr. McGregor says, that altogether
 there were about ninety families, and a few more than five hundred souls in the whole com-
 munity. The number, however, continued to increase, all the more rapidly in con-
 sequence of his presence and labours, so that by the time that he had been here seven years,
 and before he had been joined by any other ministerial labourer, we find him reckoning the
 whole number of families at one hundred and seventy-eight, of which ninety were on the
 West River, thirty on the West River, eighteen on Middle River, and forty at the Harbour.
 His own picture of the state of matters in this place on his arrival is drawn in a few vivid
 strokes, and may thus be presented in brief. No roads, no carriages, few horses, no mills
 or grinding wheat, no merchants, no traders, no houses where the towns afterwards sprang
 up, no schools, no teachers, no lawyers, no ministers and only some five hundred people in
 the whole region. What a contrast, friends, with the Pictou of to-day, and how many we
 owe, not only to Dr. McGregor, but also to those stalwart men and heroic women of a cen-
 tury ago, who toiled so hard, and suffered so much to make glad the wilderness and soli-
 tary places to which they came and to prepare for their descendants and successors the good
 heritage which we at present enjoy.

THE POSITION OF CIVIL AFFAIRS IN NOVA SCOTIA ONE HUNDRED YEARS AGO.

Passing now from this hurried glance at the early settlement of Pictou to the considera-
 tion of the position of civil affairs in Nova Scotia a century ago, let us for a moment at the
 outset look at matters beyond the Province, some of which powerfully affected the condition
 of things within our borders. George III was on the throne of England, where indeed he
 had been seated for twenty-six years. The Revolutionary war had terminated only three or
 four years before. Britain, weary of the unnatural strife, had abandoned the unhappy
 struggle; and so the thirteen Colonies had just made good their Declaration of Independ-
 ence issued ten years before the particular period of which we are treating. The position
 which they claimed as an Independent Republic had been recognized by the English Govern-
 ment in 1783. The very year that rejoiced in the restoration of peace between Britain and
 America saw the young Pitt take his place at the nation's helm, and the same great man
 still guided the affairs of the realm with amazing power and popularity at the time of which
 we are speaking. Lord Sydney presided over the Colonial Department of the Government,
 and conducted the correspondence with the Governors of the small remnant of Britain's Colon-
 ies still left on the North American Continent. John Parr was the Governor of the day.
 At all events he began the year 1786 as "Governor in Chief, and Captain General of Nova
 Scotia," though before the year was out, he found his office, at least in name, transferred to
 Colonel Carleton, and himself reduced to the rank of Lieutenant Governor. This was in
 pursuance of the policy inaugurated after the close of the war, and thus announced to him
 by Lord Sydney: "The few Provinces which we have now remaining on that side of the
 Atlantic of course increase in consequence to this country, and with a view to their further
 improvement it has been for some time past in contemplation to make arrangements of some
 magnitude for the better Government of the whole—vesting certain powers in a person to be
 on the spot to determine upon matters in general, and avoid the tedious delay of continual
 recourse to this Country."²

But the Nova Scotia which Governor Parr ruled in 1786 was not the Nova Scotia of
 previous history, though it corresponded somewhat closely with the Nova Scotia of to-day.
 The truth is that the Nova Scotia which had been transferred to the British Crown, by the
 Treaty of Utrecht, 1713, was identical with Acadie or Acadia *with its ancient boundaries*, and
 it is said by a living authority, that Acadia covered all the region embraced between Phila-
 delphia on the south and Montreal on the north. At any rate it is beyond controversy that
 the Nova Scotia of history stretched from Cape Sable on the south, to the St. Lawrence on
 the north; and from the St. Croix River on the west to Gaspé on the east.³

But when the Province of Quebec came into the hands of the British after the fall of
 the city of the same name in 1759, its southern boundary was pushed away down to the Resti-
 gouche River. And then in 1784 New Brunswick, with a population of some eleven
 or twelve thousand was carved out of old Nova Scotia and made into a separate Pro-
 vince. At the same time Cape Breton was annexed to Nova Scotia, though like St. John's

¹MS Letter of Lord Sydney to Gov. Parr, May 29th, 1784.

²Records of Council Vol. V.

Island, afterwards Prince Edward, she was still permitted to exult in the possession of a Lieutenancy of his vassal tenancy Governor and a reduced civil establishment of her own. Nova Scotia as it remained was allowed to at that time, was divided into the nine Counties of Annapolis, Shelburne, Kings, Queen's, Pictou, Lunenburg, Hants, Sydney, Cumberland and Halifax.†

Prior to 1758 the Province had been ruled by the Governor and Council under direct instructions from home, but at that date she received Representative Institutions, and a century of the Public we had therefore enjoyed such Institutions for 28 years. In 1786 Responsible Government however was nearly half a century in the future. The Representative Institutions of one hundred years ago, were at the most remote distance from the Institutions with which we are so familiar to-day. The House of Representatives had very little power. It could in deed indicate the will of the people. Its members could say to their rulers what their constituents wished, but they could do little more than that. Though they represented what we "free and independent electors" sometimes proudly speak of as "the Sovereign People" they were far enough from being able to give effect to the popular will. They were not supreme even in the Legislature, and they had no voice at all in the Executive. In fact an irresponsible body of men, appointed by the Crown, held the seat of power both in the Legislative and Executive Departments. In a Legislative capacity the Council had the negative power of a veto over any and every act passed by the House of Representatives, and sometimes they did not shrink from exercising their power even in connection with the Revenue and Appropriation Bills. In their Executive Capacity they had the further positive power of appointing all Government officials. No member of the House of Representatives could occupy a seat in the Cabinet. Hence there existed what to us seems the strange anomaly of the Representatives of the people by the very fact of their being representatives, disqualified from becoming members of the administration of the day.*

But further the House of Representatives of one hundred years ago had but little more of the Representative character than the name. In these days there was no limit to the length of its term, except the caprice of the Governor of the day, the will of the Crown, or the death of the Sovereign. For instance, the Assembly which was dissolved in 1785 had existed without an election for fifteen years. When there is a possibility that representatives may have to account for their conduct to their constituents only once in so long a time, it is not hard to see how easily they may come to misrepresent them altogether.

And then the purifying breezes of public discussion were not allowed to blow through those old Legislative chambers for nearly thirty years after the Province received her representative institutions. In fact the Assembly carried on its deliberations under a rule which prohibited its members from "taking notes of other member's speeches, or conversing upon the same out of the House." On November 3rd 1784, they repealed that rule. It was high time.

Looking for a moment at the Legislation of that day, I may observe that the Assembly of the period which we are sketching turned a kindly eye upon some of the infant industries of the country, though it was by no means the manufacturers who received special consideration. Indeed our rulers then were particularly careful not to encourage any manufactures which would lessen the demand for the products of the English factories. They, however, proposed bounties of "2s. 6d. per bushel for flax-seed raised in the Province; £5 per ton for potash made here; £20 for every saw-mill which should be erected in 1786; 10s. per ton on vessels over forty tons built in the Province; and £50 for the greatest quantity of hemp raised here," most of which proposals were agreed to.‡

But this practice of paying bounties plunged the Assembly into difficulties. Among others it soon entailed a burden of debt, though sums of from three thousand to six thousand pounds per annum had been regularly received from Home for the support of the civil establishment of the Province. The revenue of that time, which was drawn almost exclusively from taxes upon beer, wine, spirituous liquors, etc., was small, ranging from £5000 to £7000 per annum, and hence it could ill bear the strain of bounties, in addition to other necessary expenses. Accordingly the beginnings were made in the way of incurring a Provincial debt.

But limited as the revenue of the country was, our rulers of that day thought it large enough to justify them in voting some grants which brought down upon them expressions of the disapprobation of the Crown. For instance, during the Session of 1784 there had been voted £500 as a present to the Governor, and £400 more to the Chief Justice to defray the

†Records of Council Vol. V. Minute of Dec. 16th, 1785.

*Lieut. Gov. Archibald's address at the celebration of the One Hundredth Anniversary of the settlement of Stewiacke, October 16th, 1880.

‡Murdoch's History, Vol. III, page 45.

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of a Lieutenants of his voyage to Great Britain. The present for himself the Governor was graciously allowed to receive, in view of the fact that he had declined to accept it until His Majesty's pleasure had been ascertained. He was, however, enjoined not to accept in future any gift or present from the Assembly, and he was also very curtly told that the allowance under direct £400 to the Chief Justice, for the purpose just referred to was "a very improper application of a centurion of the Public money."

THE POSITION OF SOCIAL AFFAIRS IN NOVA SCOTIA ONE HUNDRED YEARS AGO.

In taking a peep at the condition of social affairs in Nova Scotia one hundred years ago we may properly enough glance at the number of the people; the kind of houses in which they lived; the employments in which they engaged; the nature of their trade and commerce; the extent and character of their literature; their facilities for communication with each other, and with the outside world; and the condition of education in the Province.

We have already referred to the limited number of people who a century ago had made their homes in this particular region. But the population of the whole Province in 1786 was small, though it had nearly trebled during the two or three years immediately preceding that date. As already noticed in another connection the British population of the Province before the founding of Halifax was utterly insignificant. Indeed in 1671, *i. e.*, sixty-six years after the first settlement was made at Port Royal, the entire body of Europeans in the Province did not exceed four hundred souls. During the next fifteen years it doubled itself and a little more. Cornwallis brought with him between two thousand five hundred and three thousand persons for the settlement of Halifax. But most of the eighteen thousand French who were here at that time were six years afterwards driven out by the Acadian expulsion. During the nearly thirty years which intervened between that event and the close of the American war the increase seems to have been for the most part continuous if not rapid. It came from various quarters. Some of the accessions were Scotch, some Irish, some Scotch-Irish, some English, some German and a considerable number came from New England. In 1762 Surveyor General Morris puts down the total number of the population as 7794. In 1783-4 Lieut. Colonel Morse, Chief Engineer in America, made a tour of inspection of the Province, and in his report to Head Quarters, he sets down the total number of inhabitants, exclusive of disbanded troops and loyalists, Acadians and Indians, as about 14000. He made a muster of the disbanded troops and loyalists at that time in the Province, when the total number was found to be 28347.[§]

The Acadians he sets down at 100 families, and the Indians he estimates at 450 fighting men. His total is 42,747; but that estimate includes New Brunswick, which at the date of its separation had a population of about 11,500. We are probably safe therefore in concluding that the population of Nova Scotia in 1786 numbered between 30,000 and 35,000. There was however a very marked inequality in the numbers of the two sexes. I have not obtained information indeed respecting the comparative numbers of the males and females in that portion of the population which had been settled for years in the country; but of the nearly 18000 adults among the Disbanded Soldiers and Loyalists in the Country in 1784, 12383 were men, and only 5486 were women; *i. e.* the men were more than two to one of the women. This single fact had a most important bearing upon the social condition of the community at the time and for long afterwards. What it had to do, however, with the proposal made in the Assembly of 1786 to lay a tax upon unmarried men, I am not prepared to say. One would think that it would have been quite as much in accord with their Bounty policy referred to a little ago if they had offered a bounty for women.

But what sort of homes had our ancestors in those old days of a century ago? For the most part poor enough. Generally the houses of the period were rude and primitive. Nearly all of them were built of logs roofed with poles, and covered with bark or other similar material. The rooms in these houses were few, and very small, and their furniture exceedingly scanty. The dishes out of which their inmates ate were neither numerous nor elegant. Their food was plain, often coarse, but usually substantial. With a good many, potatoes were the staff of life, and frequently enough it was potatoes and meat or potatoes and fish, morning, noon, and night. Their clothing was chiefly made from the wool which grew upon their own sheep, or from the flax which they cultivated in their own fields. In some of the older and wealthier settlements the first houses built of logs had been succeeded by

*MS. Letter of Lord Sydney to Gov. Parr, October 6th 1784.

§See statistical note at foot of next page.

more ambitious dwellings, but most of the people in 1786 still lived in their first habitations. Indeed in the unsettled state of the Country which prevailed during the revolutionary war, when there was constant danger of the settlements being ravaged by American privateers, as many of them actually were, there was not much encouragement to invest largely in costly houses, which would only furnish fuel for the flames of the enemy.

But what about the employments of the people? These were various, but the most common was their own subsistence. Especially was this the case in all the settlements in the interior of the province, such as Falmouth, Horton, Cornwallis, Annapolis, Truro, Onslow and Londonderry. So extensive and influential was the agricultural industry of the day, that the Assembly of 1786 passed an address to the Governor requesting to limit the United States trade as destructive to this province, asserting that "lumber, potatoes, peas, and beans are raised here in plenty for use and export."[†]

Four years earlier Deschamps writes that "the districts of Cumberland, Annapolis Royal, Cobequid, and the sea coasts raise great quantities of cattle for sale, and grain for their own subsistence." Halifax however depended for its maintenance and prosperity most exclusively upon the army and navy, and it may be said that the chief part of the money which circulated throughout the province started on its course from the metropolis. Even when Halifax had come to be a town of 700 houses and 2500 inhabitants, Surveyor Gen. Morris tells us that "not one family subsisted by husbandry." At the same date Dartmouth had only two resident families who "subsisted by cutting wood."[‡]

MS Return of the Disbanded Troops and Loyalists settling in the Province of Nova Scotia, mustered in the summer of 1784:

Where Settling	When Mustered	Men	Women	Children above 10 years	Children under 10 years	Servants	Total
About Halifax Harbour	July 13	27	15	4	48		48
Dartmouth	" 14	175	101	68	92	11	486
Musquodoboit	May 28	10	4		2		16
Jeshore	July 17	7	5	8	6		26
Ship Harbour	June 2	77	25	28	19	2	151
Sheet Harbour	" 5	71	21	7	18	5	122
Country Harbour	" 13	201	26	7	14	41	289
Chedabucto	" 21	580	204	68	139	62	1053
Island, St. John	" 12	202	69	27	65	26	380
Antigonish	July 21	76	12	8	6	18	120
Pictou and Metigonish	" 26	192	65	27	40		324
Cumberland &c	June 28	257	160	186	232	21	856
Partridge Island	"	38	26	31	24	69	856
Cornwallis and Horton	June 4	91	37	44	27	38	237
Newport and Kenticook	May 27	150	60	28	47	22	307
Windsor	" 20	127	49	23	58	21	278
Windsor Road and Sackville	July 8	52	26	23	26	3	130
Bear River	" 25	71	18	3	14	9	115
Digby	May 29	483	240	216	204	152	1295
Gullivers Hole, St. Mary's Bay	June 6	53	26	50	31	13	173
River	July 19	38	17	6	6	5	72
Chester Road	" 27	16	6	1	4	1	28
Pasamaquoddy		833	304	340	310		1787
River St. John		4131	1619	1630	1439	441	9260
At Halifax, being the widows and children of loyalists and soldiers and other objects of charity		90	39	46	29	4	208
Between Halifax and Shelburne		326	146	51	120	8	651
Shelburne		3401	1823	1420	1279		7923
Total		12383	5486	4671	4575	1232	28347

*Name not legible

†Murdoch's History.

‡Morris's Description of Towns in Nova Scotia in 1762. MS.

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In 1782, and I have no doubt it was precisely the same in 1786, except that in the
vintage considerable additions had been made to the numbers of the settlers, along the
at Eastward from the Capital, in several of the harbours were some small settlements of
adians, who brought quantities of firewood to Halifax. In those days Anso was noted
its fishing establishment, and other places along the shores also presented the fishery.
as opposite direction at Mahone Bay, LaHave, and Liverpool, the lumbering trade had
nounced. A contemporary chronicler tells us that in these places "several ships have
n loaded for England with timber and boards."

Indeed lumbering must have engaged a considerable amount of attention at that time in
ny different parts of the country for at the close of 1785 there were ninety saw mills in the
ovince, twenty-five of which had been erected within two years, which the Lieutenant
y crown of the day flattered himself would be "near a sufficient number to supply the West
dies with lumber," while he adds that "several more will be erected during the course
the next summer."

Ship building was in its very infancy in the province a century ago. On December 22nd
96 a ship of 250 tons, called the Roseway, was launched at Shelburne, where it had been
ilt by merchants residing in that place. Murdoch tells us that "this was asserted to be
y first ship that had been launched in the Province since its first settlement," though he
ls that "the French Government had built one or more men of war in earlier times in the
ovince." But even if that were so the particular period which we are trying to sketch
ll be seen to coincide exactly with that of the beginning of ship building for commerce
the people of this Province, and that that one ship of 250 tons of 1786, was the beginning
the merchant fleet of to-day, consisting of 2962 vessels with a carrying capacity of 544,
8 tons.

You have a glimpse of the character of the export trade of that day in the fact that on
h of September 1786, the ship "Lyon" left Halifax with 155 tons of spermaceti oil, 40
n whale oil, 8759 lbs whalebone, 1 bundle and 5 casks small furs, and 1257 moose and
rhiboo skins. During the same month three vessels left Halifax bound for the whale fish-
eries.

But what were our people reading a hundred years ago? The number of their books was
ry small and the variety exceedingly limited. Some of the immigrants had indeed
ought with them a few books selected from those which were circulating with the great-
t approbation in the several communities from which they came. Of a more ephemeral
terature they had very little. The daily newspaper was a thing of the future. There ap-
ear however to have been some four or five weekly papers issued in the Province. "The
ova Scotia Packet," was published at Shelburne through 1786; and it is known that there
ere two other weekly papers published at Shelburne in 1785. "The Nova Scotia Gazette
nd Weekly Chronicle" had been published at Halifax for a number of years, and "The
eekly Chronicle" seems to have been started in 1786. It will be admitted that this is a
ry respectable showing for that date, as forty years later there were only seven newspapers
ublished in Nova Scotia every week.

The facilities for mail communication throughout the Province and beyond its borders
ore most limited. In the summer of 1786 a courier was employed by the Post Office to take
tters from Halifax to Annapolis once a fortnight. It was not till the next year that a
gular monthly post was established between Britain and America by the way of Halifax,
nd it was long after that before we had a monthly mail to Pictou, carried in a pack on a
nan's back.

It is needless to say that educational matters in Nova Scotia were in a most backward
ondition at the period of which we are treating. Dr. McGregor tells us that at the time
f his arrival "there was no school in this place," and that "he could not see a situation in
ictou where a school could be maintained for a year, so thin and scattered was the popula-
ion." In some of the older and wealthier settlements educational matters were probably in
dvance of what they were in Pictou, but it is well known that long after that time our
hools were in a very primitive and unsatisfactory condition. The older men among us to-

*A sketch of the Province of Nova Scotia drawn up by the venerable Judges De-
champs for Dr. Brown" written in 1782. MS.

†MS. Letter from Gov. Parr to Lord Sydney, Dec. 31st, 1785.

‡History Vol. III, page 52.

§Murdoch's History. Vol. III, page 50.

Memorial from the Committee of the Presbyterian Church of Nova Scotia to the Glas-
ow Society, pages 9, 10.

day will recall the kind of schools and teachers familiar to them in their boyhood, made also for those of us who are younger have lively recollections of the traditions which we have received, though I received from our fathers and mothers. In 1780, with the exception of the few schools which themselves were established by the instrumentality of the Society for the Propagation of the Gospel in Foreign parts (Episcopalian), the schools which existed throughout the province were the result of private, or even of individual effort.

The first legislation of the Province with reference to education was enacted only twenty years ago, and it was directed to the simple question of who should teach, and the means by which the teacher could legally enter upon his work. It provided for the examination of the candidate by the minister of the town, or if there were no minister in the place, by two Justices, and if the result of the examination were satisfactory he would receive a license from the Governor. Every candidate for the office of teacher was required to take the State Oath. At the same time lands to the extent of 400 acres were set apart in each township for schools. At that period our present admirable free school legislation, which since it was adopted, has doubled our school attendance, issued in keeping at school one-fifth of our whole population, and put us on the highway to general education, was enacted eighty years in the future.

In 1789 an act was passed for the establishing of a grammar school in the town of Halifax, by which £1500 were voted for the erection of a suitable building, £100 per annum for the support of a teacher, with £50 more to support an usher, when the number of scholars should exceed forty. At the same time it was ordered that a "Bill should be prepared in Parliament raising the £1500 by a lottery." That £100 a year from the Provincial Treasury for Education has grown into a Government Grant of \$190,188 for last year, while the total amount raised from all sources for schools has reached the goodly sum of \$642,771.00.*

The project of starting a college at Windsor was in the air in 1786. The very next year a committee of the House of Assembly reported in its favor, and in 1789 an act was passed for "founding, establishing, and maintaining," that college. It was nearly 30 years before the Pieton Academy came into existence, and the corner stone of Dalhousie College was laid three years later still, both institutions, by the way, the result of the narrow and exclusive policy pursued by the authorities of the college at Windsor, to which cause indeed may be traced, directly or indirectly, the existence of all the denominational colleges of the Province as we know them to-day.

THE POSITION OF ECCLESIASTICAL AFFAIRS IN NOVA SCOTIA ONE HUNDRED YEARS AGO.

In glancing at the position of Ecclesiastical Affairs in the Province of Nova Scotia one hundred years ago, perhaps the first thing that arrests the attention is the existence here at that time of an Established Church. By an act passed in 1758, during the first session of the First General Assembly held in Nova Scotia, it was expressly provided that the rites and ceremonies of Divine Worship according to the Liturgy of the church established by the laws of England shall be deemed the fixed form of worship amongst us, and the wherein such Liturgy shall be used shall be respected and known by the name of the Church of England as by law established.† This established church seems at the time to have been placed under the ecclesiastical jurisdiction of the Bishop of London. At no time no minister without a License from him could be admitted to officiate as a minister of the church in this province. The Governor of the day was requested to induct every qualified minister into the parish that should make presentation of him, and he was also sired and empowered to suspend and silence any person violating this statute.‡ In this established church obtained a Bishop of its own in the person of Dr. Charles Inglis somewhat noted man in his day, who was in fact the first bishop ever appointed to a British Colony. He came to the country about fifteen months after Dr. McTear, and took possession of the See of Nova Scotia, which at that time embraced the whole of the Maritime Provinces and Canada as then known.

It may be remarked that though the Church of England was established by law, dissenters therefrom of every Protestant denomination were allowed full liberty of conscience and the right to erect their houses for public worship, and to choose their ministers. Provis-

*Report of Superintendent of Education for 1885.

†"The Statutes at Large passed in the several General Assemblies held in His Majesty's Province of Nova Scotia." Richard John Uniacke, page 7.

‡The Statutes at Large &c. Richard John Uniacke.

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in boyhood, made also for exempting them from any rates or taxes for the support of the Established Church, though it was long felt to be a grievance that the church of a fraction of the people, few schools which themselves were in the most comfortable circumstances, should be largely supported by a few of the Gaspereau grants from home, and that her ministers should besides that have the exclusive right of celebrating marriages by License, a grievance which was not swept away for five years afterwards.

The very same act which established the Church of England and tolerated Protestant dissenters embodied legislation which made Nova Scotia a most uncomfortable place for Roman Catholics, and especially for their priests. As for members of the Roman Catholic Church in the Province, they were prohibited from holding lands or tenements, except by direct grant from the crown, and if any person should attempt to convey property to them by will or deed, the wills or deeds were declared to be null and void, and the property of which they attempted to dispose reverted to the crown.

As for the priests, they were banished from the country, and in the event of their neglecting to heed the decree of banishment within six months, they were to be consigned to penal imprisonment, attempted escape from which was to be treated as a felony; while those who should harbour them were made liable to a fine of £50 and also to be set in the pillory. It is satisfactory to know that this drastic legislation was repealed and the disabilities of Roman Catholics which it entailed were removed in 1783. Indeed five years before the Governor of Nova Scotia had applied to Lord Germain for an allowance of £100 for a priest to officiate among the Indians.

At the time when the Act for the Establishment of the Church of England was passed, 28 years before the arrival of your first pastor, there was not so far as known a single Presbyterian Minister in Nova Scotia. The Rev. James Lyon who was himself a member of the Philadelphia Company by which the pioneer settlers were brought to Pictou seems to have been the first. At that event he was the first of whom we have any account. He arrived in 1761 or 1765 but he appears to have left the Province some seven years afterwards. A year or two after he came Mr. Murdoch arrived and continued to labour in different parts of the Province till the close of the century. He again was followed by Messrs. Smith of Truro in 1769, Smith of Londonderry in 1771, Gilmore of Windsor in 1784, and Gorman of Cornwallis in 1785. In 1770 Mr. Comingo had been ordained by a sort of mixed Synod or Council consisting of Congregationalist and Presbyterian ministers, over a congregation of Germans at Lunenburg. Rev. Thomas Russell a minister of the church of Scotland had been in charge of what is now St. Matthew's Halifax for two years before Dr. Gregor came; so that one hundred years ago there were but eight or nine Presbyterian Ministers in Nova Scotia, and none at all in any of the other Maritime Provinces. Indeed there were then only three other Presbyterian Ministers in what now constitutes the Province here at present; viz., Reverends George Henry and Alexander Spark of Quebec, and Reverend John Meade of Montreal, the latter of whom on the 12th of March 1786 conducted the first Presbyterian service ever held in that city. West of Montreal there were at that time no Presbyterian Ministers. In fact what is now Ontario, was then an almost uninhabited wilderness, and the place.

NOVA SCOTIA

But there were other ecclesiastical bodies represented in Nova Scotia a century ago besides the Episcopalians and Presbyterians. Seventeen years before that there were at least five dissenting ministers settled in the Province not including Messrs. Lyon and Murdoch. At that time as a minister if not all of whom were Congregationalists, viz. Mr. Moore in Halifax, Mr. Cheever at Antigonish, Mr. Secomb at Chester, Mr. Sutton at Newport, Mr. Phelps at Cornwallis, and Mr. Gannett at Cumberland. In addition to these there were at the same time several other dissenting Ministers labouring in different places upon probation, and the number of settled dissenting Ministers had no doubt increased before 1786. Some six or seven years before the beginning of the present century, the few Methodists in the country had begun to hold meetings for mutual edification, and it was not long till they had religious teachers of their own. There were a few Baptists in Nova Scotia in 1786, but the remarkable religious movement out of which so many of the Baptist Churches in the Province sprang, led by Henry Alline, began ten years earlier, and was under full head at that time, though the leader himself had departed away two years before.

The position of Ecclesiastical Affairs in this Province one hundred years ago may therefore be roughly sketched by the statement that Nova Scotia had the Church of England as the Established Church of the Country; with its few clergymen and teachers, supported by His Majesty's bounty.

*The Statutes at Large &c. Rich. J. Uniacke, page 7.

mainly, and for the most part enforced, by the English Society for the Propagation of the Gospel in Foreign Parts, and by grants from the English Parliament, who were engaged in ministering to a fraction of the people; and that it had also a numerous body of dissenters among whom were to be found the Presbyterians with their eight or nine pastors ministering to settled charges, but at the same time itinerating widely, the Congregationalists with nearly an equal number of Ministers, and perhaps almost as many people; and the Methodists and Baptists in smaller numbers.

My subject does not require me to attempt a description of the moral and spiritual condition of matters at that date; but we may remark in closing that it can easily be shown, with respect to a population, coming from such different quarters, having been subjected to such diverse and often hurtful influences, enjoying almost no facilities for education and possessing very few advantages in connection with the dispensation of religious ordinances, it would be unreasonable to expect a high tone of morals, or an advanced condition of religious life and experience. At the same time there was much moral excellence and spiritual worth in not a few of the small communities which were dispersed over the Province a century ago, and it were to trace out the connection of the present with the past you would find that our people of to-day are much indebted to the men and women of three generations ago who sowed the good seed of which we are reaping such a goodly harvest. "A hero is that saying true, one sows it and another reapeth. Other men laboured and have entered into their labours."

The planting of Presbyterianism in Pictou, and its progress prior to the union in 1817.

By REV. W. McCULLOCH, D. D., TRURO.

The subject assigned me would require more than a volume. The history of the Presbyterianism of Pictou, has yet to be written. It is the history of our Church, from the day when our fathers unfurled the banner of the cross, up, not to the memorable day when it buried beyond resurrection in the old Burgess oath only, but, to that happy hour which heralded the oneness of our grand old Presbyterianism, from the Atlantic to the Pacific Ocean, and the extreme difficulty of the subject from the paucity of materials, its delay by antagonisms no longer existing, and further from the connection of my late father with the Church's work, which gave to the Maritime Provinces their sons to minister at the altars, I shall try to do my duty, forgetful of every thing that is unnecessary to my purpose.

We are met to celebrate the Centennial of the congregation of one whose name has held word in the County of Pictou especially, and long may it be so! The very day to rejuvenate the memory of Dr. McGregor, after almost two generations in time have rolled over his grave, it is his own title of character and influence. Why should you, if you have no sympathy with self-denying consecration to the cause of Christ, be guilty of the absurdity of reviving the memory of a good man, and transmitting it, with all its influence, to posterity?

Many of you are the children, and children's children, of those who stood around Dr. McGregor in his long and arduous life's struggle, and to-day you enjoy its benefits. You come to hear, however imperfectly narrated, of his work, and its result, especially in connection with the organization of the first Presbyterian Church in the County of Pictou, that organization which concentrated his efforts, without limiting their expansiveness, which introduced order, stability and power into his work, and which, connected with other congregations, led to the almost forgotten Presbyterian Church of Nova Scotia, the first Synod of the Maritime Provinces, a Church which has done so much for the intellectual and moral welfare of the Provinces.

In Truro, we did, a few years ago, what you have met to do. We met to celebrate the Centennial of the first Presbyterian Church of that Town, and of the Dominion. It is like your own were the original bounds of that congregation. But one by one, during the last seventy years, five new congregations have sprung from the parent Church, which, by the steady and orderly succession of Pastors, its claim to priority, and though like you are no longer worshipping on the old hallowed spot, we are recognized, both legally and ecclesiastically, as the congregation of the Rev. Daniel Cook, the first Presbyterian Church of Truro. Noble confidence is with you to-day. Like us you have dropped Pictou, West, and Middle River, and other West River

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ing portions of Dr. McGregor's once large sphere of labor, and you deem it no small
to be recognized as the Church over which such a man as Dr. McGregor presided,
losed his labors. Other congregations stand in their independent life, but it will be
before it be forgotten that the centre of their existence was James Church, New Glas
the Church of Dr. M. McGregor. Ours was a day to be had in grateful remembrance, and
it may be so with you is the earnest prayer of every true well-wisher of our Zion.

In the following brief and imperfect sketch, it is necessary to recall the seventeen years
ous to the coming of Dr. McGregor. The Rev. David Cook arrived in Nova Scotia in
—the Rev. David Smith in 1771, and the Rev. Hugh Graham in 1785, occupying Truro,
onderry, and Cornwallis, respectively, but extending their labors to other localities as
time, and many demands from other places warranted, and the condition of travel
d permit. In the course of his work Mr. Cook visited Pieton, and while there sent a
ion from the inhabitants, to the Brethren in Scotland, praying them to send them a
ster. When this petition was sent, how often Mr. Cook visited Pieton, or whether he
ed it more than once, and what became of the Petition I cannot say. But from Mr.
s known character, destitution would not meet with neglect. He was the first to
sh the gospel in Pieton.

Of the travelling experiences of those Brethren, the state of the roads, or rather the
as where roads were not, paucity of habitations, their toilsome journey, the hardships to
sh they were subjected, and other matters, they have left no record. But from the
ments of Mr. Waddell, who arrived in 1797, the difficulties attending Missionary work
y part of the Province must have sorely tried the faith of these pioneers of our Church.
785 the Rev. James Munroe left Scotland for the States, whence after a time he joined
Brethren in Nova Scotia. After some years spent in Missionary work, he was settled in
onish, in 1807. This settlement limited to a certain extent, though how far is not
wn, the journeying of the Truro Brethren eastward. That it brought relief to the
of Dr. McGregor, though but little to the body, those who know him cannot doubt,
after the formation of the Pieton Presbytery we find Mr. Waddell laboring in the East
Dr. M. McGregor in the West. Like Mr. Graham, Mr. Munroe left a record, but Hiram's
it has unfortunately been lost. But the following incident he narrated to Mr.
ter. While on his journey from Pieton to Antigonish, he lost his way, and spent
nights in the woods, at night mounting a tree for fear of bears, and tying himself
branch with a rope which he carried in case of need, lest in his sleep he should fall. For
ing that bears could climb, as well as men. This incident will give to ministers of the
some idea of what the fathers underwent, for the sake of Christ.

On the 3rd day of May, 1786, Dr. McGregor left Scotland, reaching Halifax on the 14th
une. Starting for Pieton, his first Sabbath was spent in Truro. On Monday he called
Mr. Cook, by whom he was most kindly received. Together they visited Mr. Smith,
andonderry, and on his return to Truro, he proceeded through the woods to the West
er, thence to Pieton. Immediately on his arrival notice was given, and arrangements
for worship on the Sabbath. Those arrangements were such as some of us have seen
als on sticks and blocks of wood, and perhaps stones doing duty for the modern well
nioned pew. Our fathers were not so delicate, nor such keen critics as their descendants,
ing from the reverential observance of a Scottish Sabbath, how deeply Dr. McGregor was
ked by the conduct of his audience, he himself tells us in his journal. The morning
ce was in English, from 1 Tim. 1-15, and the afternoon in Gaelic, from Matt. 18, 11.
h was the commencement of stated work in the County of Pieton, a work which Dr. Mc
g lived to see extending to a degree of which his faith scarcely dreamed. His faith
y of Pieton, this laborious, toiling faith. He read the promise "As thy days so shall thy strength be,"
knowing that the seed sown was under his Master's care, he was more anxious to sow
to reap: assured that sooner or later the harvest would be gathered. He labored
thus alone, for a series of years, when his heart was cheered by the arrival in 1795 of
srs. Ross and Brown. On the 7th of July of the same year he had the happiness of see
the formation of a Presbytery, where for a long season he had toiled alone. Contrasting
years of loneliness with that hour of Brotherhood, who can wonder that his heart's joy
ended in expressions of deepest gratitude. The Roll of the Presbytery comprised the
nes of James McGregor, Duncan Ross and John Brown.

By the accession of these brethren, and the constitution of the Presbytery, not only were
ater means of supplying need secured, but the elements of union and authority, establish
and enforcing order, gave stability, and the lex of permanence to their work, and secured
of Truro. So long, the East River was set apart as Dr. M. McGregor's special sphere, as
River, and oth

in my early days, while these brethren travelled far and wide, to name the East or West River, was almost the same as naming Dr. McGregor, or Mr. Ross. It is difficult to express, the nature of the relation subsisting between these two sainted men, in the charge of their duty. So thorough was their brotherhood, that while each cultivated his allotted portion of the vineyard, they exercised a careful supervision over the entire field, without jealousy, or interference. Their mutual confidence afforded opportunities for evanescent tours into distant localities, that otherwise might have been overlooked; the one knowing that the flock would not be neglected. What a beautiful illustration of fraternal brotherhood, and how desirable in these days? That such excursions were frequent and extensive, we might surmise from the characters of the men, and their object in leaving the land of their fathers. They have left, as the result of their life's work, a tale of creation, that no written record can ever equal. Wherever they had work to do, there they were found, laboring with a devotion that seemed almost like Apostolic consecration. Only lengthy record of their journeyings and labors is that of Dr. McGregor, and if we found the country, we can only try to fancy what Mr. Cock found it seventeen years before. Of the actual state of the Province, its dreary, boundless forests, its sparse population, with little patches of cultivation, if it could be called cultivation, its destitute roads, blazed trees supplying the only guidance, and in winter, the country covered, deep with snow; rivers, harbors, and lakes locked in ice, and of the privations of a missionary in Nova Scotia, we may learn much from the journal of Dr. McGregor, and letters of Mr. Graham. But no description, however vivid, can convey a just idea of reality. Much have I heard from my venerable predecessor, and many a thrilling story I heard from the lips of the Pietou fathers, as after official work done, they gathered around their father's fireside, interchanging experiences, recounting trials, and telling of rifts in the cloud, that told of brighter days,—memories that recall rather the men themselves, as they sat in their hallowed joyousness, than the tales they told. How powerful must have been their motives to action, when, not without a severe pang, they could, as it were, forget their own people, and father's house, with all its precious ties, and privileges, and rejoice in work that entailed such sacrifices and exposed to such privations. When they spoke of their labors with regret, it was not for toil, however great, or for sacrifices however painful, or for inability to accomplish more, or for supposed failure. Hard as was their work and of discouragement, scant as was the sympathy received, and deep as was the ingratitude manifested, no wish was ever expressed that they had chosen a happier lot.

There are not many men who can spare time to make a record of life's doings, and for ever still who have anything worth recording. It requires a vast amount of self-denial, vanity, to sit down, after a day's hard work, and recall the past, and further demands judgement, in sifting materials, to decide what is worthy of record. Of all who labored in the early days of our Church, Dr. McGregor is the only one who has left such a record, not as an autobiography, but incidents of missionary life, and told with a simplicity that begets the impression, that his journal was kept, not to make a book, but to afford him pleasure in recording, and in after years pleasure in recalling, the fading memories of other days. A good deal have I heard from his own lips, of incidents of missionary, congregational life, not recorded, and yet floating as indistinct memories. Our time will not permit a reference to either the recorded or the unrecorded, nor to places visited by Dr. McGregor, and Mr. Ross. The extent of their work may be tested by this fact, that there is scarcely a spot, where the memory of those men does not linger. Range from Halifax, to Cape Breton, New Brunswick and P. E. Island, and almost in every settlement and home, there is something to tell that they had been there.

Let one story of work suffice. Going from Truro to Pietou in 1840 by the old post road I had occasion to call at a blacksmith's shop. While detained, the smith referred to the labors of the old ministers, and told me the following story. On a cold February evening, a person on snowshoes entered the sniddy, and asked leave to warm himself. After doing so, he craved permission to take some refreshment. Sweeping the ashes from the anvil, and spreading thereon his handkerchief, he took some food from his pocket, sat down, and having asked a blessing finished his repast and thanking the smith, he resumed his snowshoes and about 5 o'clock, took his way to the East River. That man was Dr. McGregor. He had been to Fredericton, New Brunswick. I know not if his journal refers to this excursion but I give you the story as told.

While thus preaching on the hillside like their forefathers, or in barns and in houses in winter, the brethren felt the disadvantage of being without a central spot, around which the people could gather, both for public worship, and the dispensation of ordinances, and earnestly desired to see erected a sanctuary in their midst. In Truro a sanctuary was erected

8, but not finished until 1772. The want was keenly felt by Dr. McGregor and his
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then, and when matters reached that stage that the people felt the want, and a proposal
 made to build, it was hailed, not merely as a great point gained, but as an evidence of a
 wing appreciation of Gospel ordinances, and gave the idea of stability and permanence,
 it must have been highly encouraging. With our modern churches, with their painted
 is, stained glass windows, cushioned pews, and costly pulpits, how would worshippers of
 lay feel inclined to turn out on a rainy day, or stormy Sabbath in winter, and sit patiently
 log house shivering with cold. I fancy there would be a prevalent sickness, on such a
 illustration. We are, or think we are, an advanced, pious people, but I doubt if piety reaches
 high standard required to turn out on a rainy or snowy Sabbath, and sit for an hour and
 all in a barn, or log church. Not so those who went before us. Aesthetics have much to do
 in modern piety.

While the Sabbath was devoted to its appropriate duties, the week was spent in pas-
 sial visitation, not a run into the home for a brief moment, followed by a short prayer;
 a visitation in reality, with minute enquiry into the spiritual condition of the family, and
 instruction as circumstances warranted. Catechetical exercises did much to revive the
 erest of the aged, and prepare the young to fill vacant places in the house of God. This
 tem of pastoral work, now almost a tradition in the church, and a grievous loss, the fath-
 er, as far as time allowed, most faithfully followed, and I have heard old men tell how
 ch benefit they derived from it. The observance of family worship and home training,
 the glory of their Fatherland, they labored hard to make a part of the spiritual life of their
 opted country, and not without success. But there were many obstacles and discouragements.
 nts. Men of no character, and professors without godliness, annoyed by what they termed
 ministerial overstrictness, and irritated by the refusal of gospel privileges, as a stain upon
 air characters, labored secretly and openly to counteract the efforts of the brethren, and
 ere the opportunity offered, took what they called their revenge.

While Dr. McGregor and Mr. Ross in Pietou, and the Brethren in Colechester, were thus
 poring to extend the Church, Dr. McGregor in the fall of 1803, took an extensive tour
 rough New Brunswick. On his return, he was surprised and delighted, to hear that another
 worker (Mr. McCulloch) was on board a ship at the beeches. Going on board, he found
 at he was designated to P. E. Island. This was on the 3rd of Nov. 1803. With him, were
 wife, and three children, one an infant at the breast. A boat from P. E. Island some
 ten feet long, awaited his arrival, to convey him across the strait. As it was represented
 at there was danger at that late season, apart from the exposure of the children, his de-
 parture was postponed till the spring. But the truth was, that the Pietou people wanted a
 minister for themselves, and having seen in Mr. McCulloch's possession, a pair of globes,
 ported him on shore, as a very learned man, and to secure their object, they made the most
 the plea of danger, hoping that by the spring, his destination would be changed. And it
 was changed, but why, except by an overruling Providence, in view of his future work, I
 cannot say. His arrival strengthened the hands of the Brethren, relieved them of part of
 their work, and gave a Pastor to Pietou, over which congregation he was settled on the
 1st of June 1804. His connection with Nova Scotia, was not by any ecclesiastical authority,
 while settled at Stewarton, he had often pondered the subject, and at last resigned his con-
 gregation, with that view. Subsequently if so inclined he might have been settled in an in-
 tentional charge in Scotland, but he decided for America, and on making his intention
 known, he received a Synodical designation to P. E. Island. I feel constrained to make
 this statement, to counteract the misrepresentations of men of other days, that he was
 urged to emigrate, because no congregation would call him. Like his Brethren, he threw
 himself earnestly into his work, though not equalling them, in either the abundance or ex-
 tent of their evangelistic labors. His services became available in other ways that were
 highly beneficial. While attending Glasgow College, he took a full medical course, though for
 that reason is unknown, he never proceeded to a degree. This fact, when made public added
 a little to his usefulness and toils, as he was constantly in demand until his place was
 supplied by a practitioner. Of his work he often spoke, though of gratitude rarely, as he
 soon given to understand that like his Master, his duty was to heal the sick, but expect
 no return. Besides ministerial and medical work, he early interested himself in education.
 There had been two schools in Pietou, but, either the teaching or the pay was poor, perhaps
 both, and the teachers had removed. Seeing the young growing up in ignorance, after con-
 sulting with his Brethren, he resolved to add teaching to his other duties, a profession for
 which he had a special aptitude. Aided by Messrs Dawson, Pagan, and others a log school
 one was erected, a little to the north-west of the homestead. Here he taught for a num-
 ber of years. But like Dr. McGregor and others, he met the bitter enmity of both the un-

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godly and false professors; the former for his opposition to vice, the latter for refusal of American Church privileges. In a letter to a friend in Scotland in which he gives a deplorable account of the immorality of Pictou, he says, "leaving playing and dancing I find it very difficult to tolerate, but licentiousness, and drunkenness I cannot bear."

At what time the school house was erected I cannot say, but in my 3rd or 4th year was lifted out of bed to witness its destruction. The bitterness of opposition had increased, that the foes of godliness felt that they must do something, as their craft was in danger, and the something was the destruction of the school. It came out afterwards, about one o'clock on Sabbath morning, a party was seen passing from the town to the hill bearing a lantern, and returning, and by 2 o'clock the building was in flames. As no had been in the house from the Friday preceding, it was obviously the work of an incendiary. In the permission of that act God had His own objects to serve. Not only did it significantly fail in their revenge, but opened up the way for greater efficiency. The government established a number of grammar schools, and my father was appointed teacher of one in Pictou. That *lay college*, as we used to call it paved the way for a movement, the influence of which is not yet exhausted.

Early in his work, pondering like his brethren, the future of the church, as depending on the precious supplies of preachers from Scotland, the idea of training a native ministry, presented itself. This was as early as 1807. It was on this wise. In the course of family conversation at a Mr. McQuarry's, on Scotch Hill, feeling deeply the want of scriptural knowledge manifested, and pondering how provision could be made to supply it, the possibility of home ministry came upon him like an inspiration. After much thought and prayer, the subject was broached to his brethren, but such was the novelty of the idea, the hopelessness of any such effort, and the poverty of the Country, that for a time, it was abandoned. Still the idea directed all his after efforts. Such was his own brief statement of matters that time.

In concurrence with the Brethren he opened a class in his own house, subsequently transferring it to the grammar school, where the studies preparatory to a higher course, were diligently prosecuted. Providence smiled upon the efforts of the friends of the Church, as time swept by, prospects became brighter, and in spite of all opposition their Institution was opened in a room fitted up for the occasion in the back of the house subsequently occupied by Mr. Peter Creer, and afterwards transferred to a commodious building, their own. While that building, remained under the care of the Church, the Brethren rejoiced in the success with which God had blessed their efforts, and answered their prayers. While it lasted, it supplied, through the young men of the Church, the number of gospel ordinances, that but for it, humanly speaking, would never have been enjoyed. It established an important, though denied truth, that the natives of a country properly trained, make its best spiritual guides. Of the character of the education given it is enough to say, that after an exhaustive examination, three of its students received from the university of Glasgow, the degree of M. A. Of the acceptability of the pulpit, and pastoral work, their lives are the best proof. Of the history of the Church's situation, it is not my purpose to speak. While it lasted it did its work, amid bitter hostility, and cold friendship, and has left its mark on the Province. Of it we may say, "dead it yet speaks." True to their characters, Dr. McGregor and Mr. Ross stood by to the last, and when it went down Dr. McGregor uttered this prophecy, "before a quarter of a century the Institution will rise from its ashes." That prophecy has been fulfilled in the Synod's Seminary, and more than fulfilled in its influence on the education of the Province, and however its friends may regret existing arrangements in reference to the Church's welfare, their duty is to submit to the inevitable and make the most of it.

You will I hope pardon this digression. It may seem out of place coming from me. But the subject assigned me by your respected pastor, forced upon me such references, further without them the history of Presbyterianism in Pictou and throughout the Province would have been incomplete.

What a contrast between the lives of those men of God, and the lives of the worldly and selfish toilers. Compared with the work of those servants of Christ, what have they done for the moral and spiritual elevation of the people? What labor performed, what sacrifices made—what privation endured? Left to their tender mercies, what to-day would be the moral and spiritual state of the land? They have gone to the generation of their fathers, with perchance a crumbling stone, to tell that they had ever been, while scattered throughout every part of our country, stand the memorials of the unforgotten dead, in the results of a consecrated life.

To the pioneers of our Church, the transition from Scottish civilization, to the unbroken

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of America, must have awakened strange and painful feelings, coming as they did to us so widely different from expectation, to moles of conducting their ministry so new trying, and to a relation to worldly support, so utterly unreliable, except that like hand the ravens, they knew that God would not allow them to starve. It was well then that they knew not whither they went. Often they had to beg their loaf; often, a hard day's labor, the early night hours were spent, and sometimes whole days, in idling fuel,—and they carried it home on their shoulders.

When they landed and realized the state of matters, it seemed to them almost like a hoax,—Missionaries! to whom? Where were the towns or even villages—where the regulations to whom? It would seem even as if they must first import the people to the villages, and organize congregations, get the people and then civilize them. To or a congregation was to them an important object. But they knew the value of scattered souls, and wherever they could find them they did their work, though but to the solitary dweller in the forest's depths. Besides this many seemed to think that it was utter shame for those men to talk of stipend. Why? Christ had none: and Paul worked for living: I once heard old Father Harding say "we told our people that what we wanted ourselves not their goods, and they took us a' our word." Many years ago, an aged Highlander, standing in a Pictou store, discussing the state of the Church, thus expressed his recitation of the "former days." "Oh! 'twas grand times, when Dr. McGregor and Mr. s lived, *plenty of preaching and nothing to pay*;" and I imagine a great many gospel hear- of to-day, must have descended from that old Highlander.

Even in 1797 at Mr. Waddell's arrival, all these difficulties were more or less to be encount- and patiently endured. The outlook was disappointing. What must it have been to McGregor, 11 years before, and to Mr. Cook who reached Truro, 28 years before Mr. ddell? But neither nature's dreariness nor man's churlishness, were the most depressing sets of life. In Pictou the prospect was specially disheartening. This arose from a vari- of causes. There had been quite a number of disbanded soldiers settled in Pictou, by ument, after the American War, many of them men of most disreputable character: e to all kinds of wickedness; men of whose deeds of immorality and violence, I have e heard in young days, men who made a mock at sin, and treated religion with utter tempt; who did a vast amount of evil ere they left, but leaving, left their influence b- d. These men were a very great annoyance to Dr. McGregor, and to my father, and it was g before what they left behind ceased to trouble the community. Again settlers were few. I far between, and with bitter irony, it might be said, that many scarcely knew what a cool-house meant, or cared to know. Having little or no education themselves and con- to toil early and late, for a bare living, they did not see much good to be gained by ceation, or how their children could be spared. Ignorance was the rule and not the ex- tion; while much of the religion was deeply tinged with superstition. Houses and im- ments of labor, were of the most primitive description. No such thing as a cart existed, what was known as the highlandman's cart, *it had no wheels*. Practically there were no ds, as we understand the term. Adam would not have selected Pictou for a Paradise, as fathers knew it, with its six long mouths of snow and ice.

Amid all these moral, and material difficulties, our fathers were called to labor. It ould take volumes to record their travels, and the thrilling incidents of almost daily occur- ce, and men, to-day, might be pardoned, for withholding credence from their tales of vation. Like the early christian preachers, they went everywhere preaching Christ, and name every place where they labored, would require a topographical description of at least eastern part of the Province in 1769—1800. Their work had nothing of the hue of Ro- mance. In their purses there was often emptiness, if they owned a purse; their clothes, and es, were of the coarsest; their fare, well they had often to borrow it, and when done the, later alone knew whence the next was to come. Often as stated after a day's toil, axe on oulder, the wood to keep the cold out, had to be cut, and I brought home, *but not by horse* or. I have heard of the snow drifting in where the mother nursed, and the minister pre- ded his sermons, and of rain storms that did not stay out of doors. But why continue the dialogue? They "gloried in tribulations" for their Master's sake, and are now before the rone. These ills were lightly regarded in comparison with other drawbacks. Often it med as if they were sowing upon the soilless rock, or perchance the frozen ground. But ey sowed on, in humble faith that harvest time, like seed time, would come; for had not told them so. They were met by godlessness of deepest character, by intense ignor- ce, by that carelessness attributed to Scotchmen abroad, who have forgotten the home of eir youth, by what was then and is now a hindrance, *rum*; by the hearts natural enmity spiritual things; by what in these times, may be thought strange, by the influence of

witches, who are supposed to have come with the immigrants from the Highlands of Scotland. This may excite a smile, but still it is a fact. Often at my father's fireside, he heard Dr. McGregor and Mr. Ross, telling of the trouble they experienced, in quieting the people under the dread of their influence. But they never seriously troubled my father. *had no Gotic*. The extent to which this superstition prevailed, is scarcely credible. In the year 1819, I knew a man, regarded as intelligent, and pious, going from barn to barn, taking a little milk from each cow, putting it into a bottle, and hanging it in his own house, to keep the witches from his own herd. This superstition was the cause of neighbourly animosities, troubled the Sessions, and hindered the spread of practical piety. Finding the course of time, that the Secession Ministers did not take kindly to them, it was resolved that they all left, and sought refuge elsewhere. Whether this be the fact or not, in the year 1819, they ceased to be a trouble. Of the hindrance of *rum* I shall only say, that what it was is still, a *terrible curse*. As evidence of progress in public sentiment, we pupils of Pictou grammar school, were granted a half holiday, to celebrate the arrival of the first cargo of rum direct from the West Indies. The reception was with flags flying and great cheering, as a pledge of the people's joy !!

The Master was true to his promise, and in spite of every difficulty the seed was sown, and a spirit of thoughtful enquiry was awakened, slowly but surely home piety was increased, the Sabbath was more highly regarded, there was less open disregard of spiritual things, and sobriety in attendance on the house of God, and to many the memory of old far away sides, with their hallowed services, came back with telling power. This was the result, it may seem, to men who have little patience to wait for God's harvest time; but to men who saw flowers begin to spring, where ere while, thorns choked the ground, it gave assurance of the harvest promised, and for which they prayed. They reaped the first fruits, and it is to you, their children, to put in your sickle, reap while it is called to-day, and hand down your work to those, who, when you are gone, will occupy your pulpits, and fill your pews.

After the constitution of the Presbytery, and the organization of your, and other congregations, the work advanced more systematically, and as is always the case, where there is order and authority, more successfully. In 1802, the Rev. Alex. Dick arrived in Nova Scotia, and was settled at Douglass, Hants County. His congregation extended forty miles in length, entailing an amount of toil unknown to most of the ministers of this day. After laboring for a number of years, he was suddenly removed by death, at the age of forty-one. His removal was a heavy blow to the brethren. This reference to Mr. Dick is made here, though he had, strictly, no connection with Pictou. He was followed by Mr. Patrick Merigomish in 1815, by Mr. McCulloch of Pictou in 1803, Mr. Peter Gordon of P. E. Island in 1806, by Mr. Keir of P. E. Island in 1808, and by several others, that lack of time forbids me to name.

While the number of ministers was thus slowly increasing the population was increasing rapidly, and with it the demand upon the energies of willing hearts. How to meet the necessities of the future became anew to the brethren, as stated, the subject of much thought and earnest prayer. With all the increase of numbers it was felt that to rely on the scanty provision from Scotland, with the uncertainty of ministerial like other lives, would be to leave large portions of the country to utter neglect. Strong as was their faith, laborious as were their lives, they could not do all they wished to do, could not continue by reason of death, and *what was to become of the church they had planted*, was the oft recurring thought. But the Master had His own way of solving the question and they went on their way leaving it in His hands.

The two Presbyteries, of Pictou and Truro, had their separate congregational bounds but no clearly defined Presbyterial limits. As far as I have been able to learn, they crossed each other's bounds, to the regions beyond without interference, and without jealousy. Mr. Munroe of Antigonish recognized the Truro Presbytery and Messrs Brown and Dick the Pictou Presbytery. Partly on this account the Presbytery of Pictou met from time to time within the Truro bounds. Almost always on such occasions my venerable predecessor met with them in a friendly way, sharing unofficially their deliberations, and partaking of their brotherly communion. Ministers were not so plentiful in those days as to make their fellowship a matter of indifference. Few men were more deeply attached to each other than the three brethren of the Pictou Presbytery. They were brothers indeed, they were patriots, gentlemen in spirit and in life, they were christian gentlemen and ministers of Christ, and that made it utterly impossible for them to act in any way inconsistent with their high character. They met frequently at the house of old Mr. John Christie of Truro, whose children here to this day cherish feelings of the warmest attachment to them when living, and of reverence for their memories when dead. Often when a youth have I witnessed their reunion in m

house, reunions which have left no shade upon their memories but a high estimate of characters as men, who, when official business was done could unbend and enter cheerfully *abandon* of social intercourse, in perfect consistency with the more solemn duties of the past hour over which they had sought their Master's blessing. They never even in their most social hours that they were the ministers of the Most High. But I pass.

This is not the time, if it were in my power, to give even a meagre outline of the lives of McGregor, Mr. Ross and my father. The day may come when such an account of their lives may be given, at present it would be premature from the nature of its details.

In this paper, for many reasons, I have given but a brief and meagre sketch of work done from 1786 to 1817, and I am quite prepared for unsatisfactory criticism, and must bear the brunt of unsatisfactoriness, as best I may.

I have given such an idea of work, as the character of this celebration would permit, but I do not mean to record the intellectual or christian characters of the fathers. That we must learn from the records and traditional labors, and from their influence on the christian lives of those who succeeded them, and what their lives were, and what their effects upon the country may be fully known when the book of God's remembrance is opened and read. If we had what Picton, what would Nova Scotia have been had they never landed upon our shores, we may, we can in one way answer the question of their usefulness. But, if we

ask what is Picton to-day, and what has been the result of their lives on the welfare of the people of their adoption, the contrast of what it would have been without them, with what it is now, and will yet become, *if you are true to your principles* compels us to exclaim, "Alas! what hath the Lord wrought." The stone cut out without hands, has become a great pillar, and is it too much to say, that insignificant Nova Scotia, insignificant in size, but of great moral power, has exercised an influence, felt to-day from Newfoundland to Vancouver's

Island. All along the line her sons are found proclaiming the everlasting gospel, as a result of a movement which received its first impulse from the apostolic labors of those who preceded them, an impulse which has grown in power and extent, as time has rolled on, and made our Presbyterianism an influence, co-extensive with the bounds of the Dominion. The day which will celebrate the second centennial of our church will witness a state of things, of which we of to-day, scarcely dare to dream, if so be her sons are found "earnestly contending for the faith once delivered to the saints."

In the days of which I write, the fathers were in the full flush of manhood, and burning zeal for the honor of their Master, in the salvation of souls, and had not evil influences which their work would have formed one of the brightest pages in the history of our Dominion. But all that has passed away, and they have gone to their reward. The little one who preceded me, Mr. Cock and Dr. McGregor, has become a strong nation, and only 117 years have

passed since the old blue banner waves over every portion of our Dominion, and waves over a grand and glorious Presbyterianism. This page of our church's history may be unread by, or unknown to many of her sons, but on it are recorded names that will be held in everlasting remembrance. In Picton, and especially on the East River, the name of Dr. McGregor will be remembered, when the stone that records his virtues and labors, has crumbled into fragments, and he is remembered as one, at the news of whose death the last survivor of *Picton's three*, uttered this well deserved eulogium,

"NOVA SCOTIA HAS LOST HER BEST MAN."

of our Presbyterianism.—Its Political and Educational Influence.

BY J. W. CARMICHAEL, Esq.

While I count it an honor to be invited to address you at this Centennial celebration, I can only say that I should cheerfully contribute, in any way in my power, to promote the interests of a community around which all the associations of my boyhood and early manhood centered, and in which my whose pastor and people I have the most kindly feelings. I must acknowledge that I have some misgivings, in view of the many able men who were to address you, as to the propriety of placing my name on the list of speakers—I will not say unauthoritatively, but as a member of Christ, and that might reflect upon my friend your energetic Secretary. But my name being there, I can only say in this connection that my address will have a short and pleasant

conclusion, and of reverent remembrance, and their reunion in m

It is possible, nay probable, that many good people may have serious doubts that the question of politics should have any place on such an occasion as the present. We are met to review the history of a religious organization, a congregation of one hundred years standing, in connection with the life of its illustrious founder and the other devoted ministers of Christ who were associated with him in planting the banner of Presbyterianism in this County, and it may be said by some that our reflections should be confined to the religious aspects, purposes, and results of their labors. But I maintain that in so far as any religious institution or movement promotes, or fails to promote, the well being of men in every department of life, in all that concerns their moral, intellectual, physical and material welfare in so far as it succeeds or fails.

The religion of the Bible embraces every human interest. It addresses itself to the individual man, and also distinctly, prominently and universally addresses itself to men in their relation to other men, as well as in their relation to God. The sermon on the Mount is addressed to man as a member of the family, of society, and of the State. The petitions, "Thy kingdom come, Thy will be done on earth," have direct relation to our duties as citizens. The religion of the Bible has much to do, has all to do with our political methods and practices.

It is, therefore, eminently pertinent to enquire what political results, if any have been the outcome of the labors of Dr. McGregor and the establishment of Presbyterianism in our County, and to this end it may be well to take a brief glance at the political condition of Nova Scotia at the time of Dr. McGregor's arrival.

The American Revolutionary War had just terminated. A very important part of our then sparse population was composed of loyalists who had left the United States, who were what we might call ultra-loyalists, bitterly opposed to Republicanism and the democratic principles on which the new nation was founded. These men had a large influence in moulding our system of government and their anti-democratic spirit was impressed upon our institutions. Halifax the great military and naval depot, with its society built up and controlled under such circumstances, exerted a dominant influence upon our public affairs. Halifax was, in fact, the Province. As population increased in the outlying districts, representation in the legislature was granted, but the representatives of the people were expected to do little more than give information about their respective localities. Any independence of thought or action on their part was a thing not to be tolerated. It was accepted and even broadly asserted that the people were not competent to discuss matters of government.

Under these circumstances, and at this juncture, Dr. McGregor began his labors. His mission was to minister to the spiritual wants of a sparse scattered population of his countrymen in the wilds of Pictou County, a few hundreds of ignorant Highlanders battling for a bare subsistence.

In 1779, or thirteen years after his arrival was held the first election in Pictou. On this occasion the Pictou Highlanders in conjunction with the people of Colchester overruled Halifax influence and out of the four members allotted to the County of Halifax which embraced Colchester and Pictou, they returned two, Tonge and Mortimer, the former of whom may almost be said to be the first man in our Province who exhibited independence of spirit in public affairs, and asserted the rights of the people. In 1806 Mortimer and S. G. W. Archibald were returned, Colchester and Pictou again overruling Halifax.

Mr. Ross and Dr. McCulloch had in the meantime joined Dr. McGregor in his labors. These men with wonderful prescience at once became convinced that if the people were to be adequately supplied with ministers to meet the wants of an increasing population, the supply must come from the settlers themselves, rather than be drawn from the parent church, and in order to furnish an efficient native ministry, the means of obtaining an education at home must be provided. Here was a task that would have daunted men less resolute and devoted than the pioneer missionaries to Pictou County. The only provision for anything like advanced education in the Province was to be found at Kings College, Windsor, which was under the absolute control of the Church of England, and so entrenched by tests, that only adherents of that church could obtain admittance within its walls. There was consequently no help to be obtained in that direction. If the conceptions of the founders of Pictou Presbyterianism was to be realized, a school for teaching philosophy and the languages must be established in the midst of a people, few in number, destitute of wealth, rough in manner, and scarcely aware of their need for the most rudimentary education; and all this was to be accomplished in the face of persistent and intense opposition from those at the head of Provincial affairs. But it was the only course open, if the Presbyterian Church was to be perpetuated and extended. It became the ruling idea in the mind, especially of Dr. McCulloch, and at length after years of incessant toil and fierce conflict, Pictou Academy

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was founded. This institution unpretensions indeed, when compared with our leading college of to-day, was far reaching in its influence. The life of the Presbyterian church in these Lower Provinces hung upon it. It stimulated to a large extent the whole educational advance in Nova Scotia, and by the very opposition which it aroused from Windsor forced upon that college a more vigorous and healthy life. Its benefit to Pictou County was almost incalculable, under very great disadvantages as compared with other parts of Nova Scotia education was much more generally diffused in this County, and to-day, although it may be questioned whether we have completely fulfilled the promises of our early history in this respect, it will certainly be admitted that we are at least in the van of all other counties in our educational equipments, and I think it can be said without straining the truth, that our people generally are more intelligent than are to be found elsewhere in the Province. Not the least important or conspicuous of the results of Pictou Academy's influence is to be seen in the handsome monument which has been erected by the citizens of our shire town in perpetuation, both of the name and teaching of the institution, which has done so much for us both at home and abroad. The present Pictou Academy, with its commanding building, its efficient staff and hundred students outrivalling all its competitors in the Province, although now a part of our Provincial system, is a tribute to the energy of the founders of Presbyterianism, whose labors are under review this day. It is not necessary to mention the names of the many eminent men who have proceeded from the walls of the old academy, although I cannot help referring to the name of one of the latest of her Alumni, Sir William Dawson, whose commanding talents and acquirements have only recently entitled him to be selected as President of the British Association.

The political results were no less marked and no less beneficent. The question of charter and of grants when introduced into the Legislature was accepted as an assertion of the claims of dissenters to equal rights with the Church of England; and around this question year after year the political battle was fought. It was the great educator in our provincial politics, the main cause of the expansion of political ideas in the line of popular demands. Under and through this great conflict our ablest statesmen were educated. It was in pleading the cause of Pictou Academy that S. G. W. Archibald made some of his greatest speeches.

The battle which raged around this historical Academy, fierce as it was in the legislature, was fiercer still at the Polls. I can remember the famous election of 1820, the big election, when Kirk and Antiburgher were the war cries. Elections were not held then as now in one day. That one occupied three weeks, commencing in Halifax adjuring to Truro, and then to Pictou, a week in each, the excitement increasing as the contest proceeded. We boys shared in the excitement. On the walls of the old log school house standing where Mrs. Matheson's house now stands, we had chalked in large print the names of Lawson, Archibald, Smith and Blanchard. From Truro came accounts of the hands of electors marching in from Stewiacke, Onslow, Londonderry and Tatamagouche with pipes playing, flags flying, and forming around Court House square, and we heard the words First Comer and the glorious yeomanry of Colechester, words of which I did not know the meaning, but knew they meant something good for the Antiburghers, and I was a budding Antiburgher.

The battle rolled on to Pictou and when Highlander met Highlander then came the tug of war. The clans were marshalled. On Monday the Kirk men took possession of the town and drove the Antiburghers before them like leaves before the blast. There was dismay in the Antiburgher ranks; the leaders counselled; orders were issued. The Fiery Cross was sped over the hills and dales, and Antiburghers to the rescue, was the cry. From East and West and Middle River came in the detachments, and revived the drooping spirits of the war. The college was guarded. A body guard was stationed in Blanchard's House. On Wednesday night a fierce and possibly fatal contest was prevented, solely by the interposition of Dr. McCulloch, who placed himself between the two contending parties just as their two columns were coming into conflict, and prevailed on both to retire. And so passed away the week—a week eventful in the history of Pictou, and of Nova Scotia. The bitter feelings engendered in that strife have long passed away, and there are now few, very few, remaining who can even call them to recollection.

Here was the birth place of the agitation for Responsible Government. Pictou was the centre of that movement. The Pictou *Patriot*, the first newspaper printed outside of Halifax, and controlled by Jotham Blanchard, a graduate of Pictou Academy, sounded the first note of Responsible Government in these colonies. To that fearless advocate of popular rights belongs, I believe, the honor of inaugurating the contest for the self government which we now enjoy in this Dominion in such full measure.

Those founders of Pictou Presbyterianism builded broader than they thought, for while their aim was to advance what they considered to be the spiritual interests of the people, their labors tended largely to obtain and secure for us the invaluable political privileges which we now enjoy.

But such a retrospect, and such a commemoration as we are to-day engaged in, has little value, if it simply ends in our congratulating ourselves upon what has been accomplished, by our forefathers. The very obvious enquiry for us is, in view of the progress accomplished and in the line of the question I am discussing, do we with our vastly increased political privileges recognize that, as citizens, we are the real rulers of our country, and directly responsible for righteous or unrighteous legislation. We frequently hear it taught that the all important consideration in electing representatives is, that they should be men of moral christian character. It certainly is most desirable to have a moral, rather than an immoral man in any position of trust. It might, however, be profitable to enquire, if it is not even more important, that the electors should be conscientious moral men than that the elected should be; for men of even doubtful character are quite safe to enact just laws, if they are persuaded, that the people who elect them, want and will be content with nothing less; and men of far higher moral character who know their constituents can be easily influenced in matters of right and wrong, are very liable to yield to the temptations to which men in such positions are exposed. Expediency too generally is the doctrine of the politician, even of the very best, and it is the duty of citizens to make him clearly understand that it is expedient for him to do right.

In the century that has passed, the world has made tremendous strides in knowledge, and in the application of that knowledge, in enabling man to control nature and make its laws subservient to his will. The increase of production of wealth has been simply incalculable. But with all this, there are grave doubts in the minds of many thoughtful Christian men, whether the unequal distribution of this accumulated wealth has not been a main cause of the dangerous unrest so prevalent in the most advanced Christian countries at this very hour.

The enquiry presents itself, has the Church made equal advances in her peculiar department of work with that exhibited in other departments of the world's progress. Has the Church exerted the influence which is her undoubted mission in the control and direction of the distribution of wealth, in so far as it is affected by political action. Has the Church herself appreciated and enforced among her members, the sacredness of the Ballot, the necessity of purity as well at the fountain of power as at the seat. How common is the saying and how general the impression, that the pulpit is not the place for politics. It certainly is not the place for partizan politics. It has nothing to do with political organizations as such, but it has everything to do with Bible politics. Isaiah preached politics, and very forcibly too. There is a good deal of politics and sound political economy in the sermon on the mount. We all need to be told and told often, that the command, do unto others as ye would that others should do unto you, applies quite as positively to our political actions, as to our social life. We very often hear the truth "That Righteousness exalteth a nation" and almost as often fail to realize its application to each of us as being the formers of the nation.

I think that the following words from an eminent English nonconformist minister are not without some measure of truth:—"The Church has quite as much to do with the "social duty of Statesmen and the political habits of the people as with purity of heart and spiritual earnestness. Faith without works is dead, and faith has to reveal its dignity and force in the family, in society, and in the State."

The History of Presbyterianism in the County of Pictou, from 1817 to the Union of 1875.

By REV. E. ROSS, TRURO.

When the Union between the Burghers and the Antiburghers was consummated in 1817, our fathers thanked God and took courage. They had long been in happy accord; they had been working together harmoniously for years; but now they were of one body. A Synod was constituted and Presbyteries under it. The hearts of ministers and people were encouraged; their hands were strengthened. There was the union of organization, as well as of cooperative effort.

The Presbytery of Pictou, however, with which we have to do this afternoon, gained nothing, as a Presbytery. They lost rather, Mr. Brown of Londonderry, falling naturally into the Presbytery of Truro, as did also the minister of Douglas in Hants. Still all hearts were cheered by the Union, embracing as it did all the Presbyterians in the Province, with the exception of a single congregation which with its minister remained apart, not from want of sympathy, but deterred by technical reasons derived from the basis of its own constitution. Our fathers looked forward to a season of consolidation and expansion, to a strengthening of the Church's stakes, and a lengthening of her cords. But already influences were at work that threatened, and, eventually, brought about division and dismemberment.

It is easy to do mischief, and so one sinner destroyeth much good. Often a very insignificant sinner can do it. An evil disposed person of plausible manners, and unbounded assumption, succeeded in passing himself off, on an innocent and unsuspecting people as a minister of the gospel. Many of the immigrants had belonged in the old Country to the Church of Scotland, and had a natural preference for their former connection. To this prejudice or prepossession the impostor made his appeal. He claimed to belong to the Establishment. He claimed to be a Minister of the Establishment. It is not to be supposed that he cared much—that he cared at all—for either Kirk or Secession; but it suited him to cling to the skirts of the former. There was disunion in the air. There were malcontents in different sections of the country; men who could neither get their gospel preached, nor their witches burned, exactly to their liking. These, the trickster used for his own purpose, and they doubtless used him for theirs. Among them they so managed matters that in one section of Dr. McGregor's congregation a call was made out to the adventurer, in which some of the Dr.'s warmest friends, and indeed the large part of the whole settlement, were persuaded to join. The better portion of the people, however, soon repented of their folly and ingratitude, and made ample acknowledgement and reparation. By and by the imposture of the deceiver was discovered; he left the country for the country's good, and his power for evil was gone forever.*

But the mischief was done. A breach was made; a breach not yet healed in the County of Pictou; not healed here, even now, when the like breach has been healed almost every where else throughout the Dominion.

If the cloud which had collected about the ill conditioned individual of whom I have spoken had been of his own raising simply, it might have dispersed after his departure. But there were other malignants who continued to foment the strife. It is to be considered besides that many of the immigrants were sincerely and devoutly, if not very intelligently, attached to the Church of Scotland. Just at this juncture too, ministers duly accredited from the Establishment began to arrive in the Country. Sooner or later disruption was inevitable. Around these newly come ministers multitudes of their countrymen immediately rallied, forgetting all too readily, but not altogether unnaturally, those who had laboured for them faithfully, bearing the burden and heat of the day. Separate congregations were soon formed, a separate presbytery, a separate church. Before we condemn all this let us remember several things. First of all, let it be remembered that these latest arrived ministers came fresh from the old sod, with all their natural prejudices still strong upon their minds, with all the distinctive peculiarities of their countrymen, peculiarities—some good, other some not so good, and yet other some bad—quite definitely bad; but yet more or less common to us all, who have sprung from the same stock. Next let it be borne in mind that our fathers of the kirk thought,—they really did think,—that an Establishment was so good, and necessary a thing, that dissent from it must be evil, only evil, and evil continually. Then again it should be kept in view, that these men came empowered to offer to such as should adhere to them, material aid in support of ordinances, aid of which it could hardly be affirmed that there was no need. Nor should it be forgotten, that even the union, so lately consummated had been delayed for years by old world prejudices in some of the negotiating parties, although they were seceders every one with a single exception. Besides,

*It ought to be said here that there are differing accounts of this man; some of them by no means unfavorable to him. It would almost seem that, if not a preacher in connection with the Church of Scotland when he appeared in Pictou, he obtained license, by whatever means, afterwards; and even had charge of a congregation somewhere in the Upper Provinces. There is difficulty in my mind. Perhaps the text is too severe. Let the panel have the benefit of the doubt. Whatever the mistakes in this paper I certainly have "set down naught in malice."

all this was nearly three quarters of a century ago, when that liberality of thought and feeling, which is such a remarkable feature of the present time, was all but unknown. Breach came; it was complete; it threatened to be final; it so threatens yet; it is not fully healed to this day.

The United Church was known as "The Presbyterian Church of Nova Scotia." The Presbytery of Pictou at this time included Revs. Dr. McTear, Duncan Ross, Dr. Thomas McCulloch, John McKinlay, William Patrick, John Mitchell. Other ministers arrived occasionally from Scotland; but it had long been evident that no adequate supply could be obtained from that quarter. Accordingly the Pictou Academy had been projected—classes were had been obtained with much effort, and in the face of many obstacles. The Academy opened very shortly after the first meeting of Synod in Truro. From the outset the Academy had to contend with the most determined, and not always very scrupulous opposition of the Anglican Bishop and his clergy. It was thought that the Institution in Pictou would be prejudicial to Kings College in Windsor. This college had been established for a number of years. It did much good work doubtless for the class that could avail themselves of it, but the class was a very small one. Kings was exclusive; it was expensive; dissenters were practically shut out. But Kings enjoyed the royal favour, and was endowed with fair liberality from the public chest; and she could brook no rival. The Bishop had a seat in the old council of N.S., and could generally manage either to bilk or to damage in that upper house, the measures passed by the Representative Assembly in favor of our humble academy. It would be ungracious however not to remember that the institution in Pictou found some of its warmest and ablest advocates in members of the Church of England; but all their efforts, and the efforts of other friends failed to procure for it, any reasonable amount of fair play. Still amidst all difficulties and trials and obstacles, with an industry and toil, and self-sacrifice which have seldom been equalled Dr. McCulloch labored on. Essentially a student, and a teacher, he loved the work for its own sake; and he loved it for the results that he hoped would accrue from it, to Presbyterianism, and to the country. It were long to tell of even a small part of the Dr's labours during the years and the struggles that followed. His work in class was immense. The labour that is now distributed among a half dozen chairs, he performed alone; and good judges have pronounced that he performed it well. He must have had some strange experiences in those eventful times of which it may be hoped that the world will one day hear more than has ever been heard yet. Perhaps he had often "fears within," most certainly there were "fightings without." The whole power of the Episcopate was exerted against him persistently, continuously. Nor had he always the full measure of sympathy and support, that he had a right to expect even from some of his own brethren. But he persevered in earnestness and faith. And he laboured not in vain. He had his reward—a reward not altogether inadequate, when in a few years a little band of his first class of students, having finished their preparatory course were found ready to enter upon the study of divinity. Then he became our first professor of Theology, called to the office by the unanimous voice of the Synod, and discharging its duties faithfully and efficiently, declining all recompense. A few more years and he had yet fuller reward; when these young men were licensed to preach, and showed themselves able and acceptable ministers of the gospel. Three of this first class of students visited Scotland, passed creditable examinations before such learned professors as Simford, Jardine, and Walker, etc., and received the degree of Master of Arts from the ancient University of Glasgow. Of this first three, one, Rev. John McLean died at the early age of 35 years; but not until he had proved himself an able minister of the New Testament. Very tender memories still linger on his name in many parts of the country, but especially in Richibucto, of which congregation he was the settled pastor. He has been called the Cheyne of the Nova Scotia Church. From all we have heard of him, we should say that he resembled his Scottish prototype, as much in his holy, earnest, devoted life, as in his early and lamented death. Another of these Masters of Art, Rev. John L. Murdoch was one of the most prominent figures in our annual synod, where he was known and acknowledged as a man of clear insight, solid judgement, and honest purpose, every inch—and there were a good many inches—every inch a man. Of Mr. Murdoch we were wont to say familiarly there is no nonsense about him. The third of the trio, Rev. R. S. Patterson was minister of Bedeque, P. E. Island. He outlived both of his companions, and only put off his armor in 1882, full of years and honors. Of less imposing presence than the others, he was reckoned to the full their equal, if not something more, in scholarly attainment; whilst in respect of unobtrusive devotion, unostentatious charity, and assiduous, unwearying labours, he

held place among the highest. Altogether Mr. Patterson was a man of singularly gracious character. Long saintly here, he is sainted now.

Besides these brethren, of whom it has been thought fit to make this special mention, other young men came out from the Academy and Hall from time to time, who also proved acceptable and successful ministers of the gospel. There were also occasional accessions of preachers from Scotland. Congregations were formed, and suitable pastors were settled over them. Home Missions were established to aid newer and weaker localities. It was a season of strengthening and enlargement. There were times of refreshing from the presence of the Lord. The word of God grew and multiplied.

Meanwhile, the Church of Scotland was fairly established in the County. Its ministers came of course from across the water. They were men of character and standing. They sought to do their duty conscientiously according to the light that was in them. It was not to be expected that they should like dissent. In point of fact they found it impossible to like dissenters. Dislike grew into aversion; and aversion into hostility, and hostility into bitterness. Where the blame lay; whether it was all upon this side, or all upon that; or partly upon that side and partly upon this, we will not enquire too curiously; but one thing is certain "somebody blundered"—and the result was as tragic as Balaclava. It was not so sudden—it was not instantaneous, but it was certain and disastrous. In this regard, our fathers of the Church of Scotland did most surely err—that they took sides with the Anglican Bishop against the Pietou Academy. But for this the institution, it can hardly be doubted, would have continued and flourished. The days of irresponsible government were numbered. The old Council of XII was doomed. Episcopal Ascendancy was ready to vanish away. If all the Presbyterians had been united in support of their educational enterprise, they must have been ultimately successful. But when the whole weight of the Kirk was thrown into the scale the contest was too unequal to be maintained for long. An honorable position was offered to Dr. McCulloch, which he accepted and removed to Halifax, as President of Dalhousie College. The Pietou Academy went down, slain in a strife between brethren.

At the time of Dr. McCulloch's removal to Halifax the lines between the two Churches, let us say rather between the two sections of the Church, were sharply defined. All hope of union or co-operation was at an end. Remonstrances had been sent, by the Secession in Nova Scotia to the Established Church in Scotland, with some of whose ministers, Dr. McGregor had always been on terms of most friendly—even brotherly communication. These remonstrances pointed out the unwisdom, not to say sinfulness, of that policy of division which was inaugurated on this side the water; but the evil had continued—was persisted in. Dr. Burns of Paisley was Convener or Secretary of the Colonial Committee. In replying to the remonstrances of which I have spoken Dr. Burns, it must be admitted, showed a good deal of thoughtless arrogance, not to speak of harshness and unfairness. Dr. McCulloch upon the other hand, it has to be equally admitted, displayed not a little of that power of retort, of that sharp incisiveness of which he was among the grandest of masters. So far as argument was concerned Pietou was too strong for Paisley; but on the part of Paisley was power, and the power prevailed over Pietou. The correspondence accomplished nothing.

Terrible as was the loss of the Academy,—difficult and well nigh impossible as our fathers felt it to acquiesce, it had its compensations; and it is easier to acquiesce in it now. It removed the chief ground of contention between parties, and thenceforth there was less of bitterness in the strife. There was enough of bitterness still, enough in all conscience, but it was not so malignant, at least not so constantly and actively malignant, breaking out chiefly at election seasons, when it showed itself with all the ancient virulence. At this time the two sections of the Church were pretty equal in numbers and influence. Upon the side of the Secession there was—this congregation of which the minister was Rev. David Roy, Dr. McGregor's first Successor—the Upper Settlement where Rev. Angus McGillivray was pastor—West and Middle River where Rev. James Ross had succeeded his father—Pietou Town with Rev. John McKinlay as pastor—River John of which Rev. John Mitchell was minister—Merigonish where Rev. Wm. Patrick lived and labored,—St. Mary's of which Rev. John Campbell was pastor, and we should add Antigonish as belonging then and now to the Presbytery of Pietou although beyond the bounds of the County, with Rev. Thomas Trotter as incumbent. Of these not one survives. All of them have gone to their reward. I would fain say something of each of them; but want of time and other wants prevent me from saying much, that otherwise might be said worthily—of David Roy, well known in his day and well remembered by many of us yet, as one of the most effective and popular preachers of the church, and long the Presbytery's diligent and painstaking clerk—of John McKinlay, at once the dignified clergyman, and the accomplished christian gentle-

man—of William Patrick, with his sound divinity, his finished oratory, his unfailing benevolence—of Angus McGillivray, a power in Gaelic, whose genius suited so well his sonorous eloquence, whilst he was not heard to advantage when preaching in English—of John Mitchell, not deeply learned, but agile, nimble, ever ready in word and action, a good and faithful servant—of Thomas Trotter, the learned and scholarly divine, who might well have filled a professor's chair—of John Campbell with his military bearing somewhat stern outwardly, but genial all through, suffering almost constant pain, yet never daunted though often weary, faithful unto death—of James Robson too, who although he held no charge in the County resided here, for a length of time, a courtly and polished preacher, always heard with acceptance, up to the time of his death the Clerk of Synod, always punctual, and assiduous, the very soul of method—of James Ross, of him it will hardly do for me to speak at all, at least not here, nor now—these all died in faith—such is our humble yet confident assurance, leaving behind them a record most grateful. To most of them it was given to labor long in the vineyard. They have finished their course and gone to their reward. They have put off their armor and put on the crown. Therefore are they before the throne of God and serve him day and night in his temple.

“And I'm glad that they lived here so long,
 And glad that they have gone to their reward,
 Nor deem that kindly nature did them wrong,
 Sotly to disengage the vital cord,
 When the weak hand grew palsied, and the eye
 Dim with the mists of age, it was their time to die.”

Contemporary with these fathers of the Presbyterian Church of Nova Scotia, for periods longer and shorter, there were of the Established Church of Scotland, the Revs. John Macrae, Alexander (afterwards Dr.) McGillivray, Hugh McLennan, Donald McConnochie, Dugald McKichan, and Robert Williamson, labouring in their respective localities. Most of these, I think all of them, came to this country when the division between Dr. McGregor and his coadjutors upon the one hand, and the adherents of the Scottish Establishment on the other, was complete, or at any rate inevitable. With the bringing about of that division, therefore, they had little or nothing to do. They fell in with the state of things they found. They were ministers of the Kirk, and as a matter of course they took their place with those of their own ecclesiastical connection. I suspect they had very little communication with the other body, either with their pastors, or with their people. Thus occasion or opportunity for collision could hardly arise, and by and by bitterness began to abate. Strife continued in some quarters, it is too true, but it soon grew to be political rather than ecclesiastical, altho' originating doubtless in church controversies. The same gospel was preached in all the pulpits in the County, *i. e.* in all the Presbyterian pulpits, and there were scarcely any other—preached in the same languages, in the same form, and with the same sacraments, administered in the same way; and it gladdens us to know—O how it gladdens our hearts to-day to feel assured—to be assured by many a precious token still plain before our eyes—to be assured that the same Spirit of God, who, notwithstanding all human infirmity, aye, and notwithstanding much sin in man, never fails to give efficacy to the word of his grace was with both the churches; that “He who wrought effectually” in the Secession the same “was mighty” in the Kirk. A stranger could not have distinguished the one from the other, either by the preaching of the pastors, or by the practice of the people. Yet tho' living side by side, and laboring on lines so closely parallel, as to be well nigh identical, it makes us sad to think that they lived and labored so widely apart. How much they lost of precious fellowship and sacred communion, themselves never knew, or knew but dimly; but their sons who have been privileged to learn how sweet a thing it is and how pleasant for brethren to dwell together in unity, cannot think of what their fathers missed, without a certain sorrowful and tender regretfulness. Well, the fathers too are united now, where the strife of tongues, or pens can never come!

In the list of our Kirk fathers given above, the names of Rev. Donald A. Fraser, Kenneth J. McKenzie, and John Stewart are not included, the last two as not belonging to the period indicated, 1838 and onward, (Mr. McKenzie having been removed by death, Mr. Fraser to another field of labor whilst Mr. Stewart went out in forty-four.) Mr. Stewart's manifold labors as a minister of the Gospel, in another connection, and especially his energetic and unwearied efforts in behalf of ministerial education, are still fresh in the minds of many. His praise is in all the churches. Of Rev. K. J. McKenzie I know nothing but by tradition. I never saw him so far as I can remember. When little more than a boy I read

a good deal of what he wrote or was supposed to have written, and I can recollect how it impressed even my uninformed mind with a conviction of its great intellectual power. He died in 1838 and this is what was said of him then: "The circumstances in which he found the Church of Scotland forced him into controversy; and to the last hour of his life he was the advocate of her interests; but his was such an open, manly, generous opposition, that he went to the grave crowned with the respect even of his enemies. He possessed the finest order of talent, both as a public speaker and writer."

With Rev. Donald A. Fraser, the first duly accredited minister who settled in this county, it was my great good fortune to come, although only for a few weeks, into terms of close intimacy and friendship, i. e., such intimacy and friendship as may obtain between a man already elderly if not old, and a raw lad just about mid-way in his teens. Nearly, or quite forty-five years ago, I went to Newfoundland, partly for the company of a friend who was sailing to the island, and partly on a venture of my own. Mr. Fraser was then the honored minister of a flourishing congregation in St. John's, gathered by his own labors. How he knew I was in the city, how he knew I was any where, I could never tell; but he sought me out very diligently, and having found me, he simply loaded me with benefits. The way being barred against me on the lines I had projected, he urged me very strongly to enter into business on my own account. He sought to exert for me all his influence which naturally was great. Day after day that grand old man, for such in very truth he seemed to me then and such in very truth he seems to me still in the recollection, walked with me the streets of the town, introducing me to his people, and to others, recommending me for the work, in which he was anxious I should engage, and in which in his sanguine way, he was sure that I would be successful. He opened to me his house, he opened to me his purse, I could not but feel that he opened to me his heart. After a good deal of prospecting under his kindly guidance, I had not the courage to venture upon the undertaking he marked out for me. I had too much prudence, or too little pluck. Outlay was certain, returns not so certain. I was poor, a chronic ailment in the family, hereditary I believe, and incurable I fear, and although in his exceeding generosity he offered to provide me with whatever funds I might need whilst the experiment was being tried (he never dreamed of failure) I could not think of incurring obligation which I might never be able to discharge. Accordingly I returned to Pictou, much to his disappointment, but I brought home with me a deep sense of gratitude, that I feel to this day and that I shall feel while I live. Whatever then may be said of others on either side, and whatever others may say of him, I can never think of the Rev. Donald Allan Fraser, otherwise than with feelings of warmest, most grateful respect and love. No father could show more kindness to any son than he showed to me. And it is one—not the least—of the pleasures of being here to-day, that it gives me the opportunity, after nearly half a century, of professing thus publicly, the gratitude and veneration with which I regard his memory.

All through the years of which we have been speaking, a memorable conflict was in progress in the Old Land and in the Established Church. I need not rehearse the story here. We all know how it ended in the Disruption of 1843. Experience teaches, but we are slow to learn her lessons. Even so lately as in 1844 it was thought right and matter of duty to bring the old world controversy across the sea. It took a year to come, but it came most surely, and the Free Church was formed. It was a time of excitement and confusion, it not of darkness and disaster. A majority of the people remained in the Kirk, but they were for the most part as sheep without a shepherd, nearly all their ministers returning to Scotland. Then followed years of painful and laborious reconstruction and repair. The Rev. Alexander McGillivray, and the Rev. Joan Stewart, were master-builders both—wrought manfully each on his own wall, striving to repair the breach, toiling to restore the paths. Mr. McGillivray labored single handed, absolutely alone in the county, building upon the old foundations. Mr. Stewart joined, led indeed, in the new organization, although he would claim doubtless that his were the old foundations. Ancient landmarks were removed, old-time ties were severed, venerable associations were broken up. There was painful misgiving, and division, and struggle in many a home and in many a heart. Gradually the sky cleared, as it always clears after a storm, and it was found that the lines were distinctly drawn, and men's minds were settling down in the new order of things. There were three Presbyterian churches among us, where two was one too many. Yet the evil was not without its compensations. One of the pleasantest of such compensations, if not one of the most important, was the arrival of eminent deputies who came from the old land to establish and strengthen here, their adherents on this side and on that. It was thus that many, who would never have enjoyed the privilege otherwise, had the satisfaction and the delight of listening to such men as Dr. Bezz and Dr. Burns, Mr. McNaughton and Mr. Stevenson.

Dr. and Norman McLeod. The United Presbyterians also, moved by the example of the other churches, sent out to us Dr. Patterson and Mr. Robertson with that genial and large-hearted elder Mr. David Anderson. How highly the visits of all these brethren were valued—how keenly their ministrations were relished, some of us can yet well remember. And then, although uncharitable people, of whom you will always find a few standing around, might smile if we said that the different churches provoked one another to love, there can be no doubt that they did provoke to good works. Home mission labor was prosecuted as never before. A Foreign Mission was begun notwithstanding the dearth of ministers, and carried on with zeal and energy. At the same time the Free Church and the Presbyterian Church of Nova Scotia set about establishing schools of the prophets, the one in Halifax, the other at West River. The Kirk although the most destitute of the three, still looked across the water for a supply of ministers. Yet they too recognizing the necessity for native preachers sent young men from this country to be educated in the old institutions of Scotland. The supply was necessarily long in coming; and whilst Mr. Stewart had his hands strengthened by the accession of such notable workers as Rev. D. B. Blair, Rev. Murdoch Sutherland and others, Mr. McGillivray had to work long alone. For many solitary years this venerable father and most estimable man, could but learn to labor and to wait. Relief came at last; and when Revs. A. McKay, A. McLean, and Allan Pollok arrived in the country in 1852-3, the waste places were comforted.

Whilst the disruption thus contributed to greatly increased activity, in every department of ecclesiastical enterprise, it had at the same time a much deeper and farther-reaching influence—not apparent at the time to many, but to be manifested in due season. I cannot but believe that in the plan and purpose of God, the breaking up in 1844 was intended to bring about union thereafter. Almost from the first, wise men thought that the Free Church and the Presbyterian Church of Nova Scotia would come together in the no very distant future. In point of fact negotiations were entered upon, more or less formally as early as '46 or '47; but for some reason these came to an end rather abruptly. Something like an increased coolness followed for a season. After an interval of some years, however, (about 1857) negotiations were resumed. At this time there lived and labored in the town of Pictou two brethren, who were fine examples of different types of the national character, of the Saxon and of the Gael. They were men to love, and to be loved,—Dr. James Payne, and Mr. Murdoch Sutherland. Co-operating themselves in delightful brotherhood, they could not but yearn for a union of their churches. They longed for it, labored for it, prayed for it. Other like-minded brethren in both churches seconded their endeavours. There was really nothing to keep them apart. A basis of union was agreed upon by committees appointed for the purpose: the basis was approved by the respective Synods and at length in 1860, the Free Church and the Presbyterian Church of Nova Scotia became one. The Presbyterian Church of the Lower Provinces was formed.

Times of progress and prosperity followed the Union. Congregations multiplied. The supply of ministers was increased. Educational Institutions were strengthened. Missionary enterprise was promoted, both at home and in the foreign fields. "Then had the churches rest and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied."

Nor was the prosperity confined to the United Church. It was shared in very largely by the brethren of the Establishment. These indeed had no school of the prophets of their own, but ministers came to them from Scotland and Kingston and other places in encouraging numbers. Many of their ministers were young men, and natives of the country. With every respect for age, and with the deepest love and reverence for the memory of our Scottish fathers; we are not sure that they were all absolutely perfect. With a large accession of youthful blood, and a large proportion of the native element in both churches a spirit of union arose and grew rapidly. Men's minds were full of it; very soon the two churches united co-operatively in missions, and in collegiate education. sanguine spirits were assured that this union of cooperation would soon be followed by a union of organization. In a short time there were proposals to this end. Committees were appointed. The first plan looked simply to the bringing together of the churches in these Lower Provinces. Here there were difficulties, hindrances, obstacles, a *hitch* in short. Then some genius suggested a union of all the Presbyterians in the Dominion. The idea was a grand one, and captivated many hearts. Still there were serious objections; they were geographical and monetary however, rather than ecclesiastical or theological. We have not time to trace the progress of the negotiations—to tell us we would fain do of the labours of the brethren who conducted them. We have to content ourselves with saying that the desire for union

was now so strong, that all obstacles were overcome at length and the union of 1875 was consummated.

The Church thus formed is perfectly independent. It has no organic connection with any other. It is composed of the three principal branches of the old stock in these lands.—It is claimed by some that the old lines are completely obliterated. Perhaps this is hardly true; but certainly the Union has been thoroughly hearty. There has been no jar; there has been no discord. No one cries "I am of Paul;" no one else cries "I am of Apollós;" nor any other "I am of Cephas." We all claim to be of Christ in the Presbyterian Church of Canada. Yet we have not cast aside our old connections. In becoming what we are, we have not ceased to be what we were. We have even our former preferences. Inevitably so. Every one of us has them. We cannot help it. We don't want to. We even pique ourselves on them a little. My dear friend and brother, Mr. McLean of Hopewell, is as much a Kirkman to-day as ever he was, that is, to the very heart and core of him.—He could not be otherwise if he would, and what is more, if not worse, he would not if he could. Principal Forrest is a Free Churchman to the very marrow. He can no more help it, than I could help being an Antiburgher, all through and through. But we are all in most brotherly accord as members and ministers of the same Church. I have a sincere respect even for the former and continued predilections of my brethren, as I am well assured they have for mine. I have a most hearty and genuine sympathy with the Kirkman clinging finally to the ancient mother, and refusing what seems to him a severing of the precious connection. Over in Colchester they tell a story of the Disruption times in Picton. There lived here in those days, so the tale runs, two men, father and son, in the same house.—They should have been Highlanders, but from the dialect of one of them, I conclude they were from the low country. Before 1843, they had both been non-intrusionists. All through the ten years' conflict they had been warm friends and admirers of Drs. Chalmers and Candlish—staunch maintainers of the Church's independence, according to the views of these great divines. When the crash came the father grew reticent. Especially as a crisis seemed nigh here, he became very silent. As far as possible he avoided the subject. He was no longer inclined to discuss the situation. The son was alarmed. He was afraid that when the juncture came—and he saw that it was coming most surely, the old man might be found wanting. "Father," he said to him one day, "I hope you still hold by the principles we have always been so fully agreed on." "Oh, ay," was the answer. "You're as clearly non-intrusion and anti-patronage as ever." "Surely John." "We're likely to have to show what side we are on before long father, it wouldn't do to hold back when it comes to the pinch." "Time enough to think o' that John, we'll see when the time comes." At last it came. A meeting was to be held at which it was expected that men would declare themselves. The evening before John approached his father very anxiously. The old man was strictly non-committal. "We'll think over it, and we'll pray over it another night," he replied to the appeal made to him, and "we'll see the morn'." In the morning this is what he said. "Ye'll gang to the meeting yersel John the day. I'r e'en bideat hame, ye'll dae juist what yer ain conscience tells ye. As for me, I'm over auld to lit. I'll juist stick by the pair auld Kirk, be she right or be she wrang!" I am not ashamed to confess that I have a very genuine sympathy with that old father. I do not say that I absolutely commend his determination, but with the underlying sentiment I have a strong fellow-feeling; believing all the time my own to be a more excellent way. Free Church nobleness too, I can appreciate and admire, even when maintaining, as before, my own vantage ground. I do honour with my whole heart the men of '43. Beyond question it was a grand and noble sight when more than four hundred brethren at once went out from that ancient church of St. Andrew's in Edinburgh, and marched in solemn procession to the Hall of Cannon Mills and declared themselves the Free Church of Scotland; for that was a going from home, from manse and glebe and stipend, and all that goes to make up the material comforts of life, a sacrifice of much else too that true men hold for dearer. One does not need to endorse all their views, or any views of ecclesiastical polity to accord to such heroism the meed of admiration. It is the triumph of duty, of what is felt to be duty, over selfishness that stirs our hearts; and he were a churlish soul who would stand to weigh nicely every point in the contention, before shouting his applause; but all the same I claim to stand upon a higher plane. I stand with Paul "With a great price purchased they this freedom;" but I was free-born! And therefore, if I ever see my Kirk or Free Church brethren—I don't say I ever do see them *really*, very often or very palpably at any rate, but if I should ever think I notice in them any disposition to plume themselves upon their peculiar distinctions, I may well bear with them, I may well pardon their pride; because I know in my heart of hearts, that I am just as proud as they—I might say even prouder, only I question if that were alto-

gether possible!

And now to get to an end. The Age of division seems to have come to a close. An age of Union now is. We have a church—respectable in numbers, its territory very great. It embraces the whole of this wide Dominion, more than half of this North American Continent, with several islands thrown in. We are grateful and glad, and yet there are abatements and drawbacks. Comprehensive as our union is, it does not include all it should; and we are concerned and sorrowful for them who are without. Why does Pictou—any part of Pictou stand aloof? Why are the honest kirk men of this County known and spoken of as anti-unionists; their church as the anti-union church? Why must we painfully feel that we are beyond our province in speaking of the union of '75 at all here, seeing that the subject assigned us is "The History of Presbyterianism in the County of Pictou," and in the County of Pictou, this union as yet is not. Mr. Chairman, I may at least speak of it as coming. Surely it is coming. But why so long in coming? I can understand why a man should cling to the church of his fathers, I can understand why he should refuse to leave it except at the call of most imperative duty. I would not give much for him if he could leave even then, without a most painful wrench. I too would cleave to the church of my fathers; aye and I would cleave to her too just because she is my fathers' church. This would not be my only reason, I would not have this my chief reason, but I would never hesitate to confess that I would regard this a mightily strong reason. But why should any of us stumble over an imaginary stumbling stone. Not a man of us has left the church of his fathers. Look at Alexander Maclean of Hopewell, look at George M. Grant of Kington, look at Donald Macrae of St. John, look at John McMillan of Halifax, all natives of this County, and all ministers in the United Church. Have you here in Pictou to day, any better Kirkmen than these men? I don't say that you have not just as good; but have you any better? Have you any more loyal to the old mother across the Sea? Why the old mother herself bids all her children on this side join with us. Why not be obedient children and do the mother's bidding. For what is this Presbyterian church in Canada anyway? If in one sense she is neither Kirk, nor Free Church, nor Secession; in another, and far more grateful sense, she is all the three. She is in fact if you will but consider it, she is a body of Free, United Presbyterian Kirkmen! It is a matter of regret perhaps, that in this nomenclature, the kirkman has too plainly the cogné of vantage, the prominent place, the substantive position. After all, I am not so very sorry for that; what I am sorry for is, that in the designation given, one can hardly recognize, so clearly as one could wish the finest type of all the group, THE GRAND OLD ANTIBURGHIER!

History of the Congregation of James Church under its First Two Pastors.

BY D. C. FRASER, ESQ.

The duty assigned me while not irksome, is a very difficult one. In the short space of time at my disposal, to touch on matters of interest in the life work of a congregation, covering nearly a century of history, is a task requiring more skill in choosing the matter, and greater ability in presenting it than I possess. The written portion of the long story of trial and sorrow, joy and success, good and evil report, is more than enough to fill a volume. And when to this is added the unwritten history, in many respects as authentic as the other, the simmering process leaves one in trouble, so that he is lost as to what is best to choose. I ask therefore of my hearers attention without criticism, while I touch upon a few of the salient points in our history from 1786 to 1871; while stirring up my own and your minds to a thankful and joyful retrospect of all the way our Father has led us. The history of a congregation is so bound up with its pastors, under our church system, that a large part of any paper relating the et cetera must of necessity have much concerning them. People and pastor act and react the one upon the other, so that they cannot be separated. Few congregations anywhere can lay claim to two pastorates covering eighty-three years, yet during that long period Dr. McGregor and Dr. Roy ministered to our fathers and us.

Dr. McGregor's life and labours have been so well sketched by his gifted grandson that I in fact can do but little, if anything, to bring the useful years of his labours in this congregation before you. Born in 1759 at Comrie, Scotland, he was licensed in 1784, ordained May 31st 1786, came to Pictou in July, A. D., 1786. He visited all the families in the County, then about ninety, and preached at Pictou, Middle River, East River, and else-

where. The whole population of the County then was only about 500, with little or no convenience for travel by land, and only small boats by the streams. It is not surprising he should have almost given up and returned to his native land; but God had a work for him, and strengthened him in discharging his trust. He felt himself only as a missionary, and it was to him a "great happiness" to find three elders who had been ordained in Scotland, viz., Thomas Fraser, Simon Fraser and Alexander Fraser (McAndrew.) Alexander lived at McLellan's Brook, his great-grandchild, Mrs. John McKay, blacksmith, being at present a member of this church. He died soon after. Simon's family has given us elders in his son and grandsons. The other, Thomas, and afterwards his son, were long connected with the session. All these three were then living within the bounds of the congregation as at present constituted. They were called by the congregation, and on the 17th day of September, one hundred years ago to-day, a session consisting of these three and Dr. McGregor, was duly constituted, and the congregation organized.

The minute of Session is as follows, "Minutes of the Associate Session of Pictou." Pic-September 17th, 1786

"Thomas Fraser, and Simon Fraser elders, from Kirkhill, and Alexander Fraser, elder, from Kilmoroch in Scotland were unanimously received by the congregation of Pictou as elders to rule over them in the Lord. The Rev. James McGregor, and the three aforesaid elders constituted the Associate Session of Pictou, and it being necessary that the number of elders should be increased, this was intimated to the congregation, desiring them to choose from among themselves men whom the session might ordain as elders in the congregation."

It was deemed necessary to have a larger session; so the congregation were asked to choose from among themselves those who were to rule over them. They chose Donald McKay and Peter Grant of the East River, Robert Marshall and Kenneth Fraser of Middle River, John McLean and Hugh Fraser of West River, and John Patterson of the Harbour. They were duly examined, and on the 6th of May, 1787 were ordained, and with the three Frasers before referred to, continued as the session of the congregation. Five meetings of session were held before the new elders were ordained. During the summer the people built two log churches, the one situated on the site of the cemetery in West New Glasgow, where traces of the foundation, as shown me by Mr. Robert Culton, may yet be seen; the other on the Loch Broom side of the West River, on the bank of a little brook on the farm of the late William McKenzie. The seats were hewn from logs. No fire except the fire of faith in christian hearts warmed the dismal buildings.

The fact that for thirteen months Dr. McGregor received no pay, did not prevent him from hard and continuous work. His salary was supposed to be £80, half in cash and half in produce. He took whatever he could get, butter, maple sugar, sheep, or anything else brought him. In 1789 his salary was £90, and he agreed to take £75 if another minister was got. His salary at first was raised by assessment on lands, cattle, etc. With certain changes this continued until 1815 when it was increased to £150, and the mode of obtaining it changed to voluntary subscription.

On the 27th day of July, A. D., 1788, by order of session, the first sacrament was observed at Middle River in the open air. Here each year the ordinance was dispensed till 1795. One hundred and thirty sat down in Nature's great cathedral, for the first time in this new land, to own the Saviour as King of Kings. It is difficult to ascertain the gains in membership year by year. In 1788, thirty-eight new communicants joined. Each year there were a few. He himself said, he saw the "work of grace" increasing so that there must have been steady and substantial gains. In 1790 twenty joined, and so on until the number in 1793 had reached two hundred and forty. At the same time 500 persons were under training with a view of becoming members termed ecclesiastically "examinables". In the same year, or the next, a census was taken by him. He was a social reformer from the first. Whatever tended to improve the congregation socially, financially, or otherwise, had his warm support, indeed he generally initiated the reform. The families in the various districts were Harbour 40, West River 50, Middle River 18, East River 90, total 178, a gain of one hundred per cent. since his arrival. It will be thus seen that then, as now the population of the East was greater than the West. In addition to these we find that at Wallace there were 20, Tatamagonche, 14, River John, 6, and at Merigomish 30 families.

The addition in the number of families and the ever increasing extent of the settlements, made the presence of another minister necessary. Accordingly in 1795 the Rev. Duncan Ross arrived with Mr. John Brown, and the same year with Dr. McGregor formed the Associate Presbytery of Nova Scotia. Jointly with the Dr., Mr. Ross was minister over all Pictou; but it was felt that this state of things could not always continue, so on the 14th day of July, 1801, a division was made, which took effect on the 1st day of August following, as

follows:—"The West River and Middle River to form one congregation, East River mother, and the Harbour including Fisher's Grant, to be left out of both to form a third; but in the meantime to be supplied by Dr. McGregor and Mr. Ross. We may here mention that Pietou was thereafter duly constituted as a congregation, and on the 6th of June, A. D., 1804 had the great Dr. McCulloch settled over it.

At the meeting of presbytery where it was agreed to make a division of the congregation, Mr. Ross resigned his joint charge to Presbytery, which was accepted. At the same meeting, commissioners from the West River asked for moderation which was granted. Mr. Brown of Londonderry by appointment performed the duty, and on the 30th day of July the same month moderated, as directed. The call was in favour of Mr. Ross who duly accepted it on the 5th day of October following, when he was settled or inducted over that congregation.

Dr. McGregor from the first lived on the East River. Wherever he preached or laboured, at home or abroad, in the words of a father of the church, "His return was to Rama, for there was his house." So while the West River and Pietou were separated as new congregations, he remained at East River; his relations as pastor, neither changing by his own act or by authority of presbytery. While at that time it was a matter of joy to him to see two sections of his charge becoming separate, and self-supporting congregations, enabling him to work with more ease and success, it made no difference either to his ecclesiastical standing or his historic right of claiming, that no break occurred in his ministry from the moment he constituted his session according to Presbyterial usage, down to the day his Master crowned his lifework with an entrance into the kingdom of glory. A bishop indeed, in the scriptural sense, he was "*Primus inter omnes*" both as to time of settlement and fulness of labours. So little did the change affect him, that no mention of the fact is made in the sessional records of that year, which like the first in 1786 to the last in 1804, (a blank occurring after this year) are dated "Pietou" without any interruption. This congregation then comprised what is now known as East River; during his lifetime, other sections like West River and Pietou were formed into separate congregations. Merigomish had Mr. Patrick settled over it in 1815, and the upper settlement was disjoined in 1824, when the late Mr. McGillivray became pastor. Other new congregations were afterwards formed from it, but of these in their order. At the time of the separation in 1801, there were not many churches in Dr. McGregor's charge. The old church in West New Glasgow was replaced in 1803 by a more substantial frame one at Plymouth, then called Irishtown. There was a log house at Grant's Lake that served the East and West branches. It was built in 1790.

In 1815 frame buildings were erected at St. Paul's, East River, on the hill above Mr. McMillan's church, and at West Branch a little south of St. Columba church. In the log church the seats were hewn out of large logs. The luxury of a fire in winter was unknown and it was not till years after the other churches were built that stoves were used. The services were longer than at present. It may perhaps give us a better idea of what our fathers endured, and how they loved the gospel, to attempt a description of church going, church keeping, and church returning in these days, than in any other way. Imagine a high church unsealed on the top, with a high gallery, (and this was the modern style of the present century), and high, square backed seats. High at the end was perched the pulpit, below this the precentor's seat, and below that the elder's pew, where they all sat together to keep an eye on the congregation. None of the modern improvements. In summer all was right. Early in the morning, some before day, if they did not leave the evening before, the people started for the services of the sanctuary, men with shoes of their own making, the women carrying theirs, putting them on after washing their tired sore feet at the nearest stream to the church. Boys barefooted, some of them without jackets, all carrying one or two pieces of oaten bread, or if rich, enough a wheaten biseuit. It was the custom on the way, to turn the thoughts of the young to the sacredness of the day, and the great privilege of the sanctuary. In church the services continued from eleven in the morning until two or sometimes later in the afternoon. The good old method of lecturing on a number of verses, gave the hearers a correct knowledge of the scriptural connection.

The singing was of the most simple character, at first only one part, as was generally the case everywhere in the early church. Devoutly all heard unless they came on purpose to disturb. Our forefathers were saved the trouble of envying the fine horses, carriages, and outfit of their neighbors, and our dear mothers in Israel were preserved from the mortification of seeing before them dresses so artistically constructed as to engage their eyes, during the whole service or bonnets with colours so "loud" that the voice of preacher and singer was lost in the din. Nor did the lessons of the Sabbath end with the services. On the way home the sermon was the theme of conversation. At night the well learned

catechism and paraphrases were gone over, and the points of the sermon dwelt on. How often do I remember even in my boyhood of listening to aged Christians, when some passage of scripture came under discussion referring to what "Mhaighstir Seumas" said, long years after the voice of the teacher was hushed in death. In winter during the long hours the congregation sat without a fire. Love for the preacher and the preacher's Master kept them warm. How attached to his minister they were the following will show. How did you like Mr. A —? said a hearer to Mrs. — "Ah!" said she, "I would rather listen to Dr. McGregor's voice without words than Mr. A's preaching." The music was not so grand as ours is. The sermons would be considered old-fashioned now, and many a witless, godless, self-conceited young person might think it a waste of time to listen to such dry preaching. We who dress so finely, and think of ourselves so highly, might not wish to recognize the old-fashioned queerly dressed people from whom we sprang. I am old-fashioned enough to think that no sweeter melody ever ascended to heaven than these devout pioneers of our common Presbyterianism chanted to the Creator in glad and glad and old-fashioned church in those days. Nor have we with all our wisdom vastly improved either in matter or earnestness on those who first sounded out in this dear land of ours the truth as it is Jesus.

Early in the century a sabbath school was taught in New Glasgow by the late Rev. H. Ross, then a student. The Shorter Catechism and Bible were the only books used. Thereafter schools became general. School was taught in the afternoon, and the text for the day had to be repeated by all. From the first this congregation took a lively interest in the Pictou Academy. A society in its aid was formed, each member paying 5 shillings. Collections were made yearly as long as it continued under the church; yet when it was proposed in 1848 to assess the county for its support, the following resolution was unanimously agreed to. Moved by D. A. Dickson, seconded by John Fraser, "Resolved that the congregation disapprove of the County being taxed for the support of the Pictou Academy alone, at the same time they would have no objection to a general tax for the support of common schools throughout the County. This was sent to the secretary of the Academy, accompanied by a collection of £10 0s. 0d. The principle of entire separation in church and state, had so firmly rooted itself in their minds, that even after the church had given up direct control, they refused to encourage anything less than a universal common school education.

Under Dr. McGregor the congregation owed its substantial growth to two causes, first, his Bible teaching, and secondly his missionary work, in both of which they earnestly seconded him. To read of his yearly visits, often sitting up until morning instructing and warning, noting progress and rejoicing in any mark of improvement, his sole text-book his Bible, and such tracts and books as the charitable friends in Scotland, and his own slender means could supply, we have a pattern of a real christian teacher. Fancy as early as 1793, five hundred under examination, not depending on emotional outbursts of feeling; but relying on the truth alone for substantial progress. God keep me (say the French) from the man who knows one book well. — The Bible was the book from which alone these souls were fed. Many of them at an advanced age learned to read so that they could have the enjoyment of studying God's Word for themselves. In this way they grew strong, and were able during his absence to conduct religious exercises for themselves and others. For ye us after his arrival there seems to have been an uninterrupted revival, not gotten up at special times but steady and continuous.

And their knowledge of God's word led them joyfully to give up their pastor to others. They made no complaint when he visited all the destitute regions, where the gospel was not preached. In this way was laid the foundation of that Bible knowledge and missionary spirit for which, despite our faults, our beloved church in this County has always been a zeal. So he worked and so he taught. He gave the Gospel in verse to his fellow-countrymen. They sang his hymns to lighten their labors in house and field. Mothers hushed their babes to sleep with the heavenly melody of his songs. Did she in poverty have to sing: —

"Brochan buirn, brochan buirn,

Brochan buirn do ma leinnabh,

Ach nuair bheireas a' bhò fhogh

Gheidh mi ghaol doch de bhainne."

The sweet assurance came.

Fiatheanas rioghach na gloire,

Iasad aghmor;

Far an bi gu sìorruidh e umbuill

An dream graslanhoir.

And did the frame land and the brow sweat as the forest was cleared patch by patch and the poor son of toil thought of the oppression in Scotland, which drove him from his an-

tive land, or the wealthy and ungodly at home, with what comfort came the thought that there remained a rest,—that at last all would be righted, and the truth of the words sung in monotone be realized :

Cha'n eil ait am bheil corp,
Air ara mionadh, no enoe
Ann am fasach, no slochd, na moin,
Ann an doimhneachd a' chusan,
No's na h aibhneachh buan,
As nach eirich iad suas, 's iad beo.

Eiridh cuid ac' le gnaim,
Chi iad fearg air an Uan,
Chuireas crith orr, ' us namhunn mhor,
Eiridh cuid ac' le aoidh,
Buidheann usal nan saoi,
'G am bi oighreachd o chaoian glair.

No words of mine can add to his reputation. He died as he lived. He worked till the last, and on the third day of March, A. D. 1830, entered into his rest, full of years and honors, of spotless character; and having finished his course with joy, truly of him could be said:—“Devout men carried him to the burial, and made great lamentation over him.”

The day before Dr. McGregor died the Presbytery of Pietou met. On the 22nd of the same month they met again. A paper was presented by John Fraser Esq., and Colin McKay, as commissioners, asking a conference with them on the present state of the congregation. A supply was granted. On the 25th of May, Mr. James McGregor asked the Presbytery to moderate in a call. Mr. Ross did so on the first day of June. On the 3rd he reported to the Presbytery: thirty-one for Mr. James Smith and twenty-eight for Mr. Hugh Ross. The adherents of both nominees were heard. The Presbytery sustained Mr. Smith's call; but required satisfactory proof, that all arrears due the late Dr. McGregor were paid.

No minute respecting Dr. McGregor was made by Presbytery. In those days it was not the custom to hold memorial services. No doubts are thus thrown upon the feelings of the survivors, or their sorrow for the irreparable loss. ‘He slept with his fathers’—and for them more work was enough. In the meantime Mr. David Roy had arrived from Scotland, and on the 26th day of July, he was ordained as an evangelist preaching from the words “And having spoiled principalities, and powers, he made a show of them openly triumphing over them in it.” Col. 2; 15. In the meantime he had preached with great acceptance to the mourning congregation. The difficulty of his not being able to preach in Gaelic, was urged against him. However, on October 11th, a petition for moderation was again presented, asking for a further hearing of Mr. David Roy. Both requests were granted and Mr. McKinlay appointed to moderate. This he did, and on the 2nd of November the same year that the first pastor had been called away, the congregation unanimously gave Mr. Roy the call. No other candidate was mentioned. Deacon Sutherland had a call signed by one hundred and seven persons, eighty-two of whom pledged £150 as a salary, one-half in cash and the other half in produce. Mr. Roy afterwards accepted £130 in cash per annum. On December following the clerk gave instructions to Mr. Roy to repair to Pietou as soon as possible. Like his predecessor, he too had been sent as a missionary. His appointment was to Baie De Chaleur, where he had a call which was presented to Presbytery on the 15th of February, 1831. Mr. Roy was present and reported his labor at the Bay. “His conduct was highly approved.” At this meeting of the Presbytery Mr. Roy accepted the call from this congregation, and on the 13th of April, A. D. 1831, he was settled over it, after a vacancy of a little more than a year. Mr. McKinlay preached from the words—“Obey them which have the rule over you.” Heb. 13: 17.

It may here be in place to mention the facts I have been able to gather concerning his ancestors and early history. His father's name was John Roy, his mother's Janet Christie. For the long space of fifty three years they lived together. They had only three of a family, Duncanson, David, and a daughter. David was born at the home in Renkell, A. D. 1791. Both his parents, were God fearing, pious persons. His mother took ill at the communion table, and died the following Sunday. Her last words were: “The Eternal God is my refuge, and underneath are the everlasting arms.” As long as Dr. Roy lived he kept the anniversary of his mother's death. His father outlived his mother by a number of years, and strange to say he too took ill in church, and died the next or following Sunday. While a herl boy, against the wish of his parents, he decided to be a minister. Their opposition arose from the fact, that as they were very poor, they could not see how he was to ob-

tain the necessary education; but having taken upon himself the vows of the Lord, he was not to be discouraged. So while he watched the flocks he knit stockings, weaving, no doubt, many earnest prayers that he might succeed. In this way he obtained a little money that enabled him to purchase books. Privation and poverty made him economic. He would walk from Glasgow to Renkell, a distance of about 50 miles, upon an expenditure of two pence; but he carried a shilling or two to his dear mother to enable her to get an extra cup of tea. After many privations he completed his course, and was licensed in 1821. For nearly ten years he preached as a probationer. He had a call from the congregation of Renkell, a striking proof of how he was appreciated in his own home. Hearing of the dearth of ministers in Nova Scotia, he determined to emigrate, and early in the spring of 1830, arrived in Pictou. His first text was from John 10:10; "I am come that they might have life, and that they might have it more abundantly." The following in his own handwriting is suggestive:—"The Rev. James McGregor, D. D., the first minister of this (the congregation of James Church) came to this country in 1785, from the General Associate Synod in Scotland and departed this life March 3rd, 1830, in the seventy first year of his age, and the forty-sixth of his ministry, an eminent pattern of family religion and ministerial faithfulness. The Rev. D. Roy his successor came to this country in June 1830, a probationer from the United Session Church in Scotland, was ordained as an evangelist by the Presbytery of Pictou in the August following, missioned to Bay Chaleur for five months, by the Board of Missions, and was inducted to the pastoral charge of the congregation on the 13th of April, 1831. May he be blessed and made a blessing to the people of his care." As soon as settled he at once entered upon the duties of his high calling with much energy. Naturally active in his habits, and from his hard training used to work, he spared no labour in preparing his sermon, nor energy in delivering them. A transition period was that to which he was called. Reforms in the manner and time of making payments for stipends were inaugurated. Real radicals the people were, directing the session to withhold privileges from those who did not pay their dues if able. Indeed so far did their zeal carry them, that in 1835 at the congregational meeting it was resolved:—"That the congregation do disapprove of the conduct of A. B. & C., on account of their having curtailed the stipend." One of these was an elder. In 1834 under a general act of the Legislature the congregation was incorporated, under the name it still bears James Church: Hugh Fraser (Miller), John Fraser (Donaldson's), James Carmichael (Merchant), James McGregor (Merchant), and Alexander Fraser (Merchant) being the first trustees. At the same time they agreed to build a manse, which was completed during the following year. In 1852 Mr. Roy purchased it from the congregation for £110. Improvements were made in the church, a spire erected and a regular choir formed. They took the elders seat. The nominating committee for singers in those days were David Fraser and James McGregor. Donald Barclay and Robert McGregor sometimes performed the duties. The session had to approve of the choice. Then, as often since, the choir was an object of interest, and a source of strife. A fierce quarrel raged over the "Pitch Pipe." Good old deacon Sutherland appeared before the Presbytery. He stated that a difference of opinion existed in the congregation about the use of a Pitch Pipe in the church, some thinking it was an improvement, while others entertained opposite sentiments. The session therefore asked advice from the Presbytery. A special meeting of the Presbytery was held, on the first day of March, A. D. 1836. The Presbytery gave the following deliverance: "Having heard commissioners for and against the pitch pipe were unanimously of opinion that the use of the pitch pipe ought in the meantime to be discontinued. Both parties expressed themselves as perfectly satisfied." In 1849 the "singers were granted the use of the Pitch Pipe."

In 1834 was founded the L. S. E. R. Evangelical Society. Some of the rules were—

1. The designation of this society shall be the East River Lower settlement Evangelical Society.
2. The object of this society, shall be to assist and encourage the missionaries of the P. C. in Nova Scotia, in evangelizing destitute districts of this and adjacent Provinces.
3. This society shall also according to its ability extend its influence to *Heathen, Mahomedan and Antichristian Counties*. A subscription of 2s. 6d. constituted membership. James Carmichael Esq., was the first president. This society performed a good work. Its yearly reports are full of interesting facts regarding progress of missions. In 1841, Christian Carmichael, from the Ladies P. W. Society asked the Presbytery to make an immediate attempt to establish a congregation in Halifax, presenting with the request £15. The Presbytery acted upon the request, thus starting the congregation of "Poplar Grove" which has done so much good for Halifax.

The following seems to have been a standing intimation. "The New Glasgow Bible

Society has deposited with Mr. Hugh Fraser (Merchant), a supply of Bibles and Testaments which will be issued to all who are desirous of obtaining them, at the following costs, Bibles 3s, Testaments 1s. 6d. Those who are unable to purchase them, are referred to Mr. Hugh Fraser, who has a discretionary power to supply such persons." He never left a house, visited for the first time without enquiring if they had a Bible. The names of families not having a Bible for every member was kept by him.

Dr. Roy's salary from the first was but indifferently paid, sometimes the deficiency was small at other times large. For example, one year it was £11 11s. 6d, another £1 0s. 9d, another £87 8s. 11d. In 1843 he deducted £15 from his salary, and he next agreed to take £110 until the congregation was able to pay more. The congregation tried the plan of assessing seats. This did not work well, and a return was made to the voluntary system as it was called. Collections were appointed in each section, entailing much labor, and producing inadequate results. This wretched system continued till 1872, when the scriptural mode of weekly collections was inaugurated, with the most satisfactory results. As early as 1839 the trustees were appointed to look out a site for a new church, which they did, presenting the deed the following year, of the lot on which the church now stands at New Glasgow. Everything was moving in the direction of the town. Two parties began to spring up which continued till the separation in 1845.

As remarked by a writer, in the Home and Foreign Record, "The division of the congregation which issued in the commencement of the Primitive Church, was probably the severest trial, and in fact, the only great trial of his (Mr. Roy's) ministerial life." Many causes led to the separation. There was a disposition to hurry up the movement to have a church built in New Glasgow. It was alleged also that the session was lax in its discipline, a charge we frankly admit that was well founded; not because the men who composed it were not anxious to see others like themselves, live soberly righteously and godly; but they were kind, and gentle, and did not use their right of discipline as they ought to have done. But when those who had just ground of complaint, made charges against the pastor, mostly of a frivolous character their position was weakened. The records of Presbytery show the charges related chiefly to displays of temper by Mr. Roy, and want of proper strictness of discipline, on the part of the majority of session. Long and painful was the war of words and feelings that raged. The large majority of the congregation sided with Mr. Roy. Both parties said and did what in after years they no doubt regretted.

A reconciliation became impossible. At a meeting of Presbytery held on the 13th day of May, A. D. 1845, James McGregor, and Hugh McKay elders, with about twenty others were disjoined from all connection with the congregation. To this Mr. Roy offered no objections though present, and the vote was unanimous.

It is alike honourable to the heads and hearts of those who conducted the proceedings of the congregation at that time, that no record was left reflecting in any way on those who felt it their duty to leave. The subject was not minuted as having been discussed at any congregational meeting. Once in 1843, one of the elders is corrected by the Session; but at no other meeting is the diligenly referred to. Only one record appears and that in the hand writing of Dr. Roy. Viz.: "James McGregor and Hugh McKay, with a number of families were disjoined from the congregation in the spring of 1845." He wisely determined that those who came after should not find materials for perpetuating a spirit of unkindness in the offspring of those who had separated from each other in bitterness, and anger. And at this late day may I not say, in the presence of many to whom the eventful scenes of those days, are fresh in memory's keeping as well as to the young to whom happily a better lot has fallen, that the separation "has fallen out rather unto the furtherance of the Gospel." Sure I am, whatever may have been the motives, God has brought great praise out of this wrath of man. And so also I can truly say with our venerable father, whose kindly letter was this day read "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." And respecting the present happy relations existing between the now United Church and our selves, can I not in the presence of so many tangible proofs in this day's proceedings, confidently predict, that we shall hereafter as now work together for the common good, anxious only to emulate each other's virtues, and endeavour to excel the one, the other, in the work of the Lord. I am certain that our much beloved pastor shall not be the first to transgress.

With new energy both pastor and people girded up their loins to better and more faithful work. In 1849, they began church building operations. A Committee on subscriptions was appointed, viz. William Fraser, James McKay, and Alexander Fraser, for New Glasgow; John Fraser Elder, for McLellan's Brook; Robert Calton, Fish Pools; Alexander Fraser, Robison's Mill; Dr. Donnelly and D. A. Dickson, Albion Mines. A building Committee consisting of Kenneth Forbes, John Miller, Alpin Chisholm, John McKay, Elder, James

Forbes, Alexander Fraser, William Fraser, Simon Fraser, elder, John Johnston, Thomas Graham, senior, Simon Fraser, McLellan's Brook; William McKay, Albion Mines; John Walker, John McKay elder, F. B.; Roderick McKay, F. B., and Charles McKay. The late John Miller was Treasurer.

The work was prosecuted during the two following years, and on the 30th of May A. D. 1852, the church was opened with fitting ceremonies, Dr. Bayne preaching from the texts, "And into whatsoever house ye enter, say first peace be to this house," and "They shall prosper that love Thee." Dr. Roy preached in the afternoon from the text, "Sing Oh ye Heavens for the Lord hath done it." Alternate preaching in the old and new churches, during the summer months was continued till October, A. D. 1853, when the old building around which cling so many memories was sold. During the same year Dr. Roy paid a visit to his native land. A kindly address was presented to him on the occasion, to which he made a fitting reply. The church was free of debt in 1856, when Dr. Roy's salary was raised to £120. The same year the congregation fittingly celebrated the jubilee of William Fraser elder, a just and good man. In 1857 the steeple was erected and in 1860 the bell purchased. In 1863 nearly one-third of the members, and adherents left, to form Sharon Church. How many churches have grown out of this old congregation! Since the separation of the West River and Pieton, no less than five have been formed from it. Merigomish in 1815. East River in 1824. Little Harbor largely in 1840. Primitive in 1845, and Sharon in great part in 1863. Some churches may claim wealth, others, sons who have achieved fame. One may be noted for liberality, another for the extent of its communion roll, others may subscribe their names by some distinctive appellation; but, however far James Church may have fallen in all these characteristics, she, above others is entitled to be called the "Mother of Churches." And well to have all her children conducted themselves, some equalling if not excelling their old mother in progressive Christian work. On the 13th of April, A. D. 1870, just exactly 39 years from the day he was inducted, he demitted his charge. Curiously enough, Mr. Walker was appointed by Presbytery to notify the congregation. On the 2nd day of May, A. D. 1871, our present pastor was settled over us the membership being 230, at present it is 300. Of him I only say that we feel that he not unworthily makes one of us grand a trinitate, as it has ever been the good fortune of any congregation to enjoy. Nor do I doubt that 100 years hence, our grand-children shall, when holding our second centennial, speak and write of him as a worthy successor to his great and good predecessors.

Dr. Roy continued to take an active part in all the interests of the congregation till his death, August 3rd 1873, when at the close of a ministry of half a century, at the ripe age of 78 years, this David "after he had served his own generation by the will of God, fell on sleep." Dr. Roy was a faithful, earnest and effective preacher. His eccentricities of style were often the occasion of amusement. In walking he generally talked aloud. His sermons were carefully prepared; but as he once said "if he found a ram caught in a thicket by his horns he sacrificed him." All reforms had his earnest support, Home and Foreign Mission, as well as every social reform. For long years he was a member of the Foreign Mission Board, and for nineteen years, he was Clerk of Presbytery. All his appointments from Presbytery were cheerfully fulfilled, to the entire satisfaction of that court. Rarely if ever was he absent from a meeting of Presbytery, never from Synod. Punctuality had in him a most eminent pattern. By faithfully practising and teaching the principles of total abstinence, he secured the assent of the congregation to advanced church Legislation on this question. The session early refused to admit to sealing ordinances, any engaged in the sale of intoxicating liquors. Most cordial were his relations with the members of his session. The fathers, many of whom passed away before him, such men as William, Donald, Alexander, Simon and Hugh Fraser, William Sutherland, Roderick and the two John McKays, and others, were men who ruled well those over whom they were set. Abstemious in his habits he lived most frugally; but in his house and abroad, his generosity was ever active but without show. How often did the heart of the widow and fatherless have cause to bless him. How often too under the guise of giving a penny for the good recital of the Catechism, did a sevenpence halfpenny or fifteen pence drop into the hand of the widow's bairns. He was not a man whose reputation was as extensive as his predecessor, still in his congregation his influence for good was equally great. His bachelor life kept him from mingling much in society. He never yearned for change, except in the hearts of his congregation. He sought no call—he would not change.

"Remote from town he ran his Godly race,

Nor e'er had changed or wished to change his place."

His was a faithful every day work.

Great deeds are trumpeted ; loud bells are rung,
 And men turn round to see
 The high peaks echo to the pawns sung
 O'er some great victory.
 And yet great deeds are few. The mightiest men
 Find opportunities but now and then.

A torrent sweeps adown the mountain's brow,
 With foam and flash and roar.
 Anon its strength is spent, where is it now ?
 Its one short day is o'er,
 But the clear stream that through the meadow flows,
 All the long summer on its mission goes.

Better the steady flow ; the torrent's dash
 Soon leaves its rent track dry.
 The light we love is not a lightning flash
 From out a midnight sky,
 But the sweet sunshine, whose unfailing ray,
 From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
 Whose deeds, both great and small,
 Are close knit strands of one unbroken thread,
 Where love ennobles all.
 The world may sound no trumpets, ring no bells,
 The Book of Life the shining record tells.

We have only had time to touch a few of many points memorable and instructive, in the history of the century to-day ended. How much we are indebted to the unwritten work of the past one hundred years, Heaven alone will reveal. The lone prayers of a child of Heaven, for the peace and prosperity of our Zion, has proved our strength the day of need, more than much that we consider sources of power. They looked for yet around the church on earth clung the tenderest memories of their youth, and the ripper experiences of their maturer years. Living they worked for her, and dying prayed for her. We seem to net as if to us is due our present strength and prosperity. By no means, the accumulated labours of love of all the saints of the past, and their prayers for our prosperity, has much to do with the continued kindness, so undeservedly showered upon us. We live and enjoy all our present privileges, because our forefathers endured trials untold to preserve to us and for us a precious heritage. From us will a full return be exacted. Only a few of the fathers and mothers remain, and are with us to-day. Of our members here on this happy occasion seven were in full communion in the days of Dr. McGregor.

Kenneth Forbes, that "Nathaniel" indeed, long an elder, and ever one of our best, truest and purest workers, baptised and the last person married by Dr. McGregor, with his worthy consort—Samuel Black a consistent, honest man, and his true and constant help meet—Thomas Fraser, whose very presence is an antidote against all that is worldly and bad—Sophia Fraser who for so many long years faithfully served this congregation as Dr. Roy's housekeeper—and Mrs. Thomas Graham who always upheld the hands of her husband in spending and being spent for the congregation. "Let us smooth their way to the house of silence." "Our Fathers where are they, and the prophets do they live forever?" Let us emulate their virtues, and work as they worked for the peace and prosperity of God's house.

Our Centennial occurs on Friday. It was therefore fitting, that that day should be the chief day in the year. Its glad birth was heralded in on Friday, and when its race is run it will die on Friday. Fifty-three Fridays brighten its pathway, while four months boast of five Fridays each. To the willing child of toil is given a Friday, the longest day, while the slothful is made happy by release from labour on a Friday, the shortest day in the year. And to us on the same day is given with thankful hearts, and I trust prayerful resolves, the happy experience of raising our "Ebenezer," and with bright hopes, founded on a God—blessed past, trustingly to begin a new century.

From the past history of this congregation what is the lesson for us to-day? Not to be lifted up but to be humbled. I think it most fitting that we hold this day as

among the most sacred of our lives. But it is a cold, formal, and unprofitable church that lives on the acts of the past, or puffs itself up upon its spiritual ancestry. Except as incentives to action, we should not commemorate the good deeds of the past. "Be ye followers" not celebrants; our work is to make the world better than we found it, by serving our day and generation as they served theirs.

None of us here shall see our next centennial: that is certain. Few if any of our children shall. How will our descendants celebrate our lives and acts. Shall they praise God for the work done by us in his strength for him? To us is given the noble heritage of the past; on us depends, under God, the religious prosperity of the future; and how can we better lay deep and strong the foundations for that future, than by doing the duty and all the duties nearest us.—home duties, public duties, social duties, political duties and religious duties. I am certain we shall perform them all well, only as we act faithfully to this church, and loving her as the spouse of the lamb, our hopes and joys, our time and money, our work and prayers ought always to be hers. With no temper for using the church for our own aims, let us strive earnestly for her progress, and ever let our work be preceded and followed by the prayer,

Pray that Jerusalem may have,
Peace and felicity;
Let them that love Thee and Thy peace
Have still prosperity.

Now for my friends, and brethren's sake,
Peace be in thee I'll say;
And for the house of God our Lord,
I'll seek thy good alway.

One hundred years hence, there will be only the whispered memory of the distinctions now prevailing among the Presbyterian churches in this country, or elsewhere. That generation, except a few antiquarians, will know nothing of them. When that great day of Christian union comes, terrible as an army will the church be, triumphing over every foe. And as an incentive to the study of the character, as well as to stir us up to an emulation of the virtues of Dr. McGregor and Dr. Roy, this congregation in loving memory of all they did under God for us, the county of Pictou, and the Province of Nova Scotia, have this day erected these tablets in their remembrance. No marble can preserve their names as faithfully and fondly as do the hearts of us, the friends and descendants of these great men. In St. Paul's in memory of the builder, Sir Christopher Wren is written, "Lector, si monumentum quaeris circumspice." So may we say. If you seek a more enduring monument, look around this church, the churches of this town and county, these lower provinces and the isles of the sea to whom the gospel was sent through their labours, and you have a monument that will not crumble while time lasts; but will be as bright, aye, brighter one hundred years hence than now; ever increasing in splendour and brightness through all the coming ages of time, not depending on any effort of ours to preserve it from decay; but on the imperishable stamp of the Master who owned, now owns, and ever will own the work and labour of these worthy preachers of his own Divine Truth.

A Brief Sketch of New Glasgow's Commerical Growth and Progress.

BY J. D. MCGREGOR, ESQ.

MR. CHAIRMAN:—When your Secretary refused to take me for an answer, I was not aware that my name was to be published as a speaker for to-night; neither was it because I did not consider it an honour to be asked to take part in the celebration of which my distinguished grandfather would receive a large share of the honors, and to whose memory you have this day erected a Tablet, but my wish for declining, and my first positive refusal, was solely from a sense of my incapacity to fulfil the task allotted me.

I am asked to give a brief sketch of "New Glasgow's commercial growth and progress, and some reminiscences of its people during the last one hundred years." Although we are this day celebrating the Centennial of the Congregation, New Glasgow had no existence one hundred years ago. We learn from Dr. Patterson's history of the County that it dates from

about the year 1799, and is now consequently but 77 years old. An old adage, and one commonly repeated by unreflecting people when they get into difficulties is: "It will be all the same one hundred years hence." Well is it for us here assembled to-night that that was not the motto acted upon by your fore fathers; but we have great reason to praise God and say "the lines have fallen to us in pleasant places and we have a goodly heritage."

The few minutes I will take up your time will be a very imperfect sketch of the men and the business of New Glasgow's founders.

It is generally conceded that the first house in New Glasgow was built by a man named Chisholm on the bank of the river, and on the edge of the Brook which in my boyish days was called Clue's Brook. The property afterwards passed into the hands of the Cameron, (better known as Clue) and still remains in possession of his descendants. But the credit of selecting New Glasgow as a business centre for East Pictou belongs to James Carmichael, and I quote from a letter which appeared in the *Eastern Chronicle* a few years ago, which is attributed to the pen of the late John McKay, in reference to that event, which may properly be called the beginning of New Glasgow:—

"About the year 1810 James Carmichael, born at Fisher's Grant, then a young man of 21 years of age, bought the adjoining lot to the Chisholm (now the Clue) property and built and opened a store. This establishment was highly prized and appreciated by the people, and no wonder, as previous to that time not so much as a pound of nails could be got without going to Pictou.

"About two or three years after Mr. Carmichael had established business, on a Christmas night his house took fire, when the building with all its contents were consumed to ashes. This was a serious loss to a new beginner, as well as to the country at large, who showed their sympathy by turning out *en masse* to assist in rebuilding.

"Next spring business went on as usual and as smoothly as if nothing happened. About this time he took into partnership a young Scotchman named Argo. They entered largely into the timber trade, shipping several cargoes each season from the Loading Ground."

To quote further he says:—"Mr. Carmichael met with another loss which touched his feelings more keenly than the loss of the house. Shortly after parting with Argo he built a fine schooner and loaded her for the West Indies. The super-cargo and crew being chiefly youngmen from this neighborhood. On the vessel being cleared from the Customs, he transmitted to his Agent at Halifax money to have the vessel insured. All things being ready and on a bright day and fair wind, the vessel sailed but never to be again heard of. In due time Mr. Carmichael went to Halifax to draw his insurance. He found that no insurance had been effected, his agent having fraudulently pocketed the premium money. This disappointment, together with the loss of so many young lives while employed in his service, weighed heavily upon him. He came to the resolution to abandon business and return with his father to the farm at Fisher's Grant. Here, however, at this crisis, his wife, a woman of rare moral courage and cool judgement, prevailed upon her husband to abandon his intentions and persevere still in the business he had so long been engaged in. He did so and deservedly succeeded.

"If in the then far distant years to come, the then mothers should resolve to erect a monument to their grand-mothers, they should surely dedicate the central figure in the group to commemorate the late Mrs. James Carmichael, for without disparagement to any of the others she was indeed a great mother in Israel."

These kindly words were written by Mr. McKay when he was over ninety years of age.

Through the kindness of his family I have been allowed to make the following extract from his diary which describes very faithfully the condition of the country at this period:

"The site of New Glasgow with the exception of a small log shanty at the bank of the river, was a perfect wilderness, inhabited by bears, foxes and rabbits. There were no roads, nor bridges, no communication from place to place, save by paths guided by marks and blazes on the trees. The intercourse was principally by canoes and boats in summer and the ice in winter. There were few horses. No wheeled carriages of any sort, and only one saddle on the whole settlement. The late Donald McLellan was its happy owner, and he could scarcely call it his own, for at every marriage Donald McLellan's saddle was sure to be in requisition.

"A good deal of farm work was carried on by what was called frolics. This was not so bad a way neither, for the work then to be performed was much heavier than now, such as rolling, burning and clearing the lands, and could not be done by weak hands. The evil connected with it was the large quantities of liquor used. There was also at every wedding as much as five, six, seven and eight gallons of intoxicating liquors drunk. Nevertheless, there were not in proportion so many drunken persons as now. Then, every person, from the minister down, took his glass, yet I am sure I was 20 years of age before I ever saw a drunk-

en man. It was fashionable to drink, but it was not fashionable to get drunk. It was disgraceful.

"There were great rivalries among the people in the early history of the County. The men of the East River felt bound to maintain the glory of the East River against all the neighboring districts, so did the people of Miramichi, Little Harbor, Fishers' Grant, Pictou, West and Middle River, feel bound to uphold the honor of their respective districts. This sort of clanishness was the future source of much fightings and bullyism. Each clan, or Section, had their bullies. These sectional distinctions were maintained to a ridiculous and mischievous extent, but they have all died out long ago.

"Tea was very little used, the price was 12 shillings per lb. It afterwards fell to 7s. 6d. at which price it remained until the monopoly of the tea trade was taken from the East India Company."

And I may say that any history of New Glasgow's growth and progress would be sadly imperfect without a reference to the sterling qualities and useful life of the venerable author of the words I have just quoted, and whose bowed form, as he passed through the streets, has not yet passed from the recollection of the youngest here.

John McKay came to the County in 1804 a boy 9 years of age. He had few advantages in his youth, but, nevertheless acquired a large share of advanced knowledge. While a very young man he taught school. Being a ready writer he took an active part in discussing the questions of the day, civil and religious. He loved the Kirk church and was devoted to his own congregation, in which he was an elder for many years. For half a century he was the leading magistrate in Pictou, and did more to uphold law and punish crime, than any other justice in the County. In the old court of sessions he was steadfast in maintaining the interests of New Glasgow and East River. Possessing an excellent knowledge of law and with clear judgement, he appeared to advantage upon the bench, and weighed the scales of justice without fear. And while stern and unbending in that capacity, he was withal a man of the most tender and kindly feelings, and was noted for the carefulness with which he enquired for the sick and aged. He was Stipendiary Magistrate of New Glasgow from its incorporation until his death.

I think it not unbecoming on my part who am his unworthy successor in that office, on this occasion, the centennial of my grandfather's congregation, to offer this tribute to the memory of the man, who was himself a devoted admirer and friend of Dr. McGregor as the following quotations from his autobiography will show:—

"Books were scarce and not easily got by the like of me, yet I managed to get some good books somehow. -- From the late Rev. Dr. McGregor I borrowed many, among them an Encyclopedia in two large volumes. I read it all, and mastered a good deal of it, and made it my own. Any books that would be of service to me, if the Dr. had them they were at my service. I cannot look back even at this distant period, 1868, without expressing my deepest gratitude for the many acts of kindness and attention showed me by that venerable christian man, and it is the more fitting that the remembrance of Dr. McGregor's kindness to me in years long gone bye should come fresh to my mind just now seeing that I have this day attended the funeral of his son."

To return to my sketch of the growth of the town; Mr. Carmichael had no rivals in business until William McDonald opened store in the south end, and Hugh Fraser, Drummond, near the bridge, upon the lot where the Windsor Hotel stands, probably about 1820. There was, however, no room for competition as owing to the narrow and unjust policy of Great Britain towards her colonies, to trade except with the mother country and themselves until 1825, when they were permitted to trade with such countries as would reciprocate. Still the privilege was restricted to Halifax, and fish, lumber, or coal, intended for United States or West Indies, had to be first shipped to Halifax, until 1828, when by the influence of the General Mining Association Pictou was declared *free*.

This emancipation of the Colonies, as Dr. Patterson terms it, gave the first stimulus to business, and in that year we find James Fraser, jr., afterwards Hon. James Fraser, then a young man 23 years of age, and who had received some business training in Miramichi, opening store on the site now occupied by his son, and where he built the present stone building in 1849. He most successfully directed his attention to the trading of produce and lumber. The business which he founded was continued until within a few months. He was a man of much force and sagacity, was several years postmaster of New Glasgow, and afterwards a member of the Legislative Council. He accumulated much wealth, and died in 1884 at the advanced age of 82.

The year 1825 when the General Mining Association purchased the farms of Dr. McGregor, William and Colin McKay, they also purchased the coal areas held by Adam Carr,

who with the capital thus obtained came to New Glasgow, and set up business, and in 1872 built the stone house in which Adam C. Bell now lives. This building now nearly sixty years old, although not having any artistic beauty, is substantial and good for another sixty years. He died before my recollection, but if the character may be judged by the building I would say he was a solid man.

I must next refer to James and Roderick McGregor who commenced business in a small way, where the old Ottawa House now stands. Roderick the younger going in the summer months in a small schooner to the fishing grounds, exchanging goods for fish, taking the fish home and again exchanging the fish with the farmers for produce, which produce readily found a market in Miramichi and Newfoundland. In 1832 they built the house now occupied by McGregor & Co., where they continued until 1843, when the partnership was dissolved, and having no cash capital they divided the goods and debts *pro rata*; James remained in the old stand. He was appointed a Justice of the Peace, and for many years associated with Squire McKay, administered its duties in the old lock-up. He was an Elder in James Canon before his father's death. He filled the same office in Primitive Church, and continued in office in the United Church until his death in 1876. Roderick removed to a small store on George street near Mrs. and's until 1846, when he built the store now occupied by C. B. Thompson on a site of the brick building, owned by his sons, and where he continued to do business until his death in 1871. The systematic beneficence scheme of which you to-day, Mr. Chairman, are so zealous and able an advocate, owes something to him. In 1848 at the induction of the Rev. George Walker, although the members were small and only able to make up a subscription of £120, he strongly advocated the scriptural plan of weekly offerings, and to remove the doubts of some agreed, providing they gave it a trial, to make up any deficiency the first quarter. They never were short and he lived to see the plan followed by nearly all the churches.

Alex. Fraser commenced about the same time, or perhaps a year before the McGregor's. His place of business was at or near the public wharf. He also went trading to the fishing grounds, leaving his store in charge of a prudent wife. A few years later he removed to a small store where Jackson's building now stands. He afterwards built and occupied the store now owned by R. A. Walker. The purchase of this lot, for which he paid some £200, was considered so enormous thirty years ago that the whole county talked of it. Mr. Fraser was Treasurer of Primitive Church from its origin until his death in 1863. Mr. Fraser was a Trustee in James Church before the separation and without the feurs of bruising an old sore long ago healed, for I believe the hatchet of discord was buried long before Mr. Fraser's death. He was the prominent man in bringing the disaffections before the Presbytery. I have in my possession an interesting account of the whole matter written by him; and while we may not be as inflexible in regard to our convictions, yet we have to rejoice that to-day our prejudices would not allow the pitch-pipe to put us out of tune, but under the swelling notes of the organ we can all sing,—“Behold how good a thing it is, and how becoming well together such as brethren are, in unity to dwell.”

Prominent and foremost among the business men stood Captain George McKenzie and Thomas Graham, who contributed as much, if not more than any others, to the prosperity of the town. They were famed as ship-builders and sailors. They built and sailed their ships. Those who have had to do with the successful management of ships know that as much depends upon the quick dispatch and management in port as in the sailing, and in that particular Capt. McKenzie always said Thomas Graham had no equal. At one period in George McKenzie's life he was better known than any other Nova Scotian in Liverpool, Glasgow and the Southern parts of the United States. Before he scarcely attained manhood, in connection with John Reid of Louis Harbor, he built his first vessel at Chance Harbor. He had his partner carrying the wood on their shoulders, and from that time until his death was connected with ships. In 1831 we find him here building a small vessel of about 100 tons. He continued advancing from ship to ship. He was the leading ship-builder and built the largest vessels of his day, and with Thomas Fraser, his able associate and faithful partner, made New Glasgow noted as one of the ship-building centres of Nova Scotia. Its glories in that branch of industry has departed and almost with its departure. In so high esteem was he held by those with whom he did business that upon a visit to Glasgow in 1832, he was presented with a testimonial by some friends, merchants of Glasgow and Greenock. He represented the county from 1855 to 1863. The tradition say that his wife was a daughter of Dr. McGregor's. He died in 1876, and left an honored name, and one that will always be connected with New Glasgow ship-building industry.

Next we have John McKenzie, who, after some years training with his brother-in-law,

James Carmichael, built the house owned by Duncan Ross. He was New Glasgow's first Postmaster. After a few year's successful business he died in 1845. Our church to-day is reaping the fruit of his success; his widow bequeathing a portion of her estate to religious objects, one of them being a Bursary for the education of young men studying for the ministry.

Next we have John Cameron, who began some where between 1835 and 1840. At the time of the disruption, Mr. Cameron followed his minister, the Rev. John Stewart, and being the only Free Church merchant in all east Pictou, his business grew fast, and being a shrewd, careful and economical man, he was considered rich at the time of his death in 1864. He was an elder in Knox Church from its inception, and his death was a severe blow to the congregation.

A great stimulus to the business of New Glasgow was given between 1836 and 1839, during the building of the railway from Albion Mines to the Loading Ground. For the first time in the history of the County there was a considerable circulation of money, and £5 notes were no longer a rarity. Previous to the opening of the new railway the coal raised at the mines was conveyed by a tramway to the old shoots below the bridge, and thence in lighters to deep water. The opening of the road marked an era in our history and it was hailed with great rejoicing through the county. Great expectations were formed regarding the future of this town, and there was consequently a large influx of merchants between then and 1850, of whom we may mention Alexander Douglas, John F. McDonald, James Fraser, (Downie), William Fraser, Basil Bell, Thomas R. Fraser, Thomas Fraser, Angus Chisholm, George W. Underwood, and John McP. Fraser; with whom were associated as prominent citizens, Dr. Forrest, William Lippincott, Robert McGregor, John Miller, William Chisholm and David Marshall, and those two temperance veterans, Kenneth Forbes and George McKay, alongside this worthy list which exerted a large influence in the development of this town at a later period.

I wish to place in the way of recapitulation those pioneers of whom I have already spoken—James Carmichael, John McKay, Hon. James Fraser, James McGregor, Roderick McGregor, Alexander Fraser, John McKenzie, George McKenzie, Thomas Graham and John Cameron. These were the men who founded New Glasgow. Take them all in all we shall not look upon their like again. They were all strict Presbyterians, mostly baptized by Dr. McGregor and all trained under the ministry of Drs. McGregor and Roy, and the Rev. John Stewart. It is not perhaps to be wondered at that under such circumstances they should have exhibited such fine characteristics, and their whole influence should have been on the side of religion, morality, temperance, education and justice. Some of them took a deep interest in matters of state; most of them were church officers; some were zealous temperance advocates, all were good citizens and steadfast upholders of the laws of God and man. More than that it might be said that they were without exception men possessing force of character, high intelligence and a measure of education, quite exceptional for men of their advantages, while some of them possessed marked ability. They were the stump of men of which Dr. Holland says the present time demands, "tall men, sun crowned, high above the fog, in public duty and in private thinking." With such a band of citizens in so small a community, is it to be wondered that New Glasgow flourished. May we not appropriate the words contained in the motto of our namesake on the Clyde, and say "*New Glasgow has flourished by the preaching of the Word.*"

J. S. McLEAN, Esq.

As Mr. McLean's address was not written, the following brief report is, at his own request, inserted in its place.

Mr. J. S. McLean of Halifax, the great grandson of one of the first lot of elders ordained by Dr. McGregor's session in 1757, gave the next address. He spoke of the gratification which it afforded him to be present on so auspicious an occasion; of the interest with which he had listened to the papers and addresses which had been read and delivered, and of his admiration of the manner in which the celebration had been conducted. He also referred to the interest which Presbyterianism teaches those who are under its influence to take in all civil, social, political, and benevolent, as well as religious movements, and illustrated his statements by facts and incidents which had come under his own observations, more particularly in the city of Halifax.

REV. J. D. MCGILLIVRAY.

I am sure, Dear Friends, that you must be pleased to learn from our Chairman that the Committee has succeeded in securing but one more Address for this occasion. But, in truth, only one thing more remains, and that is to voice the leading lessons which your past history teaches you—the commands which it lays upon you. Naturally and necessarily the main outlook of a century celebration is towards the past. But your habitual attitude is with face mainly towards the future; and the mission and destiny of the Christian Church, which determine your habitual attitude, forbid us to devote even such an occasion as this wholly to the past. Indeed we only reap the full advantage from backward contemplation when we unite with it meditation concerning the present and the future; and prepare for going forward, instructed, stimulated, and strengthened, to the work that remains and pressingly waits the application of our renewed energies.

At this hour I will venture to specify but two of the duties which your existence and past history for the last one hundred years as a Presbyterian congregation make specially manifest; and these two stand intimately connected with the closing remark of Mr. McGregor's paper, to the effect that even your material advantages you owe mainly to the gospel.

In the first place, *Hold fast and hold forth the gospel—the whole gospel, in its purity and simplicity.* Presbyterianism does not take kindly to hobbies, half-truths nor half-measures. The Presbyterianism which your fathers sought to have established in their midst, and which they desired should be transmitted as a sacred heritage to their children from generation to generation "as long as sun and moon endure", was a Presbyterianism expressing and embodying the gospel and limited only by the gospel. The appeal from this land which was mainly instrumental in first bringing ministers from Scotland, formally stated that it was the earnest desire of those by whom it was sent forth, "to have the pure form of gospel worship set up, the doctrines of grace preached, particularly the justification of sinners thro' the imputation of Christ's righteousness alone, and their sanctification by His holy Word and Spirit, and the sacraments purely dispensed among them and transmitted by them to their posterity while sun and moon endure"; and to this end, they craved the Presbytery to which their appeal was directed "to send a competent number of able ministers to the Province for erecting Christ's throne of discipline in it."

The issuing of this Appeal marks the first grand victory scored by the gospel in the direction of securing a permanent Presbyterian church organization in our land. The fathers did not intend to leave their religion behind them when they emigrated. Nevertheless, they did leave an organized church state to come where there was none. But that gospel which they carried with them, not in their Bibles carefully stowed away in their trunks, where alone too many who leave us for other lands seem to carry it, but in their hearts, in their hands, on their lips; that gospel was as a fire within their bones, and gave them no rest until they exerted themselves earnestly, perseveringly and successfully "to have a pure form of gospel worship set up."

Its second great victory was gained when it constrained able and worthy ministers of Christ to respond to that appeal. That their coming is fairly regarded as a triumph of the gospel, is abundantly proved by the condition of this country at the time, the life of hardship which lay before them, and the character and result of their labors in their chosen field. (1) They gave themselves up heartily and unreservedly to the work to which they were called, to setting up a pure form of gospel worship. (2) When "advised, authorized and enjoined" by their Synod to constitute themselves into a Presbytery these early missionaries did so: but it was as the Presbytery of the Country or their adoption, and not as the Presbytery of any Scottish Synod. They made no reference to any injunction from abroad in their Minute. They based their action on the necessities of the case and the interests of religion as these were made apparent to them in their deliberations when they came together to consider the matter. They constituted themselves a Presbytery "on the footing of Presbyterian principles as contained in and founded on the Scriptures of the Old and New Testaments, and as exemplified in the Westminster Confession of Faith, Catechisms, Form of government, Directory for worship, government or discipline as attained by the Church of Scotland in her purest times: this Presbytery to be the last court of resort for the Church in this Province, until such time as their number be so increased that it is expedient to divide into different Presbyteries, and to have a Provincial Synod erected." And further they claimed to stand in the relation of a sister church to the churches of Britain, Ireland and America, adhering to the same subordinate standards. In other words, they organized themselves into an independent gospel church for the Province, on the footing of the Westminster Standards as adopted by the Church of Scotland, without making

any reference to the Divisions in Scotland, in the hope that these divisions would never appear in this country. It is true they inserted the word "Associate" into the name of their Presbytery. But they seem to have done so because they felt that in the circumstances they could not do otherwise; while the general scope of the minute in which they recorded their action was such as to counteract any narrowing or divisive tendency which the word might seem to encourage. (3) When your missionary in Pictou, who himself came out in answer to an appeal written by one of these founders of our Presbyterianism began to withdraw from this Presbytery, and afterwards with others to set up another Presbytery, they took no rest until the union of 1817 was effected and all danger seemed for the time being removed, of a divided Presbyterianism in the land. This union was the third great victory gained by the gospel in the interest of our church, in the benefits of which this congregation participated.

Just here I wish to say that great injustice is done to historic truth and to the founders of Presbyterianism in this Province when the Presbyterian Church of Nova Scotia is spoken of as, The Secession Church, or as sometimes, The U. P. Church, the meaning of the latter title being that the P. C. of N. S. was a branch of the U. P. Church in Scotland. It is not the fault of that church that the divisions of Scotland were transferred to this country. The promoters of the Union omitted from their action and from the new title everything that would suggest division or ecclesiastical connection with any particular church outside of this land.

Here then, Brethren, is our case. The gospel has secured for you a century's existence as a Presbyterian congregation; nearly three quarters of a century's existence as a Union Presbyterian congregation, ever ready for further union on the broad Reformation basis exhibited in our subordinate standards; and over half a century's existence as a Missionary congregation, responding to the calls of the Home and the Foreign field. It has secured for you all that is noble and worthy in your history as a Christian Church for which we this day unite with you in thanking God. To it you owe the comforting hope that those who have forever passed away from your number, not being permitted to remain by reason of death, have gone to the better country, even the heavenly; and the hope that you in turn will go to the same country and rejoin them there. Such being the case nothing more is needed from me to show you that gratitude to God, to the Gospel, and to your fathers, consistency with your past record, and duty, require you to hold fast and hold forth the gospel in its simplicity, purity and completeness.

The second general duty which your past history lays upon you is, *Be loyally submissive to the gospel.* You have received it and pledged yourselves to it. It has founded the congregation on Jesus Christ, the only church foundation. And it is still all that ever it was as the power of God unto Salvation to every one that believeth it. But to realize fully what believing it is and secures, you must be submissive to it in love.

It was no unkindness to your fathers and it was but justice to the gospel, to say as one of yourselves has already acknowledged to-day, that the record of the past is not perfectly satisfactory. But it is no fault of the gospel that this is the case. It was ready to do in all the stages of the past all that as the power of God unto salvation it was appointed to do. The trouble was, those who received it did not wholly submit themselves unto it. In some of the testing cases in their history they would take their own way and not Christ's way. This, however, only shows that your past without your future record will not make a perfectly rounded whole. With Paul, this congregation must count that it has not yet apprehended that for which it was apprehended of Christ Jesus. And it must stretch forward to the things which are before, pressing on toward the goal. But if it would ever attain to a perfect record you must submit yourselves unreservedly to the gospel. It has its message to congregations and to individuals. Paul writing to the Church in Corinth says, "I beseech you brethren through the name of the Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." If any fail to grasp his meaning let them weigh these words in connection with those of his appeal to the church in Philippi, "Let the same mind be in you that was in Christ." And indeed, if, as he says, the church is the body of Christ, by whose mind should it be possessed and controlled if not by His? Devise, then, your measures and carry them out in the spirit of Christ, which is the spirit of the gospel; otherwise age will bring to you confusion, condemnation and shame.

But what is a congregation? It is the community of the individuals and families that compose it. It is vain to expect more of a congregation than the condition, character, and attainments of its members warrant. It can only grow with their growth. The great difficulty, therefore, in the way of securing a right congregational spirit and a correct con-

gregational life, as judged by the standard of the gospel, arises from the difficulty of securing a proper sense of personal responsibility among the members of the congregation, and of conforming our own individual action to the requirements of the gospel. We are apt either to want to lead and have our own way, or to wish to be left alone while others do the work. Each member should count for one in the work of the congregation and be willing that every other member should also count for one. The proper attitude of every individual church member, old and young, towards Christ is exhibited in the question of Paul when he was called into the fellowship of Christ, Lord what wilt thou have me to do? But Christ is not only Lord, He is the church's Head. And we are the body of Christ and severally members thereof. We may be neither independent nor arbitrary on the one hand, nor indolent nor idle on the other. We should serve with our brethren or fellow-members the common Head. It is not for us only to know the mind of Christ and to have it and do it; but for others also: and we must be willing to consult with them as to what that mind is.

Some of those who have addressed you have spoken of a Bi-centenary of the congregation, and, in effect at least, asked you to consider what your history will be from that point of view. I know not if it is allowable in view of the scripture teaching as to the imminency of Christ's coming to ask you to place yourselves so far away, or to place the review period so far away from your present place and duty in the church. Certainly none of you will take part in the Bi-centenary; and if you were to be there, how few of you would receive special mention for praise or for dispraise.

But there is a day, yet future, and therefore leaving some time to prepare for it; but whose time or place in the future we cannot discover nor determine, and therefore we ought not to defer till to-morrow anything the delay and perhaps consequent not doing at all of which, will affect our credit;—a day in which the history of this congregation will be minutely reviewed and all who shall have contributed to mould that history shall receive mention and recompense according to his or her work. Writing to a church in his own day, Paul reminds its members, "We must all be made manifest before the judgement-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. The judgment is to be individual; but it will take account of what each did and how he did his part in his place in the congregation. Says Paul, "Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward, according to his own labour. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as through fire." Indolence, indifference, worldliness, can only lead to loss. But even work if we have no better guide than opinion or conscientiousness will not secure that share in the rewards of grace and glory which might otherwise be ours. The gospel, "my gospel," says Paul to the church in Rome, is to be the rule of judgement in that day of the revelation of the righteous judgement of God. Conscientiousness in your work in the congregation may go far to show that you yourself are on the foundation, and are building such as you build on it; but it will not prove that you are controlled by the mind of Christ, nor secure to you the reward that is promised only for work according to his mind. Be submissive then, Dear Brethren, to the gospel.

And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

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In Memory
OF
THE REV. JAMES MACGREGOR, D. D.

FIRST PASTOR OF THIS CONGREGATION,
BORN AT PORTMORE SCOTLAND

DECEMBER 1759 :

ORDAINED AT GLASGOW A MISSIONARY TO PICTOU
MAY 31ST 1786.

HE CONSTITUTED THE SESSION OF THIS
CONGREGATION SEPTEMBER 17TH 1786,
AND LABOURED FAITHFULLY AND MOST
SUCCESSFULLY TILL HIS DEATH WHICH

OCCURED MARCH 3RD 1830.

*"THEY THAT BE WISE SHALL SHINE AS THE
BRIGHTNESS OF THE FIRMAMENT: AND THEY THAT
TURN MANY TO RIGHTEOUSNESS AS THE STARS
FOR EVER AND EVER." Dom. XII. 3.*

In Memory
OF
THE REV. DAVID ROY, D. D.
SECOND PASTOR
OF THIS CONGREGATION,
BORN AT RENKEL SCOTLAND IN 1791:
ORDAINED BY THE PRESBYTERY OF PICTOU
JULY 26TH 1830,
AND
INDUCTED TO THIS CHARGE APRIL 13TH 1831,
WHERE HE LABOURED WITH GREAT DILIGENCE
AND MUCH ACCEPTANCE TILL LAID ASIDE BY
FAILING HEALTH IN 1870.
HE ENTERED INTO HIS REST
AUGUST 3RD 1873.

*"REMEMBER THEM WHICH HAVE THE RULE OVER
YOU, WHO HAVE SPOKEN UNTO YOU THE WORD OF
GOD: WHOSE FAITH FOLLOW, CONSIDERING THE END OF
THEIR CONVERSATION."—Heb. XIII: 7.*

APPENDIX A.

List of Elders in the Congregation now known as
James Church, New Glasgow.

REV. JAMES MCGREGOR, D. D., PASTOR, 1786 TO 1830.

NAME OF ELDERS.	DISTRICT.	Date of Ordination	REMARKS.
Thomas Fraser Simon Fraser Alexander Fraser	East River) " ") " ")		These three having been ordained in Scotland were unanimously received as elders by the congregation of Pictou, and with Dr. McGregor as moderator were constituted as the Associate Session of Pictou on Sept. 17th, 1786.
John McLean Hugh Fraser	West River " ")	May 6th 1787 " " "	
Robert Marshall Kenneth Fraser	Middle River " ")	" " " " " "	
John Patterson Daniel McKay Patrick Grant	Pictou Harbour East River " ")	" " " " " " " " "	These three were ordained at Merigomish.
Walter Murray George Roy John Small	Merigomish " ") " ")	Oct. 11th 1789 " " " " " "	
James McDonald David McLean Alexander Fraser John Fraser Alexander McHattie Donald McKay Alexander McKenzie Alexander McNaughton	E. B. East River W. B. East River Middle River Fisher's Grant Merigomish East River " ") " ") " ")	Nov. 4th 1792 " " " " " " " " " " " " Nov. 10th 1803 " " " " " " " " "	
The above names and dates have been taken from the Session Record, and may therefore be regarded as strictly accurate. As there are no Records of the Session under the moderatorship of Dr. McGregor of a date subsequent to June 3rd 1804 known to be in existence it is impossible to furnish documentary evidence of the completeness or accuracy of that part of the list which immediately follows.			
Donald Fraser Robert Grant Duncan McPhee Duncan Cameron Hugh McIntosh Alexander Cameron Alexander McDonald	Fish Pools Springville " " East River " " W. B. East River " ") " ")		

LIST OF ELDERS.

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NAMES OF ELDERS.	DISTRICT.	Date of Ordination	REMARKS.
William Fraser	McLellan's Brook		These eight were the elders of the congregation at the time of the settlement of Rev. David Roy in 1831.
Donald Fraser (miller)	" "		
William Sutherland	New Glasgow		
Hugh Fraser	" "		
Enderick McKay	Albion Mines		
James McGregor	New Glasgow		
Hugh McKay	Fish Pools		
Alexander Fraser	" "		

REV. DAVID ROY, D. D., PASTOR, 1831 TO 1870.

John McKay	Narrows	Oct. 2nd 1845
Simon Fraser	Basin	" "
John McKay (Culton)	Fish Pools	" "
*John A. Fraser	Linnacy	" "
Kenneth Forbes	New Glasgow	Feb. 16th 1851
Colin McInnis	Albion Mines	" 23rd "
Alpin Chisholm	New Glasgow	June 14th 1863
James Arthur	" "	" "
*G. W. Underwood	" "	" "
James McKay	Fish Pools	" "
William McPherson	Albion Mines	" "
Simon Fraser	McLellan's Brook	" "
John Mil'ar	New Glasgow	Jan'y 17th 1869
David Marshall	" "	" "
Thomas Graham	" "	" "
*James Wm. Fraser	Basin	" "

REV. E. A. McCURDY, PASTOR, 1871.

Donald Fraser	McLellan's Brook	Jan'y 25th 1872
*George Sutherland	New Glasgow	" "
*Harvey Graham	" "	Dec. 26th 1875
*A. C. Thompson	" "	" "
Robert McConnell	" "	" "
*Thomas P. Jones	" "	Dec. 28th 1879
*D. C. Fraser	" "	" "

N. B.—Those whose names are marked with a * constitute the present session of the congregation.

APPENDIX B.

List of names on the Communion Roll of James Church Congregation, New Glasgow, September 17th, 1886. Persons whose names are marked thus *, became Communicants under the ministry of Dr. McGregor; those whose names are distinguished thus †, during the pastorate of Dr. Roy; while those whose names are without any mark of distinction have been received as Communicants since the settlement of the present pastor.

†Anderson Andrew	Culton Mrs. Alex.	Fraser D. C.
Auld Christie A.	Cunningham Mrs. C.	Fraser Mrs. D. C.
Auld Sarah		Fraser Eleanor A.
Baker Mrs. Joseph	Duff Mrs. Wm.	Fraser Wm.
Ballantyne Mrs. Alex	Duff Christie	Fraser Jas. Wm. (Foundry)
*Black Samuel		Fraser Mrs. Jas. Wm.
*Black Mrs. Sam.	†English Mrs. Thomas	Fraser Simon A.
†Bruce Mrs. Wm.		Fraser Mrs. Simon A.
Bennett Mrs. Henry	Falconer William	Fraser Mrs. Robert
Board James	Falconer Mrs. Wm.	Fraser John D.
Board Mrs. James	Fisher Almyra	Fraser Mrs. J. D.
	*Forbes Kenneth	Fraser Capt. Alex. (Basin)
†Cameron Mrs. Wm.	*Forbes Mrs. Kenneth	Fraser Mrs. Alex.
Cameron John	Forbes Mary	Fraser Georgina
†Cameron Mrs. John R.	Forbes Helen	†Fraser Mrs. John
†Cantley Charles	Forbes Mrs. Elizabeth	Fraser Alex
†Cantley Mrs. Charles	†Fraser Mrs. Hugh	Fraser Maggie
†Cantley Marion	†Fraser John	Fraser Eliza
Cantley James	†Fraser Mrs. John	Fraser James
Cantley Thomas	†Fraser James Wm.	Fraser Wm. Thos.
Cantley Mrs. Thos.	†Fraser Mrs. James Wm.	Fraser Mrs. Wm. Thos.
†Cantley Janet	†Fraser Mrs. John	Fraser Mrs. A. B.
†Cantley Wm.	†Fraser John Wm.	Fraser Emma
Cantley Mary B.	†Fraser Mrs. John Wm.	Fraser Cassie
†Cassidy Michael	†Fraser Mrs. G. Wm.	Fraser Georgina
†Cavanagh Mrs. Thos.	†Fraser John A.	Fraser Jane
Cavanagh Maria	†Fraser Mrs. John A.	
Cavanagh Robert	†Fraser Graham	Gerrior John P.
Cavanagh Howard	†Fraser Mrs. Graham	Glendinning P.
Cavanagh Mrs. H.	†Fraser Mrs. Wm.	Glendinning Mrs. P.
†Chisholm Mary	Fraser Alex.	†Graham William
†Chisholm Alex.	†Fraser Mrs. Simon	†Graham Mrs. Wm.
†Chisholm Mrs. Alex.	†Fraser Thomas (Foremen)	†Graham Mrs. Jas.
†Chisholm William	†Fraser Mrs. Thos. "	*Graham Mrs. Thomas
Chisholm Mrs. Wm.	Fraser Thomas	†Graham Joseph C.
Chisholm Daniel	†Fraser Hugh S.	†Graham Mrs. Joseph C.
Chisholm Mrs. Dan.	†Fraser Ellen	†Graham John G.
Chisholm Alex jr.	†Fraser W. S.	†Graham Mrs. J. G.
Chisholm Mrs. Alex.	†Fraser Mrs. W. S.	Graham Harve
Chisholm Isabel	†Fraser Mrs. Geo.	†Graham
Chisholm Maggie	†Fraser Agnes	Graham Daniel
Chisholm Flora	†Fraser Mrs. Donald A.	Graham John, M. D.
Chisholm Thomas	†Fraser Sophia	Graham Clarence
Gish Lizzie	†Fraser Mrs. Catherine	Graham Christi
Copeland Wm.	†Fraser Mrs. Alex.	Graham John
Copeland Mrs. Wm.	Fraser James Wm.	Graham Peter
Copeland Mary	Fraser Mrs. Jas. Wm.	Graham Mrs. Peter
Cotton Amelia	Fraser Robert	Grant Jennetta
Connell James	Fraser Mrs. Robert	Grant Mrs. J. J.
Connell Mrs. James	Fraser George	
Creswick Mrs. Edward	Fraser Mrs. Geo.	Hingley J. Jane

LIST OF MEMBERS.

Hingley Sarah	McGowan Mrs. Peter	Polson Mrs. Daniel
Irving Mrs. Capt.	+McLellan Duncan	Rico Mrs. Amos
Jackson Thomas	+McLellan Mrs. Duncan	Robertson John
Jackson Mrs. Thomas	+McLenn Mrs. John	Roddam Wm.
+Johnstone Wm.	+McLean Mrs. James	Ross Isabel
+Johnstone Mrs. Wm.	McLean Margaret A.	Ross Margaret
Johnstone Margaret	McNair Eliza	Russell Elizabeth
Johnstone John (Wm's son)	McNair Margaret	Russell James
Johnstone Mrs. James	+McNeil Mrs. James	Russell Mrs. James
Johnstone John	McNeil Jane	
Jones Thos. P.	McNeil Minnie Green	
		Small Margaret
+Kerr John	McPherson Flora	Smith Mrs. Wm.
Kerr George	McPherson Catherine	Smith Mrs. John
Kerr Mrs. Geo.	McPherson John	+Stewart William
Kerr Benjamin	McPherson Mrs. John	+Stewart Mrs. Wm.
King Mrs. James		Stewart Annie
Kitchen Joseph	+McKay James	Stewart Mrs. John
Kitchen Mrs. Joseph	+McKay Mrs. James	Stewart Ellen
+Lawrie Andrew	+McKay Mrs. Isabella	Stewart Joseph
+Lawrie Mrs. Andrew	+McKay Margaret	Stewart Roy
	+McKay John	Sullivan Mrs. W. H.
+Marshall Mrs. John	+McKay Mrs. John	+Sullivan William
+Marshall Isaac	+McKay Mrs. John	+Sullivan Mrs. William
+Marshall Mrs. Isaac	McKay Mrs. Hugh	+Sutherland George
+Marshall Andrew	McKay Mrs. Wm. H.	+Sutherland Margaret
+Marshall Mrs. Andrew	McKay Thomas	Sutherland Isabel
Marshall Christie	McKay Thomas G.	Sutherland William
Marshall Thomas	McKay James R.	
Marshall Mrs. Thomas	McKay David	+Taylor Magdala
Marshall Jessie Clara	McKay Mrs. David	Taylor Mrs. Magdala
Marshall Minnie	McKay Angus	
Maxwell Mrs. Samuel	McKay Eliza	+Thompson David
Maxwell Robert	McKay Lavinia	+Thompson Mrs. David
Miller Charles M. D.	McKay Alexander	Thompson A. C.
Miller Mrs. Charles	McKay Wm. H.	Thompson Mrs. A. C.
+Muir Mrs. James	McKay Sarah J.	Thompson Eliza
McCurdy Mrs. E. A.	McKay Jessie	Thompson C. B.
McDougall Martina		Thomson Mrs. C. B.
McDougall Danford	McLeod Mrs.	Tupper Margaret
McDougall Mrs. Danford	McLeod Alex.	Turnbull John T.
McDonald Alex.	McLeod Mrs. Alex.	Turner Samuel
McDonald Mrs. Alex.	McLeod Thomas	Turner Mrs. Samuel
McEwan Barnabas	McLeod Mrs. Thomas	
McGillivray Annie		+Underwood G. W.
McHardy Mrs. Alex	Olding Jacob	+Underwood Mrs. G. W.
McInnes Alexander	Olding Mrs. Jacob	Underwood Lydia
McInnes Mrs. Alexander		Underwood John
McKenzie Mrs. James	Percock Mrs. John	
McKenzie John	Perigow Emma	+Walker Archibald
McKenzie Mrs. John	Polson Wm.	+Walker Mrs. Archibald
McKenzie Myra	Polson Mrs. Wm.	Walker Johnnie
McGowan Peter	Polson Daniel	Walker Isabella J.
	Polson Elizabeth	Wattermann R. R.
		Williams Mrs.

The following names were added to the communion roll on October 3rd, 1883, viz: Effie McKinnon, Cassie McLean, Daniel Graham and Neil Matheson.

