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HISTORY
OF
The Presbyterian Church
IN
CAPE BRETON

JOHN MURRAY



The Synod's finding on the reference to it by the Presbytery of Sydney in 1921 in regard to the historical accuracy of certain statements concerning St. Andrew's Church, Sydney, contained in this book, was as follows:—

1. St. Andrew's Congregation organized in 1850 is the older organized congregation, constituting part of the parish ministered to by Rev. Dr. Hugh MacLeod.
2. Falmouth Street having seceded from St. Andrew's congregation as above defined became a separate and distinct congregation July 6th, 1875.
3. When St. Andrew's became a separate and distinct parish there is no clear definite record.



To my good friend

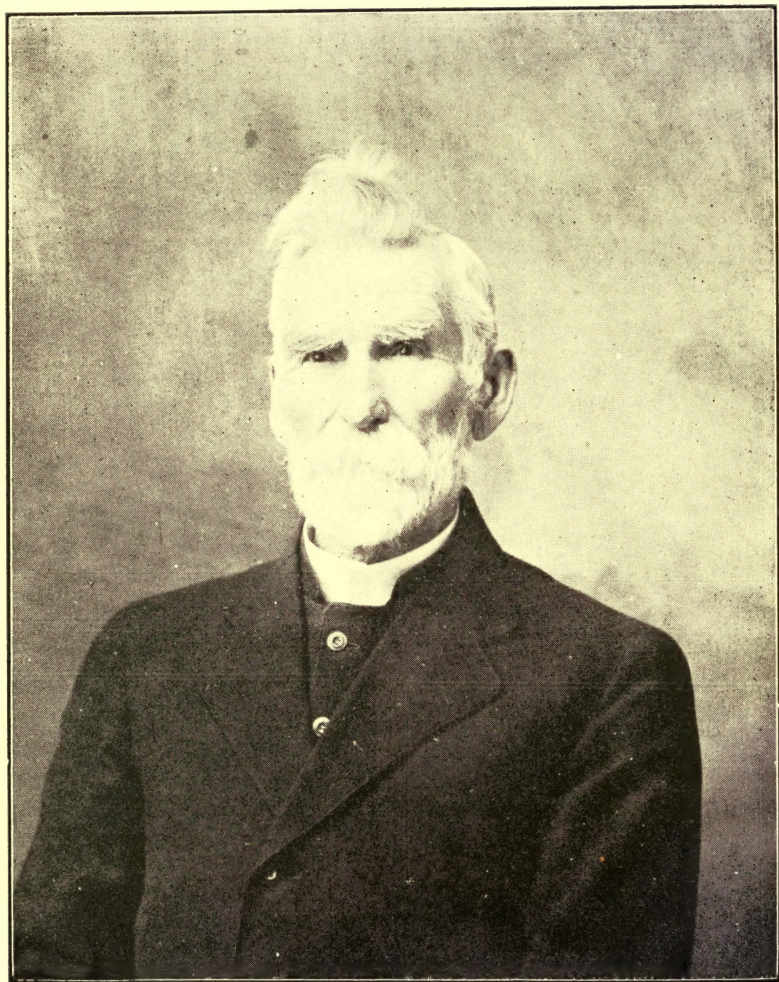
R. P. Mac Donald

from

H. M. Mac Adam

October 11th 1938

Lyons, Nova Scotia



REV. JOHN MURRAY,
Feb, 10th, 1921.

THE HISTORY

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PART I.

OF

The Cluster Presbyterian Ministers of Cape Breton.

THE PRESBYTERIAN CHURCH

IN

CAPE BRETON

BY

REV. JOHN MURRAY

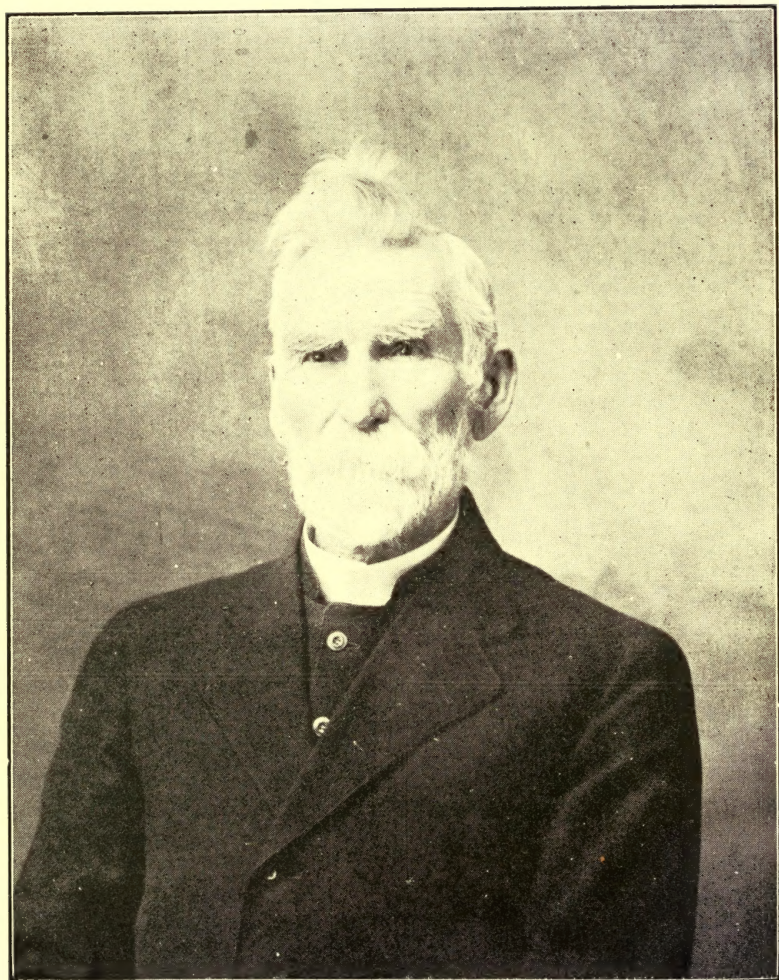
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Middle River
West Bay
Boulevardrie
Whycocomagh
Strathborne
Ordney Mines
St. Paul's
Grand River
Baddock
Cape North
Gabarus
Letche's Cove
St. Paul's, G. Bay

1921

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TRURO, N. S.



REV. JOHN MURRAY,
Feb, 10th, 1921.

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THE PRESBYTERIAN CHURCH

IN

CAPE BRETON

BY

REV. JOHN MURRAY

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THE HISTORY



CAPE BRETON

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INTRODUCTION.

It has been said that no one ever reads the preface to a book, nevertheless the writer of this one is disposed to write something equivalent to a preface, if for no other reason, in order to let the reader know how he came to attempt the role of authorship. He never dreamed of such a thing until the Presbytery of Sydney appointed an Historical Committee and made him the Chairman of said Committee.

The duties of this Committee were not well defined in the terms of its appointment, but it was supposed to discover and record the history of Presbyterianism on the island of Cape Breton from the time of its introduction up to the present time.

The Presbytery of Inverness appointed a similar committee for a similar purpose and about the same time viz:—at the end of the year 1917.

It so happened that the writer was the only member of either Committee that was not actively employed in pastoral work, and on that account at liberty to engage in historical research and to give his whole time to the preparation of a history of Presbyterianism on this Island. In these circumstances and with the concurrence of both Committees, he undertook the work of recovering and recording the history of the Presbyterian Church in Cape Breton.

It may be justly said, that he had certain advantages for this task over any of his brethren, on either Committee, on account of a longer ministerial acquaintance with Cape Breton Island, than any of them could claim.

Though not a native of Cape Breton, he had served the Presbyterian Church on this Island for a period of about fifty years with some interruptions. He crossed the Strait of Canso, on his way to Cape North, as a student Catechist of the church, on the 1st day of May 1870. That was fifty years ago last May and fifty years after the Rev. Norman McLeod came to Cape Breton in May 1820. It was in the very middle of our century of Presbyterianism! In addition, the writer spent nearly one half of the intervening years on this island, either as Catechist, pastor or retired minister.

And besides it has been his privilege to know five of the pioneer ministers of Cape Breton, more or less intimately viz—John Stewart, Peter McLean, James Fraser, Murdoch Stewart, Matthew Wilson and Hugh McLeod, D. D.

He was also acquainted with a number of our early ministers, e. g., William G. Forbes, James Ross, Kenneth McKenzie, Abraham McIntosh and James McLean.

He can claim to have known Cape Breton when hundreds of the men and women, who came here from Scotland in the third and fourth decade of last century were still alive and active in the work of our church.

Notwithstanding his long acquaintance with the island, he found the

task he had undertaken no easy one. No one had ever attempted to write a history of our Church in Cape Breton. Apart from a lecture by the late Rev. Donald McMillan on some of the early ministers of our church here, there was nothing available with which to make a beginning. In order to get the necessary information he had to ransack every possible source of knowledge. He visited nearly every congregation on the island and interrogated every aged person that he could find; he read every Presbytery Minute in existence; he waded through old files of the Presbyterian Witness, Synod Minutes and Church Records; he went to Toronto in order to read several volumes of letters that passed between the Pioneers and the Societies that sent them out from Scotland; he conducted an extensive correspondence with parties in New Zealand and Western New York as well as with former ministers of Cape Breton at home and abroad.

In short, he sought information wherever it could be found in order, if possible, to put his readers in possession of everything of importance in connection with our history as a church on this island. All this took time, perseverance and labor. But it has been a labor of love, interest and pleasure.

It will be noticed that the matter contained in this volume is grouped under three heads or "parts."

This arrangement suggested itself as one well-fitted to classify the subjects treated.

Part I, "The Pioneer Presbyterian Ministers of Cape Breton" contains an account of all the Presbyterian ministers, who helped in any measure, to lay the foundations of the Presbyterian Church on this island between the year 1798 and the year 1850. There were nineteen of these pioneers and they were all of Scottish birth but one, and all of Scottish education but two. Of these pioneers, two came to Cape Breton between 1798 and 1820, viz James McGregor, D. D. and Alexander Dick.

Seventeen of them came here between 1820 and 1850. In chronological order these were, Norman McLeod, William Millar, Hugh Dunbar, Hugh Ross, Donald McDonald, John McLennan, Donald Allan Fraser, Aeneas McLean, Dugald McKichan, Alexander Farquharson, John Stewart, James Fraser, Peter McLean, John Gunn, Matthew Wilson, and Hugh McLeod, D. D.

There was no organized presbyterianism on this island previous to the year 1820, although there were a few presbyterians as early as 1780 and those few had been considerably augmented by immigration, more especially between 1802 and 1820. Organized Presbyterianism in Cape Breton dates from May the 20th, 1820 when the Rev. Norman McLeod with a number of his followers sailed into St. Ann's Harbor. The Centenary of this event was fittingly celebrated at South Gut, St. Ann's, under the auspices of the Presbytery of Sydney and the Presbytery of Inverness, on the 8th of July last.

During the pioneer period of our history we were almost entirely dependent on Scotland for our ministers. By the end of that period, we had a Seminary and Theological College of our own established in Halifax. The Free Church College was opened in St. John's Church, in that city, on

the 1st day of November 1848. The Rev. William G. Forbes of Port Hastings was one of the first graduates of that institution. He completed his theological studies in the spring of 1851. Since that time our Cape Breton pulpits have been, largely, if not chiefly, supplied by ministers who were born on our own island and educated in our own Canadian institutions of learning. Among the earliest of these home-born ministers were Abraham McIntosh, Kenneth McKenzie, Donald McDougall, Alexander Farquharson and Hector McQuarrie.

Later Cape Breton born ministers have been so many and so well known that they need not be mentioned in this connection.

In Part I, we have endeavoured to furnish the reader with a memoir of the nineteen pioneers to whom, as a church we are so deeply indebted. The majority of them rendered inestimable service to our Church and their memory ought to be affectionately cherished by us, who reap in joy where they sowed in tears. We regret that our account of some of these good men is necessarily so brief. This, however, is due to the small amount of information that has come down to us regarding them. There are two of them, whose presence on this island was unknown to the writer before he began his historical investigations viz. Hugh Dunbar and Hugh Ross.

By diligent search however, he has been enabled to collect enough information about all these pioneers with which to build a small monument to the memory of their persons, worth and work.

Portraits of eight of the Pioneers have been discovered and will be found at the end of Part I.

Portraits of a number of the first minister of several of our congregations will be found at the end of Part II.

Part II contains a brief account of each of our forty-three congregations and of the two hundred or more ministers that have served them since their organization. In addition to a brief account of each of our present congregation, arranged in chronological order, we have given a summary of the life history of each of these ministers.

This part of our work may be of comparatively little interest to many of our readers, but the limits we assigned ourselves, did not permit us to do any more, in most cases, than to furnish a brief biographical outline. It is hoped, however, that even this short outline of the lives of our ministers will be of considerable interest to the congregations that they served, respectively, so well and so faithfully.

The preparation of this part of the book entailed a very great deal of labor in order that accuracy might be secured in the innumerable details involved. The writer does not venture to claim that all the dates given are accurate in every particular, but he does claim to have taken all possible pains to ensure their accuracy.

To avoid misapprehension on the part of any of his readers, the writer would say here, that the term "congregation" is invariably to be understood as equivalent to a pastoral charge, separate and distinct from all other pastoral charges and having its name on the roll of one of our Presbyteries as such.

Part III contains a number of articles, that have a more or less close relationship to the History of Presbyterianism in Cape Breton. In the judgment of the writer they will at least supplement what is contained in the other two parts, and furnish information that our people ought to have at hand, and that it is hoped, they will appreciate.

The writer would have liked to include in Part III an article on the elders of the Church and the very great service our elders have rendered to true religion in Cape Breton during the past hundred years. But the limit of his space was reached and he had to forbear writing what was in his mind and heart on that subject.

One word more. This book is written specially for the Presbyterian people of Cape Breton and their children, at home and abroad; and the writer hopes that it may find its way into most, if not all our homes. Its contents are fitted and intended to increase their knowledge of the Presbyterian Church on this beautiful island, and also, to deepen their interest in that Church's history and work.

JOHN MURRAY.

Knox Manse,
Glace Bay,
Dec. 31st, 1920.

Rev. James McGregor D. D.

Dr. McGregor was the Apostle of Presbyterianism in the Maritime Provinces, including Nova Scotia, New Brunswick, Prince Edward Island and Cape Breton. He was also the first of the Pioneers ministers of the Presbyterian Church that came to Cape Breton.

Dr. McGregor was born at Comrie, Perthshire, Scotland in the month of December 1759. He grew up to manhood in connection with the General Associate, or Antiburger Church. His arts Course was taken at the University of Edinburgh and he studied theology under the direction of the Rev. William Moncreiff, Professor of Divinity to the General Associate Synod. He was licensed to preach the gospel in the year 1784, and on the 31st of May 1786, he was ordained and designated as missionary to the Gaelic Speaking Highlanders in the County of Pictou, N. S., by the Presbytery of Glasgow.

Three days later he sailed from Greenoch, on the brig "Lily" for Halifax, Nova Scotia, where he arrived on the 11th of July. By the middle of August 1786 he reached Pictou which was destined to be the centre of his strenuous labors during the remainder of his life. Dr. McGregor's death took place at New Glasgow on Wednesday March the 3rd, 1830 in the seventieth year of his age and the forty sixth of his ministry.

The late Rev. George Patterson, D. D., has done ample justice to the life and labors of our first Pioneer, in his work entitled "Memoir of the Rev. James McGregor, D. D." And indeed, Dr. McGregor is the only one of the Cape Breton pioneers that has had any justice of this kind done to him, unless it may be the Rev. Donald McDonald of whom a short biography has been written. This renders it all the more necessary that an attempt should be made to write an account of the lives and labors of these men, at this late period in the history of the Church they loved and served so well.

The following extract from an address by Jotham Blanchard Esq., a distinguished contemporary and intimate friend of Dr. McGregor, might be given at this stage, in order to show what kind of a man, Dr. McGregor was and the work that he did in Eastern Canada. The address, from which the following extract is taken, was delivered by Mr. Blanchard in the City of Glasgow, at a meeting of the Society for Advancing Liberal Education in the Colonies, shortly after Dr. McGregor's death; "Nearly half a century ago, this father, animated by an ardent piety, and a more than ordinary vigor of mind, took his life in his hand and crossed the Atlantic to preach the gospel to those who, literally, "dwelt solitary in the woods." He had a field as boundless in extent as in difficulties.

The Eastern part of Nova Scotia and the adjacent islands of Cape Breton and Prince Edward Island were all before him. The inhabitants were few and far apart. Roads in that region were the invention of a later day. The site of the town of Pictou contained but two houses. Marked trees, a pocket compass, or an Indian were the only guides through

the wilderness in those early times, and the frail boats that were used in harbors, rivers and seas afforded a still less desirable mode of travelling. "But the people were in need of the gospel" and that to Dr. McGregor was sufficient to call forth all that duty required. Moreover they were anxious for the gospel and that called forth more. It would be difficult to justify his constant exposure of himself by day and by night, and his almost superhuman exertions from week to week and from year to year. A plank was often his bed and a potato his fare. Sleep was not seldom denied him for several nights together. The people were located in little settlements, and when he visited them they all turned out to meet him. Nor were his labors in vain. There are yet many in life, of the best of our people, who received all their religious knowledge and impressions under his ministry."

Dr. McGregor was more than a self-sacrificing missionary. He was a man of good literary attainments and of scholarly tastes. He was also a poet of no mean order as his published English and Gaelic poems abundantly testify. His gaelic hymns were highly esteemed and very generally sung, by a former generation, not only in Nova Scotia but in Scotland as well.

In the year 1822, the Senate of the University of Glasgow conferred the honorary degree of Doctor of Divinity upon our pioneer missionary, in recognition of his personal worth and the distinguished services he had rendered to the Presbyterian Church and to Christianity in Eastern Canada.

Dr. McGregor was the first Presbyterian minister that ever came to the Island of Cape Breton for missionary and evangelistic purposes. He made two missionary journeys to our island, one in the year 1798 and the other in the year 1818. The first of these journeys was made at the request of a pious Presbyterian woman by the name of Janet Sutherland. Mrs. Sutherland, her husband, George Sutherland and their three children, Isabel, William and Charles, were living on a farm about three miles to the south of the town of Sydney and on the eastern side of Sydney River.

The site of the Sutherland home, at that time, may still be seen on the right hand side of the road that leads from the public highway to the pumping Station of the Dominion Steel Company. The cellar of the Sutherland house is quite visible on the rising ground between Sutherland's Cove and the said Station.

There can be little doubt that Dr. McGregor landed at the head of this Cove in the month of August 1798, nor that he was welcomed and entertained during his stay in Cape Breton, on that occasion, on this very spot.

George Sutherland and Janet Fordyce, his wife, were natives of Huntley, Aberdeenshire, Scotland. They were married in their native land and they emigrated to Cape Breton in the year 1788. That was several years after their marriage, and four years after the Island of Cape Breton was made a separate province and given a Governor and government of its own.

On the 10th of June 1789, Mr. Sutherland obtained a grant of land from Governor MacCormick on the east side of Sydney River, and settled down to make a home for himself and his family. Two of their children, Isabel and William were born in Scotland. Charles, the third child was born after their arrival in this Country. It was in order to baptize Charles more particularly, that Mrs. Sutherland sent for Dr. McGregor all the way to New Glasgow, Nova Scotia, a distance of nearly two hundred miles. The Sutherlands had been ten years in Cape Breton and during all that time they had not seen the face of a Presbyterian minister. There were several Roman Catholic priests and at least one Episcopalian clergyman in Eastern Cape Breton at that time; but there was no Presbyterian minister on this island, then, nor for twenty two years thereafter. It was in these circumstances that Mrs. Sutherland wrote to Dr. McGregor, and urged him to visit her distant home and bring gospel cheer into her lonely life.

Compliance with this request involved a long, tedious, expensive and dangerous voyage from Pictou Harbor to Sydney River and back again. But Dr. McGregor could not resist Mrs. Sutherland's appeal. Hiring two men and a boat, he sailed from Pictou Harbor to St. Peter's Bay by way of the Strait of Canso and Lenox Passage. On arriving at St. Peter's he had the boat hauled across the isthmus by a pair of oxen and launched on the waters of the Bras d'Or Lake. There was no Canal there at that time and none had been dreamed of either. From St. Peter's Inlet he sailed to the head of East Bay under the impression that he could find a passage for the boat, or at least a foot-path for himself, from the head of the bay to where the Sutherlands were living on Sydney River. But there was neither passage nor foot-path to be found.

After spending the forenoon of a hot Sabbath day in the vain attempt to find a path through woods and swamps between East Bay and Blckett's Lake, he became weary, abandoned the effort and returned to the boat. Getting on board again, he sailed for the Grand Narrows, and thence, by way of St. Andrew's Channel and the Little Bras d'Or, he reached the open sea and Sydney Harbor. Sailing up the south-west arm of this harbor, he entered Sydney River where the Coxheath Bridge is now and from there through the Narrows, where the Canadian Government Railway Bridge is at the present time. At this point he was in sight of his destination. Steering the boat into a cove immediately ahead of him, he stepped ashore within a few yards of the Sutherland home.

We may be sure that Dr. McGregor received a very warm welcome from Mr. and Mrs. Sutherland and also, that they treated him very handsomely during his stay under their hospitable roof.

We have no details of Dr. McGregor's work while at Sydney River. No doubt he spent the time at his disposal to the best possible advantage in ministering to the spiritual needs of the family that he came so far to see and to the spiritual needs of any other family in the immediate vicinity. As far as we know there was only one other family there at that time, viz. Alexander Cantley, of whom we shall have something to say later.

Sydney town was a very insignificant place at that time, notwith-

standing that it was the capital of British Province and the seat of a British Government. The town was founded by Lieutenant Governor Des Barres in the year 1785 with a civil and military population of about eight hundred souls. Ten years later, from various causes, the population was reduced to one hundred and twenty one persons, and twenty six of these were preparing to get away as soon as they could do so. We are told by Lieutenant-Colonel Macarmick, the then Governor, that "When these shall have left, there shall not be a single person in the town except those who have salaries to subsist on—not a tailor, shoemaker, smith, butcher, not even a washer woman."

This was the condition of Sydney when Dr. McGregor came here in 1798 and the condition of Sydney, at that time, was representative of the condition of the whole island. We are told that "There was barely half a dozen miles of passable roads. The coal mines were poorly worked and unprofitable; the garrison at Sydney was down to ten men and there was an air of depression hanging over the whole Colony."

The population of Cape Breton Island, at that time was but about 2,500 including Micmacs, Acadians, English and Irish. A number of Scotch Roman Catholics had recently come to the shores of Inverness County by way of Antigonish, but the Highland Presbyterian immigrants had not yet begun to arrive. There were probably only twenty Presbyterian families on the whole island at that time, but none of these were from the Highlands of Scotland and none of them spoke the Gaelic language. Eight or nine of these families were living in Mabou and Port Hood, eight or nine more were living at Upper North Sydney and two of them were living on Sydney River. These two were George Sutherland, wife and three children on the east side of the River and Alexander Cantley and two sisters, Mary and Margaret Cantley, nearly opposite on the western side of the River and on what is now known as the Mount Florence property. We are safe in saying that there was not a Presbyterian in the town of Sydney in 1798, when Dr. McGregor came to Cape Breton. Had there been, the Sutherlands would have known him and would have made the doctor acquainted with him. Indeed the doctor does not appear to have been in the town of Sydney at all, although he passed and repassed it on his voyage to and from the Sutherland home.

Dr. McGregor's stay at Sydney River appears to have been of short duration, probably not more than a few days. He returned to Pictou by the same boat and by the same route that he employed in coming here.

A number of years later, probably in the year 1812, George Sutherland died at Sydney River and was buried on the river side immediately west of his own home and on his own land.

The cemetery in which his remains were laid is still to be seen. It is situated immediately north of the Steel Company's pumping station. Soon after Mr. Sutherland's death, probably the following year, Mrs. Sutherland, and her two sons moved to the East River of Pictou in order, chiefly that they might be near to Dr. McGregor and enjoy his ministry. William

Sutherland bought a farm at the Narrows about a mile below where the town of New Glasgow is now. The Eastern Car plant is now situated on a part of that farm. He was made an elder in Dr. McGregor's Church in New Glasgow during the doctor's life time. He died in March 1859, in the 75th year of his age and was buried in Riverside Cemetery, New Glasgow.

Charles Sutherland had two sons that studied for the ministry of the Presbyterian Church. One of these was the Rev. George Sutherland, at one time minister of the Free Church in Charlottetown, P. E. Island. He went to Australia in the year 1868, where he died a number of years ago. The other was the Rev. John A. F. Sutherland at one time minister of Little Harbor Congregation, Pictou County. He died in Winnipeg nine or ten years ago. The Rev. J. S. Sutherland, the present minister of St. Paul's Church, Fredericton, N. B., is a son of the Rev. John A. F. Sutherland and a great-grand-son of the George Sutherland and Janet his wife, at whose request the Rev. Dr. McGregor made his visit to Eastern Cape Breton in the year 1798. Janet Sutherland, the mother of William and Charles Sutherland died at New Glasgow in the year 1818 and was buried in the Riverside Cemetery there.

The only other Presbyterian family, living in the vicinity of Sydney beside the Sutherlands, when Dr. McGregor came here in 1798, was Alexander Cantley and his two sisters, Mary and Margaret Cantley. They were living on the western side of Sydney River and within a half a mile of the Sutherlands.

Alexander Cantley was born at Berryden, Aberdeenshire, Scotland. When a young man he was impressed into the British Navy, where he spent a large part of his life and rose to the rank of a naval officer. On his retirement from the service he came to Sydney River with his two sisters, about the year 1794. In the year 1795 he obtained a grant of land from Governor Macarmick, near the mouth of the river, and settled down to farm. Alexander Cantley was never married. His sister, Margaret married one John Howie, who came here from Cullen, Banffshire in the year 1814.

In the year 1830, Alexander Cantley disposed of his land to one Thomas Bowen, and removed to New Glasgow, where he spent the remainder of his life in the home of his nephew, George Cantley. He died at New Glasgow at an advanced age and was buried in the Riverside Cemetery.

This George Cantley, the nephew of Alexander Cantley came out from Berryden Banffshire in the year 1810. He obtained a grant of land on the east side of the Sydney River and about midway between what is now Blackett's Lake and the mouth of Sydney River. In the year 1811, George Cantley married Isabel Sutherland, daughter of George and Janet Sutherland, and on August the 13th, 1826, he purchased from William and Charles Sutherland, the block of land that was originally granted by their father on Sydney River.

On Oct. the 13th, 1830, George Cantley sold this property to the

John Howie, who had married his aunt Margaret Cantley and he removed to New Glasgow shortly thereafter, where his descendants are still to be found. Col. Thomas Cantley, so widely and favourably known, is a grandson of George Cantley and a great grandson of George Sutherland and Janet Sutherland by whose agency Dr. McGregor was persuaded to come to Cape Breton on the summer of 1798.

We might add that the descendants of John Howie of Cullen are still in possession of the lot of land granted by George Sutherland in the year 1785, on the eastern side of Sydney River.

From all that has been said it is evident that the nineteenth century opened darkly for Presbyterianism in Cape Breton. There were only two Presbyterian families to the East of Sydney Harbor and only twenty Presbyterian families on the whole Island. But the darkest hour is just before dawn and there were bright days at hand for the Church of the Elders in Cape Breton.

With the year 1802 a stream of Presbyterian immigrants from the Scottish Highlands and Islands began to flow into our valleys, climb our hillsides and settle along our bays and shores. This living stream of expatriated men, women and children continued to flow into Cape Breton during the next forty years. In the year 1842 this stream ceased to flow, but by that time, from ten to twelve thousand Presbyterians were landed on the shores of this island.

But to resume our narrative of Dr. McGregor and his work in Cape Breton.

In the year 1818, after the lapse of twenty years, this indefatigable worker in the interests of the Kingdom of God, returned to Cape Breton and spent six weeks here. That summer he hired a boat at Antigonish, sailed across St. George's Bay, landed at Port Hood, and then proceeded to Mabou on horseback. He found five or six Presbyterian families at Port Hood and ten or twelve at Mabou. He spent two weeks between these two places, visiting and holding religious exercises in every family. This was the first preaching that had ever been enjoyed there; and the young people, even those arrived at the age of manhood had never heard a sermon. "His visit made a deep impression upon many."

From Mabou and Port Hood he came to Plaster Cove on the Strait of Canso; and from there he went to River Inhabitants and West Bay.

There were a number of Presbyterians scattered along the Strait at that time. "A considerable number at River Inhabitants and about twenty families at West Bay." Dr. Patterson writes in his Memoir, "Most of them had come thither by way of Pictou, having resided there for longer or shorter periods, during which they had been under the ministry of Dr. McGregor, and some of them looked to him as the instrument of their first saving impression of divine truth;" and again, "Several of these heads of families were decidedly pious. From the time of their settlement they had not heard a sermon till he visited them."

Dr. McGregor's second visit to Cape Breton was no doubt due to the

presence of parties in both Mabou and West Bay, who met him in Pictou and who desired to see and hear him in Cape Breton.

There was Captain Benjamin Worth, who brought the doctor from Charlottetown to Pictou, in his schooner, in the year 1791, some twenty years earlier, when Dr. McGregor was returning from his first missionary journey to Prince Edward Island. There was also Mr. William McKeen, who came to Mabou in the year 1812. Mr. McKeen was born in Truro, but he lived for some time in New Glasgow, and met Dr. McGregor there. Some of the settlers of West Bay had actually been parishioners of his during their temporary stay in Pictou County. To quote Dr. Patterson again, "He spent one Sabbath at River Inhabitants, and preached in a barn belonging to Mr. Adam McPherson, both in English and Gaelic. Some of the people of West Bay came through to hear him. On Tuesday following, he went to West Bay and preached again in both English and Gaelic, in a barn belonging to one McIntosh. His subject in the Gaelic language was Luke XIX:9. 'This day is Salvation come to this house'; with a comment on the whole passage from the first to the tenth verse."

On his departure from West Bay he was convoyed for some distance on the way to the Straits by John McLeod, one of his former acquaintances in Pictou. The farm is still pointed out near the marshes where John McLeod lived and where Dr. McGregor was so hospitably entertained during his stay in West Bay.

The Doctor's first visit to this island had no lasting influence on the Presbyterianism of Cape Breton. The only two families that he met, apparently, on that occasion, left the island some years later, and went to strengthen the Presbyterianism of Pictou County. The second visit resulted in the formation of a congregation at Mabou and Port Hood when, three years later, these two places united in a call to the Rev. William Millar, a licentiate of the Associate Church of Scotland, and forwarded the same to the Presbytery of Pictou, for presentation to Mr. Millar on his arrival from the Old Country. This call was in due time presented and accepted, and Mr. Millar was subsequently settled in Mabou and Port Hood, as the first minister of that congregation. No doubt Dr. McGregor was the moving and guiding spirit in this whole transaction.

Dr. McGregor never returned to Cape Breton, but we have good reason to believe, that he never lost his interest in his fellow countrymen and co-religionists, on this island.

This is evident from the fact, that the Presbytery of Pictou, in the year 1824 sent two of the first graduates in theology of Pictou Academy, and the only two that had the Gaelic language, to Cape Breton as ordained missionaries, or evangelists.

We need not doubt that the Presbytery of Pictou sent these men here, at the suggestion and under the influence of Dr. McGregor.

Rev. Alexander Dick.

The next Presbyterian Minister that came to Cape Breton and did something for our cause here was the Rev. Alexander Dick. It is true that Mr. Dick, like two or three others of the pioneers, influenced the religious life of this island but very slightly and incidently. Nevertheless, he must not be overlooked in any complete account of the men that were instrumental in laying the foundations of our church here one hundred years ago.

Mr. Dick, like Dr. McGregor, was born in Perthshire, Scotland, and like Dr. McGregor, he was a member of the Associate Church of Scotland. In early life he learned the craft of a carpenter, and wrought at that craft for some years.

One Sabbath day, Mr. Dick heard a report read from the pulpit of the church where he was accustomed to worship that led him to study for the ministry, and to offer himself for missionary work in Nova Scotia. That report had been written by Dr. McGregor in Pictou, and sent to Scotland for the information of the people there regarding the need of ministers of the gospel in different places in Nova Scotia but more especially in Maitland Hants County.

Mr. Dick was deeply moved by what he heard that day. He decided to turn aside from the secular calling in which he was engaged and to prepare himself for the service of Jesus Christ in Maitland, Nova Scotia.

The next six or seven years were devoted to hard study, and on the 17th of March, 1802 he was licensed to preach the gospel. Immediately on receiving license, he prepared to leave home and cross the ocean. By the middle of June, he, with his young bride, Ann Eadie sailed from Greenock on a lumber vessel bound for the Mirimachi River, in New Brunswick. This vessel put into the Bay of Bulls, Newfoundland. Here the young missionary and his wife found a vessel bound for Sydney Harbor, Cape Breton. They took passage on this vessel in the hope of finding another vessel at Sydney that would take them to Pictou or Halifax. This was how Mr. Dick came to this Island. It was not through any design on his part. It was solely by force of circumstances over which he had no control.

All that we know of Mr. Dick's experience in Cape Breton comes to us through a letter that he wrote to a friend in Leith, Scotland, in the year 1803, and that was published in the Christian Magazine some time later. From that letter we learn that he arrived in Sydney Harbor, after a sail of six days from Bay of Bulls, on the first week of August, 1802. His stay here appears to have lasted only for a few days, but he stayed long enough to preach once if not twice at Upper North Sydney. He wrote to his Leith friend as follows,—“Upon Wednesday I preached in the Western Arm of the Bay. The audience here was numerous, exceedingly attentive, and many of them appeared to be a good deal affected. As the people of this part of the country are altogether destitute of public ordinances I was more particular in making inquiry with respect to the religious exercises of their families. Some few of them, I was happy to find, kept up the worship of

God in their homes, and took particular pains in the instruction of their children. They were exceedingly desirous that I should have stayed among them. They have five hundred acres of land allowed for a minister, and are willing to do everything in their power to make his situation comfortable. The settlement is but in its infancy and the people in general poor, but why should they perish? If any other is coming out soon to our assistance, he might embark for Sydney, and stay at least a month or two by the way to refresh the spirits of these poor people. It will be no difficulty to get to Halifax from Sydney as there is a very extensive coal trade carried on between them (these two places), and vessels may be obtained almost every week through the summer."

"The soil in this place is good and when it is cleared, brings forth bountifully. The herbage grows to an amazing height. Potatoes, wheat and rye likewise grow well. I could not but remark with what profusion the God of Nature has scattered his bounties even in the impervious forests. Places where the wood was burnt down were covered with the most astonishing crop of strawberries, and other kinds of ground fruits. Along the banks of the Great and Little Bras d'Or the land is particularly good. Even in its present state of cultivation it is sufficient for the support of many hundreds of families, and in a few years it will be sufficient for the support of many more. The lakes and bays and streams of water abound with fish, and those of the most excellent quality." "The present inhabitants are perishing for lack of knowledge, and unless the dispensation of gospel ordinances is introduced speedily among them, it will soon become the land of darkness and shadow of death. Mr. McGregor once visited this island and baptized some children. If we had other laborers sent amongst us we might give them some supply of sermon, but in our present circumstances this is impossible."

Mr. Dick does not say, in writing to his friend, that he found Presbyterians in his audiences on the "North West Arm" or Upper North Sydney, but we know from other sources that there were a goodly number of Presbyterians settled there at that time, and cultivating the land between Sparling's Brook and Maloney's Creek. It was these Presbyterians that wanted him to remain with them as their pastor, and that offered him a comfortable support and more land than he could make any use of.

The best information that we have goes to show that the first Presbyterian settlers on the shores of Sydney Harbor were two Scotchmen, who came from Aberdeenshire in the year 1880, and settled side by side on lots at Upper North Sydney. Their names were Adam Moore and William Campbell. Mr. Campbell was never married and after he died, his land passed into possession of the descendants of Adam Moore. Mr. Moore married a Miss Sparling whose family lived at Sparling's Brook, and he had a large family. All the Moores in this part of the Island are descendants of Adam Moore. Both Adam Moore and William Campbell's graves are to be seen to this day on the lot that Campbell owned in 1802. A few years later than 1780 several other Scottish Presbyterians came to Upper North Sydney and took up land in the immediate neighborhood of Moore and

Campbell. One of them was James Moffatt, the grandfather of Wallace C. Moffatt of Little Bras d'Or. Others bore the name of Musgrave and Jackson. The present Moores, Musgraves and Jacksons are all descendants of these original Presbyterian settlers. A number of these descendants are now Baptists, but that is due to the fact the Presbyterian Church did not look after her own children as she should have done one hundred years ago.

In 1802, when Mr. Dick spent a few days in Sydney Harbor, there were probably not more than twenty Presbyterian families on the whole island of Cape Breton. Two of these families were at Sydney River, about nine of them were in Mabou and Port Hood, and another nine at Upper North Sydney.

But the time had now come when Presbyterian and Gaelic-speaking immigrants from the Highlands and Islands of Scotland were about to arrive in Cape Breton in ship loads. While Mr. Dick was preaching to the few Presbyterians at Upper North Sydney, the first of these immigrants ships was approaching Sydney Harbor with 299 Gaelic speaking people from the Scottish Hebrides. This ship dropped her anchor opposite the town of Sydney on the 16th of August, 1802. From that time until 1843, every summer brought its quota of Highlanders and Islanders to our shores. The last company of these immigrants was landed at the Strait of Canso in 1843, from a ship that was going west to the St. Lawrence River.

In some summers, there were two and even three shiploads of these people landed on our shores and distributed throughout our island. They came partly from the northern shires of Scotland, but chiefly from the western islands, from Lewis, Harris, North Uist, South Uist, Isla, Coll, Tiree, Raasay, Skye, Mull and Barra. All these people were either Presbyterians or Roman Catholics. It has been estimated that 25,000 Gaelic speaking people were landed in Cape Breton between 1802 and 1843, and the probability is that ten or eleven thousand of these were of the Presbyterian faith.

These people were our parents, grandparents, or great-grandparents, and we are naturally very much interested in them. We would surely like to know why they came here in such large numbers, and also something of the hardships they had to endure in making homes for themselves and their children on this beautiful island of ours. They brought no material wealth with them, but they brought something far better. They brought healthy bodies, vigorous minds and God-fearing souls. A number of them brought their Gaelic Bibles and a knowledge of the way of Salvation through faith in Jesus Christ. They also brought the good customs of family prayer and of Sabbath observance.

We are heirs of this precious physical, mental and spiritual inheritance, and it becomes us to prize it highly and to transmit it to their posterity in all its vigor and in all its worth.

But coming back to Mr. Dick. He reached his destination at the mouth of the Shubenacadie River, in due time, and entered upon his missionary work in the congregation of Douglas, as it was then known. It was a very extensive charge. It included Maitland, at the mouth of the

Shubenacadie River, Nine Mile River, Noel Shore, Gay's River, Lower Stewiacke and the Upper Shubenacadie. There are now six strong flourishing congregations within the bounds of Mr. Dick's field of labor. Mr. Dick was ordained and inducted at Maitland on the 21st of June 1803, and it is worthy of note that; "This was the first ordination of a Presbyterian minister by a permanently constituted Presbytery in the Dominion of Canada."

The Presbytery that ordained Mr. Dick was known as the Associate or Burgher Presbytery of Truro. This Presbytery was organized at Truro, N. S., on the 2nd of August 1786, the year that Dr. James McGregor came to Nova Scotia.

It was composed originally of three ministers and two ruling elders. It should be interesting to note that, in the intervening one hundred and thirty-four years, our Presbyteries have increased from one to seventy-eight. Our ministers from three to two thousand and six and our ruling elders from about a dozen to eleven thousand, seven hundred and seventy-eight.

Mr. Dick labored in that very extensive field, with great fidelity and success during the whole of his short ministerial life. He died at Maitland on the 20th of May 1812 in the forty-first year of his life and the ninth of his ministry.

Rev. Norman McLeod.

The Rev. Norman McLeod was the first Presbyterian minister that made his home on the island of Cape Breton. He was also the most unique personality that we have had among us during the one hundred years of our history as a Presbyterian church on this Island. We date our centenary as a church from his arrival in St. Ann's harbor, on the 20th day of May, 1820.

There were Presbyterians in various parts of Cape Breton before that time, but there was no organized congregation of Presbyterians previous to that time. Organized work, in the interests of Presbyterianism, commenced on the arrival of Norman McLeod with an unknown number of followers, men, women and children, in St. Ann's Harbor, on board the "Ark" on that May day, one hundred years ago.

This Pioneer of the Pioneers came here so long ago, and he left for the other side of the world so long ago, that there are very few living men who ever saw him. Tradition has handed down many very extraordinary stories of this remarkable man, but many of these are to be received with a good deal of hesitation. He had enemies as well as friends, like every other strong character that has ever lived. His enemies magnified his faults and failings, and depreciated his virtues; while his friends regarded him as an oracle and saint.

He left no autobiography, and so far as we know, his life story has not been written by any one. Hence, in order to get at the truth regarding his person, life, character, and work it is necessary to sift the traditions that have come down to us, and preserve only what is well authenticated.

When we have done this there is presented to us a man of a very remarkable character; independent, self-reliant, and autocratic; a man of outstanding personality, and of dominating influence over his fellowmen, and withal, a man who devoted his life unselfishly to the temporal, social, moral and spiritual interests of his fellowman.

He was so constituted that he could not work with anyone else; could not do team work. He hoed his own row, and hoed it in his own way. He would not suffer any interference or restraint from any human source. If any man or any body of men attempted to dictate to him, he flung defiance in their faces, and took the course that he thought to be right and best.

This peculiarity of his temperament was the secret of his antagonistic attitude to the Church of Scotland and her ministers in the Old Country as well as on this Island.

In the year 1842, Mr. McLeod published a book entitled "Normanism" that throws a good deal of light upon his personality and character, as well as upon his opinions regarding questions on which he differed from his contemporaries. This book is now quite rare, and moreover hard to read on account of the peculiarities of its style, but any one who reads it through

carefully will have no difficulty in discovering the uprightness, straightforwardness, outspokenness, and fearlessness of this much misunderstood man.

Norman McLeod was born at Stoer Point, in the parish of Assynt, on the west coast of Sutherlandshire, Scotland, on the 17th of September, 1780, (140 years ago). His parents were pious people. His father was a member of the Scottish Kirk. His mother was of English family and birth, but a dissenter from the English church. In his boyhood, Mr. McLeod had attended the parish school, and no doubt, he took full advantage of the opportunities therein afforded of acquiring a good common school education.

We know nothing about his early life. The people of Stoer Point lived by farming and fishing, and no doubt he followed farming and fishing for a livelihood. The minister at Assynt during his early life was the Rev. William McKenzie. Mr. McKenzie was parish minister of Assynt during a period of 48 years, from 1765 to 1816.

John Kennedy of Dingwall, in "The Fathers of Rosshire," speaks of Mr. McKenzie in the following terms: "Mr. McKenzie, the minister of Assynt, was almost all that a minister ought not to be, and yet he continued to occupy his charge till his death. Always accustomed to regard his pastoral work as an unpleasant condition of drawing his stipend, he reduced it to the smallest possible dimensions, and would not unfrequently be absent without reason and without leave, for many weeks together from his charge.

"This was the usual practice in those days of the moderate stipend-lifters of Sutherlandshire. The visit of one of them to Rosshire would be an affair of a month's length at least, and the people never clamored for his return. During the latter part of his life, Parson William was much addicted to drink. This was well-known to the Presbytery, but could not be easily proved. The people were unwilling to complain and to give evidence against him. The awe of his office was upon them, in spite of the irregularities of his life; and as a man and a neighbor, he was rather a favorite."

It was under the shadow of Mr. McKenzie's ministry that Norman McLeod's early life was spent. We need not be surprised if his mind became prejudiced against the Church of Scotland, that permitted such a man as William McKenzie to remain in the ministry and to remain so long.

In the year 1806, the Rev. John Kennedy Sr., subsequently known as John Kennedy of Kilearnan, became assistant to Mr. McKenzie in the parish of Assynt. Mr. Kennedy was a man of uncommon piety. He was, moreover, thoroughly evangelical in his preaching, and he was profoundly interested in the spiritual welfare of his people. Shortly after the commencement of his ministry, a most remarkable work of grace took place in the parish. We are told, by his son, John Kennedy of Dingwall, in his "Fathers of Rosshire," "that his work in Assynt was early blessed and was made effectual for good during the whole of his ministry there. Very seldom has as much been done in so short a time in the conversion of sinners.

and in the edification of the Body of Christ, as was done during the period of his labors in Assynt. There were then converted unto God many young men, who to old age, and in several districts of the Highlands, to which they had scattered, bore fruit to the praise of the Lord and the good of His Church."

Norman McLeod was one of the young men, who, in that season of blessing, experienced the power of the Gospel of Jesus Christ to awaken, regenerate and save sinners. He was in the twenty-sixth or twenty-seventh year of his life when this change took place. Immediately thereafter, like Saul of Tarsus, he began to preach Christ to all who would listen to his message. In his new-born zeal to bring his friends to Jesus Christ, he went farther than was considered proper by his Godly pastor, on the part of so recent a convert.

At that time young and inexperienced Christians were expected, like the women in Corinth, to keep silence in the church. But Norman McLeod could not be silent. He took advantage of every occasion to testify for his new Master. The result was friction between himself and his minister. In Dr. Kennedy's biography of his father entitled "The Fathers of Rosshire," we find the following paragraph regarding him; "Among the young men who then began to make a profession of godliness, was one, perhaps the most talented of them all. Norman McLeod, known before as a clever, irreverent, forward youth, began all of a sudden to join himself to the people of the Lord. Claiming to have been converted in a way, at least, unusual, if not miraculous, he, all at once, started on a course of profession at a stature, and with a courage that never seemed to have known a childhood at all. He began at once to prepare for the ministry. But Norman's ambition to preach outgrew the slow progress of the stated course of preparation; and, cutting short his college studies, he separated from the church and began to form a sect of his own. His power as a speaker was such that he could not fail to make an impression, and he succeeded in Assynt and elsewhere in drawing some of the people after him for a time. His influence over those whom he finally detached from a stated ministry was paramount, and he could carry them after him to almost any extent.

"A few of the people of Assynt were drawn into permanent dissent. Some even of the pious people were decoyed by him for a season who escaped from his influence thereafter.

"The anxiety and disappointment of this trying season was peculiarly painful to my father."

It is impossible for us to apportion the blame for the friction that occurred, in this matter, between Norman McLeod and his godly minister. Norman was self-assertive and aggressive as well as zealous and earnest under the impulses of the divine life; while his minister endeavored to restrain him and keep him in the back-ground until he should be older and more mature in his Christian experience. The result was that Norman McLeod resented the interference of Mr. Kennedy in what he regarded

as his duty and privilege. The consequence was that Mr. McLeod became antagonistic, not only to Mr. Kennedy, but to the Church of Scotland, as well, and he continued in antagonism to that church during the remainder of his life. And it may be added that subsequent experiences had a tendency to increase his dislike to the national church, her presbyteries and ministers. For example, Mr. MacLeod was teaching school in the village of Ullapool in the year 1815. Ullapool was in the parish of Lochbroom and Dr. Ross, the minister of the parish, was a man of violent temper and overbearing conduct. There was a collision between the teacher and the preacher, and Dr. Ross, in order to punish Mr. McLeod for insubordination to his imperious will, arbitrarily and unjustly deprived the teacher of about half the salary which he had earned and to which he was entitled.

That experience was fitted to embitter his spirit against the Church of Scotland and her ministers, especially when he had a wife and two children dependent on his earnings for a livelihood.

Another incident may be given on the same line. While teaching at Ullapool, and shortly after the birth of his first child, John Luther, Mr. McLeod and his wife carried their infant boy over mountain and moor, from Lochbroom to Lochcarron, a distance of forty miles, in order to have their child baptised by the far-famed Rev. Lauchlan McKenzie, whom they believed to be an evangelical and godly man. They had no faith in the piety of Dr. Ross, the minister of their own parish, and would not ask him to baptise their child. But they were sorely disappointed. The parish minister of Lochbroom was in the manse of Lochcarron ahead of them, and he most emphatically forbade Mr. McKenzie to baptise the child of a man that belonged to his own parish and that would not ask him to administer the rite.

Norman McLeod and his good wife had to retrace their forty mile journey to Ullapool, not only disappointed, but indignant.

This unpleasant experience was not fitted to increase Mr. McLeod's respect, either for Dr. Ross, Mr. McKenzie or the church of which they were both accredited ministers.

The harsh treatment that Norman McLeod received at the hands of Dr. Ross had a good deal to do with his leaving Scotland and his coming to this country. In one of his letters to a friend in Scotland to be found in his book, we find the following regarding Dr. Ross; "Probably I should never have come to this country but for the prosecution if not the persecution of that man."

And just here it ought to be stated that Mr. McLeod had always the greatest admiration for the Church of Scotland as she was in the days of Knox, Henderson, Gillespie and Guthrie; but for the Church of Scotland as she was at the beginning of the last century, with her patronage, intrusion, moderatism and lack of discipline, he had nothing but supreme contempt.

On page 271 of his book, in writing to a friend in Ohio regarding church government, we find him using the following words: "Presbytery is

in my sincerest view, the nearest existent form of government to the apostolic standard."

He withdrew from the Church of Scotland, but he was still a Presbyterian in conviction. He claimed that the Church of Scotland had fallen from her former nobility and purity, and that his conscience would not suffer him to continue in her fellowship.

Indeed Norman McLeod may be regarded as a forerunner of the movement in the Church of Scotland that issued in her disruption in the year 1843; on account of intrusion, patronage and moderatism.

But let us come back to Mr. McLeod's life story. Upon his conversion probably in the twenty-seventh year of his age, he decided to prepare himself for the Gospel Ministry, and to devote his life to the work of preaching Christ, and Him Crucified. With this object in view, he studied in the University of Aberdeen during four sessions. He graduated in Arts in the spring of 1812. After that he studied theology in the University of Edinburgh for two sessions. By the end of that time he had made up his mind that he could not receive a license to preach the gospel from any presbytery of the Church of Scotland. To do so he would have to promise to submit himself to the courts of that church and this he would not do, as the courts of that church were then constituted and composed. He could not be true to his conscience and true to his Master, Jesus Christ, and yield the required submission.

Having come to this conclusion, he saw that there was nothing to be gained by prosecuting his theological studies any farther, and he did not finish the prescribed theological curriculum of the Established Church. Instead, he turned aside to the teaching profession, and spent the next two years as a school teacher in Ullapool, Rosshire. He might have sought a license from another denomination, but he was too good a Presbyterian to do that.

Dr. Kennedy is certainly mistaken when he says that Norman McLeod "separated from the church and began to found a sect of his own."

It is a fact, however, that there were a number of people in Assynt and elsewhere at that time who strongly sympathized with him in his views regarding the relation of the church to the state, and the evils that flowed from that connection. It is also a fact that a number of these people attached themselves to him as their minister with much loyalty and affection.

These were the people that followed him from Scotland to Pictou in 1817, from Pictou to St. Ann's in 1820, and from St. Ann's to Australia in 1851.

About the time Norman McLeod finished his arts course at Aberdeen University he married a young woman of his native parish; the wise and gentle Mary McLeod, by whom he had eight children, two daughters and six sons.

Mr. McLeod's experience with Dr. Ross in Ullapool was so unpleasant that at the end of his second year as a teacher he came back to Assynt, where he spent about a year in his old occupation of fishing. It was while

thus engaged that he made up his mind to leave his native land with a number of his friends and seek more congenial conditions in Nova Scotia. That was in the year 1817, and Mr. McLeod was now in the 37th year of his life.

The Sutherland Clearances were taking place at the time, and hundreds of friends and acquaintances were under the necessity of seeking homes beyond the sea.

Leaving his wife and three children to follow him the next year, in the month of July, 1817, Mr. McLeod sailed from Lochbroom on the barque "Frances Ann" bound for Pictou. His fellow passengers were chiefly friends and admirers of his own. The voyage proved long and dangerous. The barque sprang a leak in mid-Atlantic during a gale, and the captain was considering the wisdom of returning to the nearest port in Ireland. Just at this juncture, Norman showed his inherent masterfulness. He said, "No, keep on your course. We are nearer to the coast of Nova Scotia than to the coast of Ireland." The captain blustered and threatened to put him in irons, but finally he took his passenger's advice, and the "Frances Ann" reached Pictou Harbor in safety, after a tedious voyage of nine or ten weeks.

By the time Mr. McLeod and his friends reached Pictou, all the best land in the country was taken up, but he found some unoccupied lots on the Middle River, between Alma and Gairloch, and here they settled and began to make homes for themselves. He preached to the people on Sunday and labored at clearing his land at McKerr's intervale during the week. He also made preaching excursions among the Gaelic-speaking people of the county. Like himself they were nearly all from one or another of the Sutherlandshire parishes, and they gave him, in most cases, a "Highland welcome."

According to the testimony of Dr. McGregor, then minister of the East River of Pictou, the Highlanders would "Go much farther to hear him than any other minister;" and George Patterson, D. D., in his history of the county of Pictou, has this to say of Mr. McLeod: "He took up his residence at Middle River, and the people of the upper part of the river Lairg and neighborhood, who had hitherto been under the ministry of Mr. Ross (Rev. Duncan Ross) generally followed him, so that the latter (Mr. Ross) relinquished to him his church at Middle River." And again, "His influence extended to almost every part of the country, and by his followers he was regarded with unbounded devotion." And still farther, "Those who have heard him at this time describe his preaching as consisting of torrents of abuse against all religious bodies, and even against individual against individuals, the like of which they had never heard, and which was perfectly indescribable. But though so wildly fanatical, he was a man of great power, and gained an influence over a large portion of the Highlanders, such as no other man in the country possessed.

His friends and admirers in the county came to be known as "Normanites."

During his second year in Pictou, Mr. McLeod received an urgent call from a settlement of Highlanders in the United States to become their pastor. Where this settlement was we cannot be quite sure. Some say it was near the mouth of the Mississippi, while others say that it was in Ohio. The writer is inclined to believe that that Scottish settlement was in Ohio. He knows of no such settlement on the lower Mississippi, while there was such a settlement in Ohio, and Mr. McLeod conducted correspondence with a friend at New Lisbon, Ohio as late as the year 1842.

In any case Mr. McLeod was inclined to accept of this invitation, but he was unwilling to leave his attached people in Pictou and they were equally unwilling to let him go. After much serious consideration and no doubt much earnest prayer, it was decided that the call should be accepted and that a number of the people should go with their minister to his new field of labor. This meant the construction of a suitable vessel for the transportation of as many as desired to accompany their minister to the mouth of the Mississippi. They expected, no doubt to find their way from the mouth of that great river to Ohio by some other conveyance. It is impossible to speak definitely regarding the size of that vessel or the number of passengers she was designed to carry. Some say that she was a vessel of only twenty tons and that she carried but a few passengers while others claim that she was much larger than that and carried a goodly number.

In any case the keel of this vessel was laid at Middle River Point in the summer of 1819, and the work of construction went steadily on all that fall and winter.

The people of Pictou thought the project to be as crazy as the Antediluvians thought the project of Noah in building the ark and when completed this vessel was named "The Ark."

In the spring of 1820, as the snow and ice were melting under the warm rays of the March and April sun, the Ark was receiving her finishing touches, and by the first of May she was ready for her long voyage. By the middle of that month, her passengers and crew were aboard, the sails were spread to catch, the breeze and "The Ark" sailed out of Pictou Harbor bound for the Gulf of Mexico. But she was destined never to get there. The next thing we know of her she was in St. Ann's Harbor.

The story goes that after leaving Pictou Harbor she encountered a furious gale that drove her out of her course and that compelled her to seek shelter in St. Ann's; but whether a gale struck her in the Gulf of St. Lawrence and she came to St. Ann's by way of Cape North or it struck her in the Atlantic after passing through the Strait of Canso, and she came to St. Ann's by way of Scatari, we do not know. In any case "The Ark" cast anchor in the Harbor of St. Ann's, Cape Breton on the 20th day of May, 1820. As already stated, we do not know the number of persons that came to St. Ann's on "The Ark." Probably there were not more than fifty all told, but be it remembered that these fifty with their minister, the Rev. Norman McLeod at their head, constituted the first Presbyterian congregation that ever gathered for the worship of God on the Island of Cape Breton.

After their terrible experience, Mr. McLeod and his people were sick of the sea, mentally as well as physically. They determined to abandon their purpose of going to Ohio, and they resolved to make homes for themselves on the shores of St. Ann's. "The Ark" returned to Pictou, apparently to bring more of Mr. McLeod's followers to this island, but she was never heard of again. She was evidently lost on the return trip.

All the land that Mr. McLeod and his people could desire was available on St. Ann's Harbor and at a nominal price. Few, if any, grants of land had been issued, previous to that time in this part of Cape Breton. They could have the whole shore line to themselves.

The Rev. Norman McLeod took up a block of land at South Gut, at the head of the harbor, containing 1,280 acres equal to two square miles. This block was two miles in length and one in average breadth. His people took up land at different points all around the bay, from the entrance where Englishtown is now, to the mouth of North River.

Then all got busy, cutting down the primeval forest, piling and burning the trees and "slash" in order to get at the soil and plant potatoes, oats, etc., so that they might raise food for themselves and their children.

It was easy to make a livelihood in St. Ann's at that time. The virgin soil, enriched by the ashes of the burnt forest, was fertile. The waters of the harbor and of the nearby sea, as well as the rivers, were teeming with all kinds of fish. Wood for fuel and building purposes was to be had for the labor of cutting and preparing. Every one helped his neighbor, and before the winter came on, every family had a warm log house in which to pass its long dreary hours.

The next thing was to build a church, a place in which to gather for the worship of God. This church was built at Black Cove, near the residence of the minister, in the year 1821 or possibly 1822.

That was the first Presbyterian church built on this island. It was a frame church and though not large, it was large enough for the congregation at that time. A few years later a school house was built near the church for the education of the children in religious as well as secular learning. Mr. McLeod was a born teacher, and he taught in the St. Ann's school during the greater part of his stay in Cape Breton.

This school was subsequently enlarged to accommodate one hundred pupils or more. This school was latterly recognized by the government of Nova Scotia as a "grammar school," and the fees received from pupils, constituted the principal part of Mr. McLeod's income while at St. Ann's.

He did not take a regular or fixed stipend from the people in those days, when they were so poor and money was so scarce. Instead of money he received labor on his farm in the shape of chopping, rolling, stumping, burning, planting and harvesting; also in building houses, barns and ships.

Indeed, he required every adult man and woman to help in these and other ways to support himself and the means of grace in the community. He took the general oversight of all manual labor in which he was inter-

ested. He knew how work ought to be done, and he saw that it was done right and well.

Mr. McLeod had a large two-storied house built for himself, and chiefly by labor obtained from his people in this way. He occupied that house until he left for Australia.

As the population grew, church accommodation was increased in proportion.

In the year 1846, an immense church was built at Black Cove, capable of seating 1000 persons. This church was in use until the year 1893, when it was taken down and the present church was built in a more convenient situation for the people of today.

When Mr. McLeod left for Australia, he deeded that big church to the Free Church of Nova Scotia. The late Hon. William Ross was one of the board of trustees that Mr. McLeod appointed to hold the church in trust for the congregation.

Evidently by this time Mr. McLeod came to see that the contention of the Free Church with the Established Church of Scotland was similar to his own contention with the Established Church during so many years of his life.

The Rev. Norman McLeod and his followers did not have the whole of this country to themselves. Hundreds of Gaelic speaking immigrants of the Presbyterian faith came here in subsequent years. These came chiefly from Lewis and Harris. They settled at different points around St. Ann's Harbor, but chiefly on the North River, and on the North Shore all the way down to Smoky Mountain. Some of them settled up the glen towards Baddeck and Big Hill. A number of these Lewis and Harris people were never great admirers of Norman McLeod. Some of them like the late John Ross, Catechist of Mira and Isaac McLeod of Strathlorne subsequently left the congregation because they could not get along with him. They could not endure his arbitrary methods.

Norman McLeod was a staunch Presbyterian all his life, although he denounced the Church of Scotland so bitterly. He was baptized in the Presbyterian Church, converted in the Presbyterian Church, admitted to full membership in the Presbyterian church, educated in the Presbyterian church, licensed and ordained as a minister of the Presbyterian church.

We have seen that for conscientious reasons Mr. McLeod did not apply for license to any presbytery of the Scottish church. He came to Pictou without a license, and he came to St. Ann's without a license. He continued unlicensed during the first five and a half years he was in Cape Breton.

But he was not content to remain any longer unlicensed and unordained. In the summer of 1826 he went to Western New York in order to obtain license and ordination from the presbytery of Genesee, one of the presbyteries of the Presbyterian church in the United States. That church had no state connection and was therefore free from the objection he had against the Church of Scotland. A friend of his by the name of

Alexander Denoon, was a member of that presbytery. Mr. Denoon introduced him to the Genesee presbytery and helped him to attain the full ecclesiastical status which he desired.

The following extracts from the records of the Genesee presbytery for which we are indebted to the present stated clerk of that presbytery, the Rev. Frank G. Weeks, D. D., will tell the story of Mr. McLeod's licensure and ordination—"Sheldon, New York (First Church) August 29th, 1826." "Norman McLeod of St. Ann's in the Island of Cape Breton, was introduced to the presbytery by the Rev. Mr. Denoon, and made a request that he be taken under its care with a view to his licensure to preach the gospel. Mr. McLeod produced satisfactory testimonials of his church membership, his moral character, and his attention to literary pursuits.

The presbytery adjourned till the following morning, when the "Presbytery resolved to take Mr. McLeod under its care, and it proceeded to examine him. "Le Roy, September 12th, 1826, Mr. Norman McLeod exhibited to the Presbytery a written lecture on Romans, Chapter VII., verses 9, 10, 11 and 12; and a popular discourse, as parts of his trials for license. "It was unanimously resolved that the presbytery are satisfied with his trials, and that he be licensed in the prescribed form to preach the gospel. Then follows an account of his licensure by the presbytery in the usual form, closing with these words—"The presbytery did and do hereby license him, the said Norman McLeod to preach the Gospel of Christ as a probationer for the holy minister, within the bounds of this presbytery or wherever else he shall be orderly called."

Mr. McLeod appears to have spent the winter of 1826 and 1827 at Caledonia, New York, with Mr. Denoon, who was minister of a Presbyterian Church in that place. This is implied in the following resolution of the Genesee presbytery which met in special session on the call of the moderator at Caledonia, N. Y., on the 18th of July, 1827; "A request from Norman McLeod, a licentiate of this presbytery, was received, asking that he be ordained to the work of the Gospel Ministry." "Presbytery heard a discourse from him which was sustained as an additional part of his trials." Then follows the resolution; "Whereas it has been made fully to appear before the presbytery that the people among whom he has labored for ten months past, express the most entire confidence in his piety and usefulness, concur with him in the request for his ordination; Therefore resolved that his request be granted, and that presbytery proceed to his ordination this afternoon."

The ordination took place accordingly that afternoon, and Norman McLeod's name was entered on the roll of the presbytery of Genesee; and it remained there until the 29th of August, 1843, when it was dropped on account of a report that had reached the then clerk of Mr. McLeod's death. He lived for nearly twenty-four years after that, and it is doubtful if he ever knew that his name was taken off that presbytery roll.

The Rev. Norman McLeod spent the best part of his life at St. Ann's.

He was forty years of age when he came here from Pictou in 1820, and he was seventy-one years of age when he left for Australia in 1851. During these thirty-one years the congregation under his care grew and prospered, temporally and spiritually. He was their preacher, pastor and teacher. He was also a justice of the peace, and he took good care that all known violations of the civil law were duly proven and punished. He was scathing in his denunciation of sin and sinners. He was a terror to evil-doers and equally a praise to them that did well. Under his patriarchial administration, St. Ann's was distinguished for intelligence, rectitude and sobriety. He was a mighty force for righteousness in this part of our island.

Mr. McLeod was one of the earliest total abstainers in Cape Breton and also one of the earliest advocaters of total abstinence from the use of alcoholic liquors. He recognized what a great evil the prevalent drinking customs of those days were and he set his face against them. Judge Marshall, of Sydney, and he were co-workers at the inception of the total abstinence movement on this island. He also took deep interest in the work of the British and Foreign Bible Society.

He had an auxiliary of this society formed at St. Ann's in the year 1840; and in addition to the money raised by this auxiliary he devoted all the marriage fees that he received to this worthy object. Nor did he forget the British and Foreign Bible Society after his settlement in New Zealand. He organized an auxiliary at Waipu shortly after his arrival. That auxiliary is in existence still, and during the intervening years, it has sent thousands of dollars to the parent society in London.

Strange to say, in all the years of his residence in St. Ann's, Mr. McLeod never dispensed the Lord's Supper, an ordinance that has the binding force of a special command of Jesus Christ upon all his disciples. It is equally strange that he very rarely administered the sacrament of baptism to either child or adult. And this is as true of his ministry in New Zealand as in Cape Breton. Let no one suppose, however, that this was due to any disrespect for these sacred ordinances nor to any low estimates of their value. On the contrary, his conduct in this matter, was due, on the one hand, to the exceedingly high regard that he had for these sacraments, and on the other, to his high estimate of the character in the recipient of these ordinances, that would justify him in their dispensation. In the days of moderatism in Scotland, piety was not a condition of receiving the sacraments. Every parishioner good, bad and indifferent, who applied for them, received the sacraments. Mr. McLeod perceived the wrongfulness of this condition of things, and the result was a reaction that led him to the opposite extreme. Instead of a profession of faith and a life consistent with that profession, he required clear evidences of regeneration, and a very high degree of holiness on the part of all who would come to the baptismal font or to the communion table. Few could meet the conditions, and therefore few ever applied for the ordinances under his ministry.

In the year 1847, a letter came into Mr. McLeod's hands from Adelaide

Australia. On opening it he found that it was from his second son, Donald. This young man left home eight years before that, as master of a vessel, built in St. Ann's and largely owned by his father. He took the ship to the Clyde, Scotland, sold her there, transmitted the proceeds to St. Ann's and dropped out of sight. Nothing further was known about him until this letter came to hand. Meantime, Donald had found his way to Australia. In that letter he told his father of the mild climate, the fertile soil, and the mineral wealth of that great island. He moreover, urged his father to leave the cold, bleak shores of Cape Breton and to go the paradise that he had discovered.

This letter created a great sensation in St. Ann's. The proposed migration commended itself very strongly to minister and people. It so happened that just at that time there was a very general feeling of discouragement among the people of St. Ann's and elsewhere in Cape Breton, on account of the blight and rot in the potato crop. Famine was threatened, and this condition of things disposed them to think seriously of leaving for the southern seas. They talked and thought and prayed over the matter for a whole year; and the more they thought and talked and prayed, the more the conviction deepened that they should go to Australia. Finally their minds were made up, and they went to work to build a vessel adequate for the transportation of a goodly number of them to the southern seas.

This vessel was ready to launch in the summer of 1850. She was a barque of five hundred tons, and she was named the "Margaret" after the minister's youngest daughter. But she did not get away for another year. The delay was due to a lack of money to purchase sails and outfit. Mr. McLeod offered his property for sale, but there was no purchaser in sight. It looked for a time as if they would have to abandon the enterprise. But the spring of 1851 brought a purchaser, one John Robertson, a man of means. He bought Mr. McLeod's real estate for the sum of \$3,000 cash, and that amount of money put them in a position to go on with their preparation for departure.

Norman McLeod regarded that sale as a special interposition of Providence on his behalf and also as a mark of the divine approval of the enterprise. This sale was indeed opportune for all concerned. It permitted them to get away before the beginning of another winter.

"The Margaret" sailed out of St. Ann's Harbor on the 28th of October, 1851, carrying the Rev. Norman McLeod, now in the 71st year of his age, his wife, daughter, and three sons, together with 130 of his people; or 136 souls in all. Hundreds of others, with tears in their eyes and sorrow in their hearts, gathered on the shore to witness their departure, lamenting most of all that they themselves were under the necessity of remaining behind, for a time at least.

"The Margaret," we might add, was built by St. Ann's carpenters, commanded by St. Ann's officers, manned by St. Ann's men, and she carried St. Ann's passengers.

On her way to Adelaide, she called at St. Jago in the Cape Verde Islands, and also at the Cape of Good Hope in order to obtain necessary supplies. She reached her destination on the 10th of April, 1852 after a voyage of 164 days, and a sail of 12,000 miles.

But Mr. McLeod and his associates did not find Southern Australia all that they anticipated. Indeed they were sorely disappointed. They intended to go on the land and farm. But they found that the land in Southern Australia was not suitable for farming on account of the severe droughts to which it was periodically subject. Hence, in the following year, they sent a delegation of their shrewdest men to Northern New Zealand, a distance of over 2000 miles in order to ascertain what the prospects were for getting good land on that island. This delegation returned with a glowing account of the soil, the climate and the prospects in general. The delegation made arrangements with the then governor of the colony, Sir George Grey, for a block of land of several thousands of acres, at Waipu and vicinity, for the exclusive use of people from St. Ann's, Cape Breton. No one else could purchase an acre of that reserve.

The upshot of it was that Norman McLeod and all that went to Australia with him in the spring of 1852 went on another migration to this new Eldorado in August, 1854.

In Waipu, Whangaree and Mangawai, a little north of Auckland, New Zealand, they found one of the choicest spots on the face of the earth for agricultural purposes. Here they found a place of rest, peace and prosperity, and their descendants are there in thousands today. Of course they had their hardships at the outset; but labor, perseverance, patience and thrift enabled them to surmount all their difficulties.

They wrote to their friends in St. Ann's, encouraging them to leave Cape Breton and go to New Zealand with as little delay as possible. The result was a large exodus from this island during the next eight years. Six ships in all were built in St. Ann's and neighboring harbors, in order to carry the people away to the opposite side of the world.

"The Margaret" sailed on Oct. 28th 1851 with 136 passengers. "The Highland Lass" in Dec. 1852 with 188 passengers; "The Gertrude" on June 24th 1856, with 176 passengers; "The Spray" in Jan. 1857 with 66 passengers; "The Bradalbane" in Dec. 1857 with 129 passengers, and "The Ellen Lewes" on Dec. 17th 1859 with 188 passengers.

Between Dec. 1851 and Dec. 1859, 883 persons, all told, left St. Ann's and went to the Antipodes. St. Ann's lost more than half its population in those years. However, it was not very long before others came in and bought up the vacant farms, and thus it came about that not many years thereafter, the population was about as large as it was before the exodus commenced.

In New Zealand, as in St. Ann's, Norman McLeod set up a species of theocracy in which he himself was prophet, priest and king; a theocracy in which ardent spirits, profanity, tobacco, and litigation were unknown,

and where intelligence, morality and piety characterized the whole community. The following testimony to the life and character of Norman McLeod from the pen of the Rev. Robert Somerville, clerk of the Presbytery of Auckland, has just come to hand.

"Mr. McLeod was a wonderful man. There was an aloofness about him that made him a wonder to many. His word was law in church and state. No one dared contradict him. The Waipu people looked upon him as almost divine. His influence upon them was marvellous. They were most obedient to his commands. He kept them in such restraints that the younger people were glad to breathe a little of the air of liberty occasionally. He would have nothing to do with the presbytery of Auckland, and yet one of his dying requests to his people was to keep united, under Mr. Eneas Morrison, until the Presbytery appointed a successor. He would not baptize the children, because no parent was good enough to receive baptism for his little ones. It was the same with the Lord's Supper. Yet, with all his peculiarities, he was a genuinely good man, doing good in his own way, and doing it successfully."

Norman McLeod was a man of great physical, as well as mental and spiritual strength, and his physical strength remained with him until he was well over four score years. When in his 81st year, on a certain Saturday, he rode twelve miles on horseback to one of his churches and preached at nine o'clock that night. The following Sabbath he preached four sermons, two in English and two in Gaelic. On the following Monday he preached again before returning to his home in Waipu.

His affectionate wife died in the year 1857, three years after reaching New Zealand. He himself lived nine years longer. His death took place on the 14th of March, 1866, in the 86th year of his age. His remains were laid to rest in the Waipu cemetery, a couple of miles out of Waipu. A suitable tombstone was erected over them, with the following inscription: "Sacred to the memory of the Rev. Norman McLeod, who as a public servant of our Lord and Saviour, Jesus Christ, preached the Gospel for sixty years. Born at Stoir Point, Assynt, Scotland, 29th September, 1780. Died at Waipu, New Zealand, 14th March, 1866. Age 86 years."

In the year 1914, at a reunion of the survivors of the St. Ann's exodus and their children, which was held at the Presbyterian church, Waipu, a splendid monument to the memory of the men, women and children who left Cape Breton, and went to New Zealand between 1851 and 1860, was unveiled with appropriate services and addresses.

We are indebted to our correspondent, Mr. Neil H. Campbell of Waipu for a good description of this monument. It stands on a concrete foundation, 12 x 12 feet, resting on the solid rock. It is made of Aberdeen granite, cut hexagonally. It stands twenty feet in height and is surmounted with the red lion of the flag of Scotland in rampant attitude. On each of its six faces there is a model in Muistz metal of one of the six ships under full sail that left Cape Breton with the immigrants aboard. Underneath each model there is the name of the ship, date of departure and arrival, together with the names of the different owners and captains. There are a number of

inscriptions on the monument, all in gold lettering. This monument cost seven hundred pounds sterling, or \$3,500. One of the numerous inscriptions reads as follows: "This monument is erected to commemorate the arrival in New Zealand of a noble band of Empire builders, who left the Highlands of Scotland about the latter half of the 18th century, for Nova Scotia, and emigrated thence during the years 1851-1860; and who by their undaunted courage, and their steadfast faith in God, did so much to mould the destinies of their adopted homes. Where the path of duty was plain, fear had no place; neither danger nor hardship daunted them."

"But oh, what symbol may avail to tell
The kindness, wit and sense we loved so well."
"Erected by their Descendants."

One of the inscriptions on this monument gives the names of thirty eight clans that took part in this remarkable migration from Cape Breton to New Zealand. Another inscription is in the Gaelic language, the language of all the immigrants. It is taken from the Book of Genesis, chapter twelve, verse one and reads as follows: "Agus thubhairt an Tighearn ri h-Abram, Rach a mach á d' dhuthaich, agus o d' dhilsibh, agus á tigh d'athar, do'n tir a nochdas mise dhuit."

Although Mr. McLeod was not a member of the Presbytery of Auckland, after his death, that Presbytery placed the following minute on its records regarding him; "The Presbytery desires to enter upon its records its sense of the great loss which the church has sustained in the removal by death of the Reverend father, Norman McLeod, minister of Waipu and Whangarei. Gifted with rare powers of mind and with a heart deeply imbued by the grace of God, this departed worthy exerted no common influence over all who knew him; while by his thorough knowledge of the Word of God, and faithful exposition of its life-giving truths, he was for upwards of half a century looked up to by a singularly attached people, as one well qualified, and who ever sought to guide them to the Shepherd of Souls. "In the Lower Provinces of British America, as well as in New Zealand, his death will be mourned over by many to whom his ministry has proved a blessing. Among these mourners the Presbytery desires to take its place, desiring especially to express its sympathies with the congregation and family whom death has bereaved of a Patriarch, a pastor and a father."

Rev. William Millar.

The Rev. William Millar was a native of Tarbolston, Ayrshire, Scotland, and he studied Theology under Dr. Lawson of Selkirk, a minister of the Associate Church of Scotland. This is all we know of his early life. He came to Pictou, N. S., as a licentiate of that church in the Fall of 1821 in response to an urgent appeal that was sent to Scotland a year or two earlier, by the Presbytery of Pictou, for a minister of the gospel for Mabou and Port Hood on this Island.

That appeal was the outcome of the Rev. Dr. McGregor's visit to Mabou and Port Hood in the year 1818. Three years later, the Presbyterians in these two places prepared a call and sent it to the Presbytery of Pictou for presentation to Mr. Millar on his expected arrival from Scotland. No doubt, Dr. McGregor had by correspondence in the meantime, obtained the consent of Mr. Millar to come to Cape Breton and take the oversight of Mabou and Port Hood; and no doubt, moreover, Dr. McGregor had drawn up that call and sent it to Mabou and Port Hood for signature. And be it observed that this was the first gospel call signed by any Presbyterian congregation on the island of Cape Breton. This call is still in existence, and our readers will be glad to have a copy of it inserted in this memoir of Mr. Millar.

Mabou and Port Hood,
August 24th, 1821.

We, the subscribers, being inhabitants of Mabou and Port Hood, considering the great want of the gospel dispensation in those places, have this day addressed a Call to the Presbytery of Pictou, praying them to send us the Rev. Wm. Millar to be settled among us as gospel preacher, and for his support we promise to pay conjunctly according to our several ability, in the following manner; for the first year of his instalment we engage to pay him the sum of ninety pounds currency; for the second year, one hundred, and after that to increase his salary five pounds each year until it amounts to one hundred and fifty pounds, which sum we promise from that time forward to pay him, so long as he may be able to perform the several functions of his office.

John Gily

David Hunter

Richard Worth

David Smith

James McCallum

John Worth

Benjamin Smith

Robert Sinclair

Frances Bowen

Henry Shierer

John Keith

Joseph Worth

Benjamin Worth

W. W. McKeen

Lewis L. Smith

Samuel McKeen

James Hawley

Peter Renout

Kenneth McCallum

David Smith

David O'Brien

Reuben Young

George Mulloney

James Wright

Hugh Fraser	William Worth
William Bull	Christopher Bull
Andrew Stephenson	Robert Brownlee
Ebenezer Leadbetter	John Adams
James McKeen	R. McDonald
Elisha Young	William Wrath
James Bull	Robert Kindle
Robert Bull	Andrew Moore
John Parker	W. W. Crawford
Wm. Pollock	Isaac Smith
Wm. Crowell	Wm. Green
John Smith	Parker Smith
Giŕes Corry	Alex. Fraser
Alex. McQuarrie	Alex. McCallum

Elizabeth Smyth

Mr. Millar arrived in Pictou about the 1st of November, 1821. As soon thereafter as convenient, a meeting of the Pictou Presbytery was convened at Durham on the West River of Pictou. Mr. Millar was present; the call from Mabou and Port Hood was put into his hands, and upon his acceptance thereof, he was duly ordained and designated as minister of that congregation. But on account of the approach of winter, the distance of the field and the lack of facilities for travel, Mr. Millar remained in Pictou until the following spring. Early in June, 1822, he proceeded to Cape Breton and reached his appointed field of labor during that month. He found everything in a very primitive condition. There were no highways at that time. Travelling had to be done on foot, horseback or boat. The houses were small and cold. There was no place of worship either at Mabou or Port Hood. All services were held in the homes of the people. He was one hundred and forty miles from his nearest brother in the ministry, viz. Dr. McGregor, who was living on the East River of Pictou. Mr. Millar went to Mabou nearly one hundred years ago, and very little is known about him today. His name is only a memory even in Mabou where he spent the whole of his ministerial life. He was out of touch with the Presbyterianism of Cape Breton for several reasons; firstly, he was a lowlander, and had no Gaelic, while the Presbyterians on this island were Highlanders and had little or no English; and secondly, Mr. Millar was an Antiburger, while all the other Presbyterians in Cape Breton, Norman McLeod and his followers excepted, belonged to the Church of Scotland or latterly to the Free Church. The people of the Church of Scotland in those days had no more dealings with the Antiburgers than the Jews had with the Samaritans in the time of our Lord.

One of Mr. Millar's successors in Mabou, the Rev. E. Bayne, wrote of him in the year 1804, as follows; "His name is still fresh in the congregation as a good, earnest, pious, persevering pastor. He was always at his post, a faithful, conscientious and godly man." "His life from first to last was a hard struggle. His books were few for he was unable to purchase many.

The bible was his constant companion and study. His ministry continued for thirty years, but he preached ten or eleven years longer, as opportunity offered, and when no supply was provided for the congregation by the Presbytery of Pictou.

"He preached his last sermon on Sabbath, November the 7th, 1861. The day was cold and wet and stormy. He had a ride of five miles from Brook Village where he lived to the church at Mabou. He was urged to remain at home, but he resolved to go, though suffering from indisposition. "Perhaps," said he, "This is the last time I shall be able to preach." He preached with unwonted earnestness, as if he had a presentiment that he would never preach again. Nine days later on Nov. the 16th, 1861, he died at his home in the seventy-fifth year of his age and the fortieth year of his ministry. Having lived the good man's life, he died the good man's death."

Mr. Millar's remains were buried in the old Cemetery, on the south side of the Mabou River, and close beside the first Presbyterian Church that was built by the congregation a couple of years after his settlement in Mabou.

Rev. Hugh Dunbar.

The Rev. Hugh Dunbar was a native of Pictou County. He was born on the West Branch of the East River of Pictou near where Hopewell is now. The date of his birth is not known, but it must have been about the year 1792.

He grew up under the ministry of the Rev. Dr. McGregor, and it is more than likely that it was through the influence of Dr. McGregor's life and teaching that early in life he formed the purpose of studying for the gospel ministry. He was one of the first young men in Pictou County to recognize the claim of Jesus Christ upon their lives, and to devote themselves to his service. He was also the only one of the pioneer ministers of Cape Breton that was not of Scottish birth. When Pictou Academy was opened in the autumn of 1817, twenty-three students were enrolled, and a goodly number of these subsequently became ministers of the Presbyterian Church. Mr. Dunbar was one of that first class of students. On completing his studies in theology in the spring of 1824, he was licensed and ordained by the Presbytery of Pictou and sent to Cape Breton as a missionary evangelist among the gaelic speaking people on this island.

All that has been said of Hugh Ross and his mission to Cape Breton applies equally to Hugh Dunbar. Dr. Gregg, in his larger history, says that efforts were made to secure his services, permanently in Cape Breton, and that his ability as a gaelic preacher was highly appreciated but we have nothing definite on these matters. The probability is that his Antiburger antecedents prevented him from receiving the welcome that his evangelistic mission might lead him to expect. Be that as it may, his stay on this island must have been short. The next thing we know of Mr. Dunbar, he was on Prince Edward Island. On March the 27th, 1827, he was inducted into the large and important charge of New London North and Cavendish on that island.

Dr. John Kier of Malpeque was his predecessor in this charge and the Rev. John Geddie, our first missionary to the heathen world, was his successor. Mr. Dunbar gave eight years of efficient service to this field. On the 15th of June, 1835, he resigned this charge and removed to Norboro, on the road between Summerfield and Kensington, P. E. I., where he taught school on week days and conducted public worship in the Summerfield Church on the Sabbath days during the remainder of his life. When at New London he married a Miss McEwan of Campbellton, N. L., and his descendants are still to be found in several parts of P. E. Island. Mr. Dunbar was considered an excellent preacher both in English and Gaelic. He dropped dead on the highway between his home and his school house on Nov. 27th, 1857 in the sixty fifth year of his age. He was buried in the Cemetery at Summerfield. The Church in which he preached and that was built during his ministry is still standing. It is now used as a Public Hall.

Rev. Hugh Ross.

The Rev. Hugh Ross was a native of Invernessshire, Scotland, where he was born in the year 1797. He came to Nova Scotia with his parents in 1813, when sixteen years of age. For a few years after coming to this country he was employed as a clerk in a mercantile house in the city of Halifax. From Halifax he came to Pictou town and began to study for the ministry at the Pictou Academy. This academy was founded in 1817 through the efforts of Rev. Thomas McCulloch, D. D. with whom were associated Rev. Dr. McGregor, Rev. James Ross, and other pioneers of Presbyterianism in Nova Scotia. Its primary object was the education and training of a native ministry. Mr. Ross was one of the first class of students that entered Pictou Academy after it was opened in the autumn of 1817. He prosecuted his studies in arts and Theology in that institution during the next seven years. In the spring of 1824 six young men graduated from Pictou Academy and were licensed to preach the gospel by the Presbytery of Pictou, and Hugh Ross was one of the six. The other five were Angus McGillivray, John McLean, John L. Murdoch, Robert S. Patterson, and Hugh Dunbar. These six were the first Presbyterian ministers to be educated for the ministry of the Presbyterian Church in any part of Canada.

Three of these, John McLean, John L. Murdoch and Robert S. Patterson took a post graduate session in the University of Glasgow, from which they received the degree of Master of Arts. One of them, Angus McGillivray, took a charge on the East River of Pictou, and spent his whole life in that congregation. Messrs Hugh Ross and Hugh Dunbar were licensed and ordained as missionaries to the island of Cape Breton by the Presbytery of Pictou. Both had the Gaelic language and it was supposed that both would find spheres of service among the Gaelic speaking population on this island.

It speaks well for the Presbytery of Pictou that it sent two of the six first graduates of Pictou Academy to Cape Breton where it had but one congregation, especially when there were so many gaelic speaking congregations in Pictou County in need of just such men. No doubt, Dr. McGregor, who had been in Cape Breton in 1798 and again in 1818, and who knew so well the destitute condition of the Highland settlements here, was the chief mover in sending these two licentiates to this island.

But strange to say we have no knowledge of any work done by Messrs Ross and Dunbar in Cape Breton. They must have come here in the summer of 1824 immediately after graduation and they must have spent some time here in endeavoring to discharge their mission by preaching in a number of our gaelic speaking settlements. Why did these men leave no trace of their presence, or work done, on this island? The probability is that their apparent lack of success was due to the strong prejudices of the Gaelic speaking people of Cape Breton in favor of ministers of the Established Church of Scotland and of ministers educated in Scotland. Messrs

Ross and Dunbar were ministers of the Antiburger Church of Nova Scotia, and they received their education at Pictou Academy, an institution held in contempt by all kirkmen in those days. Some of us are old enough to remember how these prejudices persisted until very recent times. The kirkmen of Pictou sent their sons to Scotland to be educated for the ministry at a much later period and they had a great contempt for ministers trained on this side of the Atlantic.

In any case, Messrs Ross and Dunbar appear to have found the door of usefulness in Cape Breton closed against them, and they had to leave for other spheres of labor. Mr. Ross found his sphere in Tatamagouche and New Annan, Nova Scotia, where he was inducted in the year 1827, and where he continued to minister until the year 1840, when he resigned the charge on account of some difficulties that had arisen in the congregation.

A year or two later he connected himself with the Church of Scotland and was settled for some years as minister of Georgetown and Murray Harbour in the Province of P. E. Island. In 1844 Mr. Ross left the Church of Scotland and joined the Free Church of Nova Scotia. A few years later he went back to the Presbyterian Church of Nova Scotia in which he had been educated, licensed and ordained.

Mr. Ross died quite suddenly on Dec. the 1st, 1858, in the sixty first year of his age. He is said to have been "a man of good talents, of kindly disposition, and a clear, forceful preacher of the gospel in English and in Gaelic."

Rev. Donald McDonald.

This remarkable man is entitled to a place among the Pioneer Presbyterian Ministers of Cape Breton. Mr. McDonald was born in Ranock, Perthshire, Scotland, on the first day of January, 1783. He was educated for the ministry at the University of St. Andrews, which he entered in the fall of 1808, on the twenty fifth year of his age. He was ordained by the Presbytery of Abertarf on the 23rd of August, 1816, in the thirty-third year of his age. During the next eight years he labored as an ordained missionary within the bounds of said Presbytery. In the year 1824 he left Scotland on a sailing vessel with the intention of going to Lower Canada, as the Province of Quebec was then known. While on the voyage from Greenock to Quebec, an epidemic of measles broke out on board the ship, which was very severe, and in many cases, fatal. On this account the Captain put into Sydney Harbor, and cast anchor on the inside of the South Bar. Here all passengers that had measles were put ashore and the vessel was fumigated before proceeding on her voyage. A goodly number of the passengers left the ship while she was in Sydney Harbor and remained in Cape Breton. Mr. McDonald was one of these. Another was Mr. Charles Cameron, the grandfather of Mr. D. A. Cameron, K. C., of Sydney. One of Mr. Cameron's children died in quarantine a few days after being landed at South Bar, and was buried there.

Mr. McDonald found his way to Malagawatch soon after landing and he made this place the centre of his operations during the next two years. The spot where he lived during those years is still known as "Rudha Mhinstear" 'The Minister's Point.' Unfortunately we have no record of Mr. McDonald's work at Malagawatch. It would appear that he left Scotland without credentials from the Presbytery of Abertarf, on account of excessive indulgence in alcoholic liquors and that he never obtained such credentials.

In the fall of 1826, Mr. McDonald left Cape Breton and went to Prince Edward Island to visit a brother who had recently come from Scotland, and had taken up land in the vicinity of Orwell, P. E. I. Here he found his life work and entered upon it in the spirit of a true evangelist. According to his own statement he was not converted until after he went to P. E. Island. Shortly thereafter, however, he experienced the great spiritual change, that Jesus spoke to Nicodemus about as the birth from above, and henceforth he was an altogether different man. His biographer tells us: "Multitudes flocked to hear him in barns, dwellings, school houses and in the open air. Here and there he organized a band of workers and ordained elders. As years rolled on his interest in his great work increased, and great success crowned his efforts. Spacious and elegant churches began to take the place of rude shanties. His people grew in numbers, in wealth, in respectability and in love for their minister. His eloquence was of a high order. Before commencing his sermon, he generally gave an introductory

address in which he would refer to the national, political and religious questions of the day and comment freely upon them."

"His sermons were masterpieces of logical eloquence. He would begin in rather a low, conversational tone, but as he proceeded his voice would become stronger. Then the whole man would preach, tongue, countenance eyes, feet, hands, body—all would grow eloquent. The audience would unconsciously become magnetized, convicted and swayed at the speaker's will. Some would fall prostrate in terror, while others would clasp their hands or drop down as if they were dead.

"Seldom has such pulpit power been witnessed since the days of Wesley, Whitefield and Edward Irving. He attacked sin and vice with giant bolts. Woe to the opponent that crossed his pathway!

"He had rare conversational powers. His spirits were always good. He knew the circumstances of every family in his widely scattered flock, and remembered the names of the children. Mr. McDonald was never married. He had no certain dwelling place, no fixed stipend, and he bestowed all he got on objects of charity. He was rather below medium height, stout and powerfully built. He was hale and vigorous looking to the last. His dress, appearance and manners always betokened the christian gentleman. During his life-time he built fourteen churches, he registered the baptism of two thousand two hundred children, and had perhaps baptized as many more, not registered. He had married more people than any other living clergyman. He had prayed beside thousands of deathbeds. He had a parish extending from Bedeque to Murray Harbor and from Rustico to Belle Creek, and he had five thousand followers more attached to their spiritual leader than ever highland clansmen to their chief. But he was as humble as a child. "To God he gave all the glory."

He died at the home of one of his people in South Port, P. E. I., on Friday, Feb. the 22nd, 1864, in the 85th year of his age and the fifty first year of his ministry, and was buried at Nigg Cemetery, Orwell. An imposing monument erected by his affectionate people marks the spot where rests in peace all that was mortal of this unique but godly man.

Mr. McDonald never connected himself with any church after coming to this country. He was a Presbyterian by conviction as well as by training but he preferred to remain outside of all the organized churches as long as he lived. His followers were known as "McDonaldites" during his lifetime,

Since his death his people have been ministered to by men born and educated in the Presbyterian Church; but still they hold aloof from the Presbyterian Church in Canada until this day. That church would gladly receive them into her communion, but they have such a reverence for Mr. McDonald and his attitude to the Presbyterian Church that they prefer to remain outside of the Church to which they are so closely related.

Rev. John McLennan.

The Rev. John McLennan was sent out to P. E. Island by the Church of Scotland in the year 1823. In 1803, twenty years earlier, the Earl of Selkirk, proprietor of a large block of land in the vicinity of Point Prim, P. E. I., sent out about eight hundred Scottish highlanders to settle on his property. Mr. McLennan came to look after the spiritual interests of these immigrants. During those twenty years they had increased numerically and prospered materially, but they suffered spiritually inasmuch as they had no minister of the gospel and few means of grace. In the year 1820 the Church of Scotland sent out a lay agent by the name of Mr. Walter Johnstone to enquire into conditions among the Selkirk immigrants on P. E. Island and to report to the Church at home. Here is an extract from that agent's report: "Many of the Protestant settlers who have emigrated there, although they left a christian country, in name at least, carried little religious knowledge with them, or means of attaining it even after they emigrated; some of them did not even have a bible or the ability to read it. Living so long without the means of instruction, there was nothing to be expected but that many vices would be indulged in and many evil habits contracted. These settlements of Presbyterians that have preachers of the Antiburgen persuasion, are but ill supplied with the gospel, and many other settlements are not supplied at all. The Highlanders that cannot read their own language nor understand the English are truly in a pitiable condition. It is the duty of every Christian Church, to the best of its ability, to lend a helping hand; but it must be more preeminently the duty of that church from under whose wings these people emigrated to send them spiritual help, and to send it without delay, lest generation after generation follow one another to the chambers of death, nearly as ignorant as the beasts that perish."

This is a dark picture of the state of things in P. E. Island one hundred years ago, and it is no wonder that the Church of Scotland in answer to this and similar appeals sent Mr. McLennan to the rescue as speedily as possible.

Mr. McLennan took up his abode at Belfast and from there as a basis of operation, he ministered to the Presbyterian people living at Point Prim, Flat River, Belle Creek, Wood Islands, Valleyfield, and Orwell, for a period of twenty-six years.

Between 1834 and 1843, Mr. McLennan gave a monthly service to the Sutherlandshire highlanders living on Mill River and South West River, New London. After rendering excellent service to Presbyterianism in P. E. I. for over a quarter of a century, Mr. McLennan returned to Scotland, where he became minister of the Gaelic church, Cromarty, and later, minister of the Parish Church of Kilchrennan, where he died on the 11th of February, 1852.

Mr. McLennan spent six weeks in Cape Breton in the year 1827, and again in 1829, about the same length of time. On his first visit he was ac-

accompanied by the Rev. Donald Allan Fraser, then minister at McLennan's Mountain, Pictou County.

These two men were sent her to look into the moral and spiritual conditions of the Presbyterian population then on the island of Cape Breton. Their visit and especially the reports of their visit, sent to the Glasgow Colonial Committee, were followed by great benefits to Presbyterianism on this island. The reports of Messrs McLennan and Fraser awakened the Church of Scotland to a sense of the religious destitution that prevailed in Cape Breton at that time, and likewise to a sense of her duty to send ministers and teachers to her expatriated people here as speedily as possible. Extracts from these reports will be found elsewhere in this volume and they serve to throw a flood of light on conditions in Cape Breton in the year 1827.

There were two Presbyterian ministers on the island in 1827, but neither were ministers of the Church of Scotland, the church with which Messrs McLennan and Fraser were connected and with which at least nine tenths of the Presbyterian people in Cape Breton were connected. These two were the Rev. William Millar of Mabou who was connected with the Presbytery of Pictou, and the Rev. Norman McLeod, who was then a member of the Presbytery of Genesee in Western New York.

As already stated, Mr. McLennan made his second visit to Cape Breton in 1829. On that occasion he went over all the ground that he had gone over on his first visit and considerably more. He reached nearly every Presbyterian settlement on the Island. He travelled over three hundred miles, visited fifteen settlements, and baptized two hundred children. He reports to the Colonial Committee that he found conditions just as deplorable as on the former visit, and worse than in any other part of the Maritime Provinces. He claims that there were 16,000 Presbyterians of Scottish birth on the island at that time, and that, in some settlements, the population had nearly doubled since his previous visit through immigration; that 5,000 souls had arrived from the highlands and islands of Scotland during the past two years; that the Presbyterian population was scattered over an immense surface of country; that they were separated from each other by lakes, mountains and forests; that they were without the means of the commonest education; that they were without any religious guide or instruction; that they were fast lapsing into barbarism, and that all who were well inclined were inquiring when a minister of the gospel should come to them. In view of all this he urged "Speedy action on behalf of that destitute island."

Mr. McLennan reported that a Methodist minister had been settled at the Strait of Canso since he was here in 1827, but that he had no Gaelic and therefore was of little service to our people in that locality. That Methodist minister was the Rev. James Hennigar. He came from Halifax to Sydney in the beginning of 1829, and established a Methodist Church there. When the Rev. Matthew Cranswick came out from England that same summer, he took charge of the Methodist Church in Sydney and Mr. Hennigar removed to Ship Harbor, now Port Hawkesbury on the Strait of

Canso to form a Methodist Church in that place. This was the beginning of Methodism in Cape Breton.

The Presbyterian Church had no organization in Sydney until 1849, and none on the Strait of Canso until 1832, when the Rev. Dugald McKichan came to River Inhabitants and took the oversight of all the Presbyterians on that river and on the Strait of Canso and in the intervening country.



Rev. Donald Allan Fraser.

The Rev. Donald Allan Fraser was born on the Island of Mull, Scotland. His father was a parish minister on that island. As a son of the manse, Mr. Fraser enjoyed all the advantages of a good parish school education. After passing through the regular course of study in Arts and Theology, required by the Church of Scotland of her ministers, he was duly licensed by the Presbytery of Mull in the year 1814.

About that time urgent petitions were sent to Scotland by the adherents of the Church of Scotland in Pictou County, N. S., for one or more Gaelic speaking ministers. Mr. Fraser heard the call for help from beyond the ocean and hastened to the rescue. He reached Pictou in the summer of 1817 and took up his abode in a log cabin amid the hills and glens of McLennan's Mountain, seven or eight miles from New Glasgow. There was a settlement of highlanders there that had been expecting him and that received him gladly. There was another settlement of highlanders at Fraser's Mountain in the immediate vicinity of New Glasgow. Mr. Fraser took charge of both settlements, and also of a third settlement farther east at the Blue Mountain.

During Mr. Fraser's ministry in this large territory, he visited and preached in every Gaelic speaking community from St. Mary's on the East to Wallace on the west, and from Salmon River on the south to Merigomish on the north. He also extended his labors to P. E. Island and Cape Breton.

The only visit that he made to Cape Breton was in 1827, in company with the Rev. John McLennan.

After twenty years of strenuous work in Pictou, Mr. Fraser removed to Lunenburg, where he became pastor of the congregation over which the Rev. Bruin Romeas Comingoe was ordained in the year 1770, by the first Presbytery ever constituted in British America.

This Presbytery met in the Dissenting Meeting House in the City of Halifax on the 3rd day of July 1770, in the presence of Lord William Campbell, the Governor of Nova Scotia, of several members of his Majesty's Council and of Representatives of different denominations of Christians.

The Presbytery was composed of two Presbyterian ministers, Messrs Lyons and Murdoch and two Congregational ministers, Messrs Secombe and Phelps.

Mr. Comingoe was a godly layman. He was born in Holland in 1723 and came to Nova Scotia with the first German settlers in 1752. He followed the calling of a fisherman at Chester, Lunenburg County, N. S. He was a man of good natural abilities and well acquainted with the scriptures but he had no training for the ministry. After ordination he laboured as pastor of the Lunenburg congregation till his death in January 1820, in the fiftieth year of his ministry and at the patriarchial age of ninety-six years.

Mr. Fraser remained in Lunenburg until 1842, when he accepted a call to St. Andrew's Church, St. John's, Newfoundland. He was the first Presbyterian minister ever settled on that island, and here he spent the

remainder of his life. He died in St. John's in the year 1845 in the fifty-second year of his life and the thirty-first of his ministry.

Mr. Fraser was a man of rare gifts, of great natural ability, and a preacher of more than ordinary eloquence and power.

A more detailed account of his mission to Cape Breton will be found in another place. His report served to stir up the Presbyterians on Boulardarie in 1827, to apply to the Colonial Society for a minister. The Rev. James Fraser came to Boulardarie in the year 1836,—nine years later in answer to a petition prepared by Mr. Fraser and forwarded while he was in Cape Breton.

Evidently there was not much missionary enthusiasm in the Church of Scotland at that time, when it took nine years to find a young minister who was willing to leave the comforts of his native land and come to the assistance of the thousands of Scottish immigrants in this island who were in such spiritual destitution.



Rev. Aeneas McLean.

The Rev. Aeneas McLean came from Scotland to Nova Scotia in the year 1828. He was a native of North Uist in the Hebrides, and a licentiate of the Church of Scotland. He spent two years as a missionary, partly in Nova Scotia and partly in this island, and then he spent an additional two years in Broadcove, Inverness County. While in Broadcove his labors extended to the Margaree River, Lake Ainslie, Middle River, Whycocomagh and Little Narrows.

Mr. McLean was not ordained or inducted at Broadcove. He was simply acting as a probationer and missionary with Broadcove as the centre of his evangelistic operations. When Mr. McLean came to Cape Breton in 1831, there was no Presbytery on the island to ordain and induct him, however anxious the people may have been to have him as their minister. At that time, apart from himself, there were only two Presbyterian ministers on the island, viz., Norman McLeod at St. Ann's, and William Millar at Mabou. But these men belonged to different branches of the Presbyterian family and could not well be constituted as a Presbytery even if they were so disposed, which they were not. If union is strength, certainly division is weakness. It was especially so in those early days when our cause was so weak and our ministers so few. Happily all division in the Presbyterian Church on this island and throughout the Dominion of Canada is a thing of the past. The Presbyterians of Canada are now all in one Church from the Atlantic to the Pacific.

Mr. McLean left Broadcove about the end of 1832, and went to the province of Quebec. Sometime later he was ordained and inducted minister of the Presbyterian Church at Cote St. George in the Presbytery of Glengarry. While in Broadcove he married Catherine McLean a daughter of John McLean (Ban) the first Presbyterian to settle in that part of Cape Breton.

The late Rev. John A. McLean, minister of Arnprior in the Presbytery of Lanark and Renfrew, was a son of the Rev. Aeneas McLean.

The first church in Strathlorne was started in Mr. McLean's time and he held services in that church before he left for the west.

Our knowledge of Mr. McLean and his work is very meagre indeed, but there is every reason to believe that he did a good work for his Master during those two years, and that he was the instrument in bringing many of those to whom he ministered to a saving knowledge of Jesus Christ, and to an experimental acquaintance with his saving, comforting and cheering grace. The day will declare it.

Rev. Dougald McKichan.

We do not know the place of Mr. McKichan's birth, nor yet the University at which he studied for the Christian ministry. He was licensed and ordained at Oban by the Presbytery of Lorne on the 12th day of March, 1829. Twelve days later, on March the 24th, and in the Tron Church, Edinburgh, he was designated by the Presbytery of Edinburgh as missionary to Merigomish and Barney's River, Pictou County, Nova Scotia. On the following day he sailed from Greenoch in the brig "Thetis."

The voyage had a disastrous end. Towards the end of April as the "Thetis" was approaching the Strait of Canso, she got caught in the ice and was carried on the rocks in the vicinity of Arichat Island. This was on April 28th, 1829. All the passengers got ashore safely, but they lost nearly all their baggage and the ship was a total loss.

The following Sabbath, Mr. McKichan preached in the town of Arichat in an unfinished, unconsecrated Episcopal Church to about one hundred worshippers, Protestant and Catholic. Early that week he started on foot for Merigomish by way of River Inhabitants and the Strait of Canso. By the 16th of May he had reached Pictou where he preached for the Rev. Kenneth J. McKenzie, minister of the Kirk Church in that town.

On the 31st of May he preached in Gairloch and New Lairg. After a survey of the churches in Pictou County, he finally reached his field and settled down to his ministerial work in Merigomish and Barney's River. The following year the people of River Inhabitants and Strait of Canso sent him a call to be their minister and offered him a stipend of £200 Currency. This call he declined although the stipend he was promised at Merigomish and Barney's River was only \$150 currency. It would appear, however that River Inhabitants and the Strait of Canso had some special attraction for Mr. McKichan. He visited those places in 1830 and again in 1831. In the latter year he purchased an intervale farm on the Lower River Inhabitants near where the village of Cleveland is now. About the end of 1831 he left Merigomish, contrary, apparently to the wishes of his brethren in Pictou County and settled on this farm. It would appear from letters that were sent by the Pictou ministers to the Colonial Committee that they were very much displeased with Mr. McKichan for coming to Cape Breton. At a meeting of the Presbytery of Pictou held in August, 1834, the following resolution was put on the records; "That Mr. McKichan, having withdrawn from the Presbytery of Pictou of which he was a member, voluntarily and without giving any reason, his name be struck off the roll."

The Presbytery of Pictou was constituted in August, 1833, without Mr. McKichan's name being placed on the roll. He was then at River Inhabitants, and had been there since the end of 1831. Hence, it is difficult to understand how his name could be struck off a roll upon which it had not been placed. However, in August, 1837, with the consent of the Synod and at the request of the Rev. John Stewart, Mr. McKichan's name was placed on the roll of the newly organized Presbytery of Cape

Breton. Shortly thereafter he was appointed clerk, of this Presbytery, and so continued until he left the island in 1840. Mr. McKichan gave eight years of his life to Cape Breton, and no doubt rendered excellent service in laying the foundations of our church on this island. He lived at River Inhabitants, and from there as a centre he preached in all the surrounding Presbyterian settlements including West Bay, River Denys, and Malagawatch, Grand River and Loch Lomond. Late in the year 1840 Mr. McKichan returned to Barney's River and remained there until 1844, when like so many of the Church of Scotland ministers in Pictou County at that time, he returned to Scotland and became Parish minister of Daviot, where he died in the year 1859.

It should be added that a son of Mr. McKichan returned to Nova Scotia in the year 1874, and was ordained at Barney's River as minister of that part of his father's first parish. This son was born at River Inhabitants, went home with his father in 1844, and was educated for the ministry in the University of Edinburgh. His name was John A. McKichan. He was minister at Barney's River for twenty years, and did excellent work there. In 1894 he went west and became minister of Rosenfield, Manitoba, and also of Summerside, Saskatchewan. He died in Colorado Springs, U. S., on Jan. the 22nd, 1918, aged 84 years.

Rev. Alexander Farquharson.

"The Glasgow Colonial Missionary Society" was formed in the City of Glasgow on the 15th of April, 1825. The Earl of Dalhousie, then Governor General of British America, was the patron of the Society; and the Rev. Robert Burns, then minister of Paisley, afterwards of Knox College, Toronto was the Secretary and the driving force of the Society. The object of the G. C. M. S. was "To promote the moral and religious interests of the Scottish Colonists in North America by sending or assisting to send out ministers, catechists, and school masters." A large number of missionaries were sent out to different parts of Canada by this society in subsequent years, but so far as we know, not one to Cape Breton. The supply of available men was absorbed by the necessities of Nova Scotia, New Brunswick, and especially of Western Canada.

In the year 1830, another Society was formed for the purpose of supplementing the work of the G. C. M. S. by sending ministers, catechists and school teachers to Cape Breton, especially. This society was organized in the City of Edinburgh by Mrs. Isabella Gordon McKay, the wife of Mr. John McKay, Rockfield, Sutherlandshire. This Society was known as the "Edinburgh Ladies Association," and the purpose of this association was "To raise money to help in sending missionaries, catechists, and school teachers to the Island of Cape Breton."

Mrs. McKay's attention was directed to the religious and educational necessities of Cape Breton by the reports of the Rev. John McLennan and the Rev. Donald Allan Fraser. These men came to Cape Breton in 1827 and their reports of conditions in C. B. were published in Scotland, in the following year. These reports awakened a deep interest throughout the Highlands of Scotland, but more especially in Sutherlandshire, and "The Edinburgh Ladies Association" was the result of that interest.

Hence, Cape Breton Presbyterianism is under an unspeakable debt of gratitude to Messrs McLennan and Fraser for their timely visit to this island, and more especially for their bestirring reports. But Cape Breton Presbyterianism is under an especially deep debt of gratitude to Mrs McKay and "The Edinburgh Ladies Association" for the self-sacrifice and generosity with which they came to the assistance of our ancestors in the lack of ministers and teachers, ninety odd years ago. Between 1833 and 1850 this Association was instrumental in sending eight ministers as well as several catechists and school teachers to Cape Breton. It also helped to a greater or less extent in supporting these ministers, catechists and teachers after they came here. It likewise did a good work in providing bibles, catechisms, and religious books for our people in those early days when there was nothing of that kind for sale on this island.

The first missionary sent to Cape Breton by the "Edinburgh Ladies Association," was the Rev. Alexander Farquharson. Mr. Farquharson was born in Strathardale, Perthshire, on May the 29th, 1793. He was educated at the University of St. Andrews, and was sent out to Cape Breton

as a Gaelic speaking licentiate of the Church of Scotland. He was landed at the Strait of Canso, from a ship bound up the Gulf, in the month of August, 1833. After a brief stay at Plaster Cove, he found a schooner bound for the Miramichi River, upon which he took passage for New Castle, in order to obtain ordination from the Presbytery of New Brunswick. This Presbytery had been organized on January the 30th, 1833, and it was to meet at New Castle about the end of August. After receiving ordination from that Presbytery, Mr. Farquharson returned, with no loss of time, to his sphere of labor. He arrived at Plaster Cove on the 11th of September, and the following sabbath he preached his first sermon in Cpae Breton. There was a church built on the old Port Hood Road, in the rear of McMillan's Point, in the previous year and it was in that church that Mr. Farquharson preached that sermon. The church has disappeared but a cemetery, which is still in use, marks its site.

The following week Mr. Farquharson set out to visit as many Presbyterian settlements as he could overtake previous to the coming of winter. From a report of his itinerary during the next three months which he sent to the Ladies Association, we learn that he had preached during that time in Plaster Cove, West Bay, Grandance, Malagawatch, River Denys, Why-cocomagh, Lake Ainslie, Little Narrows, and Middle River. He spent the winter months in the latter place. Next spring he resumed his missionary explorations and by the end of that summer he had visited and preached in nearly every Presbyterian Community on this island.

During the month of November, 1834, he returned to Middle River, and on the last day of the month he was inducted into the pastorate of Middle River and Lake Ainslie by the Rev. John Stewart.

After seeing all the Presbyterian settlements on the island Mr. Farquharson drew up a plan for the division of Cape Breton into ten parishes with two churches to each parish.

At the end of his first year in Cape Breton he sent a full report of his work to the Glasgow Colonial Society. At the conclusion of that report he writes as follows: "From what I have written you will learn a little of the desolate condition of many a precious soul in this place. I really believe, from what I have seen and learned, that there is not a place in the whole world professing christianity, where there are so many families so near to each other and so utterly destitute as our poor countrymen on this island are. There is labor enough for seven or eight faithful and laborious ministers of our church."

Mr. Farquharson spent the whole of his ministerial life at Middle River and Lake Ainslie. The River section took two thirds of his services, and the Lake section one third. He married Ann McKenzie, the daughter of one of his parishioners at Middle River, and by her he had a goodly family some of whom are still alive. The late Rev. Alexander Farquharson, so well and favorably known in eastern Cape Breton, was one of his sons.

Mr. Farquharson was a man of very fine physique and presence. He stood six feet two inches in height and was stout in proportion. In dis-

position he was quiet, amiable, humble, gentle, affectionate and sympathetic. He was, moreover, faithful and conscientious in the discharge of his ministerial duties. He was likewise greatly esteemed and loved by his brethren in the ministry.

Mr. Farquharson departed this life at his home on the Middle River on the 25th of January, 1858, in the sixty-fifth year of his age, and the twenty-fifth of his Cape Breton ministry.

On his tombstone in the cemetery of Middle River is inscribed the following epitaph; "He was the first missionary sent directly to Cape Breton by the Church of Scotland, and the first Church of Scotland missionary to spend his whole life here. He lived a life of eminent usefulness, self-sacrifice, and self-denial, and he finished his course with joy."



Rev. John Stewart.

The Rev. John Stewart was the second missionary sent to Cape Breton by "The Edinburgh Ladies Association." Mr. Stewart was born at Little Dunkeld, Perthshire, Scotland, in April, 1800. In his boyhood he studied in the parish school and later in the Perth Academy, where he prepared for the University of Edinburgh. After graduating in Arts from that famous institution of learning, he studied medicine for a couple of sessions, with the intention of devoting his life to the healing art. But he turned aside from that honorable profession and studied for the ministry of the Established Church, under the great Thomas Chalmers, D. D., for whom he always had the greatest admiration.

After completing his Theological studies, Mr. Stewart was licensed to preach the Gospel by the Presbytery of Dunkeld, on the 26th of June, 1832. During the next two years he taught the higher branches of learning in St. Georges Academy in the City of Edinburgh. Then hearing of the need of ministers of the gospel on the island of Cape Breton, he offered his services to the Edinburgh Ladies' Association as a missionary in that distant field of labor. He left his native land about the end of July 1834 on board a vessel bound for the Miramichi River, N. B., and after a stormy passage of twenty eight days, he was landed at Plaster Cove, Strait of Canso, on Saturday, August the 23rd, 1834. The following day he preached his first sermon in Cape Breton in the unfinished church that had been built two years earlier on the old Port Hood road, and near where that road crossed the road from McMillan's Point to West Bay. The cemetery still marks the site of that old church. The following week he found his way to Port Hood and on Sabbath, August the 31st, he preached to a congregation of 150 persons in that place. On the next Sabbath, Sept. the 7th, he conducted public worship at East Lake Ainslie. Here he found the people building their first church and he encouraged them in their good work. On the second Sabbath he preached at Broad Cove (now Strathlorne) to an audience of 200. Then he went to Whyocamagh and met with the highland settlers of that place on the 3rd Sabbath of the month. At Whyocamagh he met the Rev. Alexander Farquharson, who had come from the Middle River to meet him and escort him thither. At the Middle River he found the people anxious to have Mr. Farquharson settled over them as their minister. While there he prepared a Call, and after public worship he invited his hearers to come forward and attach their names which they did with great heartiness and unanimity. From the Middle River Mr. Stewart went to River Inhabitants and assisted the Rev. Dugald McKichan in the dispensation of the Lord's Supper. After the Communion was over, Mr. Stewart went on to McLennan's Mountain, Pictou County, in order to meet the Presbytery of Pictou and receive ordinations at its hands. The Presbytery met on the 6th of October and Mr. Stewart was duly ordained by the laying on of the hands of the Presbytery and by prayer.

On the 17th of October we find Mr. Stewart back again in Cape Breton, and preaching at Plaster Cove. Here he purchased a horse, saddle, bridle and watch, and thus fitted out he started on a journey to the eastern parts of the island.

On the following Saturday, Oct. 24th, he reached Sydney, a distance of about one hundred miles from the Strait of Canso. On the following day, Oct. 25th, he conducted public worship in the Methodist Church of that town. The following week he went on to a settlement of Gaelic speaking people on the Mira River near where Marion Bridge is now. Here he preached in English and Gaelic to large congregations.

On Tuesday, Nov. the 3rd, we find him at Catalone, and preaching to a congregation that he had to reprove for restlessness, and that he addressed on the necessity of building a place of worship. Returning to Mira, he preached there again on two successive Sabbaths, and got the people to undertake the building of a church with as little delay as possible.

On November the 8th he preached at Bridgeport Mines in the forenoon, and in the Methodist Church, Sydney, in the evening. The Bridgeport Mine was opened in 1830 by the General Mining Association and it is likely that there were some Presbyterians at that colliery in 1834.

The following day he preached at Sydney Mines, and the next day he went on to the North Side of Boulardarie (Big Bras d'Or), where he spent a week evangelizing and baptizing. At the eastern end of the Big Bras d'Or he made arrangements for the erection of a church. At the western end he found a church under construction, which he encouraged the people to ceil, seat and finish inside. He gave them the sum of £5 for the construction of a pulpit.

On the 19th of November, Mr. Stewart preached at Little Baddeck (Baddeck) and on the 22nd at Big Baddeck (Baddeck Forks) in English and Gaelic. From the Baddeck River Mr. Stewart went on to the Middle River, as he writes, "For the purpose of settling Mr. Farquharson and introducing him to his charge." This he did on the 29th of November, 1834. In the settlement of Mr. Farquharson, Mr. Stewart had to discharge all the functions of a Presbytery. He moderated in the Call; he approved it as a regular Gospel Call; he placed the Call in Mr. Farquharson's hands for acceptance; he preached the induction sermon; he put the usual questions to the minister; he offered the induction prayer; he addressed the newly inducted minister, and also the people on their respective duties and responsibilities; and he gave Mr. Farquharson the right hand of fellowship, inducting him into all the rights and privileges of minister in the congregation of Middle River, and Lake Ainslie. There was no Presbytery on the Island of Cape Breton at that time nor for nearly two years thereafter.

Mr. Stewart got to West Bay on the 18th of December, where he spent the next four or five months very busily preaching and visiting all parts of that extensive congregation.

On the 1st day of May, 1835, he renewed his itinerary of the island, on horse back. By the middle of June he had visited Grand River, Mira, Loch Lomond, Louisburg, Catalone, Mira, Sydney, Leitches Creek, and

Sydney Mines. On June the 14th he was in Aspy Bay. In the month of August we find him in P. E. Island, and preaching at Brackley Point, Malpeque Road and North River. After his return from P. E. I., he made a missionary journey to Whycocamagh, Lake Ainslie, Strathlorne and to the Margaree River. In these few sentences we have only attempted to give a brief summary of Mr. Stewart's travails and labors during the first fifteen months of his life in Cape Breton, but this summary will serve to show what an energetic man he was. Whatever he undertook to do was done with all his might. About the 1st of October 1835, Mr. Stewart returned to West Bay. By this time a call to the pastorate of this congregation was ready for him, and he accepted it and settled down for a time to regular congregational work. His induction took place on the 19th of October, 1835. It could not have been a regular Presbyterial induction inasmuch as there was no Presbytery in Cape Breton at that time. No doubt the Rev. A. Farquharson and the Rev. Dugald McKichan were present and took part in the induction services on that occasion.

When Mr. Stewart became minister of West Bay there were not less than one hundred Presbyterian families living on the shores of that extensive bay, and there were not less than 10,000 Presbyterians in the whole island. But these thousands were settled in groups and colonies generally many miles apart. And besides, the lots of land held by each family were large, generally several hundreds of acres. This condition of things, together with the lack of highways, made the work of the pioneer ministers very laborious. It also caused an isolation of families and communities that was very unfavorable to the social, educational and religious life of our people.

There were thirteen Presbyterian Churches under construction at different points on the island at that date, but few if any of them were either seated, lighted for night services, or heated. The people were anxious enough to own places of worship, but they were so poor and money was so scarce that very slow progress was being made in the line of church building.

When Mr. Stewart entered upon his ministry at West Bay, there was a church near Black River, but it was of little service in cold weather for lack of heating facilities. Worshipping in such a building with the temperature hovering about zero was not favorable to the culture of piety. But Mr. Stewart tells us that even under such circumstances the services were well attended.

The people of West Bay promised Mr. Stewart a stipend of £150 currency, one half in cash, the other half in produce. But they were slow in paying what they promised, as indeed were our people all over Cape Breton at that time and for many years thereafter. We have it from the pen of Mrs. McKay, president of the Edinburgh Ladies Association, that one half of the stipend promised Mr. Stewart remained unpaid, at the end of the first year. Nor were matters any better in this regard at the end of the second or third year of Mr. Stewart's stay in West Bay.

There were no manses in those days; Mr. Stewart, like all the pioneer ministers of the island with the exception of Mr. Wilson, had to provide his

own home. He bought a piece of land about three miles to the east of the Black River, and built a log house upon it. To this log house he subsequently brought his bride from one of the elegant residences of the City of Edinburgh.

In the summer of 1836 Mr. Stewart returned to Scotland where he took to wife Miss Alicia Murray Drysdale, daughter of William Drysdale, jeweller of Lothian Street, Edinburgh. This well connected and highly educated lady left the "Modern Athens" with all its refinement, privileges and comforts to live with Mr. Stewart in that log house at West Bay; it was a great sacrifice to make, surely, but she was never known to regret the step she had taken. She did her duty by her husband and by his people faithfully and cheerfully.

In October, 1837, Mr. Stewart received a call from St. Andrews Church, Fraser's Mountain, Pictou County. He referred the matter of acceptance to the Presbytery of Cape Breton and the Presbytery advised him to accept the call. He did not, however, leave West Bay until June 1838. He left Cape Breton for Fraser's Mountain, very much to the regret of his people but also and especially to the regret of the "Edinburgh Ladies Association."

Mrs. McKay, the President of the Association, writing to a friend, used the following expressions regarding the matter; "Do give me some comfort regarding this Stewart matter." "I am much annoyed about the Stewarts' removal." "A severe blow to our work in Cape Breton." "It is bad for our poor little island."

After Mr. Stewart went to Fraser's Mountain, now New Glasgow, he began to take a very active part in the anti-patronage and anti-intrusion controversy that preceded and followed the disruption of the Church of Scotland in the year 1843. His sympathies were very strongly with Dr. Chalmers and the evangelical party in that famous struggle for the freedom of the Church of Scotland from State control.

When the disruption of the Church of Scotland in Nova Scotia took place in 1844, Mr. Stewart was one of the ministers that came out and that constituted themselves the Free Church of Nova Scotia. He left St. Andrews Church, New Glasgow, followed by a large number of his people, and they formed the John Knox Free Church in that town.

Subsequently Mr. Stewart took a very active and prominent part in the work of the Free Church, especially in the establishment of the Free Church Academy and Theological Hall on Gerrish Street, Halifax, in the year 1848, for the purpose of training young men for the ministry.

In the year 1851 Mr. Stewart went to Scotland for the purpose of raising money for that Theological Hall and he returned with the handsome sum of \$6,000.

After serving his church and generation faithfully, Mr. Stewart fell asleep at New Glasgow on the 4th day of May, 1880, in the 80th year of his life, and the forty-eighth of his ministry.

Rev. James Fraser, M. A.

The Rev. James Fraser was born in the Parish of Fodderty, Rosshire, Scotland, in the year 1800. He took his Arts course in the University of Aberdeen, from which he graduated as Master of Arts in the year 1824. Before entering upon the study of Theology, he taught the parish school at Lochinver, Sutherlandshire, for a number of years. He studied Theology partly in Aberdeen and partly in Edinburgh under the great Dr. Thomas Chalmers, of whom he was ever after a great admirer. He was licensed by the Presbytery of Dornach in the month of May, 1835. Shortly after being licensed, he offered his services to the "Edinburgh Ladies Association" for missionary work in Cape Breton. That Association wanted a man for Boulardarie and it gladly accepted Mr. Fraser's offer. After ordination by the Presbytery of Edinburgh, he left Scotland early in August, 1836, and arrived in Cape Breton about the middle of September.

Messrs Farquharson and Stewart were apprised of his coming and were eagerly awaiting his arrival in order to constitute a Presbytery of the Church of Scotland in the island of Cape Breton. The Synod of that church met in Pictou on the 12th of August, 1836, and among other items of business instructed these two brethren to meet with Mr. Fraser, as soon as convenient, after his arrival, and constitute a Presbytery to be known as "The Presbytery of Cape Breton."

We have no record of the time when or the place where this Presbytery was constituted, but we have the minutes of that Synod for the year 1837, and we find that the Presbytery of Cape Breton was one of the four Presbyteries of which the Synod was comprised in that year.

Like Mr. Farquharson and Mr. Stewart, Mr. Fraser spent the greater part of his first year in Cape Breton itinerating among the Gaelic speaking settlements in the different parts of the island.

Sometime towards the end of the year 1837 Mr. Fraser was inducted into the charge of Boulardarie and he settled down to his life work in that congregation. After a few years he bought a farm at the Big Bras d'Or and built a house thereon. This was the centre of his activities for the remainder of his life.

Mr. Fraser was the first Presbyterian minister to take charge of a congregation in the Eastern end of Cape Breton. Until the arrival of Mr. Wilson in the year 1842, a period of five years, Mr. Fraser was the only minister of our church in this part of the island. On this account he had to look after the growing Presbyterian population of Littl Bras d'Or, Sydney Mines, Upper North Sydney, Leitches Creek, Sydney, Sydney Forks, Mira and Catalone as well as Boulardarie. He also made excursions to outlying places such as Cape North, Loch Lomond and Grand River. Of course these excursions were made in the summer season and for the most part on horse back. There were no roads and no carriages in the early part of Mr. Fraser's ministry.

These missionary journeys were very trying to flesh and blood, but

Mr. Fraser was endowed with a low-set compact body that enabled him to endure hardships without any prostration or much weariness.

In the course of time other men came to share the labor of this wide field, and Mr. Fraser was at liberty to devote all his time and energy to the island of Boulardarie and to the people living on the North side of the Big Bras d'Or or the "Slios" as it was then known. In the course of time he had the satisfaction of seeing a God-fearing people growing up under his faithful preaching, teaching and example. This good man was permitted to continue his pastoral work to within a few months of his death, which took place on the 8th of April, 1874 in the 74th year of his life and the 39th of his ministry.

Mr. Fraser lived in a quiet, unobtrusive life. He lived with his people and for his people. One who knew him well said of him after his death, "His piety was decided and deep, but also cheerful. Whatever his trials bodily or mental, might have been, and they were many, no complaint was ever heard from his lips. His gentlemanly bearing, genial disposition and tender sympathy made him a favorite with all who knew him."

His faithful teaching, abundant labors and Christ-like life made a deep and abiding impression on the people of Boulardarie, an impression that still persists after an interval of nearly fifty years since he passed to his reward.



Rev. Peter McLean.

The Rev. Peter McLean was preeminently the evangelist of the Cape Breton pioneers. He was born at Nigg, in the island of Lewis in the year 1800. By his own account of himself, he was a very wild and reckless young man. In early life he was engaged in shop-keeping in Stornaway, the principal town in his native island. In the twenty-seventh year of his life he had a revelation of himself that led him to cry for mercy and to feel his need of the sinners' Saviour. After a long and sore struggle with sin and self, at length he found pardon, peace and joy through faith in Jesus Christ. Thereupon he lost no time in winding up his business, paying all his liabilities, and entering upon a course of study that would qualify him for the ministry of the gospel.

We do not know where his studies were taken, either in Arts or Theology, but we know that after completing his course in both Arts and Theology he was licensed by the Presbytery of Lewis in the year 1836, when he was thirty-six years of age. In June, 1837, Mr. McLean was ordained by the Presbytery of Lewis, at the request of the Colonial Committee, as missionary to St. Patrick's Channel and Whycocamagh Bay in the island of Cape Breton. The Edinburgh Ladies' Association furnished the money necessary for his outfit and passage. This Association also undertook to pay a certain amount of his support during the first few years of his stay in those places.

Mr. McLean landed in Sydney by way of Halifax on August the 26th, 1837. Here he spent his first Sabbath in Cape Breton, and here he conducted his first service on this island in the Methodist Church. During the following week he found his way to St. Patrick's Channel and Little Narrows, a part of his mission field, where he preached to his own people on the first Sabbath of September from Psalm 104:31, "Oh, that men would praise the Lord for his goodness and for the wonderful works to the children of men." The next Sunday he preached in Whycocamagh where he had his home while he remained in Cape Breton.

The people of Whycocamagh received Mr. McLean with great joy and as a special ambassador of Jesus Christ to them. During his stay in the congregation Mr. McLean lived a very strenuous life, but at the same time he enjoyed many tokens of his Master's presence and blessing upon his labors. He was a very strong, earnest, fervent preacher of the gospel and his preaching was wonderfully owned of God in the conviction, conversion and sanctification of hundreds of his people, both young and old. His preaching was accompanied by very extraordinary effects upon his hearers, not only mentally and spiritually, but also physically. Among these effects there were unconsciousness of surroundings, prostrations of the body, cries of alarm, fear and distress, followed by exclamations of joy, gladness and praise of God.

Mr. McLean did not limit his ministrations to Whycocamagh and Little Narrows. He went everywhere preaching the Word, and wherever he went similar effects of his preaching were experienced.

But the strain was too much for flesh and blood to endure, and by the end of the year 1841, his health gave way, and he announced his intention to leave and return to his native land for rest. But when the people of Whycocomagh found that he was going to leave them, they made such an ado and lamentation that he remained till the following spring. Then he slipped away without letting them know of his intended departure, chiefly in order to avoid the distress of parting, both to himself and to his people as well.

By the beginning of 1843, Mr. McLean's health was so far restored that he accepted a call to the newly formed Free Church Congregation in Tobermory, Isle of Mull, where he was inducted on the 2nd of August in that year.

Ten years later in 1853, Mr. McLean revisited the scenes of his former labors and triumphs, not only in Cape Breton but also in Pictou County and Prince Edward Island. It was in October, 1853, that he conducted that memorable communion season at Whycocomagh which has been spoken about ever since as the most Penticostal experience that Cape Breton has ever enjoyed. It is said that there were five thousand people present on that occasion, and that parties were there from nearly every congregation in Cape Breton. There was never such a time of spiritual blessing on this island before or since.

In May, 1855, Mr. McLean accepted a call to the Free Gaelic Church of Stornaway, in his native island. Here again his ministry was distinguished by a remarkable work of grace. Mr. McLean made a third and last visit to these provinces in the year 1866. He spent three months on this occasion revisiting old scenes and preaching the gospel with much of the old fervor and power. The writer has very distinct recollections of hearing him preach on two occasions in Pictou County during that visit. He reached Whycocomagh about the end of July and dispensed the Lord's Supper in his first congregation on the last Sabbath of that month. But while he preached with a large measure of his wonted life, energy and pathos, it was manifest to his old friends that he was beginning to fail. His efforts wearied him more than they used to do in other days. It was noticed that when the service was over, he would return to his lodging and rest instead of waiting to greet and talk with old acquaintances as he was accustomed to do on his former visit. Indeed that transatlantic trip was too much for his failing strength. He returned to Scotland very much exhausted. His physical strength was giving way and his work was nearly done. After reaching Stornaway he suffered from a bronchial affection, induced very likely from his energetic maner of speaking in the open air and in badly ventilated buildings while in Cape Breton. He was bed-ridden during the last eight months of his life. He passed into the Master's presence on the 20th of March, 1868, in the sixth-eighth year of his age, and the thirty-first of his ministry.

Mr. McLean was a large, fleshy man, and he was generally spoken of as "Patrick mor MacLean."

Rev. John Gunn.

The Rev. John Gunn was a native of the parish of Far, Sutherlandshire, Scotland, where he was born in the year 1806.

His classical and theological education was acquired at the University of Aberdeen.

He came to Pictou, Nova Scotia, under the auspices of the Edinburgh Ladies' Association in the early summer of 1838, and he came to Cape Breton in the autumn of that year. He supplied West Bay for several weeks in the month of November and from there he went to Grand River and Loch Lomond, where he labored for the next year and a half or two years. Early in the spring of 1840 the people of Broad Cove sent a boat and crew all the way to Irish Cove to meet Mr. Gunn, his wife, three children and effects, and convey them by way of the Grand Narrows, St. Patrick's Channel and Whycocamagh to Lake Ainslie and Loch Ban where it was arranged that he should make his home, and be settled as minister of Broad Cove and Broad Cove River, now Strathlorne. The place where Mr. Gunn lived is now known as Kinloch, in the Gaelic language "caennloch," or head of the lake.

Here he bought a block of land, built a house, and spent the rest of his life. The land is still in possession of his son, Robert Gunn, M. D., and other members of the Gunn family.

Mr. Gunn's congregation was very extensive. It included not only Broad Cove and Strathlorne, but also Chimney Corner, Whale Cove, and the Margaree River from bottom to top, from the Harbor to the Big Intervale. Mr. Gunn labored in this large field for a period of thirty years. His induction at Broad Cove took place on Sept. the 24th, 1840. He was the first minister of the Presbyterian Church to be regularly ordained, and inducted on the island of Cape Breton.

The Rev. Norman McLeod was neither ordained nor inducted in Cape Breton. The Rev. William Millar was ordained and designated to Mabou at Durham, Pictou. The Rev. Dugald McKichan was not inducted at River Inhabitants and Strait of Canso. He came there from Barney's River and took charge of our people in those places without the sanction of any Presbytery. Rev. Alexander Farquharson was ordained at New Castle, and inducted at Middle River by the Rev. John Stewart. The Rev. John Stewart himself was ordained at McLennan's Mountain, Pictou County, and inducted at West Bay by his brethren, Messrs Farquharson and McKichan, but they did not act Presbyterially. There was no Presbytery on the Island in 1835. The Rev. James Fraser no doubt had a Presbyterial induction at Boulardarie in Sept., 1836, and the Rev. Peter McLean at Whycocamagh in 1837; but both of these men were ordained in Scotland before coming to Cape Breton. The Presbytery that met at Broad Cove on the 24th of Sept., 1840, for the purpose of ordaining and inducting the Rev. John Gunn, was composed of the Rev. James Fraser, Moderator, Dugald McKichan, Clerk, Alexander Farquharson and Peter McLean. After Mr. Gunn's induction his name was added to the roll of the Presby-

tery of Cape Breton. The second name added to this roll was that of the Rev. Matthew Wilson. That was in 1842.

In August, 1844, at a meeting of Synod held in the town of Pictou, every member of the Presbytery of Cape Breton withdrew from the Church of Scotland and attached himself to the newly formed Free Church of Nova Scotia. From that time the Presbytery of Cape Breton was a Presbytery of the Free Church of Nova Scotia. All the people followed their ministers, very cordially in this ecclesiastical change. Not one of the Cape Breton ministers remained in the Church of Scotland and not one returned to Scotland for the purpose of getting a parish church as nearly all the Pictou ministers did in 1843 or 1844.

But in 1860, sixteen years later, when the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia united to form the Presbyterian Church of the Lower Provinces, Mr. Gunn declined to enter the United Body and his congregation was loyal enough to their minister to remain out with him. A year or two later, Mr. Gunn attached himself to the Presbytery of Pictou in connection with the Church of Scotland, and again the people were loyal enough to their minister to go back to the old Kirk with him.

Mr. Gunn remained a minister of the Church of Scotland until his death in 1870, and his congregation remained in that connection until the general union of Presbyterianism in Canada in June, 1875.

During the first twenty years of his ministry in Broad Cove Mr. Gunn was accustomed to spend from six to eight weeks of every summer in the north eastern parts of Cape Breton, in Pleasant Bay, Aspy Bay and Bay St. Lawrence. The people living in these isolated places were always glad to see him among them, and they never failed to give him a cordial welcome. They also listened very attentively to his gospel messages, and were doubtless very much the better for his ministrations. He never asked for any monetary reward for his services in these parts. He did not even have a collection taken at any of his diets of worship. But the good people of these localities never allowed him to return without ample compensation. Every one, young and old, gave him something, great or small, according to their means, and they always placed the gift in his own hand with a respectful curtesy or bow. The result was that he returned home, well rewarded financially and also with the satisfaction of having rendered good service to his Master and to the souls of a grateful people.

Mr. Gunn was a man of very unselfish and generous disposition. He never had much of this world's goods, but he was ever ready to share his meagre stock with any one in need. He was not regarded as an eloquent preacher but he was an evangelical and practical preacher. He expounded and applied the Word of God with faithfulness and force. His humble and sympathetic nature caused him to be very much esteemed and loved by his own people.

Mr. Gunn departed this life on the 2nd of November, 1870, in the sixty-fourth year of his age, and the thirty-second year of his ministry in Cape Breton.

Rev. Matthew Wilson, M. A.

The Rev. Matthew Wilson was the Nathaniel of the Pioneers. He was born at Chryston near Glasgow, Scotland, on the first day of January, 1806. He studied both Arts and Theology at the University of Glasgow, and graduated in Theology in the spring of 1837. He was licensed to preach the gospel by the Presbytery of Glasgow on the 5th of September, 1838.

He spent two or three years as City Missionary in Glasgow under the supervision of the Presbytery. In the year 1840 and again in 1841, the Presbytery of Cape Breton sent urgent petitions to the Colonial Committee begging for a man to break the bread of life to the Presbyterians of Sydney Mines and vicinity. Mr. Wilson was selected by the Committee as the best available man for that field.

When the needs of this transatlantic mission were placed before Mr. Wilson and its claims upon him were urged by the Committee, he promptly consented to cross the sea and do what he could to preach the gospel to this destitute people. Thereupon the Glasgow Presbytery ordained him on the 17th of May, 1842, and sent him away with their benedictions and their prayers.

Mr. Wilson sailed from the Clyde in a barque owned by the firm of Gammel and Moore of Little Bras d'Or. The Captain of the barque was a Mr. Moore of Upper North Sydney, and William Gammel one of the owners was aboard as a fellow passenger of Mr. Wilson. Mr. Wilson arrived in Sydney Harbor in the month of July, 1842, and shortly thereafter he was inducted by the Presbytery of Cape Breton into the charge of Sydney Mines, Little Bras d'Or and Upper North Sydney. Here Mr. Wilson spent the rest of his life doing faithful and efficient work for his Master and for the souls of his people.

In the year 1883, on account of age and increasing infirmity, he resigned the charge and retired from the active duties of the ministry. But still he continued to visit and comfort his aged parishioners and to preach occasionally until within three weeks of his death.

The circumstances of his last illness and death were particularly sad. One dark night in the month of November, 1884, a man called at the manse with a horse and wagon in order to take Mr. Wilson to see a sick and supposedly dying woman. He was not at all well and the night was cold, but he got ready for the journey and went. On the way to the home of the sick woman, the driver lost control of his horse and Mr. Wilson was thrown out of the carriage. The ground was frozen, and in falling his head came in violent contact with the hard earth of the highway. He was taken up in an unconscious condition, and carried back to the old manse, in which he had lived for forty-two years. In the course of a week erysipelas supervened and after three weeks of great suffering he passed to his rest and reward on the 13th of December, 1884, in the seventy-ninth of his age, and the forty-third of his ministry.

The following extract from the pen of his colleague, the Rev. Donald

McMillan, will make a fitting close to this short memoir of as godly and guileless a man or minister as ever lived on the island of Cape Breton, or anywhere else. "Mr. Wilson's death was lamented by young and old, of all classes and creeds; for no man was more honored and loved. His charity knew no bounds of sect or race. Every fibre of his nature was responsive to suffering. His sympathetic nature, with his refined and un-failing courtesy and manifold christian graces, caused Mr. Wilson to be esteemed as the most welcome visitor to the bed of the sick and the dying. He may be said to have died a martyr to his lofty sense of duty in this respect; for had he declined, as he very properly and reasonably might have done, to start on that last fatal visit, he would in all probability, have lived for years. Mr. Wilson was an excellent preacher, and maintained till the last the finely rhetorical method and persuasive eloquence for which he was distinguished in his prime."



Rev. Murdoch Stewart, M. A.

This saintly man was born in Rosshire, Scotland, in the year 1809. His father was the catechist of his native parish, and no doubt Mr. Stewart's boyhood was spent in a godly atmosphere. He was studiously inclined from his youth. After passing through the parish school he was sent to Aberdeen University where he studied both Arts and Theology. On graduating in Arts he obtained the degree of Master of Arts in 1834. He was a fine classical scholar, but he excelled in mathematics. He graduated in Theology in the year 1838, and was licensed to preach the gospel in the year 1839.

After teaching in one of the parish schools of his native land for several years, Mr. Stewart offered his services to the Colonial Committee of the Church of Scotland as a missionary to Cape Breton and more especially to the congregation of West Bay. His offer was accepted, and the Committee sent him out to take charge of that congregation. Fitted out by the Edinburgh Ladies' Association, he sailed from Liverpool for Halifax on the first Tuesday of July, 1843. On arriving at Halifax he found a packet that landed him at Arichat, and from there he found his way to his appointed field of labor in West Bay, about the first of August. In the month of September following the West Bay Congregation called Mr. Stewart to be its second pastor and the Presbytery of Cape Breton ordained and inducted him into the charge.

West Bay was one of the oldest Presbyterian settlements then on the island of Cape Breton. The earliest settlers came here about the year 1813. The Rev. John Stewart had been settled as their first minister in the year 1835 and continued with them until 1838, when he accepted a call to St. Andrew's Church, New Glasgow. That was five years ago, and during those years West Bay had very few services. When the Rev. Murdoch Stewart arrived in 1843, he found everything in a very primitive and backward condition. He had to live in a log house like nearly all his people at that time. There were very few of the comforts and none of the luxuries of life in those days. There were no carriages and no carriage roads. He had to do all his travelling either on foot or on horse-back, or by boat in the summer time. In winter there were rough sleds that were employed in travelling from place to place.

His people were by this time well provided with food and clothing, but there was very little money in circulation and it was really difficult for them to pay a stipend that would be adequate for the support of a minister. But Mr. Stewart addressed himself to his pastoral duties with great diligence and faithfulness. He itinerated far and near at all seasons of the year and in all kinds of weather. During the first ten years of his pastorate he was the only Presbyterian minister in the County of Richmond, and hence he had to be frequently absent from his congregation visiting and preaching, in other neighboring highland settlements.

Grandance, Grand River, Loch Lomond, Framboise, River Inhabitants,

Plaster Cove, River Denys, and Malagawatch were all without a minister of the gospel during the first ten years of Mr. Stewart's pastorate at West Bay, and it devolved upon him to do what he could for these destitute communities. The Rev. Wm. G. Forbes took charge of the Strait of Canso, River Inhabitants, and River Denys in 1852, and the Rev. James Ross took charge of the Grand River, Loch Lomond and Framborse in 1853, and the settlement of these brethren permitted Mr. Stewart to give his whole attention to West Bay.

In the year 1846, after providing a home for himself at Black River, Mr. Stewart returned to Scotland for an helpmeet, and he found one in the person of Miss Catherine McGregor of Braemar. She was an excellent woman, and she helped, comforted and cheered him during the remainder of his life. After spending a year in his native land, Mr. Stewart returned to his arduous field of labor, and resumed his work.

He spent the next twenty years in West Bay, meeting and overcoming difficulties such as the country ministers of today have no experience or conception of. Had his people done their duty by him in the matter of financial support as they should have done, and could have done, his ministry at West Bay would have been much more enjoyable. They allowed arrears to accumulate from year to year, until his circumstances became so straitened that he had to resign the charge in the year 1867.

By appointment of Presbytery he spent the greater part of that year in Port Morien or Cow Bay, as it was then called. Here he helped to organize the present Port Morien congregation. The Block House and Gowrie Collieries were recently started and people were coming in from all parts of the country. Mr. Stewart remained at Port Morien until 1868, when he received a call to Whycocamagh. This call he accepted, and he spent the remainder of his ministerial life in that congregation. After fourteen years of excellent service in Whycocamagh, Mr. Stewart began to feel his strength failing, and he resigned his charge in September, 1882. In the following month he removed with his family to the town of Pictou where two of his sons, John and James, were then living, and practising their respective professions, medicine and law.

Mr. Stewart preached his last sermon in Knox Church, Pictou, on July the 19th, 1884, from Phillippians II:5-11. He took ill on the afternoon of July the 27th, and he passed to his rest and reward on July the 30th, 1884.

Mr. Stewart was as intellectual and scholarly as he was modest and humble. No man could be more unselfish or more considerate of the views and feelings of others. He was in every sense a christian gentleman, and he was emphatically a man of peace. He pled earnestly for the Union of 1860 in the face of strong prejudices among the Free Church people of Cape Breton. Thoroughly loyal to his own church, he took a deep and prayerful interest in all the evangelical churches of Christendom, and also in the extension of the Kingdom of Jesus Christ throughout the whole world.

He was moderator of the Free Church Synod that met in Halifax in June of the year 1851, and no man could discharge the duties of that office with more urbanity or efficiency.

Rev. Hugh McLeod, D. D.

The Rev. Hugh McLeod was the last of the Pioneer Presbyterian ministers of Cape Breton, but he was not by any means the least. Indeed he was in many respects the greatest of them all.

Dr. McLeod was born in the parish of Tongue, Sutherlandshire, Scotland, on the 23rd of April, 1803. After completing his primary and secondary education in the parish school of his native place he matriculated into King's College, Aberdeen University in 1822, when nineteen years of age. Four years later he graduated from this famous University as a Master of Arts.

He studied Theology and kindred subjects in that University during another four sessions, and finished his preparation for the ministry of the Church of Scotland in the year 1830. In the year 1831 he was licensed, by the Presbytery of Tongue, to preach the glorious gospel of the Grace of God to sinners, through the merits of Jesus Christ, His son.

In 1832, Mr. McLeod was ordained and inducted as minister of Melness and Eribol by that same Presbytery. Four years later he was translated to the Presbytery of Edinburgh and inducted into the Gaelic Church of that city. After a ministry of several years in the Scottish capital, he was called to the rural charge of Logie Easter, Rosshire, where he labored until the year 1850, when he left his native land and came to Cape Breton.

It was during Dr. McLeod's ministry in Logie Easter that the disruption in the Church of Scotland took place, and he had an active part in the stirring scenes that led up to that important event in the history of the Scottish Church. He was one of the 450 ministers that came out of the Established Church on the 18th of May, 1843, and that followed Dr. Welsh and Dr. Chalmers from St. Andrews Church on the Castle Hill to Cannon Mills' Hall in the New Town where the Free Church was constituted.

His large congregation followed him into the Free Church with the exception of half a dozen individuals.

The Free Church shewed its appreciation of Dr. McLeod's ability and worth by sending him out to Nova Scotia in 1845 as its deputy in the interests of the Free Church movement in these eastern Provinces of Canada. Three years later he came again on a similar errand as the agent of the Scottish Free Church. On this occasion he came to Cape Breton and preached in a number of our congregations. He made a remarkable impression on our people as a preacher. He was dynamic. They had never heard such preaching before. The Presbyterian population of Eastern Cape Breton was profoundly stirred. They wanted to know if they could possibly have him come and stay among them as their minister. After some correspondence with himself and the Colonial Committee of the Free Church, they were encouraged to prepare a call and transmit it to Dr. McLeod through the Presbytery of Tain. Under the benign and persuasive influence of the Edinburgh Ladies Association, Dr. McLeod was moved to accept the call and to leave his native land, with all its prospects

of usefulness and honor, and come to Cape Breton with all its disadvantages and difficulties. This call was signed virtually by all the adult Presbyterian population of Eastern Cape Breton, including Sydney, Sydney Forks South Bar, Low Point, Bridgeport, Little Glace Bay, Schooner Pond, Cow Bay, Big Glace Bay, Back Lands Cow Bay, False Bay Beach, Mira River from bottom to top, Catalone, Main a dieu, Louisburg, Gabarus, Big Ridge and Caribou Marsh. It was an immense call and it represented the unanimous desire of an immense territory.

Dr. McLeod reached Sydney with his family of wife and three children on Saturday, August the 25th, 1850. On the following day he preached in the Methodist Church in the absence of the Rev. Jeremiah Jost, who was away to Ingonish on circuit duty at that time. He preached in the morning in Gaelic and in the evening in English. The next few weeks were spent in visiting his brethren and their congregations and in making himself acquainted with the conditions that prevailed in the island at that time. On the 2nd day of October the Free Church Presbytery of Cape Breton met at Mira Ferry (now Albert Bridge) for the purpose of inducting Dr. McLeod into the pastorate of the Mira Congregation. That Presbytery was composed of all the Free Church ministers then on the island of Cape Breton, viz. Rev. Matthew Wilson, Rev. Alexander Farquharson, Rev. James Fraser and Rev. Murdoch Stewart. Mr. Wilson as Moderator preached and inducted the minister; Mr. Farquharson preached in Gaelic from Psalm 102:2; Mr. Wilson preached in English from Isaiah 32:2. Mr. Stewart addressed the minister and Mr. Fraser addressed the people.

There was no church at Mira Ferry then, but that was the most central place in the congregation, and the most convenient for the induction services. The Presbytery was constituted and it conducted the services of the day under the canopy of a canvas tent, while the people sat in front of the tent under the shade of the forest trees. There were not less than 2,000 people there on that intensely interesting occasion from all parts of Dr. McLeod's far flung parish. It was a bright calm autumn day and a day never to be forgotten by any who were privileged to witness the proceedings. Many in that great assembly had hoped and prayed and waited for the settlement of a minister among them ever since they came to Cape Breton. All this time they had been as sheep without a shepherd. But now the Great Shepherd had sent them one of the ablest preachers in Scotland to take the oversight of their souls. It was indeed a day of joy and gladness.

The Rev. Alexander Farquharson remained over the following Sabbath, and introduced Dr. McLeod to his people according to the Scottish custom. He preached in Gaelic from Acts 13:26, "To you is the word of this salvation sent."

Mr. McLeod lived in Sydney until the spring of 1851. He passed his first winter in a small house on North Charlotte Street, nearly opposite St. George's Episcopal Church. The following summer he bought a piece of land and built a house on the South Side of the Mira River and near where the Marion Bridge is now, in order to be as near the centre of his congre-

gation as possible. After living on the Mira River for several years, he purchased the "Sherwood" property in Sydney from the late Edmund Dodd, Esq. and moved into the town. He spent the rest of his life on this property.

Dr. McLeod's congregation covered nearly one-half the County of Cape Breton. It contained in all about five hundred families and three thousand souls. He continued sole pastor of this extensive charge until the year 1864, and pastor of a large part of it until 1885, when he retired from the active duties of the ministry.

In the year 1883, Dr. McLeod's ministerial jubilee was celebrated in the original St. Andrew's Church on Charlotte Street, with great enthusiasm. In his reply to a congratulatory address by the Presbytery of Sydney, he stated that he had spent seventeen years of his ministerial life in Scotland and thirty three years in Cape Breton; that during his long ministry there were several precious revivals through which great numbers of men and women were added to the membership of the church; that he had been Moderator of Presbytery twenty times, Moderator of Synod four times, and Moderator of General Assembly once; that he had preached 6000 sermons; baptized over 2000 persons, received 1,200 into full communion with the church, and solemnized 800 marriages.

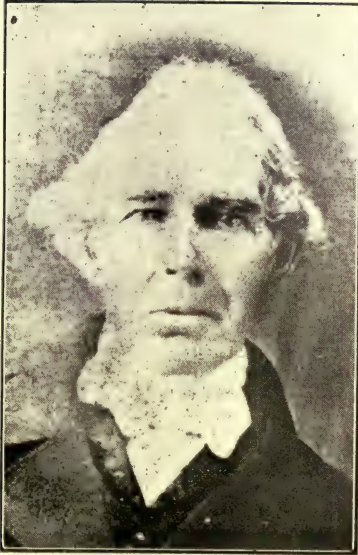
Dr. McLeod was an outstanding church man in the Presbyterian Church, but he was more. He took a deep interest in everything that made for the welfare of the community, more especially, education and moral reform. He also took a lively interest in civil and political matters. He was an all-round man, well posted in current and national affairs. He also had the reputation of profound scholarship.

In his later years, Dr. McLeod was very much afflicted with a bronchial affection, induced probably by much speaking in the open air at communion seasons. He passed to his rest and reward on Friday, Jan. the 23rd, 1894, in the 91st year of his age, and the sixty-first of his ministry.

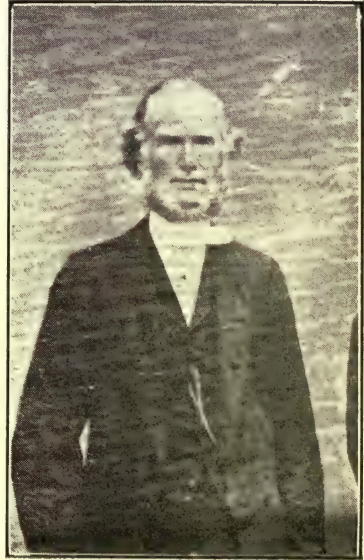
Dr. McLeod was a preacher of rare eloquence and power, both in English and Gaelic. His preachings had several admirable qualities. His sermons were well arranged, scriptural and evangelical, forceful in utterance distinct in enunciation, always concise, and never long or tedious. He knew when to stop, and he always stopped at the point where his hearers were most deeply interested and anxious that he should continue. He had a fine, strong, sonorous voice that could be easily heard by the thousands that often hung on his lips on communion occasions, under the blue canopy of heaven.

The Presbyterian Witness of Jan. the 27th 1894 had the following words regarding Dr. McLeod;— "A stronger man, a sturdier Highlander, a warmer hearted friend, a more powerful and searching preacher, a more useful leader of a great flock, or one who has done more for the advancement of his people, spiritually and materially, we do not know, we cannot name in the whole history of our Church from ocean to ocean."

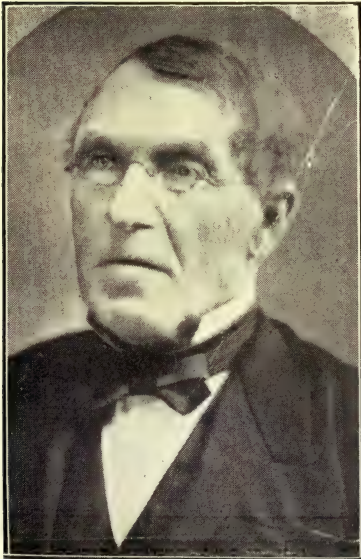
PIONEERS



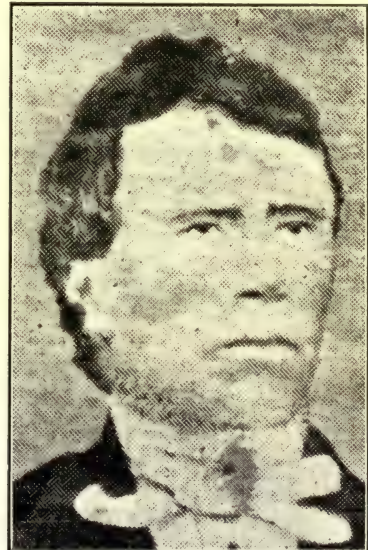
REV. NORMAN McLEOD,
Pioneer.



REV. WM. MILLAR,
Pioneer.

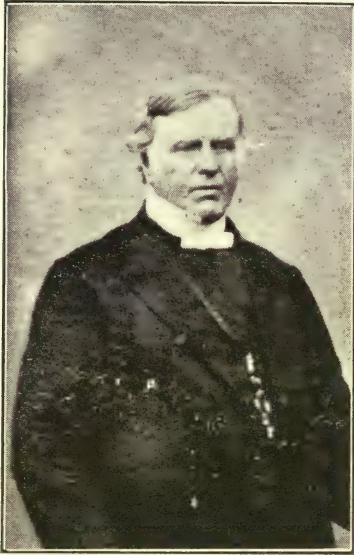


REV. JOHN STEWART,
Pioneer.



REV. JAMES FRASER, M. A.,
Pioneer.

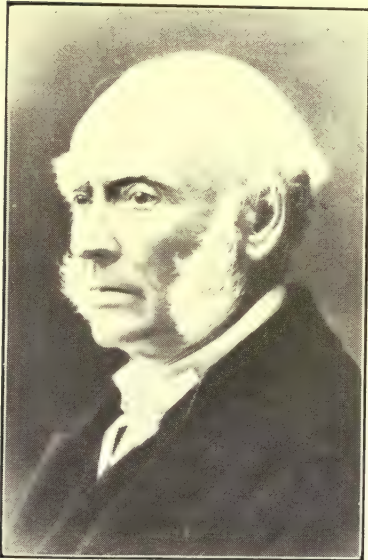
PIONEERS



REV. PETER McLEAN,
Pioneer.



REV. MURDOCH STEWART, M. A.,
Pioneer.



REV. MATTHEW WILSON, M. A.,
Pioneer.



REV. HUGH McLEOD, D. D.,
Pioneer.

PART II.

The Congregations of the Presbyterian Church in Cape Breton and their Ministers.

St. Ann's and Its Ministry.

This congregation has the distinction of being the oldest Presbyterian congregation on the Island of Cape Breton. It has also the distinction of being the most unique in its origin. It was, so to speak, born in a day; and that day was May 20th, 1820, one hundred years ago. It was on that day "The Ark", with her living cargo of men and women, ran into St. Ann's Harbor in order to avoid shipwreck and loss of life and to find shelter and safety from the storm that was raging outside. When the "Ark" dropped her anchor inside St. Ann's Harbour, she had the original St. Ann's congregation on board. She carried the minister, members, and adherents of the congregation, with all their possessions, that day on her deck or under her hatches. Numerically that congregation was not large. In all probability it consisted of less than one hundred persons all told, men, women and children. But it was complete, with minister and people, all ready to unite in the worship of God as soon as they landed on the shores of this beautiful bay. That original congregation, or at least a goodly part of it, was the congregation that Mr. Norman McLeod gathered about him on the upper reaches of the Middle River of Pictou, Nova Scotia, between August, 1817, and May 1820. It had even an earlier origin than that. It came across the Atlantic with Mr. McLeod in "The Frances Ann" in the summer of 1817. The people that composed the original St. Ann's congregation were all old acquaintances, friends, admirers, and followers of this extraordinary man. He and they had been together in the parish of Assynt, Sutherlandshire, Scotland. They came to Pictou with him in 1817, and they came to Cape Breton with him in 1820; aye more, a number of them went to Australia with him in 1851, and to New Zealand in 1854.

Nothing was further from the intention of Norman McLeod and his people when they left Pictou Harbour, on that May day in 1820, than to come to Cape Breton and settle in St. Ann's. They sailed away from Pictou with the intention of going to Ohio, U.S.; but an overruling providence destined them to come to this island, and to make homes for themselves around this beautiful harbor. They must have been intensely disappointed on finding themselves here, instead of on their way to the mouth of the Mississippi. But at the same time, no doubt, they were filled with thankfulness that they had not been wrecked at sea, or on some strange shore. And so terrible was their experience during the last few days that they lost all ambition to take another risk at sea. Hence they abandoned their purpose of going to Ohio, and resolved to make the best of the situation in which they found themselves placed. They believed in a sovereign, all-wise and all-determining Providence, and they concluded that it was his will that they should stay where he sent them. They might have returned

to Pictou, but they had disposed of their homes there, and besides, there was no good, free land available in Pictou at that time; while here, around St. Ann's Harbor, there was all the free land they could make use of, and no other people to limit their freedom or effort in any direction whatever.

There was not an acre of cleared land anywhere around these shores at that time. Heavy forest trees covered the soil in every direction, and these trees had to be cut down and burnt in order to get at the land and raise food for themselves and their children, during the long cold winter that would inevitably be upon them in due time. An encouraging feature of the situation was the abundance of fish in the rivers and in the neighboring sea. Another encouraging feature was the abundance of wood for house, barn and fuel purposes. During the years spent on the Middle River of Pictou, these Highlanders had learned to handle the axe in felling the trees, and in building houses and barns with the tree trunks; and so no time was lost in selecting and acquiring lots of land, and in attacking the forest.

Mr. McLeod obtained a grant of a block of land at the head of the harbour, and on the north side of the South Gut. This block contained two square miles. It was two miles in length by one mile in average breadth. He built a home for himself at Black Cove near the head of tide water. His followers chose their locations as near to South Gut and Black Cove as possible, in order to be near their minister and the place of worship that was shortly thereafter erected near the minister's residence.

Those who came later secured grants of land near the mouth of the harbour, or on the North Gut; while those who came later still, found locations on the North River and the North Shore, all the way east to Smoky Mountain.

By the time of the Australian exodus in 1851, all the land on St. Ann's Harbor, North River and North Shore, was occupied by Gaelic speaking Presbyterians; and it may be added, that after one hundred years, this large district of country is occupied almost entirely by Presbyterians, and the Gaelic language is still their common speech.

The St. Ann's congregation embraced the whole of this territory until the year 1889, when a division took place; and since that time, the St. Ann's congregation has been limited to South Gut and Englishtown with contiguous localities.

The St. Ann's congregation grew steadily in numbers from the very outset partly by additions from Pictou County, but chiefly by immigration from Scotland, and more especially from the islands of Lewis and Harris in the Hebrides.

The exodus of more than 800 of the parishioners of St. Ann's to Australia and New Zealand between 1851 and 1860 depleted the congregation very materially, possibly by one half. But the vacant farms were readily bought up by other Presbyterians from other parts of Cape Breton; and so the population of St. Ann's continued to increase until well on in the sixties of last century. By that time there was a surplus of young men and women in the congregation, and another migratory movement began to manifest

itself. These men and women left the homes of their childhood and went for the most part to the United States, to obtain a livelihood. Later, when coal mining and steel producing industries were established in eastern Cape Breton, the surplus population of St. Ann's Englishtown, North River and North Shore made homes for themselves at Sydney Mines, North Sydney, Sydney and Glace Bay. In these different localities they generally identified themselves with the local Presbyterian Churches and became good and useful church members and citizens.

The story of St. Ann's congregation during the first thirty years of its history is chiefly the story of the Rev. Norman McLeod, its first minister. That story is found in another chapter of this book, and need not be repeated here. Mr. McLeod, in those days, was monarch of all he surveyed. His personality overshadowed everything. His will or word was law with his people. He was responsible to no one but God and his own enlightened christian conscience. All the influence and power that he possessed was devoted, not to his own personal welfare, comfort or aggrandisement, but to the intellectual, social and religious welfare of his people.

When Mr. McLeod left St. Ann's there was but one place of worship for this extensive and populous congregation, and this place of worship was at Black Cove on the North Side of the South Gut. It was quite inconveniently situated for two-thirds of the people, although amply large to hold them all. This was the second church that had been built since the arrival of "The Ark" and the founding of the congregation. The first church was built on the beach at Black Cove, probably in 1821, the year after St. Ann's was settled. The second church was built in 1846, twenty-five years later. The congregation had increased probably seven or eight-fold in the meantime, and the church was built large enough to accommodate them all. It was seated for 1000 worshipers, and in fine weather, though many of the people had to come from ten to twenty miles there was not an empty seat.

Before leaving for Australia, Mr. McLeod very wisely and generously conveyed this immense church to the Free Church of Nova Scotia. He also advised his people to look to that church for ministers of the gospel, after his departure. Evidently, by this time, Mr. McLeod came to see that the principles for which the Free Church had made such great sacrifices in Scotland were in intimate accord with the principles for which he himself had contended so long and strenuously, both in Scotland and in this country.

There was a vacancy of over five years in St. Ann's congregation after Mr. McLeod's departure. This vacancy was due, partly to the difficulty of getting a minister of the Free Church at that time, but also to the difficulty of getting a minister of any church that could fill the place that this venerable man had held so long, in the esteem and affections of the people. He was more than esteemed and loved; he was, in a sense, adored and idolized. No one else could possibly fill his place. In illustration of the veneration in which Mr. McLeod was held by a very large proportion of his people, a story is told of a certain John Smith, who lived at the Barachois,

near Indian Brook on the North Shore. Before Mr. McLeod took his departure he paid Mr. Smith a farewell visit. After the visit was over, and Mr. McLeod had gone away, Mr. Smith took down the door by which his venerated pastor had entered and departed from his house. Then he made an opening in another part of the house and fitted the door into that opening. This he did in order that no other man might ever cross that threshold after Norman McLeod. No other man was deemed worthy of such an honor.

After a vacancy of five years, the St. Ann's people called Mr. Abraham McIntosh to be their minister. Mr. McIntosh was a native of West Bay, Richmond County, Cape Breton. He was the first Cape Breton born minister to be inducted into any of our congregations. Mr. McIntosh was born in the year 1820, the year that the St. Ann's congregation came into existence. He received the impulse to study for the Gospel ministry under the strong and faithful preaching of two of the pioneer ministers of Cape Breton, viz. Rev. John Stewart, and the Rev. Murdoch Stewart, ministers successively of the West Bay congregation.

Mr. McIntosh's preparatory studies were taken at the High School so efficiently taught for many years on the Island of Boulardarie, by Mr. Hugh Munroe. He also took lessons in Classics and Mathematics from his pastor at West Bay the Rev. Murdoch Stewart, who was well versed in these subjects.

On Nov. 1st, 1848, the Free Church of Nova Scotia opened an Academy and College on Gerrish Street, Halifax, for the purpose of training young men for her ministry. Mr. McIntosh was one of the first class, of fifteen students, that enrolled in that Academy. After completing his course of study in the spring of 1854, Mr. McIntosh was duly licensed to preach the Gospel. He spent the next two years as a probationer among the Gaelic speaking charges of Pictou County and Cape Breton Island. In the summer of 1856 he receive a call to the pastorate of St. Ann's congregation, which included at that time, St. Ann's North Shore and North River. It was about forty miles in length by about eight miles average breadth. His ordination and induction took place in the big church, South Gut, on the 21st of August, 1856.

During the first two years of his ministry, at St. Ann's Mr. McIntosh boarded with Mr. and Mrs. John Robertson, at Black Cove. The Robertsons were living, at that time, in the house that the Rev. Norman McLeod built and occupied during the last twenty years of his life in Cape Breton.

In the year 1858, Mr. McIntosh purchased a farm at South Gut and built a house of his own. He occupied that house during the remainder of his life. There were no manses provided by congregations in these early days. Every minister was expected to provide a home for himself. The only Manse on this island in 1858, was at Sydney Mines. It was built for the Rev. Matthew Wilson in 1843.

On the completion of his house Mr. McIntosh, copied the example of the Apostle Peter and took to himself a wife, Miss Anna Ross of Caribou, Pictou County. She was, an excellent person and an admirable help-mate,

She helped him, to bear the burden of a laborious and ill paid ministry while God spared them to each other.

It is not our intention, in writing of our Cape Breton Ministers, to say anything about their wives or families. Our space is too limited, for that, when over two hundred ministers have to be mentioned and briefly written about.

Suffice it to say, once, for all, that our ministers' wives have been of inestimable value, not only to their husbands, but also to our congregations. They not only made the ministers house, bright and cheerful for the minister, they, also made it a centre of brightness and cheerfulness for the people of his charge, old and young alike.

By their strict economy and good household management, they made the meagre stipend of those days serve all the necessary needs of life.

And right here we might make a diversion and say a few words regarding the payment of our ministers in those old days. There was, to begin with, a subscription list prepared, and the subscriber promised to pay annually the sum that he set down opposite his name on that list, generally from two to four dollars, never more than four, or one pound currency. Very few of the subscribers ever paid any part of the amount subscribed until the end of the year. The minister was not supposed to need any money until that time. If all would pay then, the minister might pull through by the help and credit of his merchant. But all did not pay at the end of the year, and many left their subscriptions unpaid from year to year, and of course their arrears were increasing from year to year. The total amount promised as stipend in those days was only \$600 or \$700 at the most. But when the minister had to buy a farm, and very often pay for cultivating a bit of it, build a house, keep a horse, carriage, sleigh and harness, besides other incidental expenses, there were but \$400 or \$450 left for living expenses, travelling expenses, the purchase of necessary books and support of the gospel at home and abroad.

Hence when a third to a half of the promised stipend remained unpaid from year to year, the minister and his family had to suffer privations that no servant of Jesus Christ should have to endure at the hands of those to whom he ministers the Gospel. We could tell heart-rending tales of what a number of our ministers and their families had to suffer in those days on account of unpaid subscriptions and accumulating arrearages.

And the people of St. Ann's were not guiltless in this regard. The writer remembers the time when he was sent to St. Ann's, by Presbytery, on a delegation, for the purpose of collecting some of the arrearages due Mr. McIntosh. That was in the year 1877. On investigation, he found that St. Ann's and Englishtown were in arrears to the extent of \$849.22 at the end of 1876, and that this part of the congregation only paid \$283.95 during that year; while North Shore and North River were in arrears to the extent of \$1170.97, and that this section paid but \$162.99 for the year 1876. The total arrearage due by both sections was \$2,020.19. This is a sample of how our congregations paid their ministers in those days. Other congregations were quite as delinquent, if not worse. When one of our most

distinguished ministers resigned in the eighties of last century, his congregation owed him \$3,427.27. Somewhere on the minutes of Presbytery, we read a resolution in these words, "The Presbytery is happy to find that the ordinances of the Gospel are well attended, but regret the entire lack of effort on the part of the congregation to pay its minister." This was in the seventies of last century, and that congregation owed its minister seven or eight hundred dollars at that time.

But we ought to mention some extenuating circumstances in the case. And *firstly*, our Scottish forefathers had no training in the way of supporting their ministers in the old country. The heritor or proprietor of the land built the manses and paid the minister's stipend. It took a long time for them and their children to learn the grace of giving, more especially the grace of giving systematically. Then again our people were comparatively poor in those days. Food and clothing were plentiful and they did not want for the necessaries of life, but money was very scarce and hard to get. The wages paid for ten hours of honest, hard, manual labour at that time in Cape Breton, was not more than seventy-five or eighty cents, a day and as far as St. Ann's was concerned, under the pastorate of the Rev. Norman McLeod, the people were not taught to give any money for pastoral services. He took labour in lieu of money, and that made it more difficult for them to pay his successor in current coin of the realm, and especially to pay promptly and systematically. In those days there were very few, if any, congregations in Cape Breton that did not report arrears of stipend to a greater or less extent, at the end of the congregational year.

What a happy change has taken place in this matter of arrears of stipend due the minister, during the last few years; Not one of the forty Presbyterian congregations on this island reported any arrears at the end of the year 1919, the last year of our first century. Money is much more plentiful now than it was, in these old days, and besides, our people are learning to give of their substance, for the support of the means of grace, more systematically, liberally, scripturally, than their ancestors gave in years gone by.

Having served his generation and his Master faithfully and well, Mr. McIntosh passed to his rest and reward on the 10th day of March, 1889, in the sixty-ninth year of his age, and the thirty-fifth year of his ministry.

After Mr. McIntosh's death, North River and North Shore were separated from St. Ann's and formed into a new charge. This change took place on the 3rd of December, 1889. Another long vacancy followed Mr. McIntosh's death, but finally in 1894, St. Ann's and Englishtown united in a call to Mr. A. J. McDonald, B. A., a recent graduate of the Presbyterian College, Halifax. Mr. McDonald, like Mr. McIntosh, was a native of Cape Breton. He was born at Malagawatch on the 2nd day of June, 1866. His Arts Course was taken at Dalhousie University, from which he graduated in the spring of 1892. He graduated in Theology in the spring of 1894. He was licensed, ordained and inducted at St. Ann's by the Presbytery of Sydney, on the 6th of June in the year 1894.

Mr. McDonald's ministry in this congregation was short, all too short.

Accepting a call to Union Centre and Lochaber, on the 11th of June, 1895, he was translated to the Presbytery of Pictou, and St. Ann's was vacant once more.

The congregation found its next pastor in one of her own sons, the Rev. Malcolm N. McLeod. Mr. McLeod was born at Little Narrows, Victoria County, on the 1st of January, 1841, but early in life he came to Big Hill, within the bounds of the St. Ann's congregation. In spite of very poor educational facilities at Big Hill, Mr. McLeod qualified himself for a teacher, and taught school until he was well along in life.

When twenty-eight years of age, he gave his heart to the sinners Saviour, and his life to that Saviour's service. Thereafter, he took an active part in every good cause and work that came to his hand. For several years before entering upon his studies for the ministry, he was an active elder in the congregation. From 1880 to 1888 he was in the service of the British American Book and Tract Society as a colporteur. During these years he rendered excellent service to the whole island of Cape Breton by the distribution of the Scriptures and of religious literature in the homes of our people. In the latter year, the Presbytery of Sydney, recognizing Mr. McLeod's piety, prudence and aptness in instructing and in exhorting asked the General Assembly to prescribe a short course of study for him, with a view to entering the christian ministry. After taking a three year course in the Presbyterian College, Mr. McLeod was licensed by the Presbytery of Victoria and Richmond on the 26th of May, 1891. In November, 1892, Mr. McLeod was sent to Cape North by the Presbytery of Sydney, as an ordained Missionary. On July 24th, 1894, on the unanimous request of that congregation, Mr. McLeod was duly inducted as pastor of Cape North. After a pastorate of sixteen months, he accepted a call to St. Ann's and was inducted on the 4th of December, 1895. Mr. McLeod spent the next seven or eight years in the pastorate of his native congregation, with much credit to himself and benefit to the people.

In the year 1906, Mr. McLeod accepted a call to Dundas, Prince Edward Island. He remained in that charge until August, 1914, when he resigned and retired from the active duties of the ministry. He is now enjoying a well earned rest among his relatives in Baddeck the Shire town of Victoria County.

In March, 1903, St. Ann's and Englishtown applied to the Presbytery for the settlement of a Mr. John Buchannan, as ordained missionary over them for one year. Mr. Buchannan's papers were not quite satisfactory to the Presbytery; nevertheless the prayer of the congregation was granted and Mr. Buchannan was installed. Mr. Buchannan's ministry was very brief. On the 24th of January 1904, he resigned the charge and went to western Canada.

The next minister of St. Ann's was the Rev. J. A. McLellan, B.A., now of Valleyfield, P.E.Island. Mr. McLellan was born at Kempt Road Richmond County, C. B., on June the 1st, 1874. He graduated from Dalhousie University in the spring of 1906, and from the Presbyterian College in the spring of 1908. He was licensed by the Presbytery of Sydney on

the 5th of May, and ordained and inducted as minister of St. Ann's and Englishtown on the 28th day of May, 1908.

Mr. McLellan's ministry continued three years, and during that time he proved himself to be an excellent pastor, as well as an efficient and faithful preacher of the Gospel.

On the 16th of May, 1911, Mr. McLellan accepted a call to Malagawatch and River Denys. He was inducted into that charge on the 11th day of June following. In June 1920 he accepted a call to Valleyfield, P. E. Island.

The successor of Mr. McLellan in the pastorate of St. Ann's and Englishtown was Mr. John McColl, a native of the Isle of Skye, Scotland. Mr. McColl was educated partly in Scotland, and partly in the Presbyterian College, Montreal. He was licensed by the Montreal Presbytery in the spring of 1911. He came to Cape Breton during that summer and was called by the congregation of St. Ann's and Englishtown. His ordination and induction by the Sydney Presbytery took place on the 23rd of November, 1911. Mr. McColl's pastorate was unusually short. On the 17th of the following May he resigned the charge and removed to Ontario, where he served as an ordained missionary for three or four years.

On November 3rd, 1915, Mr. McColl was settled in the congregation of Strathalbyn and Rose Valley in the Presbytery of Prince Edward Island, where he died on the 21st of August 1917, in the forty-second year of his life, and the sixth year of his ministry.

The next minister of this congregation was Mr. Norman McLeod, B.A., a native of the island of Lewis, but a graduate of Saskatoon College, Alberta. Mr. McLeod's induction took place on the 18th of May, 1916. Five months later, on October the 31st, he accepted a call to Knox Church, Port Arthur, and was thereupon translated from the Presbytery of Sydney to the Presbytery of Superior.

The present minister of St. Ann's is the Rev. J. Allister Murray. He also is a native of the island of Lewis, an island that has distinguished itself by the number of great and good men that were born there. Mr. Murray came to this world on the 9th of September 1865. He took his Arts Course in the University of Glasgow, after some years spent in lay missionary work in the highlands and islands of Scotland. Mr. Murray came to Canada in the year 1901, and was engaged in home missionary work during the summer months of the next few years. The winter months he spent in Manitoba College in preparation for the ministry of the Presbyterian Church. After graduating in Theology from that institution in the spring of 1905, he was licensed by the Presbytery of Winnipeg.

In order to find use for his Gaelic speaking talent, Mr. Murray came to Cape Breton in the year 1911. In July of that year he was called and inducted into the pastoral charge of Middle River. Here he remained during the next seven years, and rendered faithful and efficient service.

On May the 3rd, 1918, Mr. Murray was inducted into the pastorate of St. Ann's and Englishtown, where he is still holding forth the word of life and making full proof of his ministry.

There have been four churches built within the bounds of St. Ann's and Englishtown congregation during the past century. The first was built at Black Cove in the year 1821, in the second year of the existence of the congregation. This was the first Presbyterian Church built on the island of Cape Breton. It was not large, but large enough for a place of worship at that time and for many years thereafter. This church was built on the shore in order that it might be easily accessible to the people. There were no roads at that time, and everybody went to church by boat. This church served the settlement as a school-house until a school-house was built some years later. The St. Ann's people had excellent educational facilities provided for them by the Rev. Norman McLeod from the very outset, and during the whole of his ministry.

The second church was built on rising ground, overlooking Black Cove in the year 1846, and it served the community as a place of worship until 1893, when the present church was built. It was then taken down, and much of its lumber was used in the construction of the third church. That second church was an immense structure for those days. There were probably few churches in Cape Breton at that time so large, commodious, or well finished. It was sixty feet in length and forty feet in width. The walls were twenty feet in height. It had four entrances to the ground floor, and two stairways to the galleries, which ran around three sides of the building. This church was finished throughout, and seated to accommodate one thousand worshippers.

The third, or present church, stands a couple of miles west of the original site and at a point more convenient and central for the congregation of today. It is a well built and commodious structure.

The fourth church was built at Englishtown in the year 1893. Previous to that time, all divine services conducted at Englishtown were held in the school-house of that district.

St. Ann's has a good manse with a large glebe attached. This manse was built in 1907, during the ministry of the Rev. J. A. McLellan.

St. Ann's congregation has given a goodly number of excellent men to the ministry of our church; viz. Malcolm N. McLeod, Angus McMillan, Murdoch Buchannan, Kenneth J. McDonald, William S. Fraser, John W. Smith, J. R. McLeod, William N. McAulay, and A. D. McAulay.

The presbyteries of Sydney and Inverness, under whose auspices this centennial celebration is held today, congratulate the people of St. Ann's on a hundred years of congregational life.* This congregation has made an honorable record for itself in the hundred years that are now past. The hope and prayer of these presbyteries is that it may make a still more honorable record for itself in the hundred years upon which it is now entering.

As we recall the past, we are impressed with the great changes that time has wrought; and the contrast between the conditions that prevailed in those old days and the conditions that prevail today. In many ways we live in a new and different world. We enjoy privileges and advantages that our fathers never dreamed of. Let us remember that these privileges and advantages carry corresponding responsibilities, that "To whom

much is given, of them much shall be required." Our fathers and mothers did their duty by themselves, their children, their church and their God, with great faithfulness. Let us be true to their example and walk in their footsteps. Thus shall we pass on to our children the heritage of prayerfulness and piety that our fathers have passed on to us. Let us rise to the height of our responsibilities in all the relations of life, and let us be stimulated in every good effort and duty by the thought of the godly ministers, elders, fathers, mothers and friends who have gone before us, "who have fought the good fight, finished their course and kept the faith," and are now enjoying the "rest that remaineth for the people of God." The writer of the Epistle to the Hebrews conceives of those who had lived and died in faith as interested spectators of living men and women in their efforts to attain to full Salvation; and writes in Hebrews 12: 1, "Wherefore, seeing, we also are compassed about" with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race set before us looking unto Jesus, the author and finisher of our faith."

*This paper was read at the centenary service held at St. Ann's on July 8th, 1920.



Mabou and Its Ministry.

Mabou Congregation has the distinction of being the second oldest Presbyterian Congregation on the Island of Cape Breton. It has also the distinction of being the first to extend a call to a minister as well as the first to have its call accepted and the first to have a minister settled over it by the action of a Presbytery. It has a still further distinction for it is the only congregation on the Island of Cape Breton that was ever under the supervision of the original Presbytery of Pictou. This Presbytery was organized on July the 7, 1795, and it was the third Presbytery formed in the Dominion of Canada.

Port Hood was included in the Mabou congregation from its organization on August the 24th, 1821 until 1909, when it was separated and formed into a mission field.

The first protestant settlers of this congregation were Capt. David Smith and his family, consisting of Mrs. Smith, six sons and one daughter. The maiden name of Mrs. Smith was Rebecca Lambert. Mr. Smith was a United Empire Loyalist and a seafaring man. He came from Cape Cod to Port Hood Island in his own vessel in the year 1787. Here he and three of his sons, Isaac, Parker and John, settled down to fish and farm. Two of his sons, Lewis and David, found their way to Mabou and took up land on the north side of Mabou River, between Glendyer and Hillsboro. They were the first Protestants that settled in Mabou. Harding, the sixth of the Smith sons, returned to Cape Cod. Samuel A. Smith of Port Hood is a grandson of Captain David Smith. Capt. Smith came to an untimely end in the year 1789.

On a fine March morning in that year Mr. Smith took three of his boys, Lewis, David and Isaac out on the drift ice in order to kill seals. While thus engaged, the current moved the pan of ice upon which they were away from the land. Capt. Smith plunged into the ice-cold water with the intention of swimming ashore, obtaining a boat and saving his sons. He reached the edge of the board ice, but was so benumbed that he could not climb out of the water. He sank and perished. His body was never found, but a monument in the Protestant Cemetery of Port Hood commemorates his tragic end. The boys were carried out to sea and given up for lost. But after spending a night on the ice without food or shelter, on the following day, the wind changed and drove the ice to the shore again. The young lads jumped ashore and found their way home, not much worse for their terrible experience.

One of the early Protestant settlers on the Mabou River was Captain Benjamin Worth. He, too, was a United Empire Loyalist. He was born in New Jersey, U. S., in the year 1754, and like Captain Smith he was a seafaring man. He came to the mouth of the Mabou River in his own vessel in the year 1786. He spent his life there fishing and trading, and died there on January 20th, 1827. It was Captain Benjamin Worth that brought Dr.

James McGregor from Charlottetown to Pictou in the summer of 1791 after Dr. McGregor's first visit to Prince Edward Island. In 1818 when Dr. McGregor paid his first and last visit to Mabou he was the guest for some days of his old friend, Captain Worth.

Lewis Smith, son of Captain David Smith, came to Mabou in the year 1796, in the twenty-fifth year of his age. He married Christena Worth, a daughter of Benjamin Worth, and had a large family. All the Smiths at Mabou are descendants of this pair. Lewis Smith himself was killed by a bull in May, 1846, in the seventy-fifth year of his age. His wife lived to be eighty-three years of age.

Another of the early Presbyterians was William McKeen, subsequently the Hon. William McKeen so well and favorably known as a legislative councillor. Mr. McKeen was born at Truro, N. S., on the 18th of August and he died at Mabou on May the 17th, 1865, in the 76th year of his age. When a young man he spent some time in the vicinity of New Glasgow, and became acquainted with Dr. McGregor. In 1811 he lived for some time in the Musquodoboit Valley, where he met and married his wife, a Miss McDougall. It was in the year, 1812, that Mr. McKeen came to Mabou. He settled at the mouth of the River and for many years he did a large business as farmer and merchant. Mr. McKeen was the father of twenty-four children, twelve of them by his first wife and twelve by his second wife. His second wife was Christianna Smith, a daughter of Lewis Smith and Christina Worth.

The Hon. David McKeen, late Lieutenant Governor of Nova Scotia, was one of the Hon. William McKeen's sons by his second marriage.

The Murray's and Hawley's have been prominent families in the Mabou congregation for two or three generations. John Murray came to Mabou in the year 1825. He was born of Irish and Roman Catholic parents in St. John's, Newfoundland, in the year 1804. For a number of years Mr. Murray clerked for Mr. McKeen at the mouth of the River. After acquiring a good knowledge of business as well as a sufficient amount of capital, he opened a general store on his own account at North East Mabou, and later at Hillsboro. Mr. Murray was very successful in business and he acquired a very considerable amount of substance. He married Rachael Smith, a daughter of Lewis Smith, and had a large family. Mr. Murray and his family were very generous supports of the Presbyterian church in all her enterprises.

The first Presbyterian minister that came to Mabou was the Rev. James McGregor, D. D., of Pictou. This was in 1818, and it is more than likely that Dr. McGregor's visit to Mabou on this occasion was made at the solicitation of his friends, Benjamin Worth and William McKeen. The reader will find an account of that visit under another head in this volume.

The first minister of the congregation of Mabou and Port Hood was the Rev. William Millar. He is spoken of elsewhere as one of the Pioneer Ministers of Cape Breton, and hence we need not say anything about him in this connection.

The second minister of the congregation was the Rev. James McLean D. D. Mr. McLean was born at Springville, East River, Pictou, on March 2, 1828. He grew up in a pious home and his mind was inclined to the gospel ministry from his earliest years. In the year 1848 the Presbyterian church of Nova Scotia opened a Seminary at Durham, on the west River of Pictou, for the purpose of training young men for her ministry. Mr. McLean was one of the first students of that institution. Here he studied arts and theology under Professors James Ross, John Kerr, and James Smith. After finishing the prescribed course of study in October, 1853, Mr. McLean was licensed to preach the gospel by the Presbytery of Pictou on the first Tuesday of January, 1854.

During the following summer, Mr. McLean received two calls, one from the congregation of Gay's River; Lower Stewiacke, and Shubenacadie in the Presbytery of Truro; the other from the congregation of Mabou and Port Hood in the Presbytery of Pictou. He accepted the Cape Breton call, and was ordained and inducted at Mabou on Monday, November the 13th, 1854, by the Presbytery of Pictou. The Rev. David Honeyman of Antigonish preached the ordination sermon on that occasion; the Rev. James Bayne of Pictou presided and inducted Mr. McLean; the Rev. David Roy of New Glasgow addressed the minister, and the Rev. James Watson of Durham addressed the people. The Rev. Wm. Millar who was present closed the solemn and interesting exercises by pronouncing the benediction.

The congregation had an organized existence of 33 years, and yet this was the first time that its Presbytery had the opportunity of meeting within its bounds. It is also to be observed that it was the last. Indeed, this was the first, last, and only time that the Presbytery of Pictou was constituted on the island of Cape Breton. By the year 1861, when the next ordination took place in Mabou, the Union of 1860 had taken place, and the Mabou congregation had been placed under the care of the Presbytery of Victoria in the United Church.

Mr. McLean did not remain long in this charge, but while he was here he labored with great diligence and great success. In the autumn of 1855, the congregation of Gay's River, etc., sent him a second call, which he accepted, much to the disappointment of the Mabou and Port Hood people.

It should be added that the Jubilee of the Rev. James McLean's ordination was celebrated in the Hillsboro church, Mabou, on September the 13th, 1904. On the 20th of July, 1904, the Senate of the Presbyterian College had conferred on Mr. McLean the honorary degree of Doctor of Divinity, in recognition of his half century of faithful service, and it was fitting that the Mabou congregation, in which he was ordained, should invite him back and honor him by such a service.

Dr. McLean lived to a good old age. He died at the home of his son, in Calgary, Alta., Feb. 25th, 1915 in the eighty-seventh year of his age, and fifty-ninth of his ministry.

The removal of Mr. McLean was followed by a vacancy of six years.

On June the 19th, 1861, Mr. Alexander McDonald, a licentiate of the Free Church of Scotland, was ordained and inducted as pastor. We do not know much about Mr. McDonald. In the year 1865 he resigned and returned to Scotland, where he lived and labored for several years.

Mr. McDonald's successor in the ministry of Mabou and Port Hood was Mr. William Sinclair, a native of Goshen, Antigonish County, and a graduate of our own institution of learning at Halifax. His ordination and induction took place on November the 7th, 1865. Mr. Sinclair's ministry was cut short by tuberculosis on February the 4th, 1870. His mortal remains were laid to rest in the old cemetery on the south side of the river where so many of the early settlers of Mabou are sleeping their long, last sleep. The congregation shewed their appreciation of Mr. Sinclair and his work by the erection to his memory of a marble monument.

Mr. Sinclair's death was followed by a vacancy of four years. At the end of that time the congregation extended a call to Mr. Alexander F. Thompson, which he accepted, and his induction took place on September the 8th, 1874. Mr. Thompson laboured in this field until January the 21st, 1879, when he accepted a call to the congregation of Economy and Five Islands in the Presbytery of Truro.

Mr. Thompson was born on the West River of Antigonish, April 8th, 1842, and was educated at Dalhousie University and the Presbyterian College, Halifax. He departed this life at Truro, N. S., on July 18th, 1916, in the 74th year of his age.

Mr. Thompson was a good preacher and also a very energetic and faithful pastor. During his ministry in Mabou and Port Hood, large additions were made to the membership of the church in both sections of the congregation.

The Rev. Edward Roberts succeeded Mr. Thompson after an interval of three years. Mr. Roberts was a native of Wales, England, and was born in the year 1822. He received his education in the old land. He was ordained to the Baptist ministry in his native principality, and served the church in Wales in that capacity for a number of years. He came to Nova Scotia in the year 1875, and some years later was received into the Presbyterian Church. His induction at Mabou took place on Dec 12th, 1828. He demitted the charge towards the end of 1886. Mr. Roberts died at St. John, N. B., on Dec. 15th, 1914, in the 92nd year of his age. Mr. Roberts was a superior preacher, but his temperament and early training in an Independent church were not conducive to good success in a Presbyterian congregation.

The next minister of Mabou, etc., was a Scotchman by the name of Gloag. He was inducted on the 14th of August, 1888. After a pastorate of two years he resigned on the first of July, 1890, and returned to Scotland.

The Rev. Ernest S. Bayne succeeded Mr. Gloag. His memory is still green and fragrant among this affectionate and loyal people, whom he served so faithfully for a period of twenty-eight years. He was inducted

on August 14th, 1890, and passed to his reward on Dec. 30th, 1918. Mr. Bayne was a son of the Rev. James Bayne, D. D., of Pictou. He studied at Pictou Academy, Dalhousie University and Princeton Seminary, U. S. Mr. Bayne was a man of a genial disposition and a guileless character. He was ever loyal to his master and faithful to the highest interests of his people.

Six months after Mr. Bayne's death, the congregation called the Rev. Donald Fraser, B. A., to the pastorate. The reader is referred to the chapter on St. Peter's for an account of Mr. Fraser and his work.

Mr. Fraser was inducted at Mabou on September 10th, 1918. He is here still and it is hoped that his health may be such as to enable him to spend the remainder of his ministry in the picturesque valley of the Mabou River.

There have been three churches built in Mabou. The first church was one of the earliest built on this island. The church at St. Ann's was the first, the church at Mabou the second, and the church at Malagawatch was the third.

The first church stood on the South east side of the river and on the site of the old cemetery still visible there. This church was subsequently removed to the north-west side of the river and erected near where the New Cemetery is located.

The second church was built on the site of the present church in the year 1856. In 1888, the present handsome and commodious church was built at a cost of \$3,500. There is a hall in Mabou village in which services are held every Sabbath evening.

The congregation had no manse for its minister until 1892, during Mr. Bayne's pastorate, when it purchased the plain, but substantial and comfortable residence of the late Mr. John Murray from his executors.

Mabou has always done its duty very generously by the missionary enterprises of the Presbyterian church. It was one of the thirty congregations that furnished the funds to send the Rev. John Geddie to the New Hebrides in 1846.

Port Hood ceased to be a part of the Mabou congregation in the year 1909.

Mabou has had a succession of excellent men in the eldership from William Watts, John Smith and James Hawley, who composed the first session down to the present time. On that roll of intelligent and godly Presbyters are found such names as Benjamin Smith, John McKeen, William McKeen, James Smith, Walter McDonald and others too numerous to mention.

Mabou has given two excellent men to the ministry of our church viz. John Hawley and Robert P. Murray. Hawley died a number of years ago in P. E. Island. Mr. Murray is now minister of Central Economy, Colchester, N. S.

Port Hastings, etc., and Its Ministry.

It is impossible to determine the time when the earliest Presbyterians came to the Strait of Canso, probably about the year 1812 or 1815. When Dr. McGregor paid his second visit to Cape Breton in 1818, he found twenty families at West Bay and twenty or thirty more at River Inhabitants. These forty to fifty families were all Presbyterians. Dr. McGregor does not make mention of any Presbyterian families on the Strait of Canso but there must have been a few there at that time. Nine or ten years later there was a fairly large Presbyterian population in this vicinity. This is evident from a letter that was written at the Strait of Canso on the 10th of April, 1827, and addressed to the Colonial Committee of the Church of Scotland. This letter was signed by John Cameron, J. P., Hugh Millar, J. P., and Angus Grant, J. P., three Justices of the Peace. In that letter these three men appealed to the Committee to send them a minister of the gospel. They claim to speak in the name of ninety Presbyterian families who were then living within an area of twelve miles in length on the strait and of four miles in breadth inland. They state that sixty of the ninety families had already subscribed eighty pounds for the support of a minister, and that although they had no church at that time, they were ready to build one as soon as a minister arrived.

The first Presbyterian service ever held on the Strait, so far as known was conducted by the Rev. John McLennan of Belfast, P. E. Island, and the Rev. Donald Allan Fraser of McLennan's Mountain, Pictou. This service was held either at Port Hastings or Port Hawkesbury, about the end of October, 1827, as these two men were returning from a missionary tour to the different Presbyterian settlements then in Cape Breton. In the report of that visit which Mr. McLennan sent to the Colonial Committee, on his return home, he says of the Gut of Canso, "Here I met my friend, Mr. Fraser after returning from his circuit. We both preached on Sabbath to a numerous congregation and baptised twelve children. Along the sides of this much frequented sound, there are at least one hundred Protestant families."

On this occasion Mr. Fraser made arrangements by which the Strait of Canso and River Inhabitants were to form one pastoral charge, when a minister should be found.

Four years later on January the 1st, 1832, the Rev. Dugald McKichan became the first minister of this congregation; but the congregation was formed in October, 1827. The present congregation of Port Hastings and Port Hawkesbury is the legitimate successor of the congregation that was constituted at that time. A biographical account of Mr. McKichan will be found elsewhere. He was one of the Pioneers and is entitled to a place among them.

About this time there was a Jersey fishing establishment at Ship Harbor (now Port Hawkesbury), conducted by one Andrew Le Brocq, a Methodist in religion. He erected a small church here in 1828 and offered

that church to the Wesleyan Missionary Society on condition that a Methodist minister should be sent to occupy the pulpit. The offer was accepted and in the following year the Rev. James G. Hennigar came here. He is reported to have preached to large and attentive congregations, and to have made a number of converts at Ship Harbor as well as at adjacent settlements. In this way Methodism got an advantage of Presbyterianism at Port Hawkesbury and vicinity. The Protestants on the strait at that time were chiefly of the Presbyterian faith, but they had no minister and did not get one until 1832, when the Rev. Dugald McKichan came to River Inhabitants. By that time the Methodists were well established at Port Hawkesbury, Sunnyside, Port Malcolm and West Bay Road, and Presbyterianism has been weak in these places ever since.

The first Presbyterian Church built at the Strait of Canso was built in the early part of Mr. McKichan's ministry, probably in 1832. It stood on the highway to Port Hood and a little north of Plaster Cove. The cemetery on the north west side of the Long Stretch road marks the site of that first church. All trace of it has now disappeared. This is the church in which the Rev. Alexander Farquharson preached his first sermon after ordination by the Presbytery of Miramichi on the 16th of September 1833, and the church in which the Rev. John Stewart preached his first sermon on this side of the Atlantic on August the 24th, 1834. Mr. Stewart wrote of it as "a half-finished church which was supplied on alternate Sabbaths by Mr. McKichan." The church was never finished, and during the long vacancy between the departure of Mr. McKichan in 1840 and the settlement of Mr. Forbes in 1853, it was allowed to go to decay. The second church was built in the year 1852.

This church also stood on the old Port Hood Road, but about a mile nearer Port Hawkesbury than the first one. An abandoned cemetery on the east side of the present highway marks the site of this church. This church was destroyed by fire while undergoing repairs on August 11th, 1865.

A third church was built in the following year, 1866. It also stood on the old Port Hood Road, but on a site intermediate between the other two sites, and on the western bank of Plaster Cove. This church was never finished inside.

The present church was built in the year 1881 near the centre of the town of Port Hastings.

The fifth church was built at Port Hawkesbury in the year 1911. Previous to that time the few Presbyterians at Port Hawkesbury and Sunnyside were expected to come to Port Hastings to worship. The policy of leaving Port Hawkesbury so long without a church and services was a serious mistake for our cause in that vicinity. It almost extinguished Presbyterianism at Port Hawkesbury as it did actually at Sunnyside and Port Malcolm.

We had no minister at Port Hastings from 1840 to 1852. These were

trying years on the loyalty of our people in this community, but there were a few godly laymen that saved the situation to some extent by conducting public worship regularly on the Lord's Day. In this connection the names of John McKinnon, Alexander Cameron and John Campbell are worthy of special mention. John Campbell was for many years the leader of these services. He also conducted a Sabbath School as well as a day school at Port Hastings during many years.

The Rev. William G. Forbes was the second minister of the congregation. He was ordained and inducted by the Free Church Presbytery of Cape Breton in the month of August, 1852, as minister of "Plaster Cove, River Inhabitants and River Denys." Shortly after his settlement he purchased a home for himself at Plaster Cove and here he spent the remainder of his life as minister of this extensive charge. He resigned the charge on account of age and infirmity on the 30th of June, 1881. He departed this life on September 20th, 1886, in the 86th year of his age, and the 34th of his ministry.

The Presbyterian Witness of September 25th, 1886, containing the following obituary notice of Mr. Forbes.

"Mr. Forbes was the first student of the Free Church College, Halifax, to be licensed and ordained. He was licensed by the Presbytery of Halifax in June 1851. He was ordained at Plaster Cove in 1852. His congregation included River Inhabitants and River Denys, as well as Plaster Cove and all the surrounding country. This was his first and only charge. In 1860, he was unanimously elected moderator of the Free Church Synod, and was moderator at the time of the union of 1860, the last moderator of the Free Church. He was a good preacher, especially in Gaelic. He was of a very cheerful disposition, and an Israelite without guile."

Mr. Forbes was born in North Ronaldshay in the Orkneys, in 1800. He taught school for a number of years in Scotland before coming to this country in 1847. He studied theology at the Free Church College between 1848 and 1851. He was one of the first graduates of that institution in the spring of 1851.

After Mr. Forbes resigned in 1881, there was a vacancy of six years in the pastorate of the congregation. During these years several student catechists rendered good service in the summer time, e. g., Mr. H. K. McLean, Roderick McLeod and Donald McDonald.

In the summer of 1887, the congregation extended a call to Mr. Donald McDonald, M. A., B. D., a recent graduate of our own college, Halifax. Mr. McDonald accepted the call and was ordained and inducted as minister of Port Hastings and River Inhabitants on the 7th day of September. By this time River Denys had been separated from the congregation and attached to Malagawatch. This change was made on the retirement of Mr. Forbes in 1881.

Mr. McDonald was born at the Big Intervale, Aspy Bay, on July the 21st, 1855. He had few educational advantages in his native place, but he made the best use of those which he had. After attending Sydney Academy

for two sessions, and teaching school for a couple of years, he matriculated into Dalhousie University in the fall of 1881. In the spring of 1884, he graduated with the degree of Master of Arts. His theological studies were taken at the Presbyterian College, Halifax, from which he graduated as Bachelor of Divinity in the spring of 1887. Mr. McDonald labored diligently and successfully in the congregation until the autumn of 1893, when he resigned. A few months later he accepted a call to Strathlorne congregation.

The Rev. Hector McLean was the next minister of this congregation. He was a native of the Middle River, Victoria County, C. B., where he was born on Nov. 13th, 1853. When a youth, Mr. McLean started out to learn the carriage building trade, but having come under the power of the gospel, and tasted its preciousness, he decided to become a preacher of that gospel to his fellowmen. After the usual course of study at Dalhousie University and the Presbyterian College, he was duly licensed in the spring of 1887. Very shortly thereafter, he was called to be minister of Union Centre and Lochaber in the Presbytery of Pictou, where his ordination took place in June, 1887.

Mr. McLean was minister in succession of the following charges: viz., Union Centre and Lochaber, Acadia Mines, Parrsboro, Port Hastings, Onslow and Chicope, U. S.

He was inducted as minister of Port Hastings, River Inhabitants, and Port Hawkesbury, on September 9th, 1903. He left for Onslow in May, 1906, greatly esteemed and beloved. Mr. McLean died at his old home on the Middle River August 28th, 1915. He came to Cape Breton to rest, recuperate and return to Chicope. But his work was done. After a few days illness he passed to the Higher Service. To quote the words on his tombstone in the cemetery at Middle River, he was "a man of singular purity, and nobility of character; a man of rare faithfulness and a spiritual power."

The Rev. L. H. McLean succeeded his namesake in the pastorate of this congregation. He too, was one of Cape Breton's sons, having been born at Strathlorne on July 9th, 1866. His preparatory education was received at the Normal School, Truro and Pictou Academy. He studied Arts in Queens University, from which he graduated B. A. in 1894. He studied theology in the Presbyterian College, Halifax, and graduated in April, 1897. The same year he received the degree of M. A. from Dalhousie.

Mr. McLean was licensed on May 24th, 1897, and ordained and inducted at Port Hastings on the 12th of October in that same year. He took a post graduate course at Queen's University, and also at the United Free College, Glasgow, some years later. On his return from Scotland, Mr. McLean was called to St. Andrew's, Pictou, where he remained until his resignation on December 31st, 1815.

On March 14th, 1918, Mr. McLean was inducted at Newcastle, N. B.,

where he is still, and where he is maintaining his reputation as a preacher, pastor and scholar.

During Mr. McLean's ministry on May the 16th, 1899, River Inhabitants was separated from Port Hastings and a larger proportion of the pastors labor was given to Port Hawkesbury.

The next minister of Port Hastings and Port Hawkesbury was the Rev. John C. McLeod. Mr. McLeod was born at Big Glace Bay or Dominion No. 6, on January 18th, 1874.

Believing that he should make the best possible use of his life, he resolved to study for the ministry of the Presbyterian Church. With this end in view, he studied at Pictou Academy, Dalhousie University and the Presbyterian College. After graduating in arts from Dalhousie in the year 1899, Mr. McLeod continued his studies at the college, and graduated in the spring of 1901. On May the 28th, 1901, he was licensed by the Presbytery of Sydney and in June following, he was ordained and inducted as minister of Leitches Creek, C. B.

Three years later Mr. McLeod was called to Gairloch in the Presbytery of Pictou, where he was inducted in August, 1904. After a ministry of three years at Gairloch, Mr. McLeod received a call to Port Hastings and Port Hawkesbury, which he accepted, and his induction took place on June the 27th, 1907. Here Mr. McLeod proved himself to be a "workman that needeth not be ashamed, rightly divining the word of truth."

In September, 1912, he accepted a call to Lanark in the Presbytery of Glengarry, and was translated thither by the Presbytery of Inverness.

He is now in Battleford in the province of Saskatchewan.

After a vacancy of over a year, the congregation secured the service, as temporary supply, of the Rev. John Murray, who had recently retired from the active duties of the ministry. Mr. Murray remained in Port Hastings for a period of two years and three months, from January 1st, 1914, to April 1st, 1917. The following winter the congregation recalled the Rev. Donald McDonald, B. D., to be their pastor after an interval of twenty-four years. Mr. McDonald was happily situated at Grand River at the time, but he responded favorably to their call, and his induction took place on February the 1st, 1917.

This congregation has a good manse and it is located on one of the finest sites on the Strait of Canso. It was built in the year 1889, during Mr. McDonald's first pastorate in the congregation.

Middle River and Its Ministry

The Middle River Congregation takes its name from the river upon which it is located. The Indian name for this river was "Wagamatook," which meant, the clear water, a very appropriate name indeed.

From the outlet, on St. Patrick's Channel to the head waters of the Middle River, there is a distance of about thirty miles and both sides of the river are lined with Presbyterian homes and farms. There is, no doubt, bolder and grander scenery on the Margaree, the North River of Aspy Bay and South Ingonish, but there is no more beautiful scenery in Cape Breton than is to be found on the Middle River.

The soil on the banks of this river is excellent for agricultural purposes and the people are all in good circumstances. They are also intelligent, religious and happy. They are all the descendants of Gaelic speaking highlanders who came to this beautiful valley about one hundred years ago. Many of them still speak the language of their ancestors, the old Celtic tongue that was spoken in Caledonia more than two thousand years ago.

The earliest Scottish settlers on the Middle River went to Prince Edward Island in the first instance and from there they came to this place about the year 1820, some of them a few years earlier. Among those who came by way of P. E. I. there was Donald McRae, great grandfather of the Rev. William McKenzie our first missionary to Korea; Peter Campbell, great grandfather of Mrs. James Fraser our minister at Dominion No. 6, C. B.; Kenneth McLeod, great grandfather of the Rev. H. K. McLean, and Roderick McKenzie, grandfather of the late Rev. Alexander Farquharson of St. Andrews, Sydney.

In the year 1833, when the Rev. Alexander Farquharson came to the Middle River, there were about sixty families living in the valley of the Wagamatook. The majority of these came from Scotland in the interval between 1820 and 1833.

During Mr. Farquharson's ministry Lake Ainslie was associated with the Middle River in the maintenance of gospel ordinances. Middle River took two-thirds of Mr. Farquharson's services and Lake Ainslie one-third.

After Mr. Farquharson's death in Jan. 1858 a vacancy of nearly six years took place in the pastorate, which proved very injurious to the interests of religion on the Middle River. During this time an enemy came and sowed tares among the wheat. For some years there was strife, discord and confusion in this hitherto peaceful community. That was a very distressing episode in the history of the congregation. It would serve no good purpose, to go into particulars of that strife at this late date, when nearly all the parties concerned have gone to judgment.

Mr. Farquharson's successor in the ministry of Middle River was the Rev. Donald McKenzie, a licentiate of the Free Church of Scotland. He was sent out from Scotland by the Colonial Committee of that Church in order to fill the vacancy that had existed for so many years at Middle River and Lake Ainslie.

On his arrival the people united in extending a call to Mr. McKenzie. He was ordained and inducted at Middle River on the nineteenth day of April 1864, and he remained in the pastorate until the 7th of March, 1870, when he resigned the charge and returned to Scotland.

Mr. McKenzie was very highly esteemed in both sections of the congregation and all deplored his departure. The early part of his ministry was rendered very unhappy by the presence at Middle River of a minister of the Kirk Presbytery of Pictou and by the efforts that minister made to alienate the good people of the river section from their own church. Happily, these efforts were ultimately a complete failure, but they must have been very trying to a man of Mr. McKenzie's peaceful disposition, as they were to a large majority of his people.

The third ministry of Middle River was the Rev. Adam McKay. Between the departure of Mr. McKenzie and the arrival of Mr. McKay a re-arrangement of congregational boundaries had been made in this vicinity. Lake Ainslie had been separated from the Middle River and formed into a new charge, while Little Narrows had been separated from Whycomagh and united to Middle River to form another new charge. These changes were made by the Presbytery of the bounds on the 6th of Dec. 1870.

The Rev. Adam McKay was born in Sutherlandshire, Scotland, but he grew up to manhood, in Earltown, Colchester County, N. S. As a young man he learned the blacksmith trade and he wrought at the anvil until over thirty years of age. Hearing and obeying the call to service for Jesus Christ, he dropped his tools and entered upon a course of preparation for the gospel ministry.

We are not sure where he studied but we know that he was ordained and inducted at Culross in the Province of Ontario. He was inducted into the congregation of Middle River and Little Narrows on the 13th of Nov. 1871. After a very strenuous and successful ministry of four years in this charge he was called to Ripley in the Presbytery of Bruce, where he was inducted in the month of Oct. 1875. He died in Ripley some years later.

Mr. McKay was a man of uncommon earnestness and burning zeal in his Master's service. He excelled as a preacher in the Gaelic language and the common people heard him gladly.

Mr. McKay was succeeded in the charge of Middle River and Little Narrows by the Rev. Alexander McRae, a native of Kintail, Rosshire, Scotland, where he was born in the year 1820. His arts course was taken in the University of Glasgow, and his theological course, partly in the Free Church College Glasgow and partly in Knox College, Toronto. He graduated from Knox College in the spring of 1871. During the next four years he supplied various Home Mission fields in Ontario. He came to Cape Breton towards the end of 1876, and shortly after his arrival he was called to the pastorate of Middle River and Little Narrows. His ordination and induction took place at Middle River on the 7th day of June 1877. After a faithful pastorate of sixteen years Mr. McRae resigned this charge and retired from the active duties of the ministry on the 7th of June 1893.

The remainder of his life was spent at the Inlet near Baddeck where he died on the 30th of Oct. 1904 in the eighty-fourth year of his life and thirty-third of his ministry. He was buried at Little Narrows. Mr. McRae was a good man, he was diligent in the discharge of his ministerial duties and he was greatly beloved by his people. On the day of Mr. McRae's retirement, Little Narrows was separated from Middle River and both Middle River and Little Narrows became independent charges by action of the Presbytery.

The Rev. M. A. McKenzie followed Mr. McRae in the pastorate of Middle River. He was the first minister of this congregation as it is now constituted.

Mr. McKenzie served as ordained missionary in the congregation for a period of two and a half years previous to his settlement as pastor. He was inducted into the pastorate on the 3rd of July 1900. Mr. McKenzie was minister of Middle River until the 15th of July 1904, when he resigned and went to Manitoba. Here he was settled as ordained missionary for three years at Hilton in the Presbytery of Glenboro. At the end of that time he was called to Bowden in the Presbytery of Red Deer, Alberta, where he was inducted on the 2nd of Dec. 1907. In 1911 Mr. McKenzie retired from the work of the ministry. He is now living on a fruit farm at Aldergrove, B. C.

Mr. McKenzie was born in Strathcona, Rosshire, Scotland on July the 15th, 1854. He studied the Arts in the University of Glasgow and theology in the Free Church College, Glasgow. He was licensed by the Free Presbytery of Glasgow in 1881 and came to Canada in 1885. After spending some years in the Home Mission fields of Ontario, Mr. McKenzie came to Cape Breton, and was called to Grand River on the Presbytery of Sydney. He was inducted into that charge on the 30th of May 1888, and after a ministry of over eight years, he resigned the charge on Nov. 1st, 1896.

Mr. McKenzie was succeeded at Middle River by Mr. Norman McQueen, one of our own young men and a recent graduate of our own College. Mr. McQueen was ordained and inducted at the Middle River on the 30th day of July 1905. After a ministry of three years he accepted a call to St. Lukes congregation Dominion No. 6 in the Presbytery of Sydney and removed to that place. Mr. McQueen was born at Mira Gut but he grew up to manhood at Port Morien. After a course of study in Arts at Dalhousie University and theology at the Presbyterian College he was licensed by the Presbytery of Inverness on the 13th day of July 1905. One week later he was ordained and inducted into the ministry of the Middle River congregation. Mr. McQueen is now minister of the Presbyterian Church in West Somerville, Mass., U. S.

The next minister of this congregation was the Rev. J. Allister Murray a native of the island of Lewis Scotland, where he was born on the 9th of Sept., 1865. He took his arts course in the University of Glasgow. After spending a number of years as a lay missionary or catechist in different parts of the highlands and islands of Scotland, Mr. Murray came to Canada in the year, 1901. During the next three years he was engaged in

Home Missionary work in summer and in studying theology at Manitoba College in winter. He was licensed by the Presbytery of Winnipeg in the spring of 1905 and settled in one of our western charges. Mr. Murray came to Cape Breton in the spring of 1911 and was inducted into the congregation of Middle River in July of that year. After a successful pastorate of seven years he accepted a call to St. Ann's and Englishtown where he is still laboring with great zeal and success.

The present minister of this congregation is the Rev. J. W. Smith. His induction took place on the 27th of August 1918. Mr. Smith is a Cape Bretonian, having been born at Big Hill, St. Ann's on the 27th of January, 1880.

Coming under the power of the truth while working at his trade in North Sydney, Mr. Smith entered upon a course of preparation for the ministry by attending the Missionary Institution conducted by Messrs Kenyon and Benaud at Nyack, New York. After studying in this school for three years he returned to Cape Breton in the summer of 1909. In November of that year he was sent to Cape North as a lay catechist by the Presbytery of Sydney. Mr. Smith's work at Cape North was so satisfactory that the Presbytery licensed him to preach the gospel on August the 11th, 1911, and on the 31st of August ordained and inducted him as missionary at Leitches Creek. On June the 29th, 1915, Mr. Smith was inducted as minister of Gabarus, and in August 1918, he was settled at Middle River where he is still faithfully proclaiming the gospel of the grace of God.

The first Church at Middle River was built in 1834, the year in which Mr. Farquharson was settled here. The present Church is the second that has been erected by the congregation. It was built in the year 1877, during the ministry of Mr. McQueen.

There is an excellent Manse provided by the congregation. It was built during the ministry of Mr. Murray.

Middle River has done its duty very well in the matter of supplying our church with ministers of the gospel. On the roll of ministers from this congregation, we find the following names, Alexander Farquharson, Hector K. McLean, Malcolm Campbell, William A. Morrison, A. K. McLennan, Neil McLennan, John D. McFarlane, P. K. McRae, and Daniel McQuarrie.

West Bay and Its Ministry.

In the days of the pioneers, this congregation was known as the congregation of St. George's Channel. That was then the name of the large bay that now goes by the name of West Bay. The earliest Presbyterian settlers on the shores of this extensive bay came from Pictou County in the year 1813. They were all Scottish Highlanders who had gone from Scotland to Pictou some years earlier, but decided that they could do better for themselves by leaving Pictou and coming to West Bay.

When Dr. McGregor came to this island in 1818, he found twenty Presbyterian families at the head of this bay and a number more at River Inhabitants, which is at present included in the West Bay congregation. Between 1818 and 1827 when the Rev. John McLennan and the Rev. Donald Allan Fraser paid their first visit to Cape Breton the population had greatly increased, chiefly by immigration from the Scottish highlands and islands. Mr. McLennan reported to the Colonial Committee that "around this Bay there are no less than one hundred and fifty families without a minister, school-master or catechist."

Apart from a few services by Mr. Donald McDonald between 1824 and 1826, by Aeneas McLean in 1828 and 1829 and by Alexander Farquharson in 1833, this large body of Presbyterians had no regular gospel ministry, until the Rev. John Stewart became their minister in the year 1835. And Mr. Stewart's ministry at West Bay was very short. In the year 1838 he became minister of St. Andrews Church, New Glasgow, Nova Scotia. From that time until 1843, when the Rev. Murdoch Stewart came out from Scotland to look after their spiritual interests, they were indeed like sheep without a shepherd. Murdoch Stewart was minister of this congregation from Sept. 1843 to June 1867, when he demitted the charge on the ground of inadequate support and went to Port Morien.

Biographical sketches of John Stewart and Murdoch Stewart will be found under the heading of "The Pioneers."

The third minister of West Bay was the Rev. John Sutherland, a native of Sutherland shire, Scotland. He was educated in his native land, and came to Cape Breton in the year 1872, as a licentiate of the Free Church. Accepting a call to West Bay, he was ordained and inducted as pastor on the 18th of March 1873. At that time the congregation included St. Peters, Grandance, the Points and the North Mountain as well as Black River and the head of the Bay. Mr. Sutherland remained but one year in this extensive field. In March 1874 he was translated to the Presbytery of P. E. I. and by that Presbytery inducted into the congregation of Wood Islands and Little Sands. In the Spring of 1881, Mr. Sutherland resigned this charge and went to Australia. A number of years later he returned to P.E. Island and became minister of the Caledonia Congregation where he died. Mr. Sutherland's departure was followed by a vacancy in the pastorate of more than five years. During this time the congregation was supplied by probationers and catechists more or less regularly.

At the end of this period the people of West Bay united in a call to the Rev. Donald McDougall, then minister of Port Morien. Mr. McDougall had by this time made full proof of his ministry by successful pastorates in New London, P. E. I. and Port Morien C. B. The congregation was in a disorganized condition on account of being so long vacant and Mr. McDougall was precisely the man for the work to be done. His induction took place on the 10th of Sept. 1879 and his ministry at West Bay was abundantly fruitful both in material and spiritual results. After thirteen years of strenuous labor, Mr. McDougall accepted a call to Greenwood Church, Baddeck, and was inducted there on the 28th of Sept. 1892.

The Rev. Angus McMillan was the next pastor of West Bay. Mr. McMillan was born at Big Hill, St. Ann's, in the year 1848. He grew up in surroundings that were highly conducive to seriousness and piety. Tasting of the grace of God in early life, he formed the high purpose of serving his Saviour and Master in proclaiming the gospel. His preparation for the ministry was obtained at the Baddeck Academy, Pictou Academy, Dalhousie University and the Presbyterian College. He graduated in theology in the spring of 1881, and was licensed by the Presbytery of P. E. Island a few weeks thereafter. Responding favourably to a call from Malagawatch and River Denny's, Mr. McMillan was ordained and inducted into the pastorate of that charge by the Presbytery of Victoria and Richmond on the 25th of Jan. 1882. Mr. McMillan spent the next fourteen years in this extensive and laborious congregation and left for West Bay with the esteem and affection of all the people.

Mr. McMillan came to West Bay in the year 1893. His induction took place on the 22nd of November in that year and he was minister of the congregation during the next sixteen years. At the end of that time he accepted a call to the congregation of Marion Bridge in the Presbytery of Sydney. He was inducted at Marion Bridge on the 30th of Sept. 1909. During Mr. McMillan's ministry at West Bay, Cleveland and Princeville on the River Inhabitants were separated from Port Hastings and attached to West Bay. At the same time the Points and North Mountain were separated from West Bay and other arrangements made for their supply. This change was made by the Presbytery of the bounds on the 28th of Sept. 1905. Mr. McMillan was followed in the pastorate of West Bay by the Rev. Alexander Ferguson, B. A. Mr. Ferguson was born at Long Beach, Port Morien. He studied at Dalhousie University and the Presbyterian College. After graduating from that College in the spring of 1909, he was licensed by the Presbytery of Inverness on the 14th of May in that year. Accepting a call to the pastorate of Strathlorne congregation, he was ordained and inducted by the Presbytery of Inverness in the Strathlorne Church on the 9th of July, 1909.

Mr. Ferguson's ministry at Strathlorne was short— only a few months. On Dec. the 15th 1909 he was inducted into the charge of West Bay, where he remained during the next three years. In Dec. 1912 Mr. Ferguson demitted this charge and went to our western Home Mission field. After about a year in the West he returned East again and was settled for a few

years in the congregation of Strathalbyn and Rose Valley, P. E. Island. Mr. Ferguson returned to C. B. in the early part of 1915 and was inducted into the charge of Little Narrows on the 1st of June in that year.

The Rev. J. C. McLennan, B. A., succeeded Mr. Ferguson at West Bay after an interval of about nine months. Mr. McLennan is a native of New Campbellton, Big Bras d'Or, where he was born on Dec. the 29th, 1879. Like the large majority of our Cape Breton born ministers, Mr. McLennan acquired his education at Dalhousie University and the Presbyterian College. He graduated from the University in the Spring of 1909 and from the College in the spring of 1912. He was licensed by the Presbytery of Halifax shortly after graduating from the College.

Immediately upon being licensed, he went West and labored for a year or more at Fort William in the Presbytery of Superior. At the end of that time West Bay sent him a call which he was pleased to accept and his induction took place on the 23rd of Sept. 1913. Mr. McLennan spent five happy and useful years in this congregation. In the year 1918, Mr. McLennan accepted a call to Warden Church, Glace Bay and his induction into that charge took place on the 14th of November of that year.

The first church built in the West Bay Congregation was built at Black River in the year 1836—the second year of the Rev. John Stewart's ministry. Rev. Murdoch Stewart conducted public worship in this Church during the greater part of his ministry. The present church at Black River was built in the year 1870. This is the principal church in the congregation. There was also a small church built at West Bay Points during the pastorate of the Rev. John Stewart. In 1876 there was a church built at Lime Hill on the north side of the Bay. This church is now in possession of the Marble Mountain congregation.

In the year 1891 there was a large hall built at the head of the bay as a place of worship and it is still used for that purpose.

In the year 1905, the Points and Marble Mountain were both separated from the congregation and formed into Mission stations. The Church at Princeville was built in 1864 by the Kirk people but not finished. It was repaired and finished in the eighties. The church at Cleveland was built in 1874. The Rev. John Stewart had a farm about three miles from Black River on the way to the Points. The Rev. Murdoch Stewart had a farm in the immediate vicinity of Black River. The congregation purchased this farm and the Rev. Mr. McDougall lived for some years in the house that Mr. Stewart built. Subsequently Mr. McDougall bought a farm nearer the head of the bay upon which he lived for some years.

In the year 1887 the congregation built a Manse at the head of the Bay.

It remains but for to speak of the ministers that were born within the bounds of this congregation. The first was the Rev. Abraham McIntosh, minister of St. Ann's from 1856 to 1889. The second was the Rev. Donald Morrison, Missionary to the New Hebrides, where he died in Oct. 1869. The third was the Rev. James William McKenzie the first missionary of our church to Korea, where he departed this life in the year 1895. Another

was the Rev. John Calder a former minister of St. Peters, where he died in the year 1917. Another departed minister, born in West Bay was the Rev. Malcolm N. McLeod, D. D., who died in Pueblo, Colorado in Feb. 1919. The ministers from this congregation, who are with us still and doing good work in their different spheres are the Rev. J. A. McLellan of Valleyfield, P. E. I., the Rev. J. W. Nicholson of Dartmouth, Nova Scotia.



Boulardarie and Its Ministry

This Boulardarie congregation takes its name from the island upon which it is located, and the island is named after Sieur de la Boulardarie, a French officer that came to Cape Breton immediately after the signing of the Treaty of Utrecht in the year 1713. This island is thirty miles in length and about six miles in average breadth. It contains over 100,000 acres of the best soil in Cape Breton.

Boulardarie is situated at the eastern end of the Bras d'Or Lake, which is really an inland salt water sea. The tides of the Atlantic ebb and flow into this sea by two narrow channels called respectively the Big and the Little Bras d'Ors. The Big Bras d'Or flows on the north side of Boulardarie island and the Little Bras d'Or flows on the south side. The name Bras d'Or was originally Bras de Eau, Arm of Water, not arm of gold as is generally supposed.

The people connected with the congregation of Boulardarie, live on the north side of the island for the most part. A small proportion of them live on the north side of the Big Bras d'Or at the Slios, New Campbellton and eastward to Cape Dauphin.

The ancestors of these people came here from Gairloch, Rosshire, Scotland in the early part of the last century, between 1802 and 1820. When the Rev. Donald Allan Fraser, the first Presbyterian minister to visit Boulardarie, came here in 1827, he found upwards of forty families between Kemp Head and the Big Bras d'Or entrance.

Under Mr. Fraser's inspiration these forty families together with a number of other families from Little Baddeck sent a petition to the Colonial Committee of the Church of Scotland, praying that a minister of the gospel might be sent to them as speedily as possible, and this petition was accompanied by a guarantee of Stipend amounting to one hundred and fifty pounds.

The Rev. James Fraser was sent out to Cape Breton, by the Colonial Committee in 1835 in answer to that and subsequent similiar petitions. It took eight long years to find a man willing to leave the home land and come to this then distant part of the Kingdom.

When Mr. Fraser took charge of the congregation in the year 1836 it was not limited to its present boundaries. He had to take the oversight of Eastern Cape Breton. His field included the Presbyterians at Little Bras d'Or, Sydney Mines, Upper North Sydney, Leithes Creek and all east of Sydney Harbor and River. It was not until the Rev. Matthew Wilson came to Cape Breton in 1842, and took charge of our people at Little Bras d'Or, Sydney Mines and Upper North Sydney that Mr. Fraser was at liberty to confine his labors to Boulardarie Island. Mr. Fraser's life story, or as much as is known of it, will be found among the pioneer ministers of Cape Breton.

The second minister of Boulardarie was the Rev. David Drummond. Mr. Drummond was a native of Ardchattan, Argyshire, Scotland,

where he was born on the 16th of July 1828. He entered Glasgow University in the fall of 1853, when twenty five years of age with a view to the gospel ministry. He graduated in theology from the Free Church College, Glasgow, in the spring of 1865. That summer he was licensed at Portree by the Free Presbytery of Skye. During the next five years he was employed as Gaelic assistant, first to the Rev. John McRae of Carloway Lewis and then to the Rev. George Kennedy, D. D., of Dornach, Sutherlandshire. In the year 1841 Mr. Drummond left Scotland for Cape Breton with excellent recommendations from the above named ministers and also from the Colonial Committee of the Free Church. He reached Cape Breton in the month of October and received a warm welcome from the brethren on this island. Both of the island Presbyteries were short of men at that time and they were glad to have a man of Mr. Drummond's experience and character come to their assistance.

The following spring Mr. Drummond was ordained and inducted as minister of Gabarus and Framboise. After the death of the Rev. James Fraser in the autumn of 1874 Mr. Drummond was called to be his successor in the large and important parish of Boulardarie. He was inducted at St. James Church, Big Bras d'Or on the 25th of Feb. 1875. He spent the remaining twenty nine years of his life in this charge, doing faithful and self-denying service for his Master.

On account of age and infirmity, Mr. Drummond resigned the charge of Boulardarie on the 31st of Oct. 1904, and retired to Sydney, where after a brief illness, he finished his course on the 18th of Feb. 1905, in the seventieth year of his life and the fortieth year of his ministry. Few of our ministers have ever won so large a place in the affections of their people as Mr. Drummond did in Boulardarie. He was wise, conscientious and faithful in the discharge of all his duties. As a preacher, he was loyal to revealed truth and he never failed to declare the whole counsel of God.

It was not easy to fill Mr. Drummond's place, either in the pulpits of Boulardarie or in the hearts of its people, but, after a year and nine month's vacancy, the congregation found a worthy successor in the person of the Rev. John McIntosh, B. D., of St. Columbia Church, Pictou. Mr. McIntosh was born at Malagawatch, C. B. on the 27th of Dec. 1865. He obtained his education for the ministry at Pictou Academy, Dalhousie University and the Presbyterian College, Halifax. He graduated from the latter institution as a Bachelor of Divinity in April 1897. Upon graduation Mr. McIntosh was licensed by the Presbytery of Halifax. On the 20th of Sept. following he was ordained and inducted at Kennetcook as minister of Gore and Kennetcook. Six months later Mr. McIntosh received a call from St. Columbia Church, Hopewell, Pictou which he accepted. His induction into that charge took place on the month of April 1898. After a faithful and successful ministry of eight years in St. Columbia, Mr. McIntosh received a call to Boulardarie. This call he accepted and he was inducted by the Presbytery on the 12th of July 1906. By the end of three years in this extensive and laborious field, Mr. McIntosh found the work too much for his strength and he accepted a call to St. James Church,

Sydney, a much smaller and more compact charge. His induction into this young and rapidly growing congregation took place on the 5th of Nov. 1909.

Boulardarie had no regular pastor during the next three years. It was supplied by students and probationers for the greater part of the time. Mr. McIntosh's successor in the ministry of Boulardarie was Rev. John Fraser, M. A. Mr. Fraser was one of Boulardarie's own sons, having been born at Big Bras d'Or in the year 1858. He obtained his education at the Common School of his native place, Pictou Academy, Dalhousie University, and Queen's College, Kingston. He graduated from Queen's in the Spring of 1892, and was licensed by the Presbytery of Sydney on the tenth of May following. The people of North Shore and North River, lost no time in calling Mr. Fraser to be their first minister and on the 21st of June 1892, he was ordained and inducted by the Presbytery of Sydney into the pastorate of that romantic and extensive charge.

Mr. Fraser remained with the people of North Shore and North River during the next fourteen years. In those years, the congregation entered upon a new phase of existence in matters both spiritual and financial. The people awakened to a sense of their privileges and responsibilities as they had never done before. During those years, one of the best manses in the Presbytery was built at Indian Brook, the three churches were renovated and put in a very creditable condition, the means of grace were, generously supported, and the spiritual life of the congregation was greatly augmented.

On the 27th of Feb. 1906 Mr. Fraser accepted a call to Loch Lomond and Framboise and his induction to that charge took place on the 31st of the following May.

After four and a half years of the most strenuous labor in Loch Lomond and Framboise, Mr. Fraser's health gave way and he was under the necessity of resigning and taking a rest. His resignation was accepted on the 4th of October 1911.

By the end of the following year Mr. Fraser's health was so far recovered that he was able to resume work and his native congregation invited him to become its pastor. The call was issued on the 7th of Nov. 1912 and Mr. Fraser's induction took place in St. James Church, Big Bras d'Or on the 21st of the same month.

During the next six years, Mr. Fraser discharged the duties of his calling in Boulardarie, with ever increasing acceptance and success.

But a deadly disease had fastened itself upon him, and under the advice of his physician he entered the Massachusetts General Hospital for an operation, in the hope of prolonging his life. The operation proved unsuccessful, and Mr. Fraser passed away on the 19th of Nov. 1918, in the sixtieth year of his age and the twenty sixth of his ministry. His mortal remains were taken to Boulardarie for burial and laid to rest in the Cemetery at St. James Church amid the profound and universal sorrow of his late people, his brethren in the ministry and all who knew him.

The Rev. John McIntosh, Mr. Fraser's immediate predecessor, wrote

of his brother as follows: "He was a prince of men. His was a deep piety coupled with the most practical sagacity and eminently a man of prayer but equally a man of good works and generosity; a man of the highest honor and integrity of character but with the tenderness of his Master for the erring. He was a splendid preacher, one, who out of a deep religious experience could bring comfort and help to others. But it was in the Gaelic tongue that he excelled. His Highland fervor and mysticism intensified by grace made him without a peer in his power to stir the Highland heart as he proclaimed the evangel of God."

There are three fine churches and four good halls for holding religious meetings in this congregation, and they were all built during Mr. Drummond's long and active ministry. These churches and halls represent an outlay of from fifteen to twenty thousand dollars.

The sons of Boulardarie that devoted their lives to the Christian ministry are a noble band; only second in numbers to those of Lake Ainslie. There are thirteen of them all told, and their names are, John Fraser, John A. Matheson, Lauchlin Beaton, William McNeil, David Patterson, W. A. Fraser, James Fraser, Kenneth M. Munroe, J. C. McLennan, W. K. McKay, D. C. McLeod, A. C. Fraser and John McDonald.



Whycocomagh and Its Ministry.

This congregation takes its name from the name of the beautiful bay where it is located. Whycocomagh is a Micmac word and means, the head of the waters. This locality is situated at the western end of St. Patricks channel, an arm of water that runs inland from the Bras d'Or Lake about thirty miles and is not over one mile in average breadth. Whycocomagh is certainly at the head of the waters and is well named. There is an Indian Reserve here and twenty five or thirty Micmac families living on this reserve. They are all Roman Catholics and they have a church and school of their own. The white people in Whycocomagh are practically all Presbyterians.

The first Presbyterians that settled in this part of Cape Breton came from the island of Lewis in the Hebrides about the year 1815 or 1816. We have no record of the names of these early settlers nor of the exact date of their arrival. Nearly all the later immigrants to Whycocomagh came from that same island, no doubt through the solicitations and encouragements of the friends who had preceded them.

In the year 1827, when the Rev. John McLennan came to Cape Breton, on his first visit, he found a large number of Gaelic speaking people, not only at Whycocomagh but also on both sides of St. Patrick's Channel.

In his report to the Colonial Committee, speaking of "Lake Hogomach" as he calls the place, he says "The number of Protestant families along the sides of this lake, I do not exactly know, but I am sure they cannot be less than eighty or ninety. They are all new settlers and with few exceptions very poor." But they were increasing in numbers and in worldly substance from year to year;—in numbers by immigration and natural increase, in worldly substance by God's blessing on their own industry and frugality. As early as the year 1830 they sent urgent petitions to the Church of Scotland to send them a minister of the gospel. No man came in answer to these petitions until the year 1837, when the Rev. Peter McLean arrived to take charge of their spiritual interests. The reader will find Mr. McLean and his work in Cape Breton spoken of elsewhere.

Whycocomagh and Little Narrows constituted one congregation from 1834 to 1870, when, during the ministry of the Rev. Murdoch Stewart, Little Narrows was separated from Whycocomagh and connected with Middle River.

Since that time Whycocomagh has been an independent and self-sustaining charge. After five years of singular success in the ministry of this congregation, Mr. McLean's health gave way and he left for Scotland in the spring of 1842, literally amid universal lamentations.

His departure was followed by a long and deplorable vacancy of fifteen years, from 1842 to 1857 when his successor was installed. These long vacancies have been the weakness and bane of our Church in Cape Breton all down the years. They were due, partly to the scarcity of ministers to supply all our congregations and partly no doubt to the poverty of

our people in these early days, but too often to the indifference that prevailed in many of our congregations to the highest and best things in life. And even today with ministers more plentiful and money more abundant, some of our country congregations suffer severely from long vacancies.

In the spring of 1854 Whycomagh and Little Narrows extended a call to Mr. Charles Ross, a student who had just graduated from the Presbyterian Collage at Halifax. This call, Mr. Ross accepted and he was ordained and inducted as pastor about the end of May. Mr. Ross had been supplying the congregation as student catechist during the two preceding summers. Mr. Ross was a native of Caribou, Pictou County. He was a man of fine presence. He was an exceptionally fine preacher in English and Gaelic and his ministry was for several years one of great usefulness and power.

Unfortunately in the year 1864 for reasons that need not be related here, Mr. Ross came under the discipline of his Presbytery, and was deposed from the ministry of the Presbyterian Church.

Some years later he was received into the ministry of the Congregational Church in Ontario, where he rendered good service to that denomination.

After Mr. Ross' removal there was another vacancy in the pastorate of Whycomagh of nearly four years.

The third minister of Whycomagh and Little Narrows was the venerable Murdoch Stewart, a saintly and scholarly man. Mr. Stewart's ministry began in the year 1868 and ended with his resignation on account of age and infirmity in the year 1882. Mr. Stewart was one of our pioneers and he is spoken of more particularly in another place.

On the 6th of Dec. 1870, during Mr. Stewart's ministry, Little Narrows was separated from Whycomagh and joined to the Middle River. At the same time Whycomagh was constituted into an independent and self-sustaining charge.

The next minister of this congregation was the Rev. John Rose, a licentiate of the Free Church of Scotland, who had recently arrived in Cape Breton with good credentials from the Colonial Committee.

Mr. Rose was a native of Aberdeenshire. He was educated at the University of Aberdeen and at the New College, Edinburgh.

The Whycomagh people extended a hearty call to Mr. Rose and his induction took place in the month of August 1884. Mr. Rose was minister of this large and loyal congregation until Sept. 1892, when he was translated to the Presbytery of Maitland, Ontario, and became minister of Ashfield there. Four years later, Mr. Rose returned to Cape Breton in answer to a call from Malagawatch and River Denys. This was in the summer of 1896. His induction took place on the 27th of August, and Mr. Rose was minister of Malagawatch and River Denys until 1909, when he received a call from Crossbost, in the island of Lewis and returned to his native land.

The Rev. Alexander Ross, M. A., succeeded Mr. Rose in the ministry of Whycomagh. Mr. Ross was inducted as pastor of this Church on Dec. the 24th 1895. On July the 21st 1903 he resigned the charge and re-

tired from the active duties of the ministry on account of infirmity. After that he made his home in London, Ontario, where he departed this life, on the 18th of December 1919 in the eighty-ninth year of his age and the fifty-ninth of his ministry.

Mr. Ross was a native of Rosshire, Scotland, where he was born in the year 1830. He was educated at Fain Academy, the Normal School Edinburgh, Aberdeen University, where he obtained his M. A., and the New College, Edinburgh. On completing his theological studies he was licensed by the Presbytery of Fain on June the 6th 1860. Immediately thereafter he left for Pictou, where he arrived on the 28th of June. On Sept. the 19th 1860 Mr. Ross was ordained and inducted into the charge of Knox Church, Pictou by the Free Church Presbytery of Pictou—just in time to take part in the Union of 1860, which took place at Pictou on the 4th of October, following. After nineteen years in Pictou, Mr. Ross accepted a call to Woodville in the Presbytery of Lindsay. This was in June 1879. After a ministry of fourteen years in Woodville, he was under the necessity of resigning on account of failing health, but after a rest of two or three years his health was sufficiently restored to undertake the pastoral charge of Whycomagh. To quote from the Presbyterian Witness: "Mr Ross was a man of ripe and broad scholarship. He kept abreast of modern thought in theology and philosophy and was an able expositor of the Scriptures. He was equally at home in the English and Gaelic languages. His sermons were evangelical, rich in thought, practical. He excelled as a teacher of the Bible.

Mr. Ross was a man of modest and retiring disposition. Few knew that he had a Doctor's degree of which he never made any use.

There was a certain aloofness and almost austerity about his manner, which quickly vanished on acquaintance. He was one of the kindest and most genial of men among his friends, and his rich fund of quaint lore and anecdote made him one of the most entertaining of men."

The present minister of Whycomagh is the Rev. John W. McLean. He was inducted as Mr. Ross's successor on June the 30th 1905. Mr. McLean is a native of Scotland. He was born on the island of Bernera, in the Hebrides, in the year 1865. His father was Free Church Catechist of that island. Mr. McLean came to Canada with his parents in the year 1889. His studies for the ministry of the Presbyterian Church were taken at Queen's University, Manitoba College and Knox College, Toronto. He completed his theological studies at Knox in the spring of 1897 and was licensed by the Presbytery of Glengarry in the month of May thereafter. Mr. McLean's first charge was at Kirkhill, Glengarry, where he was ordained and inducted June 1st, 1897. From Kirkhill, he was called to Strathalbyn, P. E. Island, where he was inducted in Dec. 1902. Three years later Mr. McLean accepted a call to the congregation of Whycomagh, where he is still and where he is ministering faithfully to a large and loyal people. Mr. McLean's induction at Whycomagh took place on the 30th of June 1905.

Whycomagh has had a succession of great preachers. From the

first to the last they were all able ministers of "the gospel of the grace of God. The people in this congregation have been highly favoured in this matter, and it is to be hoped that they fully appreciate their privileges in this regard and their responsibilities likewise.

The first Church in Whycocomagh was built in 1835 or 1836 under the inspiration of the Rev. John Stewart who, wherever he went on his missionary journeys, urged the people to build houses where they could meet on the Lord's Day for the worship of God. This church like so many of the early churches on this island was never finished inside. And besides it was too small to contain all the people, especially in summer time. At that season, for several months every summer, the services were held in the open air. This was the Church in use during the Rev. Peter McLean's ministry, from 1837 to 1842 and indeed until the year 1857 when the present Church, known as McLean Church was built on the site of the old one, at Stewartdale. McLean Church is a large structure, seating not less than eight hundred worshippers. Though built in 1857, it was not finished until the spring of 1861. There is another Church in the village of Whycocomagh. It is called Stewart Church in memory of the Rev. Murdoch Stewart. McLean Church commemorates the Rev. Peter McLean.

Whycocomagh has a fairly good manse on a very fine site. It was built in the year 1872 during Mr. Stewart's pastorate.

This congregation has supplied the Presbyterian Church with a number of excellent ministers. A few of them are with us still but the majority have finished their labors and are enjoying the rest that remaineth for the people of God. The names of the ministers from Whycocomagh are John McDonald, Allan McLean, Donald McDougall, Peter McLean, McDonald, Donald M. Gillies, D. D., Bunyan McLeod and Daniel Dunlop.

Strathlorne and Its Ministry.

This congregation is in the County of Inverness, and under the care of the Presbytery of Inverness. In the early days it was known as the congregation of Broadcove. The first Presbyterian that came to Broadcove was a man by the name of John McLean, commonly known as Ian Ban. He was born on the Island of Rum, on the west coast of Scotland. He came here in the year 1810 by way of Pictou, Antigonish and the Strait of Canso. Mr. McLean took up four hundred acres of land on the shore about where the Inverness Colliery is now. Soon after acquiring his land, he wrote to his friends in Rum concerning the many advantages of his location, its abundant fish, its good soil, its plentiful supply of timber, etc. Upon Mr. McLean's representations, four of his brothers, Murdoch, Allan, Neil and Rory, were induced to leave the old land and come to Broadcove. All four took up land, either on the shore or farther inland on the Strathlorne River. During the next fifteen or twenty years, a goodly number of Presbyterians from several islands of the Hebrides come out and settled in the vicinity. The Presbyterians of today are nearly all the descendants of these early immigrants. The Rev. John Morris McLean, one of our ministers, is a grandson of Ian Ban McLean.

The Presbyterian population of Broadcove must have attained considerable proportions before a minister of the Gospel was settled among them. Possibly the Rev. William Millar, who was settled at Mabou in 1822, may have visited them, but as he had no Gaelic, and they had no English, it is very doubtful if they derived much benefit from Mr. Millar's ministrations.

The First Presbyterian minister who gave any continuous services to the people of Broadcove was Mr. Aeneas McLean, a licentiate of the Church of Scotland, who came to Cape Breton in the year 1828. Mr. McLean spent four years on this island, two of them itinerating from place to place among the Presbyterian settlements and two of them, 1831 and 1832, in this congregation. During these two years he did not confine his labors to Broadcove. He made missionary tours to the northeast and southeast of that place. He preached in Chimney Cornor, Whale Cove, Margaree Harbor, Margaree River, Middle River, Little Narrows, Whycocomagh and Lake Ainslie. There were Presbyterian settlements in all these places, and they were without anyone to break the Bread of Life to them.

Mr. McLean was not ordained or inducted at Broadcove. Indeed there was no Presbytery on the island at that time, and no ordination or induction could take place. It is true there were two Presbyterian ministers in Cape Breton in 1831, when Mr. McLean came to Broadcove, viz., the Rev. Norman McLeod in St. Ann's, and the Rev. William Millar at Mabou but they belonged to different Presbyterian churches and could or would not unite in the services of ordination.

While at Broadcove, Mr. McLean married Catherine McLean, a

daughter of Ian Ban. One of their three sons, Rev. J. A. McLean, was minister of Arnprior, in the Presbytery of Lanark and Renfrew, for many years. Mr. McLean left Cape Breton for Lower Canada towards the end of the year 1832. He was subsequently ordained and inducted as minister of Cote St. George in the Presbytery of Glengarry.

The next minister to do any christian work in Broadcove was the Rev. Alexander Farquharson. He arrived in Cape Breton in the summer of 1833, and in his itinerary of the Presbyterian settlements, no doubt, spent some time in this one. Nor would he forget the people of Strathlorne after his ordination at Middle River the following year. The Rev. John Stewart preached in Broadcove once or twice after his arrival in 1834, and during his stay on the island.

The first inducted minister of Broadcove was the Rev. John Gunn, a sketch of whose life and labors will be found among the pioneers. He was the first regularly ordained and inducted minister of our church on the island of Cape Breton.

Norman McLeod was licensed and ordained by the Presbytery of Genesee, Western New York, in 1826. The Rev. William Millar was ordained and designated at Durham by the Presbytery of Pictou in the month of November, 1821. The Rev. Dugald McKichan, who took charge of the Strait of Canso and River Inhabitants in the 1st of January, 1832, was ordained in Scotland before coming to Cape Breton. There was no Presbytery on the island of Cape Breton until September, 1836, when the Presbytery of Cape Breton was constituted by order of the Synod of the Church of Scotland, that met in the town of Pictou in August of that year. The members of that first Presbytery were—Alexander Farquharson, John Stewart and James Fraser, Mr. McKichan, tho then at River Inhabitants, was not a member of that Presbytery until the following year.

No doubt the Presbytery of Cape Breton held several meetings between 1836 and 1840, but there are no records of such meetings extant and we do not know when or where such meetings were held. But we have good reason for believing that there was a meeting of the Presbytery of Cape Breton held at Broadcove on the 24th of September, 1840, for the purpose of ordaining and inducting Mr. Gunn into the pastorate of the Boadcove congregation. Our account of the life and ministry of Mr. Gunn is to be found among the Pioneers, and will throw light on this subject.

Mr. Gunn's death took place in November, 1870, and was followed by a vacancy of six or seven years. During these pastorless years, the spiritual necessities of the congregation were partially supplied in summer months by student catechists from the Presbyterian College, Halifax. Meantime the General Union of the four Presbyterian churches in Canada had taken place at Montreal in June, 1875, and the congregation of Strathlorne, as it came to be known by this time, came into line with the united church—"The Presbyterian Church in Canada."

The second minister of Strathlorne was the Rev. John McLean, a native of Strathalbyn, P. E. I., and a graduate of our own Theological College. He spent the summer of 1876 as catechist in the congregation and after graduation in the spring of 1877, he received a unanimous call to the pastorate.

Accepting this call his ordination and induction took place on the 4th of July 1877. After a very strenuous and successful ministry of fifteen months, Mr. McLean was obliged on account of failing health to resign and rest a while. Some months later, he was settled for a short time at Kempt and Walton in the Presbytery of Halifax, where he died of tuberculosis on November 19th, 1880, in the thirty-fourth year of his life, and the fourth of his ministry. Mr. McLean's burning zeal, fervent manner, and evangelical preaching made a deep impression on the people of Strathlorne.

Two years after Mr. McLean's resignation the congregation called Mr. Malcolm Campbell, another graduate of our own literary and theological college. Mr. Campbell had been a catechist at Strathlorne in the summer of 1880. After completing his studies he was licensed by the Presbytery of Sydney on the 29th of June, 1881. He was ordained and inducted at Strathlorne on the 30th of August following. Mr. Campbell was born at the Middle River, Victoria Co., N. S. on the 21st of February, 1845. He taught school for a number of years before entering upon a course of study for the ministry. Mr. Campbell was minister at Strathlorne for four years and during that time he rendered excellent service to his Master and to the church. About the end of 1884 he received a call to Wood Islands P. E. Island, where he was inducted on the 3rd of January, 1884. From Wood Islands he was called to Strathalbyn, where he was inducted on the 11th of November, 1890. In 1904, Mr. Campbell became minister of Marsboro in the Presbytery of Quebec, where he is still and is rendering excellent service.

The Rev. Roderick McLeod followed Mr. Campbell as minister of Strathlorne. Mr. McLeod was born in the island of Harris, one of the Scottish Hebrides. He was educated partly in Scotland, and partly in the Presbyterian College, Halifax. His ordination and induction took place in the church at Strathlorne on July 26th, 1886, and his pastorate continued till October 14th, 1890, when he was translated to the congregation of Kenyon in the Presbytery of Glengarry. From Kenyon he went to Ripley in the Presbytery at Maitland. Subsequently Mr. McLeod returned to Scotland and became a parish minister on the island of Lewis.

Mr. McLeod was succeeded by the Rev. Donald McDonald, B.D., on April 4th, 1894. After a very successful ministry of twelve years in Strathlorne, Mr. McDonald accepted a call to St. Luke's Church, Dominion No. 6, Cape Breton, where his induction took place on November 1st, 1906.

The next minister of Strathlorne was the Rev. Alexander Ferguson, M. A., a native of Port Morien, C. B., where he was born.

Mr. Ferguson graduated as a Bachelor of Arts from Dalhousie in the spring of 1904, and from the Presbyterian College in the spring of 1907. He was licensed by the Presbytery of Inverness on May 14th of the same

year. Mr. Ferguson supplied the congregation as catechist for a summer while taking his theological course. After completing his studies for the ministry, he was called to the pastorate. His ordination and induction took place on the 9th of July, 1907. In December, 1909, Mr. Ferguson was translated to the congregation of West Bay, where his induction took place on December 15th, 1909.

The next pastor of Strathlorne was the Rev. Roderick McKenzie, a native of Scotland, and educated partly in Scotland, and partly in Manitoba College. Mr. McKenzie was inducted on September 24th, 1912. On the 8th of May, 1917, he resigned the charge. Subsequently, he received a call to the congregation of Cape North, where he is at the present time. His induction at Cape North took place on the 6th of December, 1917.

The first church at Strathlorne was commenced in the year 1831, during the time of Aeneas McLean. This church was in use until the year 1856. It was in this church that the Rev. John Gunn was ordained on September 24th, 1840, by the original Presbytery of Cape Breton.

The second church was built during Mr. Gunn's ministry in the year 1856.

The present church was built during the ministry of the Rev. Donald McDonald, in the year 1895. It is a very handsome and commodious structure. These three churches were built on the same site.

The congregation built two manses. The first was built in the year 1877 during the ministry of the Rev. John McLean, and the second during the ministry of the Rev. Donald McDonald in 1899. The first manse was consumed by fire on the 4th of February, 1899, in the absence of Mr. McDonald, and very unfortunately, all the records of the Presbytery previous to that time were in the manse, and were consumed with the manse. Mr. McDonald was clerk of Presbytery at that time, and he had the records in his possession.

The people lost no time in rebuilding the second manse. It was ready for occupation by the end of November that same year. This manse cost \$2,300.

It was during Mr. McDonald's ministry that the Inverness Colliery was opened within the bounds of the congregation; and he supplied our people in that locality with religious service, until they were numerous enough and strong enough to assume the support of a minister of their own.

Strathlorne has a number of professional men to its credit. Among Presbyterian ministers, there are Hector McQuarrie, for many years a successful teacher at Grand River, Richmond Co. and later minister at Leitche's Creek; J. Morris McLean, for some time minister of St. John's Church, Chatham, N. B.; L. H. McLean, B. D., of Newcastle; Daniel McGregor, formerly of Amherst, but now dead; Murdoch McGregor, who died as he was through college and about to begin the work of the ministry; John B. McKinnon, B. D., now minister of Baddeck; Charles McInnes, and John McQuarrie.

There is but one church in this rural charge. There are two outlying

settlements where the minister is expected to hold week-evening services occasionally, viz., Scotsville and Hay River.

The Gaelic language is still spoken in many of the homes, and the minister is expected to conduct public worship and to preach in Gaelic every other Sabbath.



Sydney Mines and Its Ministry.

Like a number of our congregations in Cape Breton, Sydney Mines owes its existence and growth to the presence of coal in this vicinity. There is this difference however; Sydney Mines was the first congregation in Cape Breton that came into existence through the development of the coal industry. Others followed and most of them followed many years later.

The General Mining Association began to produce coal at Sydney Mines in the year 1830. For this purpose, the Association had to import miners, engineers and mechanics from the old country and a large number of these were from the lowlands of Scotland. A large proportion of these Scottish workmen were Presbyterians. Among them there were Bonnars, Browns, Scotts, Campbells, Caldwells, Andersons and Carmichaels. Those Scottish Presbyterians constituted the first members and adherents of the Sydney Mines congregation. They had no Gaelic and of course they did not require a Gaelic speaking minister like the large majority of our people on this island.

In the year 1836, the Rev. James Fraser took charge of the Presbyterians on the island of Boulardarie, and finding a growing Presbyterian population at Sydney Mines, he gave, what attention he could to their spiritual interests.

Under Mr. Fraser's fostering care our cause at Sydney Mines grew and prospered until it was strong enough to be self-supporting.

On the 25th of April 1840 Mr. Fraser had the satisfaction of dedicating to the service of God, the first Presbyterian Church that was built at the Mines. The site of this Church with enough land for a cemetery was given to the congregation by the G. M. A. as a gift. The cemetery is there still although the church has disappeared. This original church was seated for three hundred worshippers, it cost the sum of \$2,000 and it was finished inside as well as outside before its dedication. It even had a bell in the belfry to call the people to worship. This was the first Presbyterian church in Cape Breton to be finished before being used for worship. It was also the first to be furnished with a bell.

By 1840 Sydney Mines had a population of 650 persons all told and a majority of these were of the Presbyterian faith. One hundred and fifty of the employees of the Association at that date were Presbyterians and in receipt of good wages for those days. This condition of things enabled the Sydney Mines congregation to start on a self-sustaining basis and to offer a stipend of £150 with the prospect of a Manse to their first minister. The Manse was not built at this time but it was proposed and it was built shortly after the Rev. Mr. Wilson's settlement, a few years later. This was the first Manse in the Island of Cape Breton. Sydney Mines was also the first charge on the Island to be self-sustaining from the start. In September 1840 the Presbytery sent an urgent appeal to the Glasgow Colonial Committee for a minister of the gospel for this congregation. It was in answer to this appeal that the Rev. Matthew Wilson, M. A. came out to

Cape Breton in the summer of 1842. Mr. Wilson's story will be found elsewhere and shall not be repeated here. Suffice it to say, that Mr. Wilson was well adapted to the work that required to be done among the lowland Scotch people of the Mines. He was from the lowlands of Scotland himself and had much in common with his parishioners. By his unwearied labors and his sympathetic nature he won and held the affections of his people to the end of his life in the year 1884.

After over thirty years of arduous, persevering and successful work at Sydney Mines, the Ponds, Little Bras d'Or and North Sydney, Mr. Wilson began to feel the need of an assistant to share his burden and carry on the work of an ever growing congregation efficiently.

Having expressed his desire in this matter to the congregation, the Rev. Donald McMillan was duly called to be colleague with Mr. Wilson in the whole charge and successor at Sydney Mines after his retirement. Mr. McMillan was a Cape Bretonian, having been born at Lake Ainslie on the 25th of Dec. 1835. He entered the Free Church Academy, Halifax as a candidate for the ministry of the Presbyterian Church in the year 1850. In 1861 he graduated from the Free Church College and on Dec. the 4th of that year he was ordained and inducted as minister at La Have and New Dublin in the County of Lunenburg, by the Presbytery of Halifax. Mr. McMillan remained in this charge until he was called to be Mr. Wilson's assistant and successor at Sydney Mines, Little Bras D'Or and North Sydney. His induction took place in St. Matthew's Church, North Sydney on Nov. the 12th, 1879. On the retirement of Mr. Wilson in May 1883, North Sydney was constituted a new congregation and Mr. McMillan became sole minister of Sydney Mines and Little Bras D'Or. This charge he continued to serve until June the 30th 1904, when he resigned and retired from the active duties of the ministry, after forty two years of service—sixteen of which were spent in La Have and twenty five of which were spent in North Sydney and Sydney Mines.

Mr. McMillan was stricken with paralysis in the autumn of 1907, but lived until March the 15th 1912 when he died on the 77th year of his life and the 51st of his ministry. Mr. McMillan was a man of fine physique, genial disposition, a good mixer and a good preacher.

The next minister of Sydney Mines was the Rev. Hector McLean McKinnon, B. D. Mr. McKinnon was also a Lake Ainslie man.

He was one of five brothers who studied for the ministry of the Presbyterian Church and who brought much honor to their native place by the excellent service they rendered to the Presbyterian Church in Canada and in the United States as well.

Mr. McKinnon's education for the ministry was acquired at Queens University, Kingston from which he graduated with the degree of Bachelor of Arts in the Spring of 1897 and with the degree of Bachelor of Divinity in 1900 and also a Scholarship in O. T. Hebrew and N. T. Greek.

After licensure by the Presbytery of Edmonton on May the 30th 1900 Mr. McKinnon spent some time in Home Missionary work at Olds, Alberta and from there he was called to be colleague and successor to Mr. McMillan

at Sydney Mines, where he was inducted on the 8th of Dec. 1903. Mr. McMillan resigned in June 1904, whereupon Mr. McKinnon became sole pastor of the congregation. Mr. McKinnon was minister of Sydney Mines for a period of fourteen years, during which the church continued to grow and flourish from year to year. On the 31st of August, 1917, Mr. McKinnon resigned this charge and removed to Medford, Mass., U. S., where he took the oversight of a Congregational Church.

In Feb. 1920, however he returned and became pastor of St. Andrew's Church, Fort William in the Presbytery of Superior.

The Rev. A. D. Wauchope, B. D. succeeded Mr. McKinnon in the pastorate of St. Andrews Church. Mr. Wauchope was a native of Virginia, U. S., where he was born of Scotch-Irish parents in the year 1878. He was the son of a Presbyterian minister, a Bachelor in Arts of Sydney College, Hampden, Virginia and a Bachelor in Divinity of Union Seminary, Richmond, Virginia.

Mr. Wauchope had several charges in the United States before coming to Nova Scotia in 1916. He was minister of Hopewell, Pictou Co. for a year or two before coming to Cape Breton. His induction at Sydney Mines took place on the 3rd of Jan. 1918. Mr. Wauchope received the offer of Superintendent of Evangelistic Work in his native state about the end of the year 1919. This offer he accepted, and resigning the charge of St. Andrew's Church he left Sydney Mines on Nov. the 30th, 1919. Mr. Wauchope was of a decidedly evangelistic disposition and his brief ministry in Sydney Mines was highly appreciated by the people and very helpful in the upbuilding of the Kingdom of Jesus Christ in that place.

There are now four Presbyterian congregations within the bounds of Mr. Wilson's original congregation. These are, Sydney Mines, North Sydney, Florence, etc and Leitches Creek. Mr. Wilson conducted services in Leitch's Creek occasionally for over twenty years after coming to this country.

The first church, opened in 1840 was replaced by a larger and more commodious church in the year 1876. This second church had a seating capacity of 500 and cost \$6,000. After the Nova Scotia Steel and Coal Company purchased the interests of the General Mining Association at Sydney Mines in the year 1900, the centre of population moved a mile or more to the north of where it had hitherto been. Hence it was found necessary to secure a new site and move the church there. This was done at a cost of not less than \$2000 in the year 1903. But so rapid was the growth of the congregation on account of the expansion of the steel and coal industry, that this church became utterly inadequate to the needs of the congregation. Hence a new, larger and more modern place of worship had to be provided. This church was completed in May 1907 at a cost of \$20,000. The dedication services were held on May the 12th of that year. This is one of the finest sanctuaries owned by the Presbyterian Church on the island of Cape Breton.

Very shortly after Mr. Wilson arrived at Sydney Mines the congregation implemented its promise, and built a Manse. Mr. Wilson spent the

whole of his life in that manse. After his death, in 1884, St. Andrews congregation disposed of the old Manse and purchased a larger and better house, for a Manse. Mr. McMillan lived in this house until his retirement when the congregation made it over to him as his own. Mr. McMillan continued to live in this house until the end of his life.

The congregation had no manse during Mr. McKinnon's ministry. He lived in a rented house.

After Mr. Wauchope came to Sydney Mines, the congregation built a manse for his own and his family's accommodation. This manse is convenient to the Church and is in every way a credit to the congregation. It is modern in every respect.

The Rev. Francis Fraser McKenzie Ph. D. was inducted into St. Andrew's Church, Sydney Mines, on June the 17th, 1920, as Mr. Wauchope's successor.

Notwithstanding a long able and faithful ministry Sydney Mines has given but a very few young men to the ministry of the Presbyterian Church. Alexander Smith was one of the earliest. He became a minister of our church away back in the fifties of last century. Mr. Archibald McDonald was ordained in 1911. He is now a Presbyterian minister in the United States. Mr. John D. McLellan was studying for the ministry of the Presbyterian Church, but he died in the year 1910 before graduating.



Mira and Its Ministry.

This congregation takes its name from the remarkable River, on the banks of which a large proportion of the people live. The Mira River is not strictly speaking a river at all, but a long narrow arm of the sea with a tidal outlet on Mira Bay. This arm of the sea runs inland a distance of about thirty five miles, while the average breadth is not more than a few hundred yards.

The late Dr. George Patterson, one of our best historians and antiquarians, claimed that the name of Mira was given to this arm of the sea by the Portuguese, in the sixteenth Century, on account of its likeness to an inlet of that name in Portugal.

In superficial extent the present Mira congregation covers but a very small part of the territory covered by the original Mira congregation. There are today fifteen congregations within the bounds of the congregation that called the Rev. Hugh McLeod of Logie Easter, Scotland to be its minister in the year 1849. At that time the Mira congregation covered nearly half the County of Cape Breton. It included all the Presbyterians living east of Sydney Harbor. It embraced the Mira River, from the outlet to Salmon River, Sydney Forks, Sydney town, South Bar, Low Point, Glace Bay, Big Glace Bay, Port Morien, Mira Bay, Catalone, Mainadieu, Louisburg, Gabarus, New Boston, Big Ridge and Cariboo Marsh.

This immense congregation continued unchanged and unbroken until the year 1864, when Canoe Lake, Gabarus and Kenington Cove were set apart as a congregation and placed under the care of the Rev. Isaac McKay as minister.

In the Spring of 1867 the congregation of St. Pauls, at Little Glace Bay was formed out of the Mira congregation. St. Pauls at that time embraced the whole shore from Lingan Bay to Schooner Pond. In the autumn of 1868 the congregation of Cow Bay (now Port Morien) was organized out of the Mira Congregation. On July the 6th 1875, Falmouth St. Church, Sydney was by order of Synod, organized out of this Congregation. A few weeks later, on August the 25th 1875, St. Andrews Church, Sydney, upon the induction of the Rev. Alexander Farquharson, as colleague and successor to Dr. McLeod, Sydney, became a separate charge from Mira.

In 1898, Marion Bridge was disjoined from Mira and constituted a distinct congregation, and finally in the year 1900, Louisburg was separated from Mira and erected into a new and separate charge. Between 1850 and 1900 a period of half a century, seven congregations were carved out of the original Mira congregation and nevertheless, Mira is still a congregation of no mean proportions.

The original settlers on the Mira River and Catalone Lake came from the island of North Uist, in the late twenties and early thirties of last century. In the year 1828 three ships laden with immigrants from North

Uist came into Sydney Harbor and the large majority of those immigrants settled on the lower Mira and at Catalone Lake. For a number of years these people had few opportunities of hearing the gospel. They had no church and no minister. After 1833, the pioneer ministers paid them an occasional visit during the summer months, but during the long and dreary winter months, they had to depend upon a few pious laymen of their own number for any Sabbath or week day services that they enjoyed.

The Rev. John Stewart visited Mira and Catalone in the fall of 1834. We are told that on this occasion, he preached several times to large congregations at Catalone Lake and also at a place in the neighbourhood of the present Marion Bridge. In both places Mr. Stewart urged the people to build churches as speedily as possible. A few years later three churches were built in the congregation, one near Marion Bridge, one at Catalone and one at Black Brook, Cow Bay. The Church near Marion Bridge and the church at Catalone were built in the year 1838. The church at Black Brook was built in 1842.

On account of the difficulty of getting ministers from Scotland to supply the people with the means of grace, the Presbytery of Cape Breton about the year 1840, found itself under the necessity of appointing godly laymen to act as catechists in certain very needy places. Under this expedient the Presbytery persuaded Mr. Donald Ross to leave Peter's Brook, Victoria County and to settle at the back lands of Cow Bay. Mr. Ross bought a farm near what is now known as Belloni post office and from there, as a centre, he ministered to the spiritual needs of the people settled on Mira Bay, Cow Bay and the adjacent country, for the next thirty years, with remarkable efficiency, acceptance and power.

The first minister of Mira was The Rev. Hugh McLeod, D. D. He was one of the pioneers and his life and work is dealt with in another place. Dr. McLeod was minister of this congregation from 1850 to 1885 a period of thirty five years. In the summer of 1886 the Mira people called Mr. W. R. Calder to be their minister. Mr. Calder was a young Scotchman of popular gifts, but to the great disappointment of the congregation and of the Presbytery he proved to be deplorably lacking in rectitude of character. After the exercise of much forbearance the Presbytery found itself under the necessity of deposing him from the ministry of the Presbyterian Church. This action was taken on Dec. 4th, 1901.

The next minister of Mira was the Rev. John McKinnon, B. D., a native of West Lake Ainslie, where he was born in the year 1865. Mr. McKinnon studied his arts and theology at Queens University, Kingston, Ontario. He graduated Master of Arts in the spring of 1894, and Bachelor of Divinity in the spring of 1897. He was licensed by the Presbytery of Glengarry on May the 4th 1897, and on the 25th of that month he was ordained and inducted by said Presbytery into the charge of Dalhousie Mills.

Mr. McKinnon was inducted as minister of Union Church, Mira by the Presbytery of Sydney on the 27th of January, 1903. In August, 1905, he received a call from Calvin Church, Louisburg, which he accepted and his induction into that charge took place on Sept. 12th 1905. After eight

years of efficient service in Louisburg, on Dec. the 31st 1913, Mr. McKinnon was translated to the Presbytery of Inverness and by it inducted into the pastoral charge of Greenwood Church, Baddeck, where he is still and is doing good and faithful work for his Master.

A few months after Mr. McKinnon's departure to Louisburg, the Mira congregation extended a call to the Rev. Donald McLeod, M. A., minister of Little Narrows, to be their spiritual counsellor and guide to the better land. Mr. McLeod is a native of the island of Lewis and was born in the year 1855. He studied in the University of Aberdeen and took his Master of Arts degree in 1884. He graduated in theology in the spring of 1890 and was licensed by the Presbytery of Dornoch a few months later. Mr. McLeod came to Canada in the year 1893 and after spending some time in the Presbytery of Winnipeg, as an ordained missionary, he came to Cape Breton in the summer of 1897. In October of that year he was inducted into the pastorate of the congregation of Little Narrows in the Presbytery of Inverness. From that charge he came to Union Church Mira where his induction took place on the 21st of Dec. 1905.

When Dr. McLeod took charge of the Mira people in the year 1850 as we have already stated, there were three small churches within the bounds of his extensive congregation. In that same territory there are now more than wenty churches and most of them are fine specimens of ecclesiastical architecture.

In the year 1858 the present large church was built at what was then known as Mira Ferry, but now as Albert Bridge. The situation was central and the intention of the Doctor was to dispense with the use of the three old churches and to have all the people worship together in one large Central Church and hence the name given to this place of worship was "Union Church." This scheme worked all right in Dr. McLeod's time. The Church near Marion Bridge was not used any more. The church at Catalone was used very little and finally disappeared. The Church at Black Brook continued to be used on an occasional Sabbath during the summer season, but some years later, it too went into decay and disappeared. In those early days of Dr. McLeod's ministry the people were accustomed to walk ten and twelve miles every Sabbath morning to worship with the multitude in Union Church and to enjoy the inspiring preaching of their eloquent pastor. The Church was built to accommodate a thousand worshippers and in summer time and on fineSabbaths it was full to its capacity. But after Dr. McLeod had served his day and generation, there was no such attraction and these immense audiences melted away. It was really too much to expect people to go so far to church and churches had to be built for their accomodaton on the outskirts of the congregation again—at Marion Bridge, Catalone and Milton, so that the people might be reached with the gospel. The consequence is that the church at Albert Bridge is twice as large as the requirements of today.

The first church at Marion Bridge was built as we have seen in 1838, and the first Church at Catalone about the same time. There were two churches built at Black Brook. The first of these was built in 1842. This

church was blown down by a gale the following year. But a second church was built on the same site in the year 1844. This church was in use as late as the early seventies, but very occasionally. It had to be taken down in 1874 to prevent it from falling and destroying the tombstones in its immediate vicinity. This church was 32 ft. in length by 28 ft. in breadth and 14 feet post. It had a gallery in one end and a pulpit and precentors box in the other. It had a two leaved door on the west side facing the highway. It stood on the crown of the hill in the centre of the Black Brook Cemetery. The last service in this church was held in October 1870. Dr. McLeod preached in Gaelic from Eph. 5:14 and the writer, then a student catechist in English from John 15:11-24. That was a memorable day in the life of all who were present.

The great revival of 1870 was in progress and during Dr. McLeod's sermon, so loud was the weeping of the congregation that he had to stop in the middle of it and give out some verses of a psalm. The singing calmed the commotion and the Dr. was enabled to go on and finish his discourse in comparative quietness.

There is a hall at Catalone in which services are held on alternate Sabbaths. There is also a church at Milton, near Broughton, where services are held occasionally.

The Manse is at Albert Bridge and conveniently near to the Church.

Mira congregation has not been lavish in its contribution to the ministry of our Church, but it has given us two good men viz. John Angus Morrison and John McInnis.

Grand River and Its Ministry.

This congregation takes its name from the river that flows through it. That river drains the Loch Lomond Lakes and pours its waters into the Atlantic Ocean. The people have their homes, for the most part, on the banks of the Grand River. The church is on the east side of the river and the manse on the west side. A substantial bridge spans the river in the vicinity of the church.

The grandfathers and grandmothers of the present generation came from Lochalsh in Rosshire, a few of them as early as 1813, and the majority of them between 1820 and 1830. When the Rev. John McLennan came to Cape Breton in 1827, Grand River was the first place he visited in his round of the different Presbyterian settlements. He found forty-three Scottish families on the Grand River at that time. In his report of that visit to the Colonial Committee, he says that with the exception of one other, he was the first minister of the gospel that ever came to this place. Who that other was he does not say and we cannot tell. It must have been either Donald McDonald of Malagawatch, or Norman McLeod of St. Ann's. These were the only Presbyterian ministers on the island previous to the year 1827, with the exception of Mr. Millar of Mabou, who had no Gaelic and as far as is known, never went beyond the bounds of his own congregation during his ministerial life. Mr. McLennan came to Cape Breton a second time in the year 1829, and the probability is that he took in Loch Lomond and Grand River in his itinerary, though he does not say so.

Between 1833 and 1837, no doubt, our people in these settlements had an occasional visit from the Rev. Alexander Farquharson and the Rev. John Stewart; also from the Rev. James Fraser and the Rev. Dugald McKichan. These were the only Presbyterian ministers in Cape Breton during those years, with the exception of the Rev. Wm. Millar and Rev. Norma McLeod. We know from his own letters that the Rev. John Stewart preached at Grand River for a week in May 1835, when he says he "had to do battle with witchcraft." He wrote to the Colonial Committee "I got the people to proceed with their church and then left for the Lakes of Loch Lomond," where he also preached. He found the people of Loch Lomond too poor to attempt the building of a church, but got them to build a school-house as there was one in the settlement who could teach.

Three years later the Loch Lomond people built their first church; That was in 1838.

The Rev. John Gunn came to Cape Breton in the summer of 1838. He served as a probationer between Grand River, Loch Lomond and connected settlements until the summer of 1840 when he went to Strathlorne, where he was subsequently settled as pastor.

We cannot learn that any minister of the Presbyterian Church spent any length of time in this large Presbyterian community between 1840 and 1853, when the Rev. James Ross became minister of the congregation. Apart from the services conducted by a few local laymen, who acted as

leaders and catechists, the people were left almost entirely destitute of the means of grace during those thirteen years. The wonder is, that under such conditions and for so long a time, our people in these parts did not relapse into heathenism or drift away from the church of their fathers. Such consequences were only averted by the characteristic loyalty of these Highlanders to their own church, to the prevalent custom of family worship, and to the sabbath services and midweek prayer meetings which were regularly conducted by pious laymen of their own number during all those years.

At length however, in the year 1853, the neglected but long-suffering people of Grand River obtained a faithful minister of the gospel in the person of the Rev. James Ross. The congregation over which Mr. Ross was settled included St. Peters, Lardoise, Grand River, Loch Lomond, Framboise, St. Esprit and L'Archeveque, a territory in which there are four congregations today. Mr. Ross assumed the duties of this extensive and laborious field with characteristic courage and he continued to labor therein during the next twenty-three years. In the year 1876, Mr. Ross, on account of decreasing strength, resigned the Loch Lomond and Framboise sections of his charge. But by this time his work was nearly done. On the 12th of July, 1877, after a brief illness, he entered into rest, the rest that remaineth for the people of God.

Mr. Ross was a native of Redcastle, Rosshire, Scotland. We do not know the date of his birth. He studied for the ministry at Aberdeen University. He came to this country as a licentiate of the Free Church in the year 1851. He labored within the bounds of the Presbytery of Pictou for a couple of years before coming to Cape Breton. Mr. Ross was a gospel preacher of no mean order. The common people heard him gladly. He was also a man of rare uprightness of character. In all the relations of life he conducted himself as an ambassador of Jesus Christ. He commanded the esteem of his brethren in the ministry and they all loved him as a father.

Mr. Ross was succeeded in the pastorate of Grand River by the Rev. George Lawson Gordon. Mr. Gordon was a native of Brora, Sutherlandshire, Scotland, where he was born in the year 1853. He came to Cape Breton in the Spring of 1874 as a catechist. He spent that summer at River Inhabitants. He studied for the ministry of our Church at Dalhousie University and the Presbyterian College, Halifax. He graduated from the latter institution in 1879. He was licensed to preach the gospel by the Presbytery of Sydney on the 10th of September 1879 and on the same day he accepted a call to Grand River. His ordination and induction took place on the 6th day of October thereafter. After several years of successful service, Mr. Gordon, on account of failing health resigned the charge of Grand River on the 27th of May, 1885. Not long thereafter he was called to Salem Church, River John, where he labored for twenty-two years.

In the year 1911, his health failed again. This caused him to resign Salem Church and go to Alberta in the hope of regaining his health. Finding the change beneficial, he accepted a call to Redcliffe, Alta., in 1912, and continued pastor of that charge until his death on Jan. the 22nd, 1919,

in the sixtieth year of his life, and the thirtieth of his ministry. As, a preacher of the gospel, Mr. Gordon was fluent, earnest, scholarly and evelical. He was equally at home in English and Gaelic.

The Rev. Murdoch A. McKenzie followed Mr. Gordon in the pastoral charge of Grand River on May the 30th, 1888. For further particulars of Mr. McKenzie and his ministry the reader is referred to the article on the Middle River Congregation.

The next minister of Grand River was the Rev. William Grant. He was inducted into this charge on the first day of June, 1899, and he died here on the 18th of December, 1906, in the seventieth year of his age. The reader is referred to the chapter on Port Morien for a fuller account of Mr. Grant and his ministry, in Cape Breton and elsewhere.

The Rev. Donald McDonald, B. D., succeeded Mr. Grant. Mr. McDonald was not only born in Cape Breton, but he has given the whole of his ministerial life to Cape Breton. He has been minister of four different congregations on the island, and he is now minister of one of the four, a second time. He began his work at Port Hastings and he is now back at Port Hastings again. This is a mark of his worth as a minister that very few receive. A more extended notice of Mr. McDonald and his work in Cape Breton will be found in connection with his pastorates in Port Hastings, Strathlorne and Dominion No. 6.

The present pastor of Grand River is the Rev. Lauchlin Beaton. Mr. Beaton, like so many of our ministers, is a native of this island. He was born at Boulardarie in July, 1863. He prepared for the ministry by studying at Sydney Academy, Dalhousie University, Auburn Seminary, U. S., and the Presbyterian College, Montreal, from which he graduated in April, 1898. Mr. Beaton was licensed by the Presbytery of Montreal on the 28th of June, 1898. On August the 2nd, 1893 he was settled at Cape North as an ordained missionary. Since that time he has been pastor in several congregations. He was inducted at Roxborough, Presbytery of Glengarry, in December, 1900; at Caledonia, Presbytery of P. E. I., in May, 1910; at Blackville, Presbytery of Miramichi in May, 1912. His induction at Grand River took place on Oct. the 10th, 1917.

The first church was built at Grand River in 1836. It was not finished on the inside until the year 1852. The present church was built in 1891, during the ministry of the Rev. Murdoch A. McKenzie. It is a very creditable, commodious and convenient country church. There are no churches at the out stations, Lardoise, St. Esprit, Larchevique. Services held in these places are held in school houses or private residences.

There is a very good manse. It too, was at least started, in Mr. MacKenzie's time. The Rev. James Ross owned his own house with a large block of land attached. The congregation bought this property from Mr. Ross' heirs and built the manse on the site of Mr. Ross' house.

The ministers that were born in Grand River were; Angus W. McKay, E. D. McKillop, Lake Ainslie; John A. Shaw, West Virginia; F. Kemp, San Fernando; D. G. McLennan, Colorado; D. J. McKay, J. K. Murchison; G. J. Patterson and Edward J. Shaw.

Baddeck and its Ministry.

This congregation is named after the town in which it is located, the shire town of Victoria County.

The name Baddeck is derived from the Micmac name for the small island immediately opposite the town. The Indians called that island Abaduckt, which means in the Micmac tongue, the island near the land. The name of this island came to be applied to the opposite shore and country and finally to the town that came into being on that shore.

Baddeck is famous for the natural beauty of its surroundings and also for the salubrity of its atmosphere. For these two reasons, Baddeck is the resort, in summer time, of many Americans in search of health or pleasure.

Beinn Bhreagh the summer home of Professor Graham Bell, the inventor of the telephone is situated on a very picturesque site near Baddeck.

The earliest information that we have regarding Presbyterianism in Baddeck comes to us through the Rev. Donald Allan Fraser, who came on a missionary excursion to Cape Breton in the year 1827. On that occasion Mr. Fraser spent ten days between Boulardarie and Baddeck and he preached several times in both places.

There were a number of Presbyterians here at that time and Mr. Fraser proposed to them that they should join with their brethren on Boulardarie island in applying to the Colonial Committee for a minister who would preach in both places. As a result of this proposal, a joint petition from the people of Baddeck and Boulardarie was actually prepared and transmitted to the Committee in the following year, together with a guarantee of adequate financial support for the man that might be sent.

Seven years later the Rev. James Fraser was sent out in answer to that petition but in the meantime the Presbyterians on Boulardarie and its vicinity had increased numerically to such an extent, that they required the whole of Mr. Fraser's time and also that they were able to provide for his support themselves without the assistance of Baddeck. Hence after a year spent in general missionary work, Mr. Fraser settled down as minister of Boulardarie, about the end of the year 1836.

The Rev. Donald Allan Fraser, in his report to the Colonial Committee made special mention of two men, who were ready to give their "active support and liberal aid" to the settlement of a minister between Boulardarie and Baddeck. These two were Lieutenant Duffus, R. N. residing on Duffus' Island Baddeck and his brother William Duffus at Big Bras d'Or on Boulardarie Island. "These two" he adds "had fostered the strong partiality of their neighbours for our church." Lieutenant Duffus was at that time conducting a general business on the island. There was no town on the opposite shore at that time—indeed there was hardly a tree cut on the site of Baddeck town at that time. All communications with the Duffus establishment was by boat and by this method of transportation

there was easy access to the Duffus store from all parts of the Bras D'Or Lake.

After the death of Lieut. Duffus, William Kidston, another Scotchman from Glasgow, married the widow of Mr. Duffus and carried on the island business for a number of years. Among the earliest settlers on the present site of Baddeck were four men that gave the town a decidedly Presbyterian complexion. These were: Robert Elmslie, who came here in 1841 and started a general store, Dougall Robertson, who came from Pictou a year or two later and opened a second general store and Alexander Taylor, who came from Halifax in 1845 and opened a third general store.

The town was flanked and backed by Presbyterians from an early date. They settled all round Baddeck Bay, westward along the shore of St. Patrick's Channel; back towards the Big Baddeck River and on both sides of that river. After the Rev. Alexander Farquharson became minister of Middle River and Lake Ainslie in 1834, he attended to the spiritual needs of Big and Little Baddeck as best he could until the year 1857, when the Rev. Kenneth McKenzie was ordained and inducted minister of Baddeck and Baddeck Forks.

Mr. McKenzie was born in Caribou, Pictou County on the 8th of June 1826. His preparatory studies were taken at Pictou Academy, his Arts studies at the Halifax Academy and his theological studies at the Free Church College, Halifax. He was one of the earliest students of that institution and one of the earliest graduates of the college. He supplied Baddeck and Big Baddeck as probationer for a year or more after licensure. At the end of that time he was called to the pastorate. He was ordained and inducted as minister in the first church that was ever built in Baddeck on the 2nd of Dec. 1857. Mr. McKenzie purchased a home in Baddeck, soon after his induction, married a good wife and settled down to a long pastorate of forty six years. The work was arduous and the remuneration small, but Mr. McKenzie went on perseveringly to the end. Mr. McKenzie was a man of great meekness and patience. He was never known to complain of the hardness of his lot, although his toil was incessant and the cupboard often very bare. In order to replenish his exchequer and keep the wolf from the door, he took the school Inspectorship of the County of Victoria for a period of six years, in addition to his pastoral and ministerial duties. He was clerk of his presbytery for thirty four years and he discharged the duties of that office with admirable efficiency.

On the 31st of March 1901, Mr. McKenzie resigned the charge and removed to Halifax, where the remainder of his life was spent. On June the 20th 1904, the end came and he passed peacefully into the presence of the Master whom he served so faithfully, in the 78th year of his age and the forty-seventh of his ministry. After Mr. McKenzie's resignation, Baddeck Forks was separated from Baddeck and the latter became a self-supporting and independent congregation. The Rev. Donald McDougall succeeded Mr. McKenzie as minister of Baddeck. Having dwelt at some length on Mr. McDougall's ministry in Port Morien and in West Bay, we need not say much of his ministry in Baddeck. Suffice it however to add

that as he grew in years, he grew in faithfulness to the souls under his care as well as to the Master and Saviour whom he loved and served, so long and well. Mr. McDougall was inducted at Greenwood Church, Baddeck on Sept. 28th 1892. On Sept. the 3rd 1907, he resigned the charge expecting to spend many happy years in his own home in Baddeck as ex-pastor of the congregation. But that was not to be. In the following spring, while at Glace Bay on his way to Broughton to fulfil an appointment he was taken suddenly ill and after a few days of suffering he passed into his Saviour's presence on the 4th of May, 1908, in the seventy-second year of his age and forty-third of his ministry.

The Rev. Charles C. McIntosh, B. D. followed Mr. McDougall in the pastorate of Baddeck. Mr. McIntosh was a native of Malagawtack, C. B., and was born there on Feb. 25th 1871. Mr. McIntosh's preparatory studies were taken at Sydney Academy.

He studied the Arts in Dalhousie University graduating in 1899 and obtaining the degree of B. A. He studied theology in the Presbyterian College, Halifax and graduated from the latter institution in the Spring of 1901. He was licensed by the Presbytery of Halifax in April 1901, on the completion of his theological course. On Jan. the 2nd 1902 Mr. McIntosh was ordained and inducted as minister of Gordon Church, Reserve Mines. After six years of excellent service in this church, he was called to Baddeck, and on April the 16th 1908, he was inducted into the charge of Greenwood Church by the Presbytery of Inverness.

Five years later Mr. McIntosh was translated to the Presbytery of Pictou and by that Presbytery inducted into Sharon Church, Stellarton, on the 4th of Dec. 1903. After graduation Mr. McIntosh took a post graduate course in theology at the United Free Church College, Glasgow, Scotland.

The next minister of Baddeck was the Rev. John B. McKinnon, B. D. His induction took place on the 7th of January 1914. We have already spoken of Mr. McKinnon's life and work in connection with the congregation of Mira and hence need to say nothing farther in this connection.

Suffice it to say that Mr. McKinnon is still minister of Baddeck and that he is doing his work with efficiency and success.

The first Presbyterian Church in Baddeck was built about a mile to the east of the village on the road to St. Ann's. This was for the purpose of accommodating members and adherents of the congregation living at Red Head and at the head of Baddeck Bay. This church was built in 1841 and according to the custom of these days in the congregational graveyard. This church was never finished inside, but it served the purposes of a church after a fashion until the year 1865; when it was taken down and a second and larger church was built on the same spot, and named after the great Scottish Reformer, Knox Church.

After some years it was felt that this church was inconveniently situated, especially for the people living in the town. The congregation owned a central and suitable site within the town and in 1890, Knox Church was abandoned and Greenwood Church was erected on that site.

The Church of Scotland had a church built on this same site in 1862' but it was never finished and very rarely used.

A few Antiburgen people living in Baddeck in the early fifties of last century also built a church in the town, but after the Union of 1860 it was of no farther service.

The congregation built a manse on a very fine site, nearly opposite the present church in the year 1893 during the pastorate of the Rev. D. McDougall.

The men born in this congregation, who have entered the ministry of our church include Rev. J. Fraser Campbell, D. D. for fifty years missionary in Rutlam, India. The Rev. D. A. McRae, B. A., missionary in Corea; A. A. McLeod, the present pastor of Trenton, N. S.; Farquhar McRae, D. D., one of the pastors of Philadelphia, U. S.; Rev. McIntosh McLeod and Rev. J. D. McLeod.



Cape North and Its Ministry.

The Cape North Presbyterian congregation is not appropriately named. It should be known as the Aspy Bay congregation, rather than the Cape North congregation. Cape North is not habitable and no one lives there. The church is in Aspy Bay, and nearly all the people connected with the congregation live at Aspy Bay, indeed all except about twenty families that live in Bay St. Lawrence, seven miles distant.

Aspy Bay means the last bay. And this is indeed the last bay, not only in Cape Breton, but also on the continent of North America, in a north-easterly direction. Three rivers drain the country to the south west of Aspy Bay and they empty themselves through as many harbors into the bay. These rivers and harbors are known respectively as the North, Middle and South Rivers, and harbors. The people live upon the banks of these rivers and harbors, and upon the ridges that rise between them. The habitable area of Aspy Bay is flanked by two ranges of mountains, one on the north side and the other on the south. These ranges are known as the North and South Mountain respectively. There is nothing remarkable about the South Mountain, but the North Mountain is a particularly bold, precipitous and imposing range of high land. It rises to a general elevation of 1,100 feet above the North River which flows at its base. From several vantage points on the Big Ridge, this mountain can be seen for a length of twenty miles, from Money Point on Cabot Strait to the Head of the Big Intervale. The Sugar Loaf, a peak in this mountain range, rises to a height of 1,250 feet. The Sugar Loaf is believed by many to be the "Prima Terra Vista" of the Cabots, and the first part of North America ever seen by the eyes of a European. This was on June 24th, 1497, when John Cabot and his son Sebastian Cabot, made their famous voyage of discovery to this western world. Be that as it may, one thing is certain, there is no grander mountain scenery in Nova Scotia than is to be found in Aspy Bay.

The first white man that we know of, who came to Aspy Bay, was a fisherman by the name of Captain Harris. He belonged to Mass., U. S., and came to this bay in the year 1812. Captain Harris settled near the head of the North Harbor. In the year 1813, Captain Harris was followed by John Gwynne and his three sons, James, William and Joseph. The Gwynnes were friends of Captain Harris, and came from the same place in the United States. Captain Gwynne and his sons took up land near the head of the North Harbor, and under the shadow of the North Mountain. There are a number of their descendants here still. John Gwynne was a pious man, and he was accustomed to hold religious services among the people of those days in Aspy Bay.

The earliest Scottish settler of Aspy Bay came from the Isle of Skye. They began to come as early as 1820, and continued to come until the year 1841, when the last immigrant arrived. The ancestors of the McLeod's and the McPherson's arrived in 1828, some of them by way of Prince Ed-

ward Island. The Morrisons, McGregors and McLennans followed shortly thereafter. The McDonalds came in 1840.

Sandy McDonald came to Sydney Mines from the Isle of Skye, in 1838 but at the end of two or three years he removed to the Big Intervale, Aspy Bay. In 1841 he removed to the north end of the north harbor beach, and settled under the shadow of the Sugar Loaf, where some of his descendants are still found. Aspy Bay was then a particularly easy place in which to obtain all the necessaries of life. The soil was good, and the fishing was the best on the coasts of Cape Breton. There was a good market at St. Pierre for all their surplus products, consisting chiefly of split oak for puncheon staves, sheep, cattle, butter and cheese. Here they obtained at a very cheap rate, tea, sugar, molasses and tobacco; also French brandy and wine. There was no custom house at Aspy Bay until 1872, and all these articles were imported duty-free, and of course cheap.

The first Presbyterian minister to reach Aspy Bay was the Rev. John Stewart. This was in August 1835. There was no road to the Bay at that time. Hence, Mr. Stewart went by a small schooner from North Sydney to that, then, so inaccessible a place. Mr. Stewart spent two Sabbaths here. He preached several times, and baptized a number of adults as well as children. Mr. Stewart wrote, "I had now to retrace my steps if I should not remain at the Cape. There was everything to entice me to this. The scenery there is on a grand scale, and the settlement one of the finest in Cape Breton." The probability is that the Rev. Alexander Farquharson visited Aspy Bay between 1835 and 1840, but we have no record of such a visit.

Between 1840 and 1860, the Rev. John Gunn of Broadcove was in the habit of making an annual missionary journey to Pleasant Bay, Aspy Bay and Bay St. Lawrence. On these occasions he spent from four to six weeks among the people, preaching, teaching, baptizing and visiting the aged and the sick. Old and young showed their appreciation of Mr. Gunn and his services by slipping a coin of more or less value into his hand while he was among them. Any remuneration that he received for his services at Cape North was a personal and free-will offering given in this way.

Aspy Bay had no settled minister until 1860, when the Rev. Donald Sutherland was called to be the first minister of the congregation. He was ordained at Baddeck on June 6th, 1860, and the Rev. John Gunn was appointed by Presbytery to proceed to Cape North and introduce Mr. Sutherland to his people. At that time the congregation was composed of all the Presbyterians between Smoky Mountain in Victoria County, and Fishing Cove in Inverness County, a distance by the shore line of not less than one hundred miles. The people were then living, as they are still, in groups in the bays and coves that are found on that shore line, viz., South Ingonish, North Ingonish, Neils Harbor, New Haven, White Point, Aspy Bay, Bay St. Lawrence, Pouletts Cove, Pleasant Bay and Fishing Cove. There were a few Presbyterians in all these places and not very many anywhere except in Aspy Bay, where there were seventy or eighty families. There was not a carriage or a carriage road within the bounds of the con-

gregation at that time. All the travelling had to be done either on foot or on horse-back, over mountains or bridgeless rivers, or by boat from bay to bay and cove to cove.

There was one small unfinished church at Aspy Bay in 1860, when Mr. Sutherland became pastor, but it was only used for a few months in the summer season. It was built in the early forties, forty-one or forty-two. It was never heated and was not fit for use in winter time.

Mr. Sutherland was born in Earltown, Colchester Co., N. S., in the year 1834. He received his education at Pictou Academy, the Truro Seminary, and the Free Church College, Halifax. He completed his preparations for the ministry in the spring of 1857. Mr. Sutherland remained in Cape North until November 4th, 1863, when he resigned the charge and accepted an appointment to Newfoundland and Labrador for a couple of years. In 1867 he went to Ontario and from there to Kansas in the United States.

In June, 1870, Mr. Sutherland returned to Cape Breton, and spent some years at Pleasant Bay, within the bounds of his first congregation. On the 17th of August, 1875, he was inducted into the pastoral charge of Gabarus, Kenington Cove, and Forchu. He labored in this congregation with great diligence and faithfulness until July 29th, 1903, when he died suddenly, sitting in a chair on his own verandah at Gabarus. Mr. Sutherland was a man of many parts. He was a linguist, geologist and mineralogist as well as a theologian and preacher.

After Mr. Sutherland's resignation of Aspy Bay in 1863, there was no settled pastor in this congregation for a period of nine years. The field however obtained a supply of Gospel ordinances from probationers and catechists during the summer season, and pious laymen conducted services during the winter. The late Rev. Wm. Grant was there in the summer of 1867 and 1868. The Rev. Samuel C. Gunn was there in the summer of 1869, and the writer was sent there by the Presbytery of Sydney in May, 1870, and again in May, 1871. The memory of those two summers in that romantic place is still fresh and inspiring.

In the autumn of 1873 the congregation called the Rev. Peter Clarke to be its minister. His ordination and designation took place at St. James Church, Big Bras d'Or, on November 12th, 1873. Mr. Clark was born in Scotland. We do not know where he was educated nor the Presbytery by which he was licensed. After serving as a probationer of the Free Church of Scotland for a number of years, he came to Cape Breton, with good recommendation from the Colonial Committee of the Free Church, in June, 1872.

Mr. Clarke spent the rest of his life at Apsy Bay. He labored with perseverance and faithfulness. He entered into the Joy of his Lord on the 27th of August, 1887. Mr. Clark was a good preacher, a diligent pastor and a saintly man.

The next minister of Aspy Bay was the Rev. Ewen McKenzie, a native of Rosshire, Scotland. He was educated at the Glasgow University, and the Free Church College, Glasgow. He came to Cape Breton as a licen-

tiate of the Free Church in the summer of 1888. The Presbytery of Sydney sent him down to Aspy Bay as an Ordained Missionary for one year, in the following spring. At the end of that year he was called to the pastorate of the congregation, and his induction took place on the first of August, 1890. After two years of praiseworthy service, Mr. McKenzie resigned the charge on the 8th of October, 1892, and went to our Northwestern Mission Field, where he received an appointment to the Indian Reserve at the Hurricane Hills. He labored here with diligence and success until his death on the 31st of January, 1915, in the sixtieth year of his life. Mr. McKenzie was a meek, retiring, humble and godly man.

Mr. McKenzie was succeeded in the pastorate of Apsy Bay by the Rev. Malcolm N. McLeod. The reader will find an account of Mr. McLeod's life and work for the Master in the Chapter on St. Ann's and its ministry.

The next minister of Aspy Bay was the Rev. Lachlan Beaton. For an account of Mr. Beaton's life and ministry, the reader is referred to the Chapter on the Grand River Congregation. Rev. John McFarlane followed Mr. Beaton in this charge. By turning to the Chapter on Loch Lomond, the reader will find a summary of Mr. McFarlane's life and ministry. Mr. McFarlane was succeeded in the ministry of Aspy Bay by the Rev. J. W. Smith, now of Middle River. Under the head of Middle River the reader will find a brief account of Mr. Smith and his work on this island.

Rev. Hugh Michael followed Mr. Smith in the pastorate of Aspy Bay. Mr. Michael was a native of Kilmorach, Invernesshire, Scotland, where he was born on the 15th of May, 1862. He studied his Arts in Glasgow University and finished his preparation for the ministry in the spring of 1893. He studied theology in the Free Church College, Glasgow, from which he graduated in the spring of 1898. Mr. Michael was licensed by the Free Church Presbytery of Tongue, on June 17th, 1898. He came to Canada in August, 1906, and was ordained and inducted at Orwell by the Presbytery of P. E. Island on November 27th, 1906. Two years later he came to Cape Breton and was appointed Ordained Missionary at Broughton in the Presbytery of Sydney on July 19th, 1908. On March 26th, 1912, he was sent by the Presbytery to Aspy Bay as Ordained Missionary, and on the 17th of the following July he was inducted and settled as minister. On August 17th, 1917, Mr. Michael resigned the charge and went to Quebec. He is now ordained missionary at Jersey Mills in that Province. While in Cape Breton, Mr. Michael proved himself to be an honest, earnest worker in the Lord's vineyard.

The present minister of Cape North is the Rev. Roderick McKenzie. He was born in the parish of Lochs, Lewis, Scotland. He took his Arts Glasgow University and his theology in the New College, Edinburgh, graduating in 1898. After licensure, Mr. McKenzie served some years in Mission work as minister of the U. Free Church. After coming to Canada he was called to the pastorate of Winslow, Quebec. After eight years in that charge Mr. McKenzie came to Cape Breton and was inducted at Strathlorne in 1912 and at Cape North in Dec. 1919. The present church

was built in the year 1868 by the late Samuel W. McKeen, of Sydney. This church was not finished inside until the year 1875 during the ministry of Rev. Mr. Clark. It was renovated and modernized during the ministry of Rev. Mr. McFarlane, and it is now a comfortable and serviceable place of worship. There is a good manse near the church, built in 1876 while Mr. Clark was minister, at a cost of \$600. The people furnished most of the lumber and did much of the labor gratuitously.

There is a church at Bay St. Lawrence seven miles from the central church. There are about twenty families living in this outpost of our church and they receive a service every alternate Sunday. The only young man from Cape North who entered our ministry was Rev. Donald McDonald, B. D. now of Port Hastings. Murdoch McPherson, another Cape North man of great promise, entered upon a course of study for the ministry but was called to his rest and reward before completing his course of preparation for service.



Gabarus and Its Ministry.

The name Gabarus is a transformation into English of the French name Chapeau Rouge, which means Red Head. Chapeau Rouge was the name by which the French knew this locality when they owned Cape Breton Island. The original settlers of Gabarus were English. They located on the shore where the village of Gabarus is now. The early Methodist preachers got among them between 1835 and 1840, and the result was that the people living in Gabarus Village are largely Methodists in religion.

We do not know exactly when the Gaelic speaking highlanders and islanders began to settle in the vicinity of Gabarus Bay. When they came they took up land at Kennington Cove and Canoe Lake. Hence, there are few Presbyterians in Gabarus Village. They are to be found farther inland.

The Rev. John Stewart went to Gabarus in the spring of 1835, and spent some days among the few Presbyterian people who were there at that time. It is very likely that others of the pioneers followed his example in later years, but we have no definite information on this matter.

There is a tombstone in the cemetery of Gabarus that commemorates a minister of our church that died there in the 1855, by the name of William Dunbar. It appears that he came from Scotland to Gabarus in 1853, and that he labored among the Scottish people there during the next two years. He is said to have been a good man and a good preacher, in English and Gaelic. He dropped dead on the streets of Gabarus. In the year 1878, the Rev. Donald Sutherland, had this tombstone erected to the memory of a brother he had never seen, but of whom his people had told him many favorable things.

The Gabarus congregation was originally a part of the extensive congregation of Mira. It was given a separate existence in the year 1864, and placed by the Presbytery at that time under the care of the Rev. Isaac McKay as its first pastor. As at first constituted, the congregation included Kennington Cove, Canoe Lake and Gabarus.

Mr. McKay was a native of Sutherlandshire, Scotland and a nephew of the Rev. Hugh McLeod, D. D. He came to Cape Breton in the year 1862 as a licentiate of the Free Church. During the first two years of his stay in C. B. Mr. McKay was employed as principal of the Sydney Academy. He was a good scholar, and in this capacity gave every satisfaction to citizens and trustees. On the 18th of July, 1864, Mr. McKay was ordained and inducted as minister of Gabarus. In October 1866, he resigned the charge and left for Scotland. Subsequently he went to Australia, where he died.

In the year 1869, by arrangement of Presbytery, the Rev. Cornelius E. McLean, then minister of Leitches Creek, gave Gabarus one third of his time, and this arrangement continued for a couple of years. On the 18th of June, 1872, the Rev. David Drummond was ordained and inducted into the pastorate of Kennington Cove, Gabarus, Fourche and Framboise. Mr. Drummond labored in this wide field with characteristic diligence until his translation to Boulardarie in February, 1875.

Not long after Mr. Drummond's departure, the Rev. Donald Sutherland was called. His induction took place on the 17th of August, 1875. Some months after Mr. Sutherland's settlement, Framboise was separated from Gabarus, and connected with Loch Lomond. This change lightened his labors very considerably.

Mr. Sutherland's ministry continued during a period of twenty-eight years, and ended with his sudden and unexpected death on the 29th of July, 1903. He died sitting in his chair on the verandah of his manse. Apparently, he fell asleep and never awakened. The Lord's Supper was to have been dispensed at Gabarus the following Sabbath, and all arrangements had been made for commemoration of the death accomplished for sinful men at Jerusalem, but other members of the Presbytery had to dispense that sacred ordinance.

The Rev. Donald Sutherland was a man of uncommonly fine physique; tall, stout and handsome. He was rather eccentric at times, but he had a very tender and sympathetic heart.

About a year after Mr. Sutherland's death, the congregation called the Rev. Malcolm Campbell, at that time minister of Strathalbyn, P. E. Island. Mr. Campbell responded to this call, and was inducted as minister of Gabarus on August 23rd, 1904. Mr. Campbell spent ten fruitful years in this congregation. At the end of that time, on August the 5th, 1914, he accepted a call to Marsboro, in the Presbytery of Quebec, whether he was translated, and where he is still proclaiming the Gospel of the Grace of God.

Mr. Campbell had two pastorates on this island; one at Gabarus; and one at Strathlorne. He also had two pastorates on P. E. Island; one at Wood Islands and the other at Strathalbyn. In all these spheres of labor, he proved himself to be a diligent and faithful worker.

Gabarus lost no time in finding a successor to Mr. Campbell. They found him in the person of the Rev. J. W. Smith at that time minister of Leitches Creek. Mr. Smith was inducted into this charge on the 29th of June, 1915, and he remained until the 20th of August, 1918, when he was translated to the Presbytery of Inverness, and subsequently inducted into the congregation of Middle River, where he is still, and where the Lord's work is prospering under his strong, clear proclamation of the Gospel.

The present minister of Gabarus is the Rev. T. R. Davidson, M. A., Ph. D. Mr. Davidson is a son of the manse and was born on the island of Harris in the Hebrides. He took his Arts course in Aberdeen University, specializing in Science and Classics. He also studied theology in Aberdeen and at the Free Church College there.

He was licensed by the Free Presbytery of Skye on the 7th of February, 1899. After coming to Canada, he obtained the degree of M. A. from Oskaloosa College, Iowa, U. S., in June, 1916, and the degree of Ph. D. from the same institution on October 27th, 1917.

Mr. Davidson was ordained and inducted at Little Narrows on October 16th, 1906, and inducted into the congregation of North Shore and North River on December 8th, 1907; and into the congregation of Har-

court, New Brunswick, on October 18th, 1917. His induction at Gabarus took place on July 3rd, 1919.

The first church was built in Gabarus in the year 1860, and continued in use until January 29th, 1911, when it was consumed by fire. The present church was built on the same site in the year 1912, at a cost of \$6,000.

A hall for exclusively religious purposes was built the same year about four miles west of the church on the Forchu road, at a cost of \$2,000.

The first manse was built in 1876 during Mr. Sutherland's ministry, and on a lot of fifty acres. After Mr. Smith became minister in 1916, a new, larger and better manse was built at a cost of \$4,000.

Gabarus has not given any of her sons to the ministry of our Church.



Leitches' Creek and Its Ministry.

This congregation includes four church centres, viz. Leitches Creek, Upper Leitches Creek, Beachmont and Edwardsville.

Leitches Creek is an extension of the north west arm of Sydney Harbor. It takes its name from a Lowland Scotchman, who came here about the year 1780 and squatted on lands by the Creek. Subsequently, in 1789, he took out a grant of land on the Little Bras d'Or where he spent the remainder of his life.

The first Gaelic speaking Presbyterians that settled at Upper Leitches Creek were six brothers by the name of McDonald. Four of them came here from North Uist in the year 1827 and the other two in the year 1829. John Beaton came from the same island in the year 1832. Beaton had seven sons and five of them settled in this vicinity. The descendants of these McDonalds and Beatonsons are the majority of the population at the present time.

There was no place of worship in the congregation until 1841 when the first Church was built at Upper Leitches Creek. From 1836 to 1842 the few Presbyterians that were here received more or less attention from the Rev. James Fraser of Boulardarie. From 1842 to 1864 they shared to some extent in the ministrations of the Rev. Matthew Wilson, the minister of Sydney Mines. In 1864 Upper Leitches Creek, Leitches Creek proper and Ball's Creek were constituted into a congregation, by the Presbytery of Cape Breton and the Rev. Alexander Farquharson Jr. was called to be its first minister. Mr. Farquharson was born at the Middle River in the year 1835 and was the son of one of the pioneer Presbyterian ministers of Cape Breton. He received his training for the ministry at the Free Church Academy and College on Gerrish Street Halifax. He graduated from this college in the Spring of 1863. During the following summer he labored as a missionary within the bounds of the Presbytery of Miramichi N. B. He received licensure at the hands of that Presbytery sometime during the same summer. In the autumn of 1864 Mr. Farquharson received a call from the recently formed congregation of Leitches Creek, which he accepted. His ordination and induction took place in the old church at Upper Leitches Creek on Dec. 14th, 1864. Mr. Farquharson had the peculiar distinction of being the first minister of three congregations within the bounds of the same Presbytery viz. of Leitches Creek, St. Pauls, Glace Bay and of St. Andrews, Sydney.

The second minister of Leitches Creek was the Rev. Cornelius E. McLean, a native of Rosshire, Scotland, and a licentiate of the Free Church. He came to Canada in the year 1857. His first charge was at Winslow in the the Presbytery of Montreal, where he was ordained and inducted in the year 1858. In the Spring of 1869, Mr. McLean came to Cape Breton and shortly thereafter he was called to the pastorate of Leitches Creek congregation, into which he was inducted on the 24th of August. Mr. McLean was minister of Leitches Creek until Sept. the 30th, 1876, when he re-

signed and removed to Consecon, Ontario, where he died some years later. During his pastorate at Leitches Creek Mr. McLean gave a part of his time to Gabarus. He also gave a monthly service in Gaelic for some time at Sydney Mines.

After Mr. McLean's departure this congregation was vacant for eight or nine years and dependent for public services upon such probationers and catechists as were available.

On July the 1st 1885, the Rev. Hector McQuarrie was ordained and inducted into this charge. Mr. McQuarrie was born at Mabou Mountain in the congregation of Strathlorne. He began to study for the ministry early in life and with that end in view he attended the Free Church Academy Halifax for several sessions. Then he seemed to lose his ambition in this direction and settled down as a school teacher at Grand River, Richmond County. In the year 1880 when well along in life, he renewed his studies and after a short course at the Presbyterian College, he was licensed by the Presbytery of Sydney on August the 2nd, 1882. He was ordained and inducted at Leitches Creek on the 1st of July, 1885. He labored in this charge, with much acceptance until 1891, when his health gave way and he had to demit the congregation.

He departed this life on April the 18th 1893. While teaching at Grand River, Mr. McQuarrie was accustomed to conduct public worship in the absence of the Rev. Mr. Ross.

The Rev. John C. McLeod succeeded Mr. McQuarrie at Leitch's Creek. The reader will find an account of Mr. McLeod's life and ministry in the chapter on Port Hastings and Port Hawkesbury. The Rev. W. S. Galbraith was the next minister of the congregation. Mr. Galbraith was born on the island of Arran, Scotland. He took his Arts course in Scotland and his theology in the Presbyterian College, Halifax. He graduated in the spring of 1908, and was licensed by the Presbytery of Sydney about the first of May. On the 18th of May 1908 he was ordained and inducted into the pastorate of this congregation. On Feb. the 15th 1911, Mr. Galbraith was translated to the Presbytery of London and settled in St. Andrew's Church, Thamesford, where he is still.

The Rev. J. W. Smith succeeded Mr. Galbraith. A fuller notice of Mr. Smith and his ministry will be found in the chapter on Middle River, where Mr. Smith is minister at the present time and ministering to his fourth congregation on the island.

In Nov. 1916 the Presbytery appointed Mr. M. D. McDonald, a lay preacher, who had recently come to Cape Breton from the great Home Mission Field of the West, to look after the spiritual interests of Leitches Creek. Mr. McDonald went from Leitches Creek to Framboise and the reader is referred to the chapter on Framboise for further information concerning him. Shortly after Mr. McDonald's appointment to Framboise in May 1818, the Rev. William McLeod came to Leitches Creek, and remained for a couple of years.

Mr. McLeod was born on the North River of Colchester Co., N. S., on the 11th of October, 1856. He is one of three brothers that devoted

their lives to the ministry of the Presbyterian Church in Canada. The other two were the Rev. W. A. McLeod, Ph. D. and the Rev. John W. McLeod. Both ceased from their labors a number of years ago. Dr. McLeod was minister of Thorburn, Pictou Co. for a number of years and his brother was one of our missionaries to Trinidad. Their father was a man of mark in the religious life of his time first in Pictou County and subsequently in Colchester County.

The Rev. William McLeod studied for the ministry at Dalhousie University and the Presbyterian College. He graduated from the latter institution in 1889. He was licensed at New Castle by the Presbytery of Miramichi in July of that year. He was ordained and inducted at Harcourt by the same Presbytery on the 12th of the following month. He was inducted at Leitches Creek by the Presbytery of Sydney as ordained missionary on August the 6th 1918. Mr. McLeod's ministry has been an unusually prepatetic one. He has been regularly inducted into the pastorate of four charges and he has been appointed to supply fifteen vacant charges for a year or more, in Labrador, Newfoundland, Prince Edward Island, New Brunswick and Quebec as well as Nova Scotia. He is animated by a restless spirit and is ever seeking new worlds to conquer for his Master. His forte is along the line of evangelism, and he has done much good in many places in the exercise of the evangelistic gifts with which he is endowed.

A second church was built at Upper Leitches Creek in the year 1912. The church at Lower Leitches Creek was built in the year 1872, and the Manse along side of this church was built in the year 1901, during the ministry of the Rev. J. C. McLeod, at a cost of \$2,250. There is a Church at Beechmont and another at Edwardsville.

The Rev. J. K. McInnis of Upper Stewiacke, Nova Scotia is the only young man from Leitches Creek that has given his life to the ministry of our Church.

Saint Paul's, Glace Bay and Its Ministry.

Saint Paul's congregation, Glace Bay, takes its name from the church in which it worships. St. Paul's was not adopted as the name of this church, however, until the year 1895, twenty-eight years after the congregation was organized. Previous to 1895 this congregation was known as the congregation of Little Glace Bay, although it included all the Presbyterians on both sides of Little Glace Bay from the Gardiner Mines on the West to Schooner Pond on the east.

Rev. Hugh McLeod, D. D., was pastor of the few Presbyterians on this shore from 1850 to 1867. In the year 1860 there were only sixteen Presbyterian families between Lingan Bay and Schooner Pond. But in 1867 there were enough to require the formation of a new congregation and with a little assistance from the augmentation fund to support a minister. The increase of our people in this part of the island between 1860 and 1867 was due to the development of the coal mining industry during those years. This statement is equally true of the increase that has taken place in the Presbyterianism of this region between 1867 and the present time, when we have six large and prosperous congregations in this same territory. We owe all our growth to the existence of valuable coal seams in this vicinity and the development that has taken place in the coal mining industry. The soil is not adapted to farming and but for the presence of valuable seams of coal the Glace Bay shore would be occupied only by a few fishermen until the present day.

Rev. Alex. Farquharson, junior, was the first minister of St. Paul's congregation. While Mr. Farquharson was minister of Leitch's Creek between 1864 and 1867, by arrangement of Presbytery, he gave one-third of his time to Little Glace Bay and its vicinity. About the end of 1866 there was a move made to secure the whole of Mr. Farquharson's time in this locality. A little later he was called to the pastorate of Little Glace Bay and his induction took place on the 13th March, 1867. The stipend promised by the congregation was \$600— but the Presbytery undertook to obtain an additional \$150 from the augmentation fund. There was no church at that time in Little Glace Bay. There was a church however at Big Glace Bay for a number of years previous to that time. The first church in Little Glace Bay was built in 1869 on a site at the corner of Commercial and Yorke streets. Between 1867 and the autumn of 1869 when this church was ready for use the people of Little Glace Bay met for worship, first in private houses and then later in a hall situated in the vicinity of Table Head, or "The Roost" as it was then known. That first church was remodelled after the present church was built in 1895 and used as an Orange hall. Recently it has been moved and it now stands next to Knox Church, facing Commercial Street. The second church was built in 1895 at a cost of about \$20,000. It was opened for divine worship by the late Rev. James Robertson, D. D., the great home missionary superintendent of our church in the west.

Rev. A. Farquharson was minister of this congregation during eight and a half years and by the end of that time the foundations of the church were well and truly laid. In August, 1875, Mr. Farquharson accepted a call to St. Andrew's Church, Sydney, as colleague and successor to Rev. Hugh McLeod, D. D., in the Sydney section of the doctor's charge.

Fourteen months after Mr. Farquharson's departure this congregation called the Rev. Allan McLean to be its minister. He was inducted by the Presbytery of Sydney on December 5th, 1887. Mr. McLean was born in one of the western Islands of Scotland, but he was brought to Whycocomagh by his parents in his childhood and grew up in that romantic spot. He studied for the ministry of our church in the Halifax Academy and the Free Church College. He was ordained and inducted into the congregation of Dundas and Bay Fortune, by the Presbytery of Prince Edward Island, in the early sixties and he spent the greater part of his ministerial life in that charge. Mr. McLean's ministry in St. Paul's was very short, only nine months. In September, 1878, he resigned and returned to Prince Edward Island, where he was called and settled for a number of years at Tryon and Bonshaw. He died in 1893, while pastor of this congregation.

Mr. McLean's resignation and departure from Glace Bay was almost, if not entirely due to the depressed industrial conditions that prevailed in Cape Breton at the time of his settlement. Between 1875 and 1882 the coal trade in Cape Breton was in a most deplorable condition. A number of our collieries were under the necessity of closing down. Employment at Glace Bay was very scarce and wages very small. Laboring men were receiving only from 80 to 90 cents a day, and there was no work for two, three and even four months in the winter time. Consequently congregations like St. Paul's, Glace Bay and St. John's, Port Morien, that were entirely dependent upon the coal industry for their financial necessities were at their wits end to keep their church doors open.

Finally conditions became so bad that St. John's Church, Port Morien, and St. Paul's Church, Glace Bay, petitioned the Presbytery to send them a Gaelic-speaking catechist, on the understanding that he would give half of his time and services to the one and half to the other. After trying this expedient and finding it unsatisfactory, these two congregations petitioned the Presbytery to unite them and permit them to call a minister to the united charge. The Presbytery granted their request and the union of these two churches was effected on March 2nd, 1881.

Shortly after this the united churches extended a unanimous call to Rev. John Murray of Falmouth Street Church, Sydney, to become their minister. This call Mr. Murray declined chiefly on account of the difficulty involved in ministering efficiently to so extensive and laborious a field.

By this time, however a favorable crisis was reached in the coal trade in Cape Breton and the outlook began to brighten. The union of St. Paul's and St. John's, which was designed to meet an emergency, was dissolved by the Presbytery of Sydney on June 29th, 1881. In September following St. Paul's Church called Mr. James A. Forbes, a recent graduate of the Presbyterian College, Halifax, to be its minister. Mr. Forbes accepted the

call on the understanding that he would be permitted to spend the following winter in post graduate studies in the New College, Edinburgh. Mr. Forbes' ordination and induction took place in St. Paul's Church on October 6th, 1881 and on the following day he left for Scotland. Mr. Forbes returned in May 1882, and began a ministry of uncommon strenuousness. The field was large and by this time, growing rapidly on account of the revival of the coal trade. Mr. Forbes' congregation included Schooner Pond, Port Caledonia, Reserve Mines, Gardiner Mines and Bridgeport, as well as Caledonia and Little Glace Bay.

By 1884 a tide of prosperity had begun to flow that carried St. Paul's and its minister on its bosom to such a measure of, at least temporal, prosperity, as few congregations or ministers have ever experienced in Cape Breton. During the next ten years this congregation had grown to such an extent that a new church had to be built in Glace Bay with seating accommodation for one thousand people. Churches had also to be built at Bridgeport³ and Reserve Mines to accommodate the people living in these localities. By 1901 the work of the pastor had become so onerous that another man had to be obtained to assist him in the discharge of his duties, notwithstanding that Bridgeport and Reserve Mines had already been separated from the congregation and constituted into a distinct charge some years earlier.

On May 29th, 1901, Rev. Wm. Meikle, M. A., was inducted as co-pastor with Mr. Forbes, and the co-pastorate continued until August 31, 1903, when for various reasons that need not be related, both pastors resigned and their resignations were accepted by Presbytery. On his retirement, in recognition of faithful services rendered to the congregation for a period of 21 years, Mr. Forbes was presented with the manse, on South Street, in which he lived for nearly twenty years and \$500 in cash. By this time the congregation had a second manse. It was built for Mr. Meikle's use in the summer of 1901 on Yorke Street.

After his retirement from the pastorate of St. Paul's, Mr. Forbes rendered good service for a number of years in supplying vacant congregations and mission fields in Cape Breton. On August 31, 1911, he was inducted into the congregation of Earltown and Waugh's River in the Presbytery of Wallace. He was minister of this charge until December, 1919, when he resigned and retired from the active duties of the ministry.

Shortly after Mr. Meikle's resignation of St. Paul's Church, Knox Church was organized in the town of Glace Bay and Mr. Meikle was called to be minister of this new congregation. Mr. Meikle had conducted evangelistic meetings in the town of Glace Bay in the year 1905 and he was very well known and highly esteemed.

Rev. Donald McMillan Gillies, D. D., succeeded Messrs Forbes and Meikle in the pastorate of St. Paul's. He was inducted on the 24th of November, 1903. Dr. Gillies is a native of Cape Breton having been born near Whycomagh. He obtained his education at Pictou Academy,¹ Manitoba College and the San Francisco Seminary, California. He was ordained and inducted pastor of the Holly Park Presbyterian Church, San Francisco, on May 10, 1897. While attending Manitoba college he rend-

ered valuable service as a catchist in the home mission field of Western Canada. Dr. Gillies returned to the Maritime Provinces in the year 1902 and was settled as pastor of Phillips' Church, Westville, in October of that year. During his pastorate this church came into the Presbyterian Church in Canada. About one year later he came to Glace Bay as minister of St. Paul's church, and he is here still doing faithful service for the Master. In the year 1911, on representations of his friends regarding the good work Mr. Gillies was doing in St. Paul's as pastor and preacher, Oskaloosa College, Iowa, conferred on him the honorary degree of doctor of divinity. St. Paul's congregation has a fine manse on Yorke Street. It was built in 1901 and was occupied by Rev. Meikle while pastor of this church. This manse cost \$4,000 when it was built twenty years ago and of course is worth very much more at this date on account of the great increase in prices of labor and material.



Port Morien and its Ministry.

During the early part of last century Port Morien was known by the name of Cow Bay. The Portuguese in the sixteenth century named it Baie le Morrienne. Evidently the present name of this bay is an Anglicanized form of the original Portuguese name.

The earliest settlers of this bay were United Empire Loyalists. They came here about the year 1784. They settled at the head of the bay, in the vicinity of Homeville, and were of the Episcopal persuasion.

The first Scottish and Presbyterian settlers came to this locality about the year 1832. They were men by the name of McAulay. They obtained land where the town of Cow Bay is now. The Fergusons came to this locality in 1842 and they settled at Long Beach.

The first Presbyterian Church was built in 1842 about two miles south of where the town is now and on the site of the present Black Brook Cemetery. There was no church in the town of Port Morien, until the year 1866.

The first religious services that were conducted in this locality were led by Mr. Donald Ross, who was a distinguished catechist in this part of the country between 1844 and 1877.

The first service held on the site of Port Morien by any Presbyterian minister was held by the Rev. Hugh McLeod, D. D. This service was conducted at what was then known as the Block House Mines, on July the 24th 1865. The locality was included in Dr. McLeod's extensive parish but up to this time there were but few Presbyterians living here. The Block House Mines were opened in 1860 and the Gowrie Mines in 1864. As a consequence of the opening of these two collieries our people began to flow in from the surrounding country and provision had to be made for their spiritual needs. Early in 1865; the Presbytery applied to the General Mining Association for a free site upon which to build a place of worship for our people at Port Morien.

The request was readily granted and preparation began for the erection of a church. The site chosen for the new church was conveniently situated about midway between the two collieries. This church was built in the summer of 1866, and it was opened for worship in August of that year, by the Rev. Hugh McLeod, D D., and the Rev. Peter McLean of Stornaway, Lewis Scotland, who was on a visit to Cape Breton at that time. This church had seating capacity for 400 worshippers on the ground floor. It had no end or side galleries in the first instance, but these were supplied a few years later, chiefly to strengthen the building. Members of Presbytery assisted Dr. McLeod in giving occasional services at Port Morien during 1865 and 1866. The first regular services conducted at this place were by the Rev. Murdoch Stewart of West Bay acting as assistant to Dr. McLeod. Mr. Stewart supplied from Oct. 1866 to August 1867.

On January the 1st 1868, Port Morien was separated from the Mira congregation and formed into a distinct charge.

A few weeks later, steps were taken to call the Rev. Donald McDougall as pastor. The call was cordial and unanimous and Mr. McDougall was duly inducted on the 26th of Feb. 1868.

Mr. McDougall was born at Whycocomagh on August the 15th 1837. He studied at the Boulardarie Academy, the Halifax Academy and the Free Church College. He graduated from that College in the spring of 1865 and he received his license to preach the gospel on June the 14th, 1865; from the Presbytery of Prince Edward Island. Mr. McDougall was ordained and inducted at New London South P. E. I. on the 15th of November, 1865. After a brief pastorate in New London, Mr. McDougall resigned that charge and returned to Cape Breton.

When Mr. McDougall was inducted at Port Morien, there were only ten communicants in the congregation, but under his faithful ministrations the membership increased rapidly. During the summer of 1870, a most remarkable religious movement originated under Mr. McDougall's ministry that swept over a large part of Cape Breton and that continued for about a whole year. While this movement was in progress, thousands came under the power of gospel truth and identified themselves with one or other of our churches.

"The Revival" as it was known, began in the mid-week prayer meeting at Port Morien, and it began without any special effort on the part of either the minister, the session or anyone else—spontaneously, so to speak. The attendance at this social service began to increase and the interest to deepen. Then the worshippers were moved as a field of wheat is moved by the breeze on a summer's day. Many were deeply convicted of sin and cried aloud for mercy, while others shouted for joy on account of the knowledge of sin forgiven through faith in the sinner's Saviour. There was no human instrumentality at work to account for this wonderful movement among the people.

It could only be accounted for by the presence and operation of the spirit of God, the pentecostal Spirit. And wherever men met for prayer, in those days, the same power was felt and similar manifestations of the power were exhibited. These meetings were continued for months in Port Morien and elsewhere during the autumn of 1870 and the following winter. On Nov. the 15th 1870, the Presbytery of Sydney met at Sydney Mines and placed the following minute on its records regarding that revival movement "Thereafter the Presbytery had a conference on the State of religion within their respective congregations from which it appeared that the Lord has been pleased to pour out of his spirit on certain congregations so that ministers have been enabled to preach with much greater liberty than they used to do; that sinners have been awakened, and from what men can see, hopefully converted; that prayer meetings have been established in many places in which both old and young take part with life and great earnestness. A largely increased interest in hearing the word of God is manifested by the attendance of the people on the means of grace, both on Sabbath and week days."

At the next communion at Port Morien, on the first Sabbath in Jan.

1871, forty persons were received into the fellowship of the Church. The impulse of that revival continued during Mr. McDougall's ministry in this congregation. Every subsequent communion saw large additions to the membership and many of these became active and liberal in the service of Christ at home and abroad.

Mr. McDougal continued in Port Morien until Sept. 10th 1879 when he was translated to the Presbytery of Inverness and by it inducted into the pastoral charge of West Bay. After twelve laborious and fruitful years in West Bay, Mr. McDougall accepted a call to Greenwood Church, Baddeck and was inducted into that congregation on the 22nd of Sept. 1902. Five years later on Sept. the 30th 1907, he resigned the charge and retired from the active duties of the ministry, in the seventy second year of his life. Mr. McDougall did not live long to enjoy his respite from congregational toil and responsibility. He died at St. Joseph's Hospital, Glace Bay after a brief illness on the 4th of May 1908.

Mr. McDougall took his work as a minister of the gospel very seriously. No man could be more faithful as an Ambassador of Jesus Christ, than he was. Nor did he labor in vain. In all the fields in which he labored, he gathered fruit unto eternal life.

After a vacancy of over two years during which the congregation was fairly well supplied by catechists and probationers, on May the 23rd, 1882, the Rev. John McDonald became minister of Port Morien. Mr. McDonald was a Scotchman. His pastorate was short. He demitted the charge on the 31st of Oct. 1884 and returned to his native land where he died in the year 1896.

The Rev. William Grant was the third minister of Port Morien. Mr. Grant was born at Sunny Brae, Pictou Co. on March the 21st, 1843. He studied for the ministry at Dalhousie University and the Presbyterian College. He took his last session in theology at Princeton, New Jersey U. S. and graduated in the spring of 1869. He was licensed by the Presbytery of Pictou on the first day of June in that year. His first charge was at Earltown in the Presbytery of Wallace, where he was ordained and inducted on the 28th of Sept. 1869.

After eight years in Earltown, Mr. Grant accepted a call to West River, Clyde River and Brookfield in the Presbytery of Prince Edward Island. That was in 1877. In the year 1886 Mr. Grant was called to Port Morien and inducted on the 11th of May into the pastorate of that church. Thirteen years later, on June the 11th 1899, he was inducted into the congregation of the Grand River, where he labored until his death on Dec. the 18th, 1906 in the 67th year of his life and 37th of his ministry. Mr. Grant prepared for the pulpit carefully, preached earnestly and wrought diligently in the four congregations of which he was minister. In the spring of 1886, during Mr. Grant's pastorate in Port Morien, Messrs Meikle and Gerrior held a series of evangelistic meetings in this and several neighboring congregations that proved very helpful to the interests of the Kingdom of our Lord. As a result of these special meetings, one hundred and sixty

persons were received at one time into the fellowship of the Port Morien Church.

The next minister of this congregation was the Rev. Kenneth J. McDonald, B. D. Mr. McDonald was born in Port Morien, but he grew up at Big Hill, St. Ann's. He got his primary education at the feet of the Rev. Malcolm N. McLeod, who was teaching the Big Hill School in Mr. McDonald's boyhood. His secondary education he received at the Baddeck and Sydney Academies.

Mr. McDonald went to Queens, Kingston for both Arts and theology. He graduated bachelor of Arts in 1894 and bachelor of divinity 1896. He was licensed by the Presbytery of Sydney in June 1896. In November 1896, Mr. McDonald was ordained and inducted into Knox Church, Beaverton in the Presbytery of Lindsay. Four years later he became minister of Port Morien, where he was inducted on the 22nd day of May 1900.

Mr. McDonald's ministry in this congregation was short. The humidity of the climate disagreed with him and he resigned the charge on the 19th of May 1903, and went west, where he has had several charges in the mean time. He is now minister of First Church Galt in the Presbytery of Guelph.

Mr. McDonald was followed by the Rev. J. W. McPhail, a native of this island. Mr. McPhail was born at Upper River Denys, on the 1st of May 1870. He studied both his Arts and theology at Bangor, Maine. His last session in theology was spent in the Presbyterian College, Halifax, and he was licensed by one of our own Presbyteries. Mr. McPhail was minister in Wallace before coming to Port Morien, where his induction took place on the 23rd of Feb. 1904. On the 30th of Nov. 1909, Mr. McPhail resigned the Port Morien Church and went to the United States, where he has had several charges. He is now in Leechburg, Pennsylvania.

Mr. McPhail's successor in St. John's Church, Port Morien, was the Rev. J. A. MacKeigan, B. A., a native of the North West Arm of Sydney Harbor. He was born on the 5th of Nov. 1879. Mr. MacKeigan graduated from Sydney Academy in the spring of 1897 with a grade B certificate. He taught in our public schools during the following six years. He was principal of the Whitney Pier School for four of these years. In the autumn of 1904 he entered Dalhousie University and in the spring of 1908, he graduated with a bachelor of Arts degree. In the Spring of 1910 he graduated with honors from the Presbyterian College and was licensed by the Presbytery of Halifax immediately thereafter.

On Nov. the 26th, 1910, Mr. MacKeigan was ordained and inducted into the St. John's Church, Port Morien and he continued in the pastorate of this church until the 8th of April 1912, when he was translated to the Presbytery of St. John, and ten days later inducted into the charge of St. Davids Church, St. John, where he is still and where he is doing excellent work for his Master. During the late war Mr. MacKeigan rendered good service to his King and Country as a chaplain to the Canadian forces. The Rev. A. J. Hoyt Fraser was the next minister of St. John's Church. Mr. Fraser is a native of Pictou County and was born at Bridgeville on Sept.

the 6th 1870. After studying at Pictou Academy and the Provincial Normal School, he went to the National University of Ohio for his classical education. He studied theology at Auburn, New York. Returning to Nova Scotia on the completion of his theological studies in 1898 he was licensed, ordained and inducted by the Presbytery of Lunenburg into the charge of New Dublin and Conquerall.

In 1903 Mr. Fraser became pastor of our people at Port Royal, Annapolis County and in 1907, he succeeded the Rev. M. G. Henry at St. Croix and Ellershouse.

In 1912 Mr. Fraser became minister of Port Morien, where he remained until 1917 when he was under the necessity of resigning on account of ill health.

The present minister of Port Morien is the Rev. J. F. Polley, B. D., Ph. D. Mr. Polley was born at St. Stephens, N.B. on May the 3rd, 1867. After graduating from Dalhousie University in the Spring of 1895, Mr. Polley studied theology at the Presbyterian College, Halifax and was licensed by the Presbytery of Halifax in April 1895. He received the degree of B. D. from the Presbyterian College, Montreal in 1905 and the degree of Ph. D. from Dalhousie University in 1907. His first charge was at Lower Musquodoboit, where he was ordained and inducted on June the 11th, 1895.

After holding three or four other charges in Nova Scotia and New Brunswick, Mr. Polley was inducted at Port Morien on Dec. the 20th, 1917.

The present Church was built in the year 1901 at a cost of \$10,000. It was dedicated on the 16th of Feb. 1902.

The Manse was built on the year 1886 during the pastorate of the Rev. William Grant.

Port Morien has given four men to the ministry of the Presbyterian Church viz. Daniel McVicar, Alex. Ferguson, A. Gordon McRury and J. Allison McRury.

Lake Ainslie and Its Ministry.

The congregation of Lake Ainslie derives its name from the lake on the north east side of which our people have their comfortable and happy homes. This Lake was named after General Ainslie, the last Governor of Cape Breton as a separate province. The first grant issued to settlers on this lake were issued by Governor Ainslie between the years of 1816 and 1820, the last year of his administration. His memory is perpetuated by the name of this lake. Lake Ainslie is twelve miles in length by about six miles in average breadth. It is the largest sheet of perfectly fresh water on the island of Cape Breton. The overflow waters of Lake Ainslie run to the north and empty themselves into the Margaree River at Margaree Forks. This lake lies in a hollow on the height of land between Whycocomagh Bay and the Gulf of St. Lawrence. It is surrounded by hills of considerable elevation on the north east and south west. There is no grandeur in the scenery around Lake Ainslie, but there is a quiet picturesqueness that is very pleasing to the eye. One his truly said of this locality, "Nature has done much to make this locality famous, but the highland folk have done more. The beauties of the lake and hill and river must be sought after to be admired, but the stalwart sons who were cradled in the rustic cottages, under the shadows of her hills and crooned to sleep by the lapping of her waters, have gone forth from their birth place to force the world to admiration and esteem. Scores of them are today standing in pulpit and on platform and behind the desk proclaiming to their fellowmen that push and perseverance lift men from the valley to the hilltop of life; and that no obstacle can block the way of the man, who has high aspirations."

Yes verily, the sons of Lake Ainslie have done honor, not only to the place of their birth, but also to the celtic race from which, they sprang and to the Presbyterian faith in which they were nurtured. They have found their way to the top both in the church and in the state.

The earliest account that we have of the Lake Ainslie people comes to us from the pen of the Rev. John McLennan of Belfast, P. E. I., who visited this locality in 1827 and again in 1829. He reported to the Colonial Committee of the Church of Scotland that, on his first visit, he found sixty Presbyterian families on the north east side of the lake and all in very poor circumstances. Nor is it to be wondered at that they were poor. A few years previously they were driven from their small crofts on the islands of Mull, Tìree or Coll in the Scottish Hebrides, by cruel landlords or factors in, practically a penniless condition. They were landed in Sydney Harbor and from there they found their way to the unbroken forest around this distant lake. Few of them had ever seen a tree and fewer of them had ever learned to cut a tree down. And yet they had to cut down, junk, pile and burn the trees that grew so tall and stout on their grants before they could raise a mess of potatoes with which to feed themselves and their families. It took a number of years of the hardest kind of toil to produce enough from the soil to supply the merest necessities of existence.

But it was, do or die, and these early settlers made the most of their slender opportunities. They feared God and kept his commandments and he blessed them and their children, in things temporal and spiritual alike. Mr. McLennan says in his report to the Colonial Committee; "There is an excellent young man settled here as school master among them, whom by his example as well as by his diligence in instructing both old and young, I consider of great benefit to the settlement." That young man, whomsoever he may have been, left his mark on the people of Lake Ainslie and that mark is there till this day. It is evident in the fondness of the Lake Ainslie people for education and in their characteristic piety.

The first Presbyterian minister that labored in Lake Ainslie was the Rev. Aeneas McLean. Mr. McLean came to Broadcove early in the year 1831 and remained there till the end of 1832.

During this time he conducted religious services at Lake Ainslie.

The second minister of our church that supplied Lake Ainslie with gospel ordinances was the Rev. Alexander Farquharson. Mr. Farquharson arrived in Cape Breton in August 1833. He was settled as minister of Lake Ainslie and Middle River in Nov. 1834 and he continued to minister in both of these places until his death on the 25th of Jan. 1858.

After Mr. Farquharson's death, Lake Ainslie and Middle River congregation was without a minister during a period of six years. At the end of that time the Rev. Donald McKenzie was ordained as minister. His induction took place at the Middle River on the 1st of April 1864. Mr. McKenzie continued in the congregation until Dec. the 6th 1870 when he resigned and returned to Scotland, his native place. Upon Mr. McKenzie's departure the Presbytery separated Lake Ainslie from the Middle River and constituted it a new and independent charge. At the same time the Presbytery attached Whale Cove, Margaree Harbor and the Big Intervale of Margaree to Lake Ainslie in order to increase its strength numerically and financially. The first minister of this new congregation was the Rev. Alexander Grant, a native of Rosshire, Scotland, where he was born in the year 1817. In the year 1843 Mr. Grant heard a sermon preached that was the means of his conversion and of turning his attention to the work of the ministry.

He studied in the University of Edinburgh and in the New College. He was licensed by the Free Presbytery of Lewis on the 4th of August 1862. During the next eleven years of his life he was employed as assistant to several Free Church ministers in the Highlands and Islands of Scotland. Mr. Grant came to Cape Breton in the summer of 1871, and receiving a call from the people of Lake Ainslie, he was ordained and inducted at East Lake Ainslie Church on the 6th of Dec. 1871.

During the following ten years he continued to supply Whale Cove, and the Margaree River from bottom to top, notwithstanding the distance of these places from his home at Lake Ainslie. In the year 1881 these distant stations were separated from the central congregation and Mr. Grant became minister of the lake only. Here he continued to labor until the 6th of Dec. 1894, when on account of failing strength he resigned the charge and

retired to Whycocomagh, where he spent the last seven years of his life and where he departed this life on the 13th of May 1911 in the 94th year of his age and the 49th of his ministry.

Mr. Grant was very highly esteemed by his brethren in the ministry and greatly beloved by the people of Lake Ainslie. He walked with God and the gospel from his lips was a savor of life unto life to many a precious soul in Lake Ainslie and elsewhere.

The Rev. Neil Currie followed Mr. Grant in the ministry of the congregation. Mr. Currie came from Scotland to Cape Breton by way of the United States. On his arrival, he was appointed ordained Missionary at Lake Ainslie for one year and at the end of that time he was called to the pastorate. His induction took place on the 16th of Nov. 1897. After rendering good and faithful service for a period of nine years he resigned the charge on the 18th of Sept. 1906. Subsequently he went west and was employed in our great western Home Mission field. He is now retired from active duty.

Mr. Currie's successor as minister of Lake Ainslie was the Rev. Alexander Miller. Mr. Miller was born in Scotland. He was minister at Ashfield, in the Presbytery of Maitland for some years before he came to this island. His induction at Lake Ainslie took place on Jan. 20th 1910. On Dec. 1914, Mr. Miller resigned this charge and returned to Scotland, where he became minister of Melness in the United Free Presbytery of Tongue, Sutherlandshire.

The present minister of Lake Ainslie is the Rev. E. D. McKillop. Mr. McKillop was born at Grand River on the 24th of August, 1869. He was brought up on the farm and he spent the earlier part of his life farming and school teaching. He taught school in Cape Breton for twenty five years, and for fifteen of these years he taught in his native school section. He likewise took an active part in Sabbath Schools and prayer meetings during all this time. Mr. McKillop was well advanced in life before he entered upon a course of study for the ministry. He took a partial course in Arts but a complete course in theology. He graduated from the Presbyterian College, Halifax on the 26th of April 1916, and on the same day he was licensed to preach the gospel by the Presbytery of Halifax. On the 30th of May 1916, Mr. McKillop was ordained and inducted by the Presbytery of Inverness into the pastorate of Lake Ainslie congregation. He is still in this field and laboring with much acceptance and success.

Three churches were built at Lake Ainslie since our people came here in 1818. The first was built about 1835, shortly after the settlement of the Rev. A. Farquharson. The present Church was built in 1880. It was renovated in 1919 and is now a very comfortable place of worship.

The Manse was built during the pastorate of the Rev. Alexander Grant.

Lake Ainslie has given a large number of young men to the ministry of the Presbyterian Church more indeed than any other congregation on the island. Fifteen of her sons have studied for the ministry and dedicated their lives to the proclamation of the message of mercy and of grace through

Jesus Christ. The names of these fifteen are; Hugh McMillan, Donald McMillan, Duncan McMillan, Donald Campbell, Allan McKay, A. D. McKinnon, Murdoch McKinnon, Hector McKinnon, Archibald McKinnon, John J. McKinnon, C. C. McLean, John McKinnon, Robert McKinnon, A. D. McMillan, and C. R. F. McLennan.



Falmouth Street, Sydney and Its Ministry.

This congregation takes its name from the street in Sydney upon which its place of worship stands.

It was organized by the authority of the Synod of the Maritime Provinces. It is the child of the Synod and not the child of the Presbytery, as all other congregations are. It is also the first born child of the Presbyterian Church in Canada, inasmuch as it was the first congregation in this great church that was organized after the union of all the Presbyterian Churches in Canada on June the 15th, 1875. On July the 6th, three weeks later, the Falmouth Street Congregation was organized by the Rev. Donald McDougall and the Rev. Cornelius McLean, the commissioners appointed by the Synod for this purpose.

Falmouth Street was the fourth congregation that was organized within the bounds of the original Mira Congregation of 1850. Gabarus was the first in the year 1864; St. Paul's Glace Bay, was the second in 1867, St. John's, Port Morien, was the third in 1868, and Falmouth Street was the fourth in 1875.

This congregation was the outcome of some dissatisfaction that arose in the Sydney section of the Mira congregation in the early seventies of last century. This dissatisfaction was due to the limited supply of ministerial services which this section was receiving at that time. By that time this section was about a third of the Mira congregation numerically, and it was receiving about a third of the services of the minister; but that was not sufficient to meet the needs of a growing town like Sydney, which was just then waking up from a long sleep. New conditions had come into existence in the old town that required new conditions in the Presbyterian church of the town. In 1871 the "Glasgow and Cape Breton Coal Co" opened a colliery at Reserve Mines and built a railway right into Sydney, and a shipping pier on the harbor almost abreast of the town. The result was a large influx of people. The town which had hitherto been practically limited to the north side of Pitt Street began to grow southward towards Falmouth and Townsend streets. Sydney was in fact having a second boom after an interval of eighty six years.

In these circumstances it was eminently reasonable that the Presbyterians living in Sydney should be inspired by a desire to get out of the old ruts and adapt themselves to the new conditions and the new needs.

Accordingly it was proposed that Sydney and neighborhood should be disjoined from Mira and formed into a new and separate charge. It was also proposed that the Rev. Hugh McLeod, D. D., the then minister of Mira and Sydney, should be retained as minister of this new congregation. There was entire unanimity among the Presbyterians of Sydney with regard to both of these proposals. A subscription list was circulated about that time, which shewed, that the people of Sydney were well able to support a minister of their own and to maintain ordinances among themselves.

In these circumstances the way seemed clear for a united and harmon-

ious forward movement of Presbyterianism in the town of Sydney. But the expectations of the people in that regard were not to be realized. Dr. McLeod, no doubt for reasons good and sufficient to himself, would not consent to a separation of Sydney from Mira congregation. However, he was willing that the Sydney section of his congregation should call a colleague and successor to himself and that this colleague and successor should give the whole of his time and attention to the Sydney section of his congregation.

This was not what the Presbyterian people of Sydney desired, but the large majority of them acquiesced in their pastor's wishes in the matter and in the course of a few years a colleague and successor to Dr. McLeod was called and settled in St. Andrew's Church, Sydney.

But there was a minority that did not acquiesce in this solution of the difficulty. They wanted separation from Mira and the formation of an independent congregation in Sydney, and this they were determined to have. After a struggle, that lasted for several years, to get St. Andrew's separated from Mira and formed into a new and distinct charge this minority in the early part of 1875, decided to abandon the effort and to petition the Synod of the Presbyterian Church of the Lower Provinces, to "erect them into a separate charge."

The Synod met that year on the 10th of June in the City of Montreal for the purpose of forming a general union of all the Presbyterians in the Dominion of Canada. The petition of the minority came up for consideration of Synod on the 14th of June, and the Rev. George Patterson, D. D., was heard on their behalf and in support of their petition. The Presbytery of Cape Breton was then heard in opposition to granting the request of the petitioners.

Parties being removed from the bar it was moved by the Rev. C. B. Pitblado and seconded by Dr. Watters "That the prayer of the petition be granted." It was moved in amendment by the Rev. T. Sedgewick, D. D., and seconded by the Rev. M. Stewart "That the Synod cannot see their way clear in the meantime to grant the prayer of the petition and therefore refuse it."

"On a division the motion was preferred and the Synod resolved accordingly that the petitioners be organized into a congregation under the supervision of the Cape Breton Presbytery."

Three weeks later, as already stated, this congregation was duly organized in the Temperance Hall, Charlotte Street, Sydney.

It certainly had a very inauspicious birth; its mother the Synod promptly passed the new born child over to the Presbytery of Cape Breton as its foster mother. It was an unwelcome gift. Its foster-mother had no love for the child and the child received no care from its foster-mother. Indeed for a while she expected it to die an untimely death and would have rejoiced over its demise.

But it had wonderful vitality and it surprised friends and foes by its steady if not rapid growth.

At the time of its organization the congregation was composed of two

elders, fourteen members, one hundred adherents and twenty-five families. The elders were Samuel W. McKeen and Frederick Falconer, both for a number of years active office bearers in the Sydney section of the Mira congregation. The members were Mrs. S. W. McKeen, Mrs. F. Falconer, Alexander D. McGillivray, M. D., and Mrs. A. D. McGillivray, Cassie McKeen, George K. McKeen, Duncan McQueen, Angus Ferguson, Jeannie Lepper, Emma Barnhill, Mrs. John Gillis, Isaac Archibald, Henry Sinclair and Mrs. Abner McKeen.

At the time of its organization the congregation had no church and but few members, adherents or families; but it had an abounding courage, a determined purpose and unlimited confidence in the righteousness of its aims. Small though it was, it started out on a self-sustaining basis. It has never either asked for, nor received any aid from any fund of the church.

The Rev. John McGillivray conducted the first public service with this congregation on the 11th day of July, 1875, in the old Temperance Hall on Charlotte street. On the 31st of August the Rev. Donald McDougall presided at a meeting for moderation in a call to a minister, in the same place. The call came out unanimously and heartily in favor of the Rev. John Murray at that time minister of New London, Prince Edward Island. Mr. Murray accepted this call on the 17th of November following. He arrived in Sydney on the 9th of December and took charge of the congregation from that date. His induction took place on the 26th of January, 1876.

At a New Year service held in Temperance Hall on the 1st day of January, 1876, the congregation decided to build a place of worship on the corner of Falmouth and Bentick streets during the following summer, and also that the congregation should be known as "The Falmouth Street Congregation." It was arranged that until the proposed church was completed the Sabbath services should be conducted in the Temperance Hall and the week night services in the Baptist church on Pitt Street.

On the 19th of March 1876 the first Communion Service was held in Temperance Hall. By this time thirty-five additional members had connected themselves with the congregation, making forty-nine in all, more than quadrupling the membership in the first eight months of the congregation's history.

During the summer of 1876, about thirty families living at Lingan Mines and Victoria Mines applied to the session of the new church for a portion of the pastor's services, and promised to pay a certain amount to the pastor's support. This request was granted and Mr. Murray had these two places under his care during the remainder of his stay in Sydney.

The new church was commenced early in May and was ready for opening by the middle of November. It was dedicated to the service of God by the Rev. Robert Ferrier Burns, D. D., of Fort Massey Church, Halifax, on November the 19th, 1876. The church and site cost \$5,500, all of which was paid on the opening day with the exception of \$1,400. About this time there was great depression in the coal trade in Cape Breton

and this depression continued well on into the eighties. Nevertheless Falmouth Street church continued to grow, slowly but surely.

It was distinguished for its liberality, both in the matter of self support and in its contributions to the schemes of the church. On February the 18th, 1887, the Presbytery of Sydney put the following minute on its records regarding this church: "The Presbytery would record its admiration of the remarkable energy that has always characterized Falmouth Street church and its pleasure in finding, that notwithstanding serious losses this congregation has multiplied its families threefold and its communicants ninefold since its organization; also its surprise at the extraordinarily high average liberality per family, both for all purposes and for schemes, which has been attained and sustained; its delight, moreover, at the efficient state of affairs indicated by the reports of session and managers for the past year. The Presbytery recognizes the good influence which the example of Falmouth Street Church is calculated to exercise on other congregations in the matter of Christian giving. The Presbytery congratulates the congregation and pastor on having surmounted all the difficulties they had to encounter in the past and prays that the future of Falmouth Street church may be one of great enlargement, usefulness and prosperity."

After fifteen years of hard, self-denying labor in Sydney, Mr. Murray left for a new field in which to continue his ministry, but Falmouth Street has gone from strength to strength under the efficient ministry of his several successors, until it is now one of the largest and most efficient congregations in the Synod of the Maritime Provinces. The Rev. John Murray was born at Scotsburn, Pictou Co., on the 16th of September, 1843. He was educated for the ministry at Dalhousie University, The Presbyterian College, Halifax, and the New College, Edinburgh. He was licensed by the Presbytery of Prince Edward Island on the last day of August, 1872. He was ordained and inducted at New London, South P. E. I. on the 2nd of January, 1873. He was minister of Falmouth Street Church, Sydney from December 12th, 1875 to February the 4th, 1891, when he was translated to the Presbytery of Halifax and inducted into the Congregation of Shubenacadie on February the 9th, 1891.

Towards the end of 1903, Mr. Murray was recalled to his first charge, New London, P. E. I., and inducted there a second time on the 29th of September. On the 1st of October, 1913, Mr. Murray resigned his charge with the permission of the general assembly, and retired from the active duties of the ministry, after more than forty years of service.

Mr. Murray's successor in the pastorate of Falmouth Street church was the Rev. Edward Rankine, M.A., a native of Greenock, Scotland, where he was born in 1863. He was a graduate of Glasgow University in Arts, and of the Edinburgh University in Theology. He was licensed by the Presbytery of Greenock and came to Nova Scotia in 1889. His first congregation in this country was St. John's Church, Stellarton, into which he was inducted shortly after his arrival.

On the 26th of August, 1891, Mr. Rankine was inducted into the pastorate of Falmouth Street Church where he remained during the next

twelve years, doing admirable work for his Master and for the congregation. On the 15th of August, 1903, Mr. Rankine resigned his charge much to the regret of his attached congregation, and returned to his native land. In the following year he received the presentation to the White Kirk Parish Church where he rendered good service until his death by drowning on the 21st of August, 1916.

Mr. Rankine's ministry in Sydney was remarkably successful. Outward circumstances were abundantly favorable to success. It was during Mr. Rankine's ministry in Sydney that the Dominion Coal Co., and the Dominion Iron and Steel Co. came into existence. Millions of money were invested and expended in Sydney and vicinity during those years.

The population trebled and quadrupled in a few years, and all the churches shared in the general material prosperity that followed. The families, membership and contributions of Falmouth street church more than doubled during the twelve years of Mr. Rankine's pastorate. The church accommodation was enlarged to meet the demand for pews, and a manse was built for the use of the pastor. Mr. Rankine was spoken of as the saint of the Sydney Presbytery. He was a thoughtful and instructive preacher, a diligent pastor and a wise administrator.

Mr. Rankine was followed in the pastorate by the Rev. William H. Smith, B. D., Ph. D., D. D. Dr. Smith, like so many of our ministers, was a Pictonian, having been born in Piedmont Valley, Pictou Co., on the 21st of March, 1867. He is a graduate in arts of Dalhousie University, and in theology of the Presbyterian College, Halifax. He was licensed by the Presbytery of Halifax on the 28th of April, 1896 and ordained and inducted by the Presbytery of Pictou into the charge of Zion Church, Feron, on the 2nd of June following.

After two years in Feron, Dr. Smith was translated to the Presbytery of Prince Edward Island and inducted into the Presbyterian Church at Summerside. Called from thence to Sydney he was inducted into Falmouth Street church on April the 29th, 1904. In November, 1908, Dr. Smith accepted a call to St. Paul's church, Fredericton, New Brunswick, and in 1916 to St. John's church, Vancouver, B. C. In October, 1919, Dr. Smith was appointed Principal of Westminster Hall, our theological College in British Columbia, and about the same time the senate of the Presbyterian College, Halifax, conferred on him the degree of Doctor of Divinity in recognition of his scholarship and efficient work in the ministry.

During Dr. Smith's ministry in Sydney, Falmouth street continued to grow and prosper at such a rate that a second and much larger church became necessary. The first church was moved back and remodeled for Sabbath school and social purposes, and the new church was built on the site of the old one.

The corner stone of the second church was laid by the Rev. E. D. Millar, Moderator of Synod of the Maritime Provinces in October, 1905, and the church was dedicated by Sir Robert Falconer, principal of Toronto University on the 6th of May, 1906. This church has a seating capacity of nearly one thousand. It cost \$25,000. During his ministry of four and

a half years, Dr. Smith rendered splendid service to the city as well as to the church. Dr. Smith is now well and favorably known from the Atlantic to the Pacific as a scholar, preacher and author. His book, entitled "The Church and Men" is a valuable treatise on an important theme.

Dr. Smith was followed in the pastorate of this church by the Rev. Finlay H. McIntosh, M. A. He, too, is a son of Pictou County. He was born at Sunny Brae on August 28th, 1871. His preparation for the ministry was obtained at Pictou County, Academy, Dalhousie University, and Presbyterian College. He graduated in arts in the spring of 1898 and in theology in the spring of 1900. He was licensed by the Presbytery of Halifax shortly thereafter. Mr. McIntosh was ordained and inducted as minister of Onslow by the Presbytery of Truro on May the 15th, 1900. He spent the winter of 1905 and 1906 in Glasgow attending theological lectures in the United Free College there. After returning from the Old Land in 1906, he was called to the pastorate of the Presbyterian church at Antigonish where he was inducted on September, 1906. On the 4th of February, 1909, Mr. McIntosh was inducted into Falmouth Street church, Sydney. In this charge he continued the good work of his predecessors until November the 22nd, 1914, when he accepted a call to Lindsay, Ontario, and was translated thither by the Presbytery of Sydney.

Mr. McIntosh was a man of fine intellectual gifts, and a scholarly preacher. The next minister of Falmouth street church was the Rev. Alvin H. Campbell, B. A. Mr. Campbell was born at Milford, Hants County N. S., on the 2nd of October 1869. He qualified for matriculation into Dalhousie at the Halifax Academy. He obtained the degree of B. A. from the senate of Dalhousie in 1896, and he graduated from the Presbyterian College in the spring of 1898. He was licensed by the Presbytery of Halifax immediately upon graduation and one week later he was ordained and inducted at Waterford, N. B. by the Presbytery of St. John. The following winter he spent in post graduate work in the United Free College, Glasgow, Scotland.

In May, 1901, Mr. Campbell became minister of the church at Lower Musquodoboit; in March, 1904, minister of Lower Stewiacke, and in April, 1913, minister of Bridgewater. Mr. Campbell came from Bridgewater to Sydney and was inducted pastor of Falmouth street church on the 15th of December, 1915.

We need add nothing more regarding Mr. Campbell and his work in Sydney. He is here still, and his success speaks for his personal worth, and the energy and wisdom with which he is doing his duty.

The congregation owns a comfortable manse, which was built during the pastorate of the Rev. E. Rankine.

Only one young man has gone into the work of the ministry from this congregation, viz., the Rev. John P. Falconer, now in Rodney, Ontario, son of Frederick Falconer, one of the first elders of Falmouth street church.

Loch Lomond and Its Ministry.

Loch Lomond was originally included in the congregation of Grand River and Loch Lomond, the congregation of which the Rev. James Ross was minister from 1853 to 1875. In the latter year, Mr. Ross demitted the Loch Lomond part of his charge. Thereupon the Presbytery constituted Loch Lomond into a new and independent charge. This was done on the 21st of July 1875. On March the 1st 1876 Framboise was separated from Gabarus and attached to Loch Lomond. This was done in order to strengthen Loch Lomond, financially as well as numerically, but the change added very considerably to the labor of the minister.

The first pastor of Loch Lomond and Framboise was the Rev. Gavin Sinclair. Mr. Sinclair was born on the island of Arran, Scotland. He studied for the ministry at the University and Free Church College of Glasgow. He came to Canada in the year 1873, as a licentiate of the Free Church of Scotland. After spending two or three years as a probationer in the Province of Quebec, he came to Cape Breton in the autumn of 1876. The following winter he was called to the pastorate of Loch Lomond and Framboise and he was inducted at Loch Lomond on the 20th of April 1877. After a ministry of over six years, Mr. Sinclair resigned the charge on Dec. the 31st 1883 and removed to New Mills, New Brunswick, where he spent the remainder of his life. The second minister of Loch Lomond was the Rev. Malcolm McLeod. Mr. McLeod was a native of the island of Lewis, Scotland, and he had all the perfervidum Scottorum of his country men, without their traditional caution and judgment. The greater part of Mr. McLeod's studies were taken in Glasgow University and the Free Church College there. The remainder was taken in our own College at Halifax. His first charge was at Linwick, Quebec. His induction at Loch Lomond took place on the 18th of Oct. 1887. His pastorate continued until July the 12th 1904 when he resigned and returned to Scotland. Not long thereafter he was settled in the Free Church parish of Kinloch in the Lewis, where he died a few years later. The next minister of this congregation was the Rev. John Fraser, a native of Boulardarie, Cape Breton, where he was born in the year 1857. Mr. Fraser studied at Pictou Academy, Dalhousie University and Queens College, Kingston. He graduated from Queens in the spring of 1892. In June of the same year he accepted a call to North Shore and North River in the Presbytery of Sydney and was ordained and inducted into that charge on June 21st 1892. His labours in this congregation during the next four years were abundant and fruitful.

Mr. Fraser was inducted into the charge of Loch Lomond and Framboise, on May the 31st 1906. His coming was like the breath of Spring upon the cold, hard frozen earth. A new life appeared in the congregation. Old divisions were healed, the liberality of the people, greatly stimulated and the membership greatly multiplied. Two fine large churches were built during Mr. Fraser's pastorate and one old Church was renovated.

But Mr. Fraser's strenuous ministry in this congregation was too much for his physical strength and he was under the necessity of resigning and taking a rest. The Presbytery accepted his resignation on the 4th of Oct. 1911.

After a rest of nearly a year Mr. Fraser's health was so far restored that he accepted a call to the pastorate of Boulardarie, his native parish. He was inducted at the Big Bras d'Or on Nov. 1st 1912, and he spent the remainder of his life in this congregation. He died at the Massachusetts General Hospital, Boston, after an operation for cancer of the kidney on the 19th of November 1918.

The Rev. John Fraser was succeeded in the ministry of Loch Lomond by his cousin, the Rev. James Fraser. He also was a native of Boulardarie, a congregation that has given a number of excellent men to the ministry of the Presbyterian Church. Mr. James Fraser was born on January 7th, 1883. He studied for the ministry of our Church at Dalhousie University and the Presbyterian College, Halifax. He completed his curriculum in the University in the spring of 1909 and his curriculum at the College in the Spring of 1912. While prosecuting his studies, he did excellent work as a catechist in several congregations and mission fields. He was licensed by the Presbytery of Halifax in April the 24th, 1912.

On the 29th of May 1912, Mr. Fraser was ordained and inducted at Framboise. He continued to labor in this congregation with admirable zeal, wisdom and success until the 1st of February 1916, when he accepted a call to St. Luke's Church, Dominion No. 6, and was inducted there on the 8th of that month. On the 2nd of May 1916 at its own request, Framboise was separated from Loch Lomond and constituted an augmented charge.

The Rev. J. D. McFarlane followed Rev. James Fraser as pastor of Loch Lomond. He was inducted on the 30th of July 1918. Mr. McFarlane is a native of Middle River, Victoria Co., where he was born on the 28th of March 1850. He took his literary course in Dalhousie University and his theological course in the Presbyterian College, graduating in the spring of 1888. He was licensed by the Presbytery of St. John, on the 1st day of May 1888. His first charge was at Springfield in the Presbytery of St. John, where he was ordained and inducted in Oct. 1888. From there he was translated to the Presbytery of Pictou and inducted at the East River of Saint Mary's on July the 18th, 1893.

On Jan. 1st 1901, Mr. McFarlane was appointed ordained missionary to Cape North by the Presbytery of Sydney. In Sept. 1902 he was called and inducted into the pastorate of this congregation. On Oct. the 6th 1908, Mr. McFarlane was translated to Margaree Harbor, where he remained till he was called to Loch Lomond.

Mr. McFarlane has labored in a number of our congregations. In all of them he did good and faithful work and left with the esteem and affection of his people.

The early name of the beautiful sheet of water around which the Loch Lomond people live, was Grand River Lake. This was a very natural and appropriate designation in view of the fact that the Grand River consti-

tutes the channel by which the surplus waters of Loch Lomond and Loch Uist are drained into the Atlantic Ocean. It was Mr. Dugald McNabb, so well known in Cape Breton as a Government Land Surveyor, in the 30's and 40's that applied the name Loch Lomond to this lake, and Loch Lomond it has been ever since. The first settlers of this part of the country came from the western Islands of Scotland, more especially from Harris and North Uist. Most of them came between 1820 and 1842, when the tide of Scottish emigration ceased to flow into Cape Breton.

The hardships to which these early settlers were subjected in hewing out homes for themselves in the primeval forest, it is impossible for us to understand or even imagine. But they faced their task with great courage and often with much cheerfulness. Nor did they flinch until they had obtained their objective. Today their grandchildren are enjoying the fruits of their toil, and perseverance. The greatest trial experienced by these God-fearing ancestors of ours at Loch Lomond and elsewhere in Cape Breton was the absence of the means of grace, to which they had been accustomed in their native land. Apart from an occasional service by one or other of the pioneers, spoken of elsewhere, Loch Lomond had no regular gospel services until 1853 when the Rev. James Ross became their minister. But many of these early Gaelic speaking immigrants from the western islands of Scotland "knew the grace of God in truth." They had their Gaelic Bibles and they read, loved and obeyed them. They remembered the Sabbath day and kept it holy. They had no church, for many years in which to meet for the worship of God, but like the Christians in Apostolic days, they met "from house to house" under the leadership of pious men of their own number, such as Donald McMillan, a young man of unusual piety. Then in later days they met under the leadership of Angus Bethune and Roderick Bethune, his brother, men of considerable learning, as well as of remarkable ability in prayer and in exposition and application of the word of God. In addition to these, there were Angus McLean and Donald Munroe, men of equal piety though not of ability. Roderick Bethune, Angus McLean and Roderick Bethune were lay catechists and they rendered invaluable service to the Loch Lomond people during many years before they had a settled minister. And even after Mr. Ross became minister one or other of these men conducted the services on alternate Sabbaths when their pastor was at Grand River.

The Rev. John Stewart was one of the first Presbyterian ministers to spend any time in Loch Lomond so far as our record goes, although it is very probable that the Rev. John McLennan visited Loch Lomond in 1829 and the Rev. Alexander Farquharson in 1834.

Mr. Stewart spent a week here in May 1835. He wrote of that visit as follows: "The people were too poor to attempt the building of a church but I succeeded in getting them to build a schoolhouse as there is one in the settlement who can teach school."

That school house served the purpose of a church for several years. The first church was built at Loch Lomond in the year 1838. Like all the early churches in Cape Breton it was rectangular and very plain. There was

no attempt at ornamentation of any kind. It was about twenty four feet in width by about thirty feet in length. There was a door at each end and the pulpit was on one side of the church. This church was replaced by another in the year 1878. The present church was built in the year 1909, during the ministry of the Rev. John Fraser, and it is probably the most commodious, handsome and expensive country church in Cape Breton. It cost about thirteen thousand dollars in that day of comparatively cheap lumber and labor.

The Rev. John Gunn supplied Grand River and Loch Lomond with religious services during the greater part of the years 1838 and 1839. After he left for Strathlorne in the spring of 1840, we cannot learn of any one who preached in this large Presbyterian Community until 1853 when the Rev. James Ross became their minister.

Unfortunately, in the early sixties of last century there were divisions among the people of this lake, as there were among the Corinthians in the days of the Apostle Paul. But these divisions are all healed now and have been for many years past.

For too long a time, the people of the north side of the lake and the people of the south side of the lake spoiled their tempers and wasted their energies over fancied distinctions between Kirk Church and Free Church.

Now, however, there is entire harmony and cordial cooperation all round those peaceful and beautiful lakes, illustrating "How good and how pleasant it is for brethren to dwell together in unity." The following young men entered the ministry of the Presbyterian Church from Loch Lomond viz. William C. Morrison, Norman A. McLeod Duncan McKenzie and John B. McCush.

St. Andrew's, Sydney and its Ministry

St. Andrew's congregation is located in the city of Sydney, one of the most important cities in the Dominion of Canada. This city was founded in the Spring of 1785, as the capital of the Province of Cape Breton, by Major Frederick Willets Des Barres, the first Governor of said Province. The Island of Cape Breton was constituted into a Province by the British Government in the year 1784. In 1820, after an existence of thirty six years this Province was annexed to the Province of Nova Scotia and it has remained in that connection ever since. Governor Des Barres named the new capital Sydney in honor of Lord Sydney, the British Colonial Secretary of that time

Sydney has had what we might call three boom periods during its history of 135 years. The first was in 1785 when Governor Des Barres landed on the peninsula to start the town. He was accompanied by 800 men, partly military and partly civilian. Immediately on landing all started in to cut down the forest, clear the land, lay out streets and build houses for civilians and barracks for soldiers. Six companies of the thirty-third regiment were on their way from Halifax and accommodation had to be provided for them. The old town never had a busier season than it had in the summer of 1785. The northern end of the peninsula was set apart for military purposes. The remainder of the peninsula from Des Barres Street to Fresh Water Creek, was laid out in street blocks and lots. There were four streets laid out lengthwise of the peninsula viz. the Esplanade, Charlotte Street, Bentick Street and George Street. George Street was so named in honor of the reigning Sovereign, King George the Third. Charlotte Street was so named in honor of his wife, Queen Charlotte. Bentick Street and all the cross streets were named after prominent civil and military men of that day. There is an important chapter of history in the names of the streets of Sydney.

The second boom came in 1869 to 1871. In 1869 the International Coal Company invested in coal at Bridgeport, built a railway from the mines to Sydney Harbor, a pier on the Harbor and began shipping coal in the vicinity of Sydney. Then in 1871 The Glasgow and Cape Breton Company invested in coal at Reserve Mines, built a railway into Sydney and began to ship coal on the harbour front between Wentworth and Falmouth Streets. A great deal of money was expended by these two companies in and around Sydney and nearly every one had money to burn in those days.

The third boom occurred in 1899 when the "Dominion Iron and Steel Company" was incorporated and began to build the immense steel plant for which Sydney is so distinguished and which is the main cause of its present growth and prosperity.

It is well known that the first and second booms were followed by reactions that left Sydney for a time, in a worse condition than if they had never taken place. Let us hope that the third boom will have no such a

reaction and that this city will continue to flourish for generations yet unborn.

The first Presbyterian minister that came to the vicinity of Sydney was the Rev. James McGregor, D. D., the Apostle of Presbyterianism in Pictou, Nova Scotia. Dr. McGregor came from Pictou Harbor to Sydney Harbor in a sail boat in the summer of 1798, in answer to the urgent request of George Sutherland and his wife, Janet Sutherland. The Sutherlands came here from Banffshire, Scotland, some years earlier and got a grant of land on Sydney River, about three miles south of Sydney town, where the Steel Company's Pumping Station is now. Dr. McGregor, after spending several days with the Sutherlands, returned by the same boat to Pictou. It does not appear that he came ashore at Sydney on this occasion and the probability is that there were no Presbyterians in the town at that time, unless there may have been a few among the soldiers in the barracks.

The next Presbyterian minister that came this way was the Rev. Donald Allan Fraser, minister of McLennan's Mountain, Pictou County. He came to the town of Sydney in November 1827. From a report of this visit sent by Mr. Fraser to the Colonial Committee of the Church of Scotland, we learn that Mr. Fraser "was greeted with unequivocal cordiality and preached twice to a respectable and appreciative audience." In that report Mr. Fraser speaks of Judge Marshall as a man who "is well calculated to give useful information regarding the religious wants of the island generally and who is well disposed towards our cause." We learn moreover that Mr. Fraser "has himself been personally supplicated to reside among them. Nor does he doubt that if a minister of our church could be found willing to endure some little privations and zealous to preach Christ and Him crucified, a congregation might speedily be formed in that place."

Mr. Fraser is silent as to the presence of Presbyterians in Sydney at that time, and the probability is that there were very few, if any. It is true that Scottish immigrants had been arriving in Sydney Harbor since the year 1802 but there was nothing in Sydney to detain them there. These highlanders and islanders came here to get land and they lost no time in getting out into the country in order to select their lots, get their grants and grow food for themselves and their families.

The respectable and appreciative audiences to which Mr. Fraser preached were composed of Judge Marshall and other like minded persons who had left the Episcopal Church some years earlier and had built a place of worship of their own.

This company of spiritually minded persons were at that very time and had been for several years seeking an evangelical man to fill their pulpit. They had already applied to the Congregational Church in the United States for a man, and the Rev. J. S. C. Abbott (John Stevens Cabot Abbott) was sent to them. But he only remained a short time. He subsequently became famous as a preacher and writer in the United States. They then applied to Scotland for a Presbyterian minister but without success. They desired Mr. Fraser to remain and break the bread of life

among them, but he was unable to comply with their wishes. At length Judge Marshall and his friends applied to the Methodist District Meeting of Halifax. The District Meeting responded favourably and sent the Rev. James G. Hennigar to minister to their spiritual necessities in the year 1829. In this way Judge Marshall and his dissenting friends became Methodists rather than Presbyterians; and a Methodist Church was formed in Sydney in 1829 instead of a Presbyterian Church. The Presbyterians could not supply the needed man and they lost the opportunity.

The next Presbyterian minister that came to Sydney so far as the record goes, was the Rev. John Stewart, afterwards of West Bay and later of New Glasgow, N. S. Mr. Stewart came here on the 25th of October 1834 as he was on his first missionary journey to Mira and Catalone. Mr. Stewart conducted public worship in the first Methodist Church, North Charlotte Street on this occasion and he does not speak of any Presbyterians being in Sydney at that date. The Rev. Alexander Farquharson and the Rev. James Fraser may have conducted services in Sydney between 1834 and 1840, as they passed and repassed through the town on their missionary journeys to the Mira River and Catalone Bay, but we have no record of such services. It is doubtful if there were any number of Presbyterians in Sydney during these years. The Episcopalians, Methodists, Baptists, and Roman Catholics were well represented, but there were few if any Presbyterians in Sydney in the year 1840, and even later. In the year 1848, the Rev. Hugh McLeod, D. D., came to Cape Breton as the Deputy of the Free Church of Scotland and in the interests of the Free Church on this island. He preached in Sydney on that occasion, but in the Methodist Church. There was no Presbyterian place of worship here at that time nor for four years thereafter.

In the year 1849, however, we have decisive evidence of the presence of Presbyterians in Sydney. In that year the Presbyterians living in Sydney and vicinity, had themselves Incorporated by an Act of the Provincial Legislature as "St. Andrew's Congregation, Sydney" with Hugh Munro, M. P. P., Donald McQueen, Barrister; John Ferguson, merchant; Hugh Sheriff, William Turnbull, merchant and William Kynoch, as Trustees.

In their application for incorporation they represent themselves as "Having not more than twenty families and but six communicants" in Sydney and its vicinity which would include all from South Bar to Blackett's Lake.

In that same year all the Presbyterians in Eastern Cape Breton joined in a call to Dr. McLeod to come out from Scotland and take the oversight of their souls. The "twenty families and six communicants" in Sydney and vicinity joined heartily in this call.

After Dr. McLeod's arrival here similar Acts of Incorporation were passed by the Legislature of Nova Scotia for Catalone, Mira, Cow Bay and the Forks.

The story of Dr. McLeod's life and ministry will be found elsewhere.

When Dr. McLeod was inducted as minister of the Mira congregation in October 1850 there were only three small churches within the bounds of

his extensive charge. One near Marion Bridge, one at the head of Catalone Lake and one at Black Brook, Cow Bay. There was no Presbyterian Church in Sydney then and any services held in Sydney during the first two years of Dr. McLeod's ministry were by the courtesy of the Methodists and of the Revd. Jeremiah Jost, their pastor at that time, conducted in the Methodist Church on North Charlotte St.

The first Presbyterian Church in Sydney was built in the year 1852. It stood on the west side of North Charlotte Street and a little north of Dorchester Street. It was a plain rectangular building with no architectural pretensions whatever; but amply sufficient for the accommodation of all the Presbyterians then in and around Sydney.

The Presbyterians in connection with St. Andrew's Church, Sydney were never but a fraction of the people under Dr. McLeod's care and of course the proportion of services to which they were justly entitled was small. Even as late as the year 1870 the Sydney Section of the Mira congregation only had a service every fourth Sabbath. But a change was near at hand and Presbyterianism in Sydney was about to enter upon its modern career of numerical growth and christian activity. In the years 1869 and 1870 there was a goodly addition to the population, of the town for reasons already stated and a considerable proportion of the new citizens were of the Presbyterian faith. Then again towards the end of the year 1870 a remarkable wave of religious interest swept over the eastern end of Cape Breton that proved a great blessing to many of our congregations, and to St. Andrew's among the rest. That "revival" was the beginning of a new era for Presbyterianism in Sydney. On January the 15th, 1871 the Lord's Supper was dispensed for the first time under Presbyterian auspices in the town. That revival and that first communion season gave an impulse to our Church in Sydney that has been felt ever since. The following item regarding that communion appeared in the Presbyterian Witness of Jan. 22nd, 1871: "The Presbyterians celebrated the Lord's Supper here on the 15th, for the first time. They occupied their own church and Temperance Hall at the same time, and both buildings were literally packed full and running over. God is among them of a truth. There were nearly 100 new communicants from town and country. Their preaching is almost pure Methodism. The Christian Association is doing well—no lack of young men to pray. We had a glorious Week of Prayer, the best Sydney ever saw."

This item was written by a Methodist in Sydney to a friend in Halifax and found its way into the Witness. From that time and as a result of a quickened interest in divine things, there sprang up among the Presbyterians of Sydney an agitation for regular services every Lord's Day in St. Andrew's Church, instead of services every third or fourth Sabbath, as in the past.

This laudable object was partially gained during the next two or three years by the employment of Assistants to Dr. McLeod in Sydney. But the demand for daily Sabbath services and adequate pastoral supervision in the town of Sydney was only fully satisfied when Falmouth Street con-

gregation was organized by order of Synod on the 6th of July 1875 and St. Andrew's was separated from Mira by action of Presbytery on the 25th of August following. Falmouth Street enjoyed regular supply from the date of its organization until the settlement of its first pastor and St. Andrew's had the Rev. Alexander Farquharson inducted as its first pastor on the date of its separation from Mira on August 25th, 1875.

There was, no doubt a great deal of friction and strife before things came to this pass; but looking back upon the intervening years, we think all must acknowledge that the great Head of the Church has overruled all that happened to his own glory and to the welfare and growth of Presbyterianism and godliness in Sydney.

The Rev. Alexander Farquharson was the first minister of St. Andrew's as a distinct charge. He was the son of a pioneer missionary of the church of Scotland to Cape Breton. Mr. Farquharson was born at the Middle River, Victoria County on the 16th of June 1835. He received his training for the ministry at the Free Church Academy and the Presbyterian College Halifax. After finishing his studies at the college in the spring of 1863 he was licensed at Newcastle, N. B., by the Presbytery of Miramichi. The following year he was called by the congregation of Leitches Creek, where he was ordained and inducted on the 14th of Dec. 1864. On the 13th of March 1867 Mr. Farquharson was inducted into the pastoral charge of the newly formed congregation of Little Glace Bay. After nine years in Glace Bay, Mr. Farquharson accepted a call to St. Andrew's, Sydney as colleague and successor, in the Sydney section of Mira congregation to the Rev. Hugh McLeod, D. D. His induction took place on the 25th of August, 1875. After a faithful and successful ministry of more than seventeen years in Sydney, Mr. Farquharson departed this life on the 21st of October, 1892 in the fifty seventh year of his age and the twenty-ninth of his ministry.

Mr. Farquharson was an excellent preacher and pastor. He was also a man who was greatly beloved by his parishioners and very highly esteemed by all who knew him, on account of his genial and affectionate disposition.

The Rev. John Franklyn Forbes was the second minister of St. Andrew's. Mr. Forbes was born at the Blue Mountain, Pictou County on the 2nd of Feb., 1834, but his early years were spent in Goshen, Guysboro County, whither his parents removed when he was but a child. He studied for the ministry at Dalhousie College, Knox College and Princeton Seminary, New Jersey. He was licensed by the Presbytery of New Brunswick, New Jersey, U. S., in the spring of 1866 immediately after the completion of his theological studies. In Feb. 1867 Mr. Forbes was ordained and inducted into the charge of Union Centre and Lochaber by the Presbytery of Pictou. After nineteen years of strenuous and successful labour in this field he accepted a call to West River and Green Hill, Pictou County and was inducted at Durham in the year 1886. On the 14th of Feb. 1894 Mr. Forbes was inducted into the charge of St. Andrew's, Sydney and he continued to labour here until his sudden and lamented death on Jan. the 4th 1905, in the seventy first of his life and the thirty eighty of his ministry.

Mr. Forbes had a very happy disposition. He brought sunshine with him wherever he went. He was also a good preacher and under his strong ministry St. Andrew's continued to grow and prosper. The Synod of the Maritime Provinces called Mr. Forbes to preside over its deliberation in the session of Oct. 1898 in St. Matthews Church, Halifax and no man ever discharged the duties of Moderator with more tact and efficiency than he did. For a year or two before his death, Mr. Forbes had an efficient assistant in the person of the Rev. F. C. Simpson. Mr. Simpson was born in Hull, England in 1859. He came to Nova Scotia in the early eighties. He finished his theological studies in the Presbyterian College, Halifax in the spring of 1888. He had several charges, in the Maritime Provinces and Newfoundland before coming to Sydney. After leaving Sydney he was employed as Agent for the circulation of the Presbyterian Witness. Mr. Simpson died very suddenly at Bridgetown, N. S. on March the 17th. 1918 in the 59th year of his life and 30th of his ministry.

The third pastor of St. Andrew's Church was the Rev. Clarence McKinnon, D. D., LL.D. Dr. McKinnon was called from Park St. Church, Halifax as colleague and successor to Mr. Forbes and his induction took place on August the 6th 1902. After Mr. Forbes' death Dr. McKinnon became sole pastor and so continued until the 20th of May 1905, when he accepted a call to Westminster Church, Winnipeg and went west. Dr. McKinnon was born at Hopewell, Pictou Co. on March the 12th 1868. He was the son of the Rev. John McKinnon, minister of Hopewell at that time. While Clarence was yet a boy, his parents went to Scotland and his father became minister of a Free Church congregation in Rosshire. This charge brought the young man within reach of the Tain Academy, where he prepared for the University of Edingburgh, where he received his M.A. in 1889. He studied theology at the New College, Edinburgh and received his B. D. in 1894. Meantime he had been licensed by the Presbytery of Truro and likewise ordained and inducted at River Hebert in the year 1892. Dr. McKinnon became minister successively of Middle Stewiacke in 1894, of Park Street, Halifax, 1896, of St. Andrews, Sydney in 1902 and of Westminster Church, Winnipeg in 1905. Dr. McKinnon was appointed Principal of the Presbyterian College, Halifax by the General Assembly in 1909. He received the degree of D. D. from Manitoba College in 1909 and the degree of LL. D. from the Senate of Dalhousie University in 1919.

Dr. McKinnon enlisted in the military service of his country in March 1916 and after rendering excellent service to the Empire as Chaplain, during three years of the late war he received his discharge on the 9th of April 1919.

Dr. McKinnon is well known from ocean to ocean and it would be superfluous to add anything regarding his eloquence, versatility, tact, wisdom and activity in all lines of christian effort.

The Rev. F. W. Anderson, M.A. was the next minister of St. Andrew's.

He was called from Brantford in the Presbytery of Paris and inducted on the 1st day of August 1905. After a very creditable ministry of less than three years, Mr. Anderson resigned and returned to Ontario.

Subsequently he became minister of the Presbyterian Church in Orillia in the Presbytery of Barrie. During the late war, Mr. Anderson was on active service as a Chaplain for several years. Since his discharge and return, he has been settled in St. Paul's Church, Port Hope, Ontario. During his pastorate in St. Andrew's, Mr. Anderson was assisted by the Rev. A. D. McKenzie, B. D., a native of Strathalbyn, P. E. I., and a graduate of the Presbyterian College, Montreal. Mr. McKenzie was ordained and inducted as Mr. Anderson's colleague in May 1906. Mr. McKenzie went from St. Andrew's to Trinidad, but for climatic reasons was not able to remain long in that mission field. He was subsequently settled as minister of St. Luke's Church, Montreal. He is now minister of John's Church, Vancouver, where he was inducted on the 1st of April 1920. The Rev. Mr. Anderson was succeeded in the pastorate of St. Andrews by the Rev. John Pringle, D. D., LL. D. Dr. Pringle was inducted on the 10th of Feb. 1909 and is still in charge. The space at our disposal is too limited to say anything adequately about Dr. Pringle and the work he has done for Canada and the Empire as well as for the Church as a whole and St. Andrew's Church in particular. Nothing less than a volume could do justice to that subject and we forbear to touch it in this sketch of St. Andrew's and its ministry. Neither can we speak of the Rev. T. A. Rodgers, who was Dr. Pringle's assistant and locum tenens from Dec. 15th 1915 to Dec. 3rd 1919, when he went to Toronto and became assistant in St. John's Church there. He is now sole pastor of that church.

The first St. Andrews Church was built in 1852 on a site on North Charlotte Street which was donated to the congregation by the late Judge Edmund Dodd.

The second St. Andrew's Church was built during the Rev. Alexander Farquharson's ministry. This church was built on Pitt Street and was dedicated to the worship of God on the 24th of March 1888. It was enlarged in 1897, after the Dominion Steel Company began operations in Sydney, in order to provide accommodation for an ever growing congregation.

The third church was built on Bentick Street in the year 1910. This is a very fine brick structure. It seats 1000 people and it cost \$70,000. It has the only set of chimes in the city or on our island, so far as the Presbyterian church is concerned.

There is a church at the Forks, seven miles from the City and also a Hall at Sydney River. Services and Sabbath Schools are conducted in both of these places every Sunday, by either the pastor, Dr. Pringle or his assistant.

The first Sunday School in connection with St. Andrew's Church was opened on the 26th of May 1867. Previous to that time the few Presbyterian children in Sydney attended the Methodist Sunday School.

The late A. D. McGillivray, M. D. was appointed Superintendent of that school and he was succeeded by the late Frederick Falconer.

The young men that were born in connection with St. Andrew's Church and studied for the Presbyterian ministry make a goodly company.

They are John W. McLennan, John A. MacKeigan, D. H. McKinnon,
William McLean, D. W. McLeod, Kenneth McLeod, Stewart McLennan,
Gordon McLennan and J. C. McDonald.



St. Matthews, North Sydney and Its Ministry.

St. Matthews Church, North Sydney, perpetuates the name of the late Rev. Matthew Wilson. North Sydney was included in the Sydney Mines Congregation from 1842, when Mr. Wilson arrived in Cape Breton, until May 20th 1883, when he resigned the charge. Thereupon North Sydney was constituted a new and independent congregation.

The first Presbyterian service conducted within the bounds of the North Sydney Congregation was held at Upper North Sydney on the first Wednesday in August, 1802. This service was conducted by the Rev. Alexander Dick, one of the Pioneers, "On the Western Arm of Sydney Harbour." The precise spot cannot now be determined, but that service was held at or near the farm formerly occupied by the late Belcher Moore. There were from half a dozen to a dozen Presbyterian families in the vicinity at that time, and a number of their descendants are there still. They bear the good old Scotch names of Moore, Moffatt, Musgrave and Jackson. They came from Aberdeenshire, Scotland between 1780 and 1790. They had no Gaelic.

The first church of any denomination on the north side of Sydney Harbor was built in this vicinity in the year 1828, and it was built through the instrumentality of the Rev. William Hull, a Baptist Minister who came here about that time. He made a number of converts among the mixed people that he found there, and a place of worship was built as the common property of Presbyterians, Baptists and Congregationalists. About the year 1840, the Baptists built a church of their own at Maloney's Creek, and the original church became the exclusive property of the Presbyterians. Indeed this original church was built on property owned by a Presbyterian by the name of William Campbell. The Rev. Matthew Wilson conducted public worship in this church from 1842 to 1849, when the old "Bethel" was built at the "North Bar," and occasionally for several years thereafter. The first church was standing, though not in use, as late as 1860. The "Bethel" was built at the "North Bar" for the use of all the Protestants living in that vicinity in the year 1849.

North Sydney had practically no existence until the year 1834, when the General Mining Association built a coal shipping pier under the shelter of the North Bar and extended a railway from Sydney Mines to said pier, for the shipment of their coals.

The construction work, in connection with this pier and railway, as well as the shipping that followed, created a considerable demand for labor and a heterogeneous population began to gather in the neighborhood of the shipping pier. The Bethel was built for the convenience of these people. That Bethel was the only Protestant place of worship in North Sydney until 1876, when St. Matthews and one or two other denominational churches were erected. It is still to be seen standing on the same site, dark, dingy and vacant.

The first St. Matthews Church was dedicated on the 3rd of December,

1876. By the year 1898, this church was not adequate to the needs of the congregation, and a second church was built. It was dedicated on the sixth of March, 1899. The first church cost between five and six thousand dollars. The second church cost about eight thousand and was destroyed by fire on the 30th of September following its dedication. The present church was dedicated on the 9th of June, 1901. It cost eighteen thousand dollars.

The Rev. Matthew Wilson conducted divine worship regularly in that first church from the time of its opening in 1876 until Nov. the 12th, 1879. On this date the Rev. Donald McMillan was inducted as colleague and successor to Mr. Wilson. Mr. McMillan had special charge of St. Matthews and Little Bras d'Or until the date of Mr. Wilson's resignation on May 20th, 1883, when he became sole pastor of Sydney Mines and Little Bras d'Or. At the same time St. Matthews was constituted a new and independent congregation.

The first pastor of this new charge was the Rev. Isaac Murray, D. D. Dr. Murray was inducted on August the 13th, 1884, and he labored in this field for a period of twelve years. He resigned the charge on account of age and infirmity on April the 14th, 1896, and retired to New Glasgow Pictou County, where he spent the remainder of his life.

Dr. Murray was born near Scotsburn, Pictou Co., on March the 24th, 1824, and he died at New Glasgow on December the 7th, 1906, in the 83rd year of his life, and the 56th of his ministry. He studied at Pictou Academy, the West River Seminary, and Princeton Seminary, New Jersey, U. S. He was licensed by the Pictou Presbytery in connection with the Presbyterian Church in Nova Scotia in May, 1849.

Dr. Murray was ordained and inducted into the charge of New London North, and Cavendish, as successor to the Rev. John Geddie, who had gone to the New Hebrides, on the 16th of January, 1850. On July the 11th, 1877, Dr. Murray was inducted into the newly formed charge of New London North and New London South. His ministry here was very brief. On Nov. 27th, 1878, he was inducted into the resuscitated Prince Street Church, Charlottetown. After a brief struggle, this congregation was under the necessity of closing its doors, and Dr. Murray accepted a call to Thorburn, Pictou Co. After a few years in Thorburn he came to North Sydney.

Dr. Murray received the degree of Doctor of Divinity in the year 1876 from Queens College, Kingston, in recognition of the excellent work that he did on P. E. Island in the interests of the Public Education, and also in the interests of Presbyterianism and Christianity, on that island, and in the Maritime Provinces in general.

He was Moderator of Synod twice, first in 1873 and again in 1892. He was Clerk of the Sydney Presbytery for the eight years immediately preceding his resignation. Dr. Murray was a fluent speaker, a deep thinker, a well read theologian, a strong evangelical preacher and a diligent pastor.

His Jubilee was held at Cavendish, P. E. Island, on Jan. 16th 1900.

The present manse at North Sydney was purchased for the accommodation of Dr. Murray and his family when he came here in 1884.

The Rev. T. C. Jack, D. D., succeeded Dr. Murray. Dr. Jack was a native of St. Stephens, N. B., where he was born on Oct. 26th, 1850. His father was the Rev. Lewis Jack, one of the pioneer Free Church Ministers of New Brunswick. Dr. Jack obtained the M. A. degree from the University of New Brunswick in the spring of 1876, and the degree of B. D. from the Presbyterian College, Halifax, in the spring of 1879. He was licensed by the Presbytery of Lunenburg and Yarmouth in August the 18th, 1879, and ordained and inducted into the pastoral charge of Maitland by the Presbytery of Halifax on Oct. the 14th, 1879. Seventeen years thereafter he was translated to the Presbytery of Cape Breton and by it inducted into St. Matthews, North Sydney, on Sept. 2nd, 1896. He spent the remainder of his life in this congregation.

On account of a fatal disease he resigned his charge on May the 7th 1918, but by request of his affectionate people his name was retained on the roll of Presbytery as pastor Emeritus until his death.

His nephew, the Rev. Wilmer Rosborough, by request of the congregation and by appointment of Presbytery, carried on Dr. Jack's work until after his death on August the 14th, 1918, in the 68th year of his life and the 39th of his ministry.

The senate of the Presbyterian College, Halifax, conferred the degree of Doctor of Divinity upon Dr. Jack in 1906. He was Clerk of Presbytery during the last nine years of his active life. Dr. Jack was small physically, but big mentally and morally. He was pre-eminently a student and a great lover of books. He had them stacked around him in his study. He took a very prominent part in meetings of Presbytery, Synod and General Assembly. As a preacher he was crisp, fresh and forceful. As a pastor he was uncommonly diligent in the oversight of his people. He was a good judge of the value of a new book, and he was always adding the best new books to his library.

The third pastor of St. Matthew's Church is the Rev. Kenneth M. Munro, B. A. Like so many of our ministers, Mr. Munro is a native of Bouldardarie and a grandson of Mr. Hugh Munro, at one time a famous school teacher on Bouldardarie Island.

Mr. Munro was born on August 5th, 1885. He grew up in a christian home and under the spiritual influence of the Rev. David Drummond's ministry. He prepared for the ministry of our church by studying at the North Sydney Academy, Dalhousie University and the Presbyterian College, Halifax. He graduated from the University with the degree of B. A. in the spring of 1909, and from the college in theology in the spring of 1911. He was licensed by the Presbytery of Halifax in April, 1911.

On May the 11th, 1911, he was ordained and inducted into the charge of our church at Inverness by the Presbytery of Inverness. Here he remained for the greater part of two years and abundantly proved his aptitude for the work of the ministry. In March, 1913, Mr. Munro was

translated to the Presbytery of Boston and duly inducted into the first Presbyterian Church in that city on the 11th of April, 1913.

In the spring of 1919, St. Matthews extended a call to Mr. Munro. This call he accepted, and his induction took place on the 27th of March, 1919.

In North Sydney, Mr. Munro has a fine sphere of usefulness and there are no more loyal and liberal people in our church than the people of St. Matthews.

The Rev. A. P. Logan and the Rev. John Beaton of Calgary are sons of St. Matthews. The Rev. Wilmer Rosborough might be credited to this congregation, though born at Sheet Harbor.



North Shore, etc., and its Ministry.

The original settlers of the North Shore and North River Congregation, came chiefly from the Hebrides, especially from Lewis and Harris between 1828 and 1840.

A large number of Sutherlandshire people followed the Rev. Norman McLeod from Pictou, but these came earlier than 1828, and they settled on St. Ann's Harbor in the vicinity of their venerated minister. Few, if any of them settled as far away from him as the North River or the North Shore.

When the emigrants from Lewis and Harris came to Cape Breton they found the land about the Harbor already in possession of Mr. McLeod and his followers, and they had to make homes for themselves farther north and east. They availed themselves of the ministry of the pastor of St. Ann's, and most of them became as much attached to him as were the people that came with him from Pictou.

The Celt is by instinct and training a hero worshipper. The clan system that prevailed for so many centuries in the Scottish Highlands and Islands was well fitted to inspire and cherish reverence for and loyalty to the chieftain or head of the Clan. The Chief was regarded as the father of the clan and the clansmen thought of themselves as his children. Clan is a contraction of "clann," the Gaelic for children.

Norman McLeod had all the necessary characteristics of a Highland Chief. He had a fine personal appearance. He was tall and stout and strong. He was kind, generous, patronizing and paternal to his friends; but at the same time he was stern, haughty, autocratic and implacable to his enemies. He was in short a masterful man, and when the Celt finds a man of that stamp he is ever ready to admire, adore, obey and follow him at almost any sacrifice.

The devotion of many of the North Shore and North River people to Norman McLeod is very strikingly illustrated by a story that is told of one John Smith, who lived at the Barachois, near Indian Brook.

After Mr. McLeod had made his last visit to Mr. Smith's home, before leaving for Australia, this devoted parishioner boarded up the door-way by which his minister had entered and departed from his house so that no other man should ever cross that threshold after Norman McLeod.

By this peculiar action he meant to show his devotion to his minister and his conviction that no other man could possibly arise who would fill the place about to be left vacant by the Rev. Norman McLeod.

It was this spirit of devotion and loyalty that caused so many Sutherlandshire people to come to Pictou with Mr. McLeod in 1817. It was this same spirit that induced so many to come with him to St. Ann's in 1820 and it was that same spirit of loyalty that moved over eight hundred to leave St. Ann's thirty years later and go on a voyage of 14,000 miles to Australia and New Zealand. Nor ought we to forget that many of those who remained behind were as deeply imbued with this spirit of loyalty as

those who went away. Some of them showed their loyalty to Norman McLeod by never going to hear any other preacher of the gospel. They believed that no other minister could be worth going to hear by any one who had sat under the teaching of Norman McLeod. And in addition some of these people were so loyal that they thought it would be a disparagement and belittlement of Norman McLeod to sit under any other man.

Doubtless these people allowed their devotion to this good man to carry them too far. Their conduct was little short of worship of the man, idolatry!

The Rev. Abraham McIntosh ministered to the people of North Shore and North River from his settlement in St. Ann's in 1856 to his death in 1889.

There were three churches built in this part of his congregation during Mr. McIntosh's ministry, one at North River, one at Indian Brook and one at French River. They were all built between 1857 and 1865, but none of them were finished inside until much later. The congregational chariot moved slowly and heavily in those days. The congregation was too large for any man to do the work that needed to be done, with much efficiency. It contained not less than three hundred families and these families were scattered over an immense territory. It was from forty to fifty miles in length and from ten to twelve miles in breadth. After Mr. McIntosh's death this congregation was divided. North Shore and North River was set apart by the Presbytery of Sydney and in response to the wishes of the people into a new and distinct charge. This action was taken on the 3rd of Dec. 1889.

The Rev. John Fraser, M. A. was the first minister of the North Shore and North River congregation. His induction took place on the 21st of June 1892. Mr. Fraser was born at the Big Bras d'Or, Boulardarie, in the year 1857.

Like a goodly number of the young men from Cape Breton, that studied for the ministry of our church, Mr. Fraser went to Queen's College for both Arts and theology. On the completion of his studies, he came back to Cape Breton and was licensed by the Presbytery of Sydney, on the 10th day of May 1892. Six weeks later he was ordained and inducted at Indian Brook, into the pastorate of extensive congregation.

Mr. Fraser entered upon his ministerial work with great enthusiasm and energy and he was not long in awakening both enthusiasm and energy in the people of his charge. His preaching was of the fervent, emotional and energetic kind that the Celt especially delights to hear, and that he hears with deep interest, admiration and profit.

Mr. Fraser's ministry on the North Shore and North River was abundantly fruitful both materially and spiritually. The old Church at Indian River was finished inside after standing unfinished for over thirty years. It was also painted throughout and made to look like a place of worship rather than like a barn. The churches at North River and French River were similarly renovated.

A very fine Manse was built at Indian Brook in 1894, the second year of Mr. Fraser's pastorate at a cost of \$3,500.

These outward and material improvements were a visible token of the spiritual change that came over the people. They were roused, stimulated and enthused in spiritual matters by Mr. Fraser's fiery eloquence and devotion to duty.

In 1896, Mr. Fraser accepted a call to Loch Lomond and Framboise congregation, and he left North Shore with the esteem and love of his people.

The second minister of this congregation was the Rev. T. R. Davidson, Ph. D. Dr. Davidson's life and work is spoken of in connection with our article on Gabarus.

After Dr. Davidson left for New Brunswick in the autumn of 1917, the congregation was without a pastor until the 7th of July 1920, when Mr. Archie C. Fraser was inducted. The congregation received religious attention from Student Catechists during the summer months of 1918 and 1919.

North River and North Shore has given a number of excellent young men to the ministry of our Church. Their names are D. J. Nicholson, M. D. McLeod, A. D. McLeod, D. J. McLeod, D. J. McRae, John Montgomery, John McAskill and A. D. Sutherland.



Baddeck Forks and Its Ministry.

The micmac aborigines of Cape Breton named the island opposite the town of Baddeck *Abaduckt*. The white man transformed *Abaduckt* into Baddeck and then he applied this transformed Indian name to the country between the island and the mountain range that lies about eight miles inland. The portion of the country bordering on the Bras d'Or waters he called Little Baddeck and the portion of the country that lies toward the mountain range he called Big Baddeck. Baddeck Forks is the name given to the place on the Baddeck River, where Peters Brook joins that River. Here the Church and Manse of Baddeck Forks congregation are located and it would be hard to find a more beautiful place for either a church or a manse.

The congregation is entirely rural. The people are living on the banks of these two streams and cultivate the rich, alluvial soil formed by the river and the brook. The scenery is enchanting. Summer and winter, day and night the rushing waters of brook and river, as they descend from the mountains to the sea make perpetual music in the ears of an honest, industrious and happy people.

Baddeck River was settled very early in the last century by United Empire Loyalists. Some of these Loyalists came here about the end of the eighteenth century, a few of them as early as 1782. Others came in 1817, among them the Lavers, Jones, etc. Highland Scotch immigrants began to arrive a few years later and in the early twenties. By the year 1834 when the Rev. Alexander Farquharson settled on the Middle River there were between thirty and forty Gaelic speaking families in the Baddeck River valley. Mr. Farquharson gave these people all the religious attention they received between 1834 and 1850. The first Presbyterian Church was built at the Forks under Mr. Farquharson's encouragement and direction in the year 1837. Among those who helped to build that Church were Thomas Rice, Kenneth McKay, Alexander McKay, Donald McRae, Farquhar McRae, Duncan McRae, Mark Crowdis, Styles Ingraham, William Watson, John Buchannan, Donald Buchannan, George Watson, Malcolm McLeod, John Maple, Malcolm Beaton, Donald Buchannan and Norman Buchannan.

The present Church was built in the year 1865 during the ministry of the Rev. Kenneth McKenzie. It is centrally situated and the only church in the congregation. The manse was built in the year 1900 during the pastorate of the Rev. P. K. McRae.

There was no session until after Mr. McKenzie's settlement in the year 1857. The first session was chosen and ordained in the year 1859. The elders that composed that session were Donald McAulay, Archibald McDearmid, Donald McDearmid and Donald Campbell, generally known as the catechist.

Mr. Campbell deserves more than a passing notice. He was one of a class of laymen that rendered great service to the cause of true religion in

many of our congregations in Cape Breton when ministers were few. Mr. Campbell came to C. B. from the island of Harris with his parents in 1830 when eleven years of age. He attended the school taught by the Rev. Norman McLeod at St. Ann's when a young man and acquired enough education to fit him for teaching school. After teaching in Little Bras d'Or for some years he removed to Big Baddeck, in the year 1858 and taught the school there for many years. He was an elder in Big Baddeck for forty one years from 1859 till his death in 1900. He was also precentor during all these years, and no man could lead in the Gaelic service of song with more harmony and power. Every alternate Sabbath, Mr. Campbell had charge of the services in the sanctuary at the Forks on account of the absence of the Rev. Mr. McKenzie in the village church. He was a favorite speaker at the men's service on *ceist* day in connection with communion services. He was a man of God and he was a tower of strength to the minister and to the cause of truth and righteousness at Baddeck Forks during his whole life.

The Rev. Kenneth McKenzie was the minister of Baddeck and Baddeck Forks during the whole of his active ministerial life—from 1854 to 1901 a period of forty four years. After his resignation in 1901, Baddeck Forks was constituted an augmented charge by the Presbytery of the bounds.

The first minister of Baddeck Forks congregation was the Rev. P. K. McRae, whose induction took place on the 24th of Oct. 1891. Mr. McRae was born on the Middle River, Cape Breton on the 2nd of Nov. 1856. He studied at the Sydney Academy. He took his Arts Course in Queens University, Kingston and graduated in April 1892. His theological studies were taken in the Presbyterian College, Halifax, from which he graduated in April 1895. He was licensed by the Presbytery of Halifax at the same time. Mr. McRae was called to the pastorate of Earltown and West Branch as soon as he was licensed and his ordination and induction by the Presbytery of Pictou took place on the 22nd of May 1895. He was called from Earltown and West Branch to Baddeck Forks and inducted by the Presbytery of Inverness on Oct. the 24th 1899. Mr. McRae was minister of Baddeck Forks for nearly ten years during that time he rendered excellent service to the congregation and earned a good degree for himself. In educational matters as well. At the end of that time he was called to Little Narrows and inducted on the 2nd of March 1909. In January 1913, Mr. McRae received a call to Lamont in the Presbytery of Vermillion Alberta, where he is still working faithfully and happily.

After Mr. McRae left for the Little Narrows, the Baddeck Forks people found a worthy successor in the Rev. John McNeil, who is with them still and happy in his work among them. Mr. McNeil was inducted on Jan. 4th, 1910.

Mr. McNeil was born at Iona, C. B., in the year 1856 of Roman Catholic parents. In his boyhood he lived for some time in a godly Presbyterian home, where he learned the simple, short, sure and scriptural way of pardon and peace for the sinner through trust in the Person and work of Jesus Christ alone. He embraced the true and only way of Salvation by faith in

Jesus, and came to know the blessedness of the man whose sins are pardoned, whose iniquities were covered. The darkness had passed away and he was now basking in the light of the divine favour through Jesus Christ. Was it any wonder that a man who had experienced such a change as this should, like Paul, make up his mind to preach Christ and Him Crucified? He resolved to study for the ministry of the Presbyterian Church so that he might preach to his fellowmen the gospel that he had found so precious to his own soul, the gospel of the grace of God.

Mr. McNeil took his preparatory studies in Piétou Academy. From there he went to Queen's for Arts and Theology. He graduated in theology in the spring of 1888 and was licensed by the Presbytery of Kingston very shortly thereafter. His ordination and induction took place at Maxwell, Ont., by the Presbytery of Orangeville on the 26th of Sept. 1888.

Mr. McNeil has had charges in the Presbyteries of Barrie, Huron, London and Inverness. One can hardly conceive a more desirable charge than Baddeck Forks for a man who likes a quite studious life, far from the stress and strain of modern conditions.



Bridgeport and Its Ministry.

By the end of the year 1891, the Presbyterian population of Glace Bay and its surroundings had multiplied to such an extent that it was utterly impossible for the pastor of St. Paul's Church, the Rev. James A. Forbes, adequately to overtake the work that required to be done. On this account it was proposed that the Presbyterians of Bridgeport and Reserve Mines should be separated from Glace Bay and given an organization of their own. Accordingly, on November the 10th 1891, a deputation from Bridgeport and Reserve Mines consisting of Alexander McLennan, Norman McDonald, and William McLennan, appeared before the Presbytery of Sydney with a petition asking that Bridgeport and Reserve Mines be separated from Glace Bay and constituted into an independent congregation. Upon being shown that these two sections of the Glace Bay congregation were able and willing to support ordinances among themselves, the Presbytery granted the prayer of this petition.

The new congregation was organized on Jan. the 1st, 1892. On the 10th of May, 1893, a meeting for moderation in a call to a minister was held in Gordon Church, Reserve Mines. The call came out in favour of Mr. J. A. McGlashen, M. A., B. D., a recent graduate of the Presbyterian College, Halifax.

This call Mr. McGlashen accepted, and on the 31st of May he was duly ordained and inducted to the pastorate of the congregation. Eight years later, on October 30th, 1901, Reserve Mines was separated from Bridgeport, and formed into a new congregation, but Mr. McGlashen continued to be minister of Chalmers Church, Bridgeport. Mr. McGlashen was minister of this church until Nov. the 7th, 1916, when he accepted a call to the Stairs Memorial Church in the Presbytery of Halifax and left for this new field. Mr. McGlashen was a Pictonian. He was born at East French River, Pictou County, on the 6th of May, 1862. He received his preparation for Dalhousie University at the New Glasgow High School and the Pictou Academy. He graduated as B. A. from Dalhousie on April 26th 1891, and from the Presbyterian College on April the 3rd 1893. He received his B. D. from this college in April, 1894.

Mr. McGlashen was licensed by the Presbytery of Sydney on the 31st of May, 1893, and ordained and inducted at Reserve Mines on May 31st, 1893. The following winter he spent in post graduate studies in the New College, Edinburgh. Mr. McGlashen spent twenty-three years in the congregation of Bridgeport, and in the Presbytery of Sydney, and he was always ready for every duty required of him by that court. He was an excellent preacher and a diligent pastor. He has been a member of the Foreign Mission Board since his induction in 1893, and the Commissioner of that Board at the World Conference on Missions in Edinburgh in 1910.

Mr. McGlashen wields a facile pen, and he has been special correspondent for the Presbyterian Witness and the Morning Chronicle for many

years. His reports of meetings of our Synods and Assemblies are always full of life and interest.

The present minister of Chalmer's Church is the Rev. William A. Whidden, B.A., who was inducted on the 4th of May, 1917. Mr. Whidden was born at Brookfield, Colchester County, N. S., on the 26th of March, 1888.

He obtained his preparation for Dalhousie University at his home school and Truro Academy. He graduated from Dalhousie with a B. A. in April, 1910, and from the Presbyterian College, in April, 1912. He was licensed by the Presbytery of Halifax on April the 24th, 1912. A few weeks later Mr. Whidden was ordained and inducted by the Presbytery of Truro, as minister of the Clifton congregation within its bounds.

The first service ever held by a Presbyterian minister in Bridgeport was conducted by the Rev. John Stewart in the month of November, 1834. There were very few families of the Presbyterian faith between Lingan and Big Glace Bay at that time and for many years thereafter. After Mr. Farquharson came to Little Glace Bay, Bridgeport was within the scope of his supervision and he held an occasional service in the home of Donald McIsaac there. This was between 1867 and 1875. In the year 1887 a Union Church was built and used by both Presbyterians and Methodists. The Rev. James A. Forbes conducted public worship in that church. Soon after, Mr. McGlashen became minister, steps were taken for the erection of a Presbyterian Church, and the church was dedicated to the worship of God on the 23rd of December, 1894. In the year 1900, on account of the development of the coal mining industry at Dominion No. 1, this church became too small for the accommodation of the congregation, and a second church was built in that year and dedicated on the 17th of February, 1901. On September the 17th, 1917, this church was destroyed by fire and a third church had to be built. This third church was built on the site of the second and dedicated on the 16th of March, 1919. "The new Chalmers Church is of gothic construction and is rectangular in plan, measuring 32 feet in length by 46 ft. in width, with an extra bay shaped extension at the rear for a choir space. The front is flanked by two massive towers, one of them containing a forty-eight inch Bowlden Bell, and rising to a height of 67 feet, while the other is 47 feet, in height. There are three entrances from the front opening into a spacious and well lighted vestibule with steps at each end leading to the auditorium. The entire basement is finished and is well lighted and airy. It has a large assembly room, separate class rooms for Sunday School, Secretary's room, Library, Parlour, Kitchen and boiler room. The building is lighted by the semi-indirect system of electric lighting, and is heated by the Trane System of Vapor Heating, the most modern system of steam heating.

"The Auditorium which seats 450 is furnished in clear spruce grained to a light oak finish. The pews are in solid oak and of modern construction."

This is one of our latest and best appointed churches. What a contrast this church is to the very plain, rough, unseated, unpainted, unlighted and unheated churches that were built by our grandfathers in the early days;

What a happy change in circumstances and tastes is suggested by the kind of churches our ancestors worshipped in and the churches in which we worship. Our grand-fathers no doubt built the best churches that they could afford, and we only build the best we can afford.

But let us never forget that the Being Whom we worship in our churches is a Spirit and that He requires us to worship him in spirit and in truth. We can't build a church big enough to hold God, nor beautiful enough, nor costly enough to be a fit habitation for Him. Heaven is His throne, the earth is His footstool. His favourite dwelling place is the lowly, the humble and the contrite heart.

Chalmers' Church has not given any ministers to the Presbyterian Church. Our ministers come almost exclusively from our rural charges. Industrial centres are not good breeding ground for preachers of any denomination. There is a large demand for labor at good pay and the boys yield to the ever present temptation to become wage-earners, rather than students.

Indeed it is difficult to keep them in the common school long enough to be more than half prepared for the duties of life.



St. Peter's and its Ministry.

Saint Peter's is the English for Santo Pedro, the name the Portuguese gave to this part of our Island in the sixteenth century, when they were accustomed to come to our Northern waters to catch fish. The French name for the place was Thoulouse. They had a strong fort at the portage between the ocean and the Bras d'Or Lake, called Fort Thoulouse. When the British got final possession of Cape Breton in 1758, they named the place St. Peter's, the name it has borne ever since. There was a canal cut through the narrows between the Atlantic and St. Peter's Inlet in the year 1865 by the Province of Nova Scotia Government. This canal has been of very great advantage, not only to St. Peter's, but to the whole island. Two years ago this canal was greatly enlarged and improved.

There were a few Presbyterians at St. Peter's previous to the year 1865. They were R.G. Morrison, D. Urquhart, Duncan McRae, Alexander McKeen, Joseph Humes, John Morrison, John D. Matheson and Murdoch Smith. About the time the canal was under construction, some more came from the neighboring Presbyterian settlements, such as West Bay and Loch Lomond. Among these were Alexander McCuish, Archibald McCuish, John M. Kemp, Angus McAskill, J. W. Morrison, W. R. Morrison, John McDonald, and Donald McKenzie. These early settlers received an occasional service from the Rev. Murdoch Stewart of West Bay until he left for Port Morien in 1867. Between 1865 when the canal was opened and 1877 when he died, the Rev. James Ross, Minister of Grand River, was accustomed to conduct divine service in the school house of the village. After Mr. Ross's death, his successors in the pastorate of Grand River, Rev. G.L. Gordon, Rev. M.A. McKenzie and Rev. Wm. Grant gave a proportion of their time and labor to St. Peter's.

On May the 10th, 1892, St. Peter's was raised to the status of an augmented charge by the Presbytery of Sydney. The first minister of this charge was the Rev. Alexander B. McLeod, a native of Strathalbyn, P. E. I., where he was born on the 17th of March, 1853. In early life he started out to prepare himself for a mercantile career. He clerked at New London and Summerside for several years. It was while clerking in New London South, during a series of Special Meetings conducted by the writer that Mr. McLeod came under the power of the gospel and decided to study for the ministry. He prepared for Dalhousie by studying at the Grammar School at Alberton, P. E. I. He entered Dalhousie University in the fall of 1875 and after a four years course in Arts, he studied theology for two sessions in the Presbyterian College and for another session in Auburn Theological Seminary, New York from which he graduated in the spring of 1882. He was licensed at Mt. Stewart by the Presbytery of P. E. Island in the following June.

On the 31st of October, 1882, Mr. McLeod was ordained and inducted into the pastorate of West Cape, Campbellton and Brae, by the Island Presbytery. On the 29th of May 1886 he was inducted into the charge of

Mt. Stewart and West St. Peter's, where he labored for seven years. His next charge was St. Peter's, C. B., where he was inducted on the 13th of June, 1893. On account of family illness Mr. McLeod left St. Peter's in October, 1894, and on the 18th of that month he was inducted into the congregation of Coldstream, in the Presbytery of Truro. Mr. McLeod was minister of Coldstream for twelve years. During that time the congregation became self-sustaining and its missionary givings were doubled.

In August, 1906, Mr. McLeod was inducted into the charge of Souris and Bay Fortune, where he remained for the next five years, and resigned on account of ill health. After a rest of two years he took charge of Marshfield, P. E. I., as ordained missionary, but he had to resign at the end of six months and return to Charlottetown. Subsequently he served as chaplain to the P. E. I. Hospital, but his strength failed, and he passed away on the 19th of April, 1916, after a ministry of 35 years.

The second minister at St. Peter's was the Rev. Joseph Greenlees. Mr. Greenlees was born in the City of Glasgow, Scotland. See the Chapter on St. James, Sydney, for an outline of Mr. Greenlees' life and work.

The third minister of St. Peter's was the Rev. John Calder, B. A., B. D. Mr. Calder was a native of the island, having been born at West Bay on the 10th of October, 1860. His early education was obtained at the common school of West Bay. After obtaining a teacher's license he taught school for a couple of seasons. He prepared for matriculation into Dalhousie by attending Pictou Academy. He graduated from Dalhousie University with a B. A. in the spring of 1886. After attending the Presbyterian College for three sessions he graduated with a B. D. in the spring of 1889. Shortly after graduation he was licensed by the Presbytery of Pictou and also ordained and inducted at Sunny Brae by the Presbytery of Pictou. At the end of three years, Mr. Calder, on account of ill health was compelled to resign this charge and rest for a couple of years. At the end of that time he felt well enough to resume the work of teaching, for which he had a great aptitude. He taught first in the West Bay and then in the Port Hood Academy.

In 1897 Mr. Calder accepted a call to Port Mulgrave, where he spent two years in the faithful discharge of his pastoral duties. In 1899, he was called to St. Peter's, where he spent the next thirteen years, and labored up to the measure of his strength. In February, 1913, Mr. Calder went to Boston and became minister of the Scotch Church there. In the summer of 1916 he returned to Cape Breton in search of health, but some weeks later he met with a railway accident, that compelled him to resign his Boston charge. He spent the last years of his life in St. Peter's where he departed this life on the 15th of November, 1917.

"Mr. Calder was an excellent scholar and an efficient teacher. As a preacher he was easily among the best in the land,—clear, strong, sympathetic, evangelical. As a man he had many gifts and graces, fine qualities of head and heart, humble, devout, cheerful, bright, gracious, companionable and true to his own high ideals."

After Mr. Calder went to Boston, St. Peter's called its fourth minister in the person of the Rev. Donald Fraser, B. A.

Mr. Fraser's induction took place on the 2nd of October, 1913. He was born in New Glasgow, N. S., in March, 1864. His parents removed to Pictou Town some years later and Mr. Fraser grew up to manhood in that far famed educational centre. After graduating from Pictou Academy in 1883, as a George Munroe Bursar, he entered Dalhousie University in the autumn of that year. In the spring of 1887 he graduated with a B. A. During the next two years he was principal of the Baddeck Academy on this island. He studied theology at Princeton Seminary, New Jersey, for one season, and then at the Presbyterian College, Halifax, for two more. He graduated in the spring of 1892. After licensure by the Presbytery of Halifax on the 5th of May, 1892, Mr. Fraser was ordained and inducted into the congregation of Gore and Kennetcook on June the 1st 1892.

Mr. Fraser's health has been very precarious during the whole of his ministry and for this reason he has never been able to remain in one congregation for any length of time. He had to retire and rest quite frequently. Mr. Fraser was inducted into the following congregations in succession, viz. Hampton, N. B., June 1st, 1894; Richibucto, N. B., Oct. 14th, 1897; Lahave, N. S., March 24th, 1904; Riverside, N. S., December 12th, 1906; Portapique and Bass River. Cardigan, P. E. I., June 14th, 1910; Riverfield and Howick, Quebec, June the 10th, 1912; St. Peter's, Oct. 12th, 1913; and Mabou, C. B., Sept. 10th, 1918.

The fifth minister of St. Peter's is the Rev. C. R. F. McLennan, B. D. Mr. McLennan was born in Waipu, New Zealand, on the 4th of March, 1892, and he was the son of the Rev. Neil K. McLennan, a native of Middle River, Cape Breton. He received his primary education at Lake Ainslie, his secondary education at Inverness Academy and his classical and theological education at Queens College, Kingston. He graduated B. A. in the spring of 1916, and as B. D. in the spring of 1918. He was licensed by the Presbytery of Kingston on the 25th of April, 1918, and ordained and inducted at St. Peter's on Sept. the 25th, 1918.

The first church was built at St. Peter's in 1873, but only stood for a few weeks when it was blown down by the great gale of August the 24th in that year. It was subsequently rebuilt and served its purpose until the present church was erected in 1888. The St. Peter's Manse was built in the year 1893.

St. Peter's has not given any ministers to our Canadian Church. The Rev. A. J. McDonald grew up here, but his birth-place was Malagawatch.

Little Narrows and its Ministry.

The early settlers at Little Narrows came here between 1812 and 1820 and chiefly from the island of Lewis, Scotland.

The Little Narrows congregation was included in the congregation of Whycomagh from the year 1837 when the Rev. Peter McLean came to Cape Breton until the year 1870. In the latter year Little Narrows was separated from Whycomagh and attached to Middle River. On Dec. the 6th 1870 Lake Ainslie was separated from the Middle River and formed into a new and independent congregation. This change left Middle River too weak to be self-sustaining and Little Narrows was added to make it strong enough to maintain a minister. At the same time Whycomagh was constituted a self-sustaining congregation under the ministry of the Rev. Murdoch Stewart.

The Little Narrows remained in connection with the Middle River until the 7th of June 1893, when the connection was dissolved and both became independent congregations, and so remain until the present time.

The Rev. Peter McLean ministered to the people of Little Narrows from 1837 to 1842, when, on account of broken health, he left Cape Breton and returned to Scotland.

The Rev. Charles Ross succeeded Mr. McLean in the pastorate of Whycomagh and Little Narrows in the year, 1857, after a vacancy of fifteen years. Mr. Ross was minister of this charge until the year 1864. In the year 1868, the Rev. Murdoch Stewart was inducted into the pastorate of Whycomagh and Little Narrows. In the year 1871, Mr. Stewart resigned the Little Narrows part of the congregation on account the labor involved in ministering to that section, and confined his ministrations to Whycomagh. There upon Little Narrows was connected with the Middle River.

In November 1871, the Rev. Adam McKay was inducted into the charge of Middle River and Little Narrows. Mr. McKay also preached at Malagawatch on the afternoon of the Sabbaths he was at Little Narrows. After a very strenuous and successful ministry of four years, Mr. McKay received a call from Ripley, Ontario and left Cape Breton for that field in Sept. 1875. His departure was followed by a vacancy of two years, when the congregation called the Rev. Alexander McRae. He was ordained and inducted by the Presbytery on the 7th of June 1877.

Mr. McRae was a native of the island of Lewis, Scotland. He continued to serve the Little Narrows and the Middle River with commendable diligence until the 7th of June 1883, when on account of age and infirmity he resigned the charge and retired from the active ministry. Mr. McRae spent the remainder of his life at the Inlet, between Baddeck and Nyanza. He departed this life on the 30th day of Oct., 1904 and his remains were buried at the Little Narrows Cemetery. On June the 7th 1893, Little Narrows was separated from the Middle River and both were constituted into independent charges.

The first minister of Little Narrows congregation was the Rev. Rod-

erick S. McLeod. He was a Lewisman and he was educated in Scotland. He was inducted into the charge of Little Narrows on the 29th of Jan. 1888. On the 31st of Oct. 1890 Mr. McLeod resigned and returned to Scotland. His ministry was not a happy one, either for himself or for the congregation. Instead of confining his attention to his ministerial duties exclusively he assumed the duties of the Managers as well and also the duties of the collectors and treasurer. Of course there was trouble involved in such a line of action and his resignation became a necessity. During Mr. McLeod's ministry the first manse was built on the north side of the Narrows. This manse was too far from church and school and inconveniently located. The next minister of Little Narrows was the Rev. Duncan Campbell, a Scotchman and a Lewisman. We have not been able to ascertain either the date of Mr. Campbell's induction or resignation, but his ministry only lasted about two years.

During most of this time he was in a nervous condition bordering on insanity and hence incapacitated for the duties of the pastorate. After his resignation, Mr. Campbell returned to Scotland.

The third minister of Little Narrows was the Rev. Donald McLeod, M. A. He also was a native of the Island of Lewis. He was inducted into the church at Little Narrows on the month of October 1907. Mr. McLeod is now minister of the Mira congregation and a fuller biographical notice of him will be found in our account of that congregation. Mr. McLeod was translated to the Presbytery of Sydney and inducted at Union Church Mira in Dec. 1905.

The fourth minister of Little Narrows was the Rev. T. R. Davidson, M. A., Ph. D.

Mr. Davidson is of Scottish birth. The reader will find a fuller account of Mr. Davidson under the article on Gabarus, where Mr. Davidson is now minister.

The Rev. P. K. McRae followed Mr. Davidson. His induction took place on the 2nd of March 1909. In 1913 he accepted a call to Lamont in the Presbytery of Vermilion, Alberta. For a more particular account of Mr. McRae the reader is referred to our account of Baddeck Forks and its ministry. The present manse, on the south side of the Little Narrows, was built in Mr. McRae's time. Mr. McRae did good work at the Little Narrows and his ministry is still affectionately remembered.

The next minister of the Little Narrows was the Rev. Alexander Ferguson, M. A., a native of Port Morien, C. B. The reader is referred to our article on West Bay and its ministry for a more detailed account of Mr. Ferguson and his work in connection with our church in C. B. He resigned the charge of Little Narrows on the 31st of March, 1920. Some months later he accepted a call to Earltown in the Presbytery of Wallace.

There is but one church in this country congregation. It was built in the year 1856 and opened for divine service on the 24th of March 1857. It stands on the north side of the Narrows, although two thirds of the congregation live on the south side and are under the necessity of using a ferry boat to get to their church.

It is to be hoped that a bridge will be built at this point in the near future. During the summer of 1919, the Little Narrows Church was renovated internally as well as externally. It is now a very handsome as well as comfortable place of worship.

The following ministers were born at or near the Little Narrows, viz; D. C. McLeod, D. D., St. Lewis, U. S., John McIvor, D. D. U. S., J. J. McAskill, Montreal, John S. McKay, Angus McInnes and Daniel McLeod all in the United States.



Margaree and Its Ministry

This congregation has great length but small breadth. It extends from the head of the Big Intervale of the Margaree River to Margaree Harbor, at the mouth of that river, a distance of twenty-five miles, and then westward along the shore to Chimney Corner, a distance of from eight to ten miles more. The Presbyterians are found in small groups along this distance of thirty-five miles. There are seven or eight families at Chimney Corner, four or five at Whale Cove, twenty-five or thirty at Margaree Harbor, three or four at Margaree Forks, a few at the North East Margaree, and twenty-five or thirty at the Big Intervale.

The Protestant Families at North East Margaree are nearly all congregationalists. There are thirty or forty families of these in all, at the North East, where they have a church and minister of their own. There is every prospect that the Prebyterians and the congregationalists on this magnificent river will ere long be one congregation. Such a union would be greatly in the interests of Protestantism and true religion in the Margaree Valley. The first Protestant settlers on the Margaree River were United Empire Loyalists who found their way to the North East after the American Revolution. The congregationalists of today are the descendants of these loyalists.

Presbyterians from the Highlands and Western Islands of Scotland began to arrive in this part of Cape Breton as early as the year 1810. One Hector McKay came to Chimney Corner in that year, and there are six families of McKays there today, and all descendants of that original McKay. One John McLean came to Whale Cove in 1827 and his descendants are found there at the present time. The cemetery at Whale Cove is on the site of the first clearing made by John McLean.

The first Presbyterian Church built within the bounds of the congregation was built where this cemetery is situated in the year 1830. A second church was built at this Cove in 1869, but on a different site. This building is still standing, but has not been in use since 1887, when a church was built at Margaree Harbor, a couple of miles distant from the Cove.

Gaelic speaking people, chiefly from the Isle of Skye, began to arrive at the Big Intervale in 1827 and they continued to come until about 1840. The first of these was a man by the name of Angus Ross. His son Murdoch Ross is still alive in the hundredth year of his age, and living on the farm cleared by his father in those early days. One of the earliest settlers at the Harbor was a lowlander from Saltcoats, Scotland, by the name of Henry Taylor. He came here in 1808, and for many years he conducted a large business in fish and fishermen's supplies. He died in 1853 and his grave is still to be seen in the old cemetery at Whale Cove. Mr. Taylor was noted for his hospitality, especially to Presbyterians who might pass that way.

Aeneas McLean, was the first Presbyterian minister that ever went to Chimney Corner, Whale Cove, Margaree Harbor or the upper reaches of

the Margaree River. This was in 1831 or 1832, while he was stationed at Broadcove.

The Rev. Alexander Farquharson had the people at the Big Intervale under his care during the time he was minister at Middle River, between 1834 and 1858.

The Rev. Alexander Grant of Lake Ainslie had charge of Chimney Corner, Whale Cove, Margaree Harbour, and the Big Intervale from 1871 when he was settled at Lake Ainslie until 1880 when he resigned those distant places on account of the labour involved in attending to them.

From 1880 to 1895 this extensive field was supplied with the means of grace to some extent, by means of probationers, students, and catechists, more particularly during the summer season. In the summer of 1894 Mr. A. M. Thompson was catechist on this river and he did such excellent work that, on his graduation from the Presbyterian College in the following spring, he received a hearty and unanimous call to be the first minister of the congregation. Mr. Thompson was ordained and inducted on June the 5th, 1895. He spent the next four years with this people and his ministry was greatly appreciated and blessed. On May the 10th, 1899, Mr. Thompson was translated to the Presbytery of Pictou and shortly thereafter inducted minister of Feronia, Pictou County.

Mr. Thompson was a native of Kennetcook, Hants Co., N. S. He studied at Dalhousie University and the Presbyterian College. He is now minister of the Presbyterian church in Houlton, Maine, U. S.

After a vacancy of five or six months the Rev. W. B. Morrison, a native of Loch Lomond, was appointed ordained missionary on the Margaree. This was on Oct. 24th, 1899. Early in 1903 Mr. Morrison resigned and went to Jamaica. He is now in charge of our cause at Grand Falls, Newfoundland.

In November, 1903, the Rev. R. H. McPherson was appointed ordained missionary in Margaree by the Presbytery of Inverness. Mr. McPherson remained on the river until December, 1906, when he accepted a call to Marble Mountain, where he was inducted on the 3rd of July, 1907. Mr. McPherson was a native of Malagawatch. He obtained his education chiefly in Bangor, Maine.

The Rev. William McLeod followed Mr. Morrison at Margaree, as ordained missionary. He was appointed on Jan. 22nd, 1907, for one year. Mr. McLeod's life and work is spoken of in connection with Leitch's Creek.

The next minister of this congregation was the Rev. John D. McFarlane, who was called from Cape North and inducted on October the 20th, 1908.

Mr. McFarlane and his work is spoken of more particularly in connection with Loch Lomond and the reader is referred to that chapter.

The church at Big Intervale was built in the year 1868. The manse is located at the Harbour and was built in the year 1904 during the ministry of the Rev. R. H. McPherson.

Marion Bridge and Its Ministry.

This congregation was organized by the Presbytery of Sydney on Jan. 10th, 1898, in answer to a petition from the Presbyterians living in the vicinity of Marion Bridge. The people of this community were originally an important part of the great Mira congregation. The earliest settlers on this part of the Mira River, came from the island of North Uist between 1824 and 1834. They bore the name of McNeil, McPherson, McLean, Morrison, Lamond, McDonald, Ferguson, McOdrum, etc. They were a reverent, God-fearing people and their descendants have not departed from the good old paths in which their fathers walked so humbly, prayerfully and uprightly.

The first Presbyterian minister to visit them and break the bread of life to them, so far as the record goes, was the Rev. John Stewart. Mr. Stewart came here in Nov. 1834 and preached several times about a mile to the east of where Marion Bridge now spans the Mira river. There was no place of worship here at that time and Mr. Stewart urged the people to build a church as speedily as possible. They took his advice and two years thereafter a small church was built and finished outside. It was never finished inside. This church was in use until 1858 when the big church at Louisburg Ferry was built and this one was closed. Between 1858 and 1887 all the Presbyterians on the Upper Mira as far as Sanfield worshipped in Union Church at the Ferry. Good people from Morley's Road walked 30 miles in going and coming to Union Church; in 1887, however, St. Columba Church was built at Marion Bridge for the convenience of the large population living in this part of the Mira congregation. This church was dedicated to the worship of God on the 1st day of January, 1888. It cost about \$5,500. There is a manse at Marion Bridge also. It was built in 1898, during the pastorate of Mr. McOdrum at a cost of \$3,500. The Rev. Donald McOdrum was the first minister of the Marion Bridge congregation. His ordination and induction took place at St. Columba Church on the 11th of June 1894. Mr. McOdrum was born at Mineral Rock within the bounds of the congregation. He is the grandson and namesake of Donald McOdrum one of the earliest settlers and one of the first elders ordained in the Mira congregation. Mr. McOdrum Sr. was a man of distinguished christian character. At the beginning of last century, religious life in many parts of Scotland and the Hebrides was in a very flourishing condition, and many of the people who were compelled to leave their native land and seek homes for themselves beyond the sea, were truly pious. They brought their piety with them to Cape Breton, and they were sources of light and life where ever their lot was cast. It was from among these men that the catechists and elders of pioneer days were chosen.

The Rev. Donald McOdrum studied at Pictou Academy, Dalhousie University and the Presbyterian College. After graduating from this college in the spring of 1899, Mr. McOdrum was called to Marion Bridge,

and on the 6th of June he was ordained and inducted into the pastorate of St. Columba Church. Two and a half years in this congregation proved Mr. McOdrum to be fitted to fill a larger sphere. On Feb. the 12th 1900 he received a call to Moncton in the Presbytery of St. John. This call he accepted and he was translated thither by the Presbytery of Cape Breton.

After Mr McOdrum's departure, this congregation called the Rev. W. A. Fraser, a recent graduate of our own College to be its second minister. Mr. Fraser was a native of Big Harbor, Victoria Co., where he was born in the year 1868. He prepared for the ministry by studying at Baddeck Academy, Sydney Academy, Queens University, Kingston and the Presbyterian College, Montreal.

He was licensed by the Presbytery of Halifax in May 1902 and ordained and inducted as minister of Marion Bridge on May the 20th, 1907. Mr. Fraser laboured in this congregation with great faithfulness until the 25th of Sept. 1906, when he was compelled to resign on account of failing health. After spending some time in Graniteville, Vermont, U. S. A. he went to Colorado Springs in the hope of prolonging his life. But all was in vain. He died on a train on Jan. the 18th 1906, a victim of tuberculosis; and he was buried among strangers at Holly, a few days later. Mr. Fraser was a man of a very fine christian spirit, and he was very much esteemed and loved by all who knew him.

The Rev. Angus McMillan succeeded Mr. Fraser in the pastorate of this congregation. Mr. McMillan came to St. Columba after a long and successful experience in the christian ministry in two of our Cape Breton congregations. Mr. McMillan is a native of this island. He was born at Big Hill, St. Ann's in the year 1848. He studied at Baddeck and Sydney Academies. His Arts Course was taken at Dalhousie College and his theological course at the Presbyterian College, from which he graduated in the spring of 1881. He was licensed by the Presbytery of Prince Edward Island shortly after graduation.

Mr. McMillan's first charge was at Malagawatch and River Denys, where he was ordained and inducted on the 23rd of Jan. 1882. After eleven years of hard work in this charge he accepted a call to West Bay, and was inducted at Black River in 1893. Here he spent the next fifteen years and rendered excellent service to that congregation. In Sept. 1908, Mr. McMillan accepted a call to St. Columba Church, Marion Bridge and his induction took place on the 30th day of that month. He is here still, and he is serving his Master with diligence, perseverance, patience and wisdom.

The Marion Bridge congregation has given four good men to the ministry of the Presbyterian Church, viz., Donald McOdrum, Donald McGuire, John H. McInnes and Alexander Morrison.

St. James', Sydney and Its Ministry.

St. James' Church, Sydney, was organized on the 3rd day of July, 1900. There were only a few Presbyterian families on the north east side of Muggah's Creek previous to 1892, when the Dominion Coal Company was formed, and began to ship coal at the old International pier in this vicinity.

Most of the Presbyterians that were here had come from St. Ann's about ten years earlier and bought farms that were in the market at a very low price. Town lots in Sydney, and farms in the vicinity of Sydney went a begging for a purchaser in those days. Among those who came from St. Ann's and bought land in this quarter were Allan McLeod, John McDonald, John Morrison and Donald McLennan. These all worshipped in St. Andrew's Church, Sydney. In the year 1899, the Dominion Iron and Steel Company, Limited, was organized and began to build its blast furnaces, coke ovens and rolling mills immediately to the east of Muggah's Creek. The result was a very large addition to the population of this part of the city, and of course a goodly proportion of the newcomers were of the Presbyterian Faith, and required attention from the Presbyterian Church. In these circumstances, St. Andrew's Church, with which a majority of these people were more or less connected, applied to the Presbytery for assistance in supplying the religious needs of a rapidly growing Presbyterian population.

The Presbytery thereupon, made an arrangement by which the Rev. F. C. Simpson, who was then assisting the Rev. John F. Forbes, minister of St. Andrew's Church, should give half his time and labor to the 'Pier District' as it was then called.

This arrangement continued from Nov. 1st, 1899 to June the 1st, 1900, when this district was constituted into a Home Mission Field. One month later, however, on July 3rd, 1900, on account of the promising outlook and the rapid growth of the Presbyterian population, the Presbytery determined to organize a Presbyterian Church here to be known by the name of St. James' Church. Since that date, the city of Sydney has had three Presbyterian Churches within its bounds, viz. St. Andrew's, Falmouth St., and St. James. The Rev. Frank Baird was missionary during the short time this field was a mission station.

The first minister of St. James' Church was the Rev. A. J. McDonald, B. A. Mr. McDonald was a native of Malagawatch, C. B., where he was born on the 2nd of June, 1866. He is a graduate in Arts, of Dalhousie University, and in Theology of the Presbyterian College, Halifax. He graduated in Arts in 1892, and in Theology in the spring of 1894. He was licensed by the Presbytery of Sydney in June the 6th, 1894, and on that same day he was ordained and inducted as minister of the St. Ann's and Englishtown congregation.

After a short pastorate at St. Ann's, and a longer pastorate at Union Centre and Lochaber in the Presbytery of Pictou, Mr. McDonald was called to St. James' Church and inducted by the Presbytery of Sydney, on the 3rd day of July 1901. Mr. McDonald's ministry in St. James' con-

tinued to August the 31st, 1909 when he was translated to the Presbytery of Truro, and inducted into the First Church, Truro, on the 9th of September following. After some years in Truro, Mr. McDonald received and accepted a call to Lunenburg, where he remained until the year 1915, when he received an appointment as Chaplain to the 85th Highlanders, and went overseas to do duty for his King and Country against the Germans. When the war was over, after rendering admirable service as chaplain, Mr. McDonald accepted a call to Bridgewater where he is engaged in the service of the King of kings.

The second minister of St. James was the Rev. John McIntosh, D. D., who was inducted on the 5th of November, 1909. He is still in charge, doing faithful and effective work.

Mr. McIntosh, like Mr. McDonald, is a native of Malagawatch where he was born on the 27th of December, 1865. He took his Arts course in Dalhousie University, and graduated Master of Arts in the spring of 1894. His theological studies were taken in the Presbyterian College from which he graduated as a Bachelor of Divinity in April, 1897. Mr. McIntosh was licensed by the Presbytery of Halifax immediately after graduation, and some weeks later he was ordained and inducted at Kennetcook as Ordained Missionary of Gore and Kennetcook congregation. Six months later, Mr. McIntosh received a call to St. Columba Church in the Presbytery of Pictou, where he was inducted in April, 1898. Mr. McIntosh was minister of St. Columba until 1907 when he accepted a call to Boulardarie congregation in this island. His induction took place at St. James Church, Big Bras d'Or in July, 1907. The work in this large and laborious charge proving too much for Mr. McIntosh's strength, on October the 19th, 1909, he accepted a call to St. James Church, Sydney, where he was inducted on Nov. 5th, 1909, where he is still, and where he is doing excellent work for the congregation and for the Master.

The first church was built in the year 1901. This church was destroyed by fire on July the 29th, 1906. But the people lost no time in replacing it with another and a better one. The corner stone was laid on July the 1st, 1907, and on the 2nd of October, 1907, the new church was dedicated to the worship of God.

The congregation has a good manse on a fine site overlooking Sydney Harbor. This manse was built in the year 1902, during the ministry of the Rev. A. J. McDonald.

And just here it is fitting that something should be said about St. Mark's Church, a church that the Presbytery amalgamated with St. James Church in 1919.

This Mission Church was started on Laurier Street near the Coke Ovens by Falmouth Street Church, in March, 1901, in order to bring the means of grace to a growing population in that vicinity.

This mission had a varied experience during its existence of eighteen years. It passed from a mission station to an Ordained Mission Status and then to the status of an Augmented Charge. It was served by a number of excellent men while passing through these different stages; e. g.

E. S. Ramsay, A. P. Logan, A. F. Thompson, J. A. Greenlees R. J. Capbell and William McKenzie. But after all the time, effort, and money expended on St. Mark's, our cause at this point never became firmly established. This fact was no doubt, due to the heterogeneous character of the people that crowded into that community. Few Presbyterians cared to remain there for any length of time. Finally the Presbytery abandoned the effort, and put the few people connected with St. Mark's under the care of St. James, on Feb. the 4th, 1919.

The Rev. J. A. Greenlees ministered to our people at St. Mark's from Nov. 25th, 1902, to Mar. 16th, 1911. Mr. Greenlees was a Scotchman born in the city of Glasgow, a Master of Arts of Glasgow University, from which he graduated in the year 1889. He studied theology in the Glasgow University for two years, and in the Presbyterian College, Halifax, for a third, graduating in the spring of 1891.

He was licensed by the Presbytery of Halifax on April the 26th, 1891, and ordained at New Mills, N. B., on the 8th of December, following. After a ministry of four years at St. Peter's, C. B.—1894 to 1898,—in 1899, Mr Greenlees took a post graduate course at the Presbyterian College, London, England. On his return, he went, by appointment of the Home Mission Board, to Wabana, Nfld., where he spent the next three years. After leaving Sydney in 1911, Mr. Greenlees was settled at Upper Stewiacke for one year. Then he did missionary work at Grand Falls, Nfld. In Dec. 1914, Mr. Greenlees was called to Georgetown, P. E. I. where he is still.

The Rev. A. F. Thompson also labored diligently in St. Mark's for a period of two years. Mr. Thompson was inducted at St. Mark's as ordained Missionary on Jan. 18th, 1912. He demitted the charge, and retired from the ministry on Feb. 28th 1914. He died at Truro, some time later. The Rev. A. P. Logan was born at North Sydney, and graduated from our own Nova Scotian Educational Institutions. After several pastorates in several parts of the province, he was inducted at St. Mark's on the 24th of May, 1914. On the 3rd of August 1915, he resigned the charge and left the Island.

St. James' Church has not, so far, given any young men to the ministry of our church. It is a deplorable fact that we rarely get young men from our town and city congregations to consecrate their lives to the greatest of all callings, to be ambassadors of Jesus Christ to a lost world.

Louisburg and Its Ministry.

This congregation was raised to the status of an independent charge on the 17th of July, 1900, after a long and tedious struggle for existence.

Although Louisburg is one of the oldest and most famous communities in Cape Breton, there were very few Presbyterians in the town until 1872, when the Glasgow and Cape Breton Railway Company extended its railway from Reserve Mines to Louisburg, built a pier there, and began to ship coal in the old French Harbor. After that time Presbyterians began to come in from the surrounding settlements and make homes for themselves here.

In the year 1873, the Rev. David Drummond, who was then minister of Gabarus, gave an occasional service in a private house to the half dozen families that were in the place at that time.

About this time, Cape Breton began to experience a period of stagnation in the coal trade, of extreme severity. A number of collieries were closed. The Glasgow and Cape Breton Company was forced into liquidation, and Louisburg relapsed practically into a fishing village. This period of stagnation continued until well on in the eighties. It was not till the year 1889 that the Presbytery of Sydney felt justified in constituting Louisburg into a Mission Station. By that time there were thirteen Presbyterian families in the town. Louisburg continued to be merely a Mission Station until the year 1897. During these seven or eight years, a number of excellent young catechists labored in this Mission Field during the summer season. Among them were Louis Jordan, D. O. McKay, Duncan McMillan, W. A. Morrison, K. J. McDonald, and John McIntosh.

In October, 1897, Louisburg was advanced to the Status of an Ordained Mission Charge, and Mr. John B. Falconer, of Sydney was ordained and inducted as missionary for one year.

Mr. L. H. McLean of Strathlorne was ordained and inducted as the second missionary of Louisburg, on May the 25th, 1899. During all this time the people of Louisburg had no church. They met for worship first of all in private houses, then in a school house, and later in a building known as Mitchell's Hall. In June, 1892, the Presbytery selected a site for a church and a manse. During that same summer the Lord's Supper was dispensed for the first time to the few members of the Presbyterian Church, who were living there the by the Rev. David Drummond of Gabarus.

The present church was built on the site chosen by the Presbytery in the year 1894 at a cost of \$3000. It was dedicated by several members of the Presbytery on June the 10th, 1895. The manse was built in the year 1902, during the ministry of the Rev. Murdoch Buchanan. It stands beside the church, and is a very superior building.

The Rev. Murdoch Buchanan, B. A., was the first minister of the Louisburg Congregation. He was ordained and inducted on the 17th of

July, 1900. But unhappily, his ministry was very short. He died of tuberculosis at Brooklyne, Mass., U. S. He went there in search of health, but he became suddenly worse instead of better, and passed away on the 28th of April, 1905. Mr. Buchanan was born at Big Hill, St. Ann's, on Dec. the 26th, 1869. After his conversion, in early life, he resolved to study for the ministry and devote his life to the preaching of the Gospel. After studying at Baddeck Academy for a term and at Sydney Academy for a second term, he matriculated into Dalhousie University in the autumn of 1894. He graduated as Bachelor of Arts in April, 1898. He studied theology at the Presbyterian College, and graduated from that institution in April, 1900.

During Mr. Buchanan's ministry, the congregation became self-sustaining and began to realize it's mission. The families and members multiplied, and the liberality of the congregation increased, in proportion.

In September, 1900, Kennington Cove was detached from Gabarus and connected with Louisburg. This Cove is made famous by the landing of General Wolfe at this point on June the 8th, 1768, a few weeks before Louisburg was finally surrendered to the British Forces on July the 27th, of that year.

There is a neat little church at Kennington Cove in which a service is held once a month by the pastor of Louisburg.

The Rev. John McKinnon, B. A., B. D., succeeded Mr. Buchanan as pastor of Calvin Church. He, too, is a Cape Bretonian, having been born at West Lake Ainslie in the year 1856. Mr. McKinnon is a graduate in both Arts and Theology of Queen's University. He graduated in Arts in 1894, and in Theology in 1897, when he obtained the degree of Bachelor of Divinity. He was licensed by the Presbytery of Glengarry on the 4th of May, 1897, and he was ordained and inducted by that same Presbytery, into the charge of Dalhousie Mills twenty-one days later.

Having accepted a call to Mira and Catalone, Mr. McKinnon was inducted into that charge by the Presbytery of Sydney, in Union Church, Albert Bridge, on the 27th of January, 1903. After rendering good service in this congregation for nearly three years, Mr. McKinnon accepted a call to Calvin Church, Louisburg. His induction into this charge took place on the 12th of Sept., 1905. On Dec. the 31st, 1913, he accepted a call to the congregation of Baddeck in the Presbytery of Inverness, and was duly inducted in Greenwood Church, Baddeck, on the 7th of January, 1914.

The next minister of Louisburg was the Rev. D. A. McMillan. He also, is a Lake Ainslie man.

He took his Arts course at Dalhousie University, and his Theological Course at the Presbyterian College, Halifax. He graduated from the University in 1913, and from the College in April, 1915. He was licensed by the Presbytery of Halifax on the 28th of April in that year. On the 27th of May, 1915, Mr. McMillan was ordained and inducted into the pastoral charge of Louisburg congregation, where he is still. Under his faithful ministry, this congregations has prospered materially and spiritually.

This congregation, like all our congregations, owes much of its success

to its loyal, generous laymen, and especially to its Elders. The latter have been men of good judgment, fine christian character, and much zeal in forwarding the interests of the Kingdom of God in connection with Calvin Church.

Two young men from Louisburg are studying for the ministry of our Church viz., A. E. Kerr and J. A. Nicholson.



Reserve Mines and its Ministry.

This congregation was constituted an independent charge on the 30th day of October, 1901.

The locality where the Reserve Colliery is now situated was under forest until the year 1871, when mining operations were commenced by a company of British capitalists, which was known as "The Glasgow and Cape Breton Company." This company had millions of borrowed capital at its disposal. But it spent its money recklessly and the consequence was that in less than three years it became bankrupt and thousands of working men were out of employment. A few years later, another British Company, by the name of "The Sydney and Louisburg Company," got possession of the colliery and began to develop its mineral wealth. But after working the mine for a couple of years, it also went into liquidation and a large population was once more without anything to do. This fine coal property continued to a large extent in this unsatisfactory condition until 1893, when the Dominion Coal Company got possession of it. Since that time this colliery has been one of the best coal producers on the island.

When the Reserve Mines was originally opened, it was within the bounds of the St. Paul's congregation, Glace Bay, and the Rev. A. Farquharson supplied the Presbyterian population with more or less services. From 1875, when Mr. Farquharson left St. Paul's for St. Andrew's, Sydney, until May 1882, when the Rev. James A. Forbes began his work at Glace Bay, our people at the Reserve Mines received but few services. During the greater part of that time there was no mining and the Presbyterian population was but small. In 1882 the depression that had prevailed for seven or eight years, in the Cape Breton coal trade, began to pass away and population began to return to this colliery.

Mr. Forbes gave a monthly service to Reserve Mines, from the time of his settlement in St. Pauls' until Jan. 1st 1892, when Bridgeport and Reserve Mines were organized into a new and separate charge. For several years the services were conducted in the Reserve School house, but in the year 1885 the people built a church at Lorway and named it "The Gordon Memorial Church" in memory of the hero of Khartum.

The Rev. J. A. McGlashen was minister of Bridgeport and Reserve Mines from 1893 to 1901 when these Mines were separated from Bridgeport and formed into a new congregation.

The Rev. C. C. McIntosh, B. A., was the first minister of Reserve Mines congregation. His ordination and induction took place on the 2nd day of January 1902.

Mr. McIntosh is a Cape Bretonian. He was born at Malagawatch on the 25th of Feb. 1871. His education for the ministry of our church was obtained at Pictou Academy, Dalhousie University and the Presbyterian College, Halifax.

Mr. McIntosh's pastorate at Reserve Mines continued for five years and four months. At the end of that time he received a call from the

congregation of Baddeck in the Presbytery of Inverness and was translated thither by the Presbytery of Sydney on the 16th of April, 1908. Mr. McIntosh's pastorate at Reserve Mines was crowded with work, well and faithfully performed. During those busy years, he proved himself to be possessed of qualities that fitted him for wider spheres of usefulness.

The congregation did not remain long vacant. On the 23rd of July 1908, the Rev. D. J. Nicholson was inducted as minister of the charge. Mr. Nicholson was likewise a Cape Bretonian, having been born at Jersey Cove, North Shore, St. Ann's on Oct. the 6th 1872. He entered Dalhousie University in the fall of 1898 and graduated in the Spring of 1902, as a Bachelor of Arts.

After a three years' course in Theology at the Presbyterian College, he graduated on April the 20th 1905. He was licensed by the Presbytery a few weeks later. On the 23rd of May 1905. Mr. Nicholson was ordained and inducted by the Presbytery of Pictou as minister of Union Center and Lochaber. Three years later he was called to Reserve Mines, where he was inducted on the 20th of July 1908. Mr. Nicholson was minister of this charge until April the 15th 1918 when he was translated to the Presbytery of Pictou and inducted as pastor of Union Church, Hopewell. About this time Mr. Nicholson's health began to fail and by Dec. 1919 he was under the necessity of resigning Union Church and taking a rest.

Mr. Nicholson's successor at Reserve Mines was the Rev. Charles H. Ballard. He was born in England, came to Canada in the year 1909. He studied theology at Queen's College, Kingston, and was licensed by the Presbytery of Kingston on the 2nd of April 1917. Mr. Ballard was inducted at Gordon Memorial Church on July the 16th 1918. He spent the winter of 1919-20 in post graduate work in the University of Chicago with the permission of his congregation and leave of absence of the Presbytery.

This congregation has a good manse. It was built in 1904 during the ministry of the Rev. C. C. McIntosh.

The Rev. A. F. McDonald of New Annan is the only minister that this congregation has given to the Presbyterian Church.

Knox, Glace Bay and its Ministry

Unlike most of our churches in Cape Breton, Knox Church, Glace Bay had no infancy and very little youth. It came into existence as a full grown congregation on the 16th of September, 1903, with 112 members, 152 families and 700 adherents. Previous to that time these members, families and adherents, were connected with St. Paul's Church, but for reasons that need not be mentioned here, they came to the conclusion that they could do more and better work for the Presbyterian church, as well as for themselves, by being formed into a new and distinct charge.

On the 31st of August, 1903, Rev. James A. Forbes and the Rev. William Meikle, who had been joint pastors of St. Paul's Church since May, 1901, laid their resignations on the table of the Presbytery. These resignations were in due time accepted and St. Paul's church ipso facto became vacant. This vacancy cleared the ground for a new arrangement of the Presbyterian forces in Glace Bay. Those who believed that a second congregation should be formed in the town lost no time in pressing this matter to the front. Accordingly those in sympathy with such a movement appeared before the Presbytery of Sydney at its next meeting, on the 2nd of September, with a petition signed by 370 persons, all members or adherents of St. Paul's Church praying that they might be organized into a new Presbyterian congregation in the town of Glace Bay.

After due consideration and investigation, the Presbytery at a meeting held on the 16th day of September, granted the prayer of the petition and constituted the petitioners a new congregation. The first service by this new congregation was held in Victoria hall on the following Sabbath and was conducted by Rev. E. D. Millar, D. D., of Yarmouth who happened to be in Cape Breton at the time. The offering made by the congregation on that day amounted to over eighty dollars.

The first business meeting of the congregation was held in the same hall on the 12th of October for the purpose of completing organization and electing trustees and managers. At that meeting it was resolved that a church should be built as speedily as possible and that that church should be designated "Knox Church," in honor of the great Scottish reformer. It was also resolved to extend a call to Rev. William Meikle and that a salary be offered of \$1,200 and a free house.

Some weeks later a member of Presbytery moderated in a call which came out in Rev. Mr. Meikle's favor. This call was signed by 112 communicants and 259 adherents. Mr. Meikle accepted this call and he was duly inducted in Victoria Hall, where the congregation worshipped until the new church was ready on November 14th, 1913.

The new church was built on Commercial street during the following summer. It was opened for divine service by the Rev. Clarence McKinnon, D. D., on the 30th of January, 1905. On the following evening the presbytery of Sydney met with the congregation and held a dedicatory service. On that occasion members of presbytery spoke in the highest

terms of the energy and liberality shown by the people of Knox church in erecting so large, handsome and convenient a place of worship in so short a time. Knox church has a seating capacity of 800. It has also a basement to accomodate 500 and is well suited for Sabbath school, prayer meeting and social purposes. The church cost \$28,000. Two years later the congregation built a fine manse on Yorke street at a cost of \$5,600.

The first minister of Knox Church, Rev. William Meikle, was born in New Glasgow, in 1856, and lived to be one of the most widely known and successful evangelist that the Presbyterian church in Canada has ever had in her ministry.

In the Spring of 1875 during a series of special evangelistic meetings conducted by the late Rev. E. A. McCurdy, in St. James Church, New Glasgow, William Meikle came under the power of the gospel of Jesus Christ. Immediately hereupon, he made a complete surrender of himself to Christ and His service. There were never any half measures with Meikle in the service of his Master.

The meetings were hardly over when Mr. Meikle and two other young men with a similar experience started out to hold evangelistic meetings in the country districts of Pictou County. A few months' experience taught these young men the need of a better education than any of them had in order that they might preach the gospel with more efficiency. All three determined to study for the ministry and all three were ultimately ordained as ministers of the Presbyterian Church in Canada. The other two were John Gerrior and James Murray, both now deceased.

In the Fall of 1877, Mr. Meikle matriculated into Queen's University, Kingston, and he distinguished himself during his undergraduate course by taking prizes in chemistry, natural science, history, metaphysics, ethics and Hebrew. He obtained his bachelor of arts degree in the Spring of 1881. In the autumn of that year he went to Princeton seminary, and after a brilliant course in theology at that institution he graduated in the spring of 1884. He was licensed by the Presbytery of Lanark and Renfrew the following May and immediately thereafter entered upon his career of evangelization. During the next twelve years he was constantly engaged in holding evangelistic meetings on the northern end of the continent of America, in Canada from Cape Breton to British Columbia, in Newfoundland and in a number of places in the United States from Maine to California.

In 1896 Mr. Meikle was ordained as minister of a Presbyterian Church in Vancouver, B. C., where he remained two years. During that time 150 persons became members of his church. In 1901 Mr. Meikle became co-pastor with Mr. Forbes in St. Paul's Church, Glace Bay and then in 1903 minister of Knox church where he labored until September 30th, 1906, when he resigned to resume evangelistic work. After a number of strenuous years in this line he suffered a nervous breakdown that laid him aside from all work. During the last two years he has been in the Provincial Hospital, Battleford, Saskatchewan.

During the years of his active ministry scores of young men through his

instrumentality became ministers of the gospel and thousands of souls tasted of the grace of God in truth.

On Mr. Meikle's departure, Knox began to look around for a worthy successor and it found one in the person of Rev. D. N. McRae, Ph. D., of Griswold, Man. Mr. McRae was a son of the late Rev. Donald McRae, D. D., formerly minister of St. Stephen's Church, St. John, and latterly principal of Morrin College, Quebec. He was born in St. John and received his elementary education in the St. John public schools and high school. After attending Pictou Academy he took his literary and classical course in McGill University and the University of Manitoba. His theological training was received in Manitoba college and the University of Indiana.

Mr. McRae was inducted into Knox Church, Glace Bay, on the 14th of April, 1904. He served this church with great efficiency and success for a period of three years and six months. At the end of that time he accepted a call to the Presbyterian church in Mitchell, Ont., and was translated thither on the 11th of July, 1914. He remained in this charge until April, 1920, when he resigned to spend a year in travel and special studies.

The next pastor of Knox church was Rev. Hugh Millar, M. A., B. D. Mr. Millar was born at the Garden of Eden, Pictou County, December 13th, 1878. After graduating from Pictou Academy, Mr. Millar studied at Dalhousie and graduated from that institution with the bachelor's degree in the spring of 1905. He obtained his Master's degree from Dalhousie in 1907. After attending the Presbyterian college for three sessions he graduated in theology in 1908 and obtained the B. D. degree in 1916. He was licensed by the Presbytery of Pictou in May, 1908, and ordained and inducted into Union Church, Hopewell, on the 28th of that month. On October 17th, 1911, Mr. Millar was inducted into Knox Church, Glace Bay and remained here during the next four years and eight months. On June 15th, 1915, Mr. Millar was translated to the presbytery of Miramichi and inducted into St. Andrew's Church, Campbellton, on June 18.

The fourth minister of Knox church was Rev. Albert McLeod, M. A., a native of Lorne, Pictou County, where he was born on December 24th, 1874. Mr. McLeod like a majority of young men of Pictou county who studied for the ministry of the Presbyterian church, went to Pictou Academy for his secondary education and from there to Dalhousie University and the Presbyterian college. He graduated from Dalhousie in the spring of 1899 as Bachelor of Arts. He graduated from the Presbyterian college in 1901 and was licensed by the presbytery of Pictou a few weeks afterwards. On the 23rd of May, 1901, Mr. McLeod was ordained and inducted at Millerton, N. B., by the Presbytery of Miramichi. In March 1903, he was inducted into the congregation of Canard by the Presbytery of Halifax. In 1909 he was called to Clifton in the Presbytery of Truro and inducted by that presbytery into said charge. Two and a half years later Mr. McLeod accepted a call to the Presbyterian church at Hyde Park, Boston where he labored for over four years. On December 16th, 1915, he began his ministry in Knox Church, Glace Bay, where he is at the present time

and where he is performing his ministerial duties with diligence and success.

The young men from Knox Church for the ministry of our church were George McAulay and Peter McAulay, his brother, both Presbyterian ministers in the United States; John N. Morrison, also in the United States; Hector Ferguson, Pas, Manitoba and William McKenzie, who has nearly completed his studies for the ministry at the Presbyterian College, Halifax.



Dominion No. 6 and Its Ministry, May 10th, 1915.

The field embraced in this congregation was included in the original Mira congregation from 1850 to 1867 and in the congregation of St. Paul's, Glace Bay from 1867 to 1905. Dr. Hugh McLeod was probably the first Presbyterian minister to conduct public worship and preach in this locality. Mr. Donald Ross, catechist held services here between 1844 and 1870. The Rev. Alexander Farquharson, supplied this section of his congregation with gospel ordinances between 1867 and 1875 while he was minister at St. Paul's, Glace Bay, and the Rev. James A. Forbes did likewise between 1882 and 1903, while he was at Glace Bay.

There were twelve or thirteen Presbyterian families all told between Schooner Pond, Big Glace Bay and Sand Lake in 1860. They were, Roderick McLellan, Ewen Robertson, Archie McQueen, Angus McDonald, Rory McLean, John McDonald, Hugh McDonald, Donald McRae, Donald McDonald, Angus McPherson, John McPherson and Neil McDonald.

These men came from Scotland between 1830 and 1843. They had no place of worship until the year 1860. In that year a site for a church was selected by Dr. McLeod, where the Cemetery is now, and a Church was erected thereon. Of course it was a small building as were all the early churches in Cape Breton except the big church that the Rev. Norman McLeod built at St. Ann's in the year 1846.

Some years later, when the Ontario mine was opened at Big Glace Bay and Port Caledonia was made at the Eastern end of Big Glace Bay beach, this Church was moved to the vicinity of the new harbor and coal mine, in order that it might be more convenient to the mines and laborers in this vicinity. In the year 1906, when the Dominion Coal Company began to raise coal where it is operating now, this Church was moved back again to the vicinity of its original site. It was, some time thereafter, enlarged to accommodate an increasing Presbyterian population, but becoming again too small, it was finally sold. That old building is now used as a public hall.

The present church was built in the year 1913 and 1914. It was opened for public worship on the 18th day of May 1914, during the ministry of Mr. Gardener.

On the 2nd of May, 1905, the Presbyterians, who were then living in this community asked the Presbytery of Sydney to separate them from St. Paul's, Glace Bay, and constitute them into a Home Mission Station, and to appoint the Rev. James A. Forbes, who had retired from the pastorate of St. Paul's Church in 1903, as Ordained Missionary over them for one year. The Presbytery granted their request on the 10th of May, 1905, and thereupon, Dominion No. 6 started on an independent career of its own. At the expiration of the year, the Mission Station was raised to the Status of an Augmented Charge under the name of St. Luke's Church, Dominion No. 6. On the 10th of September, 1906, St. Luke's Church called the Rev. Donald McDonald, B. D., then of Strathlorne, to be its first settled minister

Mr. McDonald was inducted on the 5th of Nov., 1906. Mr. McDonald's ministry was short, only about eighteen months, but during that time the congregation became self-sustaining.

In May, 1908, Mr. McDonald accepted a call to Grand River, and was translated to that field.

Thereupon, St. Luke's extended a call to the Rev. Norman McQueen, who was then settled at Middle River, Victoria County. Mr. McQueen was born at Mira Gut but he grew up in Port Morien. He studied at Dalhousie University, and the Presbyterian College. He graduated from this College in the spring of 1905; and was licensed by the Presbytery of Inverness on the 13th of July in that year. Mr. McQueen was ordained and inducted at Middle River by the Presbytery of Inverness on July the 20th 1905. He was inducted into the charge of St. Luke's on the 21st of August, 1908. Mr. McQueen's ministry in this charge was very short. He resigned it on the 5th of September, 1909. His resignation was due to a general strike of the miners and laborers that paralyzed the operations of the colliery from July, 1909 to May, 1910. After his resignation, Mr. McQueen was for some time assistant in St. Andrew's Church, Sydney.

Mr. Gordon McLennan supplied St. Luke's during the dreary winter of 1909-10 as catechist.

After the strike was ended and work resumed at the colliery, the congregation called the Rev. G. S. Gardener, then Ordained Missionary at Mulgrave, to be its minister. Mr. Gardener accepted the call, and he was inducted on the 30th of November, 1911. It was on May the 1st, 1914, during Mr. Gardener's ministry, that the second (the present) church was opened and dedicated. On the 30th of September, 1915, Mr. Gardener accepted a call to the congregation of Rexton and Richibucto in the Presbytery of Miramichi.

The present minister of St. Luke's is the Rev. James Fraser. He was called from Loch Lomond on Dec. the 16th, 1915, and inducted at No. 6 on Feb. 1st, 1916. We have already spoken of Mr. Fraser in connection with his ministry at Loch Lomond, and we need not add anything more in this place except to say that he is as faithful, diligent, and successful in the Master's work at No. 6, as he was at Loch Lomond. The colliery has been working steadily since he came here, and the church has prospered under his care.

The congregation has a good manse. It was built in the year 1906, and was ready for occupation when Mr. McDonald took charge in December of that year.

The only young man that studied for the ministry from Dominion No. 6 is the Rev. J. C. McLeod, now minister in Battleford, Saskatchewan.

St. Matthews, Inverness and Its Ministry.

St. Matthews Congregation is located in the town of Inverness, an important mining centre in the County of Inverness. The original name for this locality was Broadcove, a very appropriate name from a geographical point of view, inasmuch as it is situated on a broad open Cove facing the Gulf of St. Lawrence.

The first Scottish immigrants of the Presbyterian faith that came to these parts settled on the shore of this Cove and on the site of the present town of Inverness. Those who came later settled farther back and up the Strathlorne valley. It was in this valley that the first Presbyterian Church was built in the year 1832. When these settlers formed themselves into a congregation they were known as the Broadcove congregation. Subsequently the name was changed and for many years this congregation has been known as the Strathlorne congregation. The Presbyterians living on the Broadcove shore were in connection with the Strathlorne congregation until the 1st of August, 1905, when they were formed into a new and independent charge.

The formation of this new congregation was due to the presence of coal at this point and the commencement of coal mining. In the year 1900 the Inverness and Richmond Railway Company got control of the coal areas in this vicinity and began to extract coal from them. They also built a railway to the Strait of Canso and began to ship coal at Port Hastings. In consequence of this industrial development, miners and laborers began to flow into the colliery and the town of Inverness began to have an existence. Some of those who came to the new mining town were Presbyterians and it became the duty of the Strathlorne session to see that their spiritual wants were supplied. The first step was the formation of a Sabbath School in the summer time and that was followed by a prayer meeting in one or other of the homes of the people occasionally. As early as 1900 a Christian Endeavour Society was organized and the Rev. Donald McDonald, the then pastor of Strathlorne, began to hold an occasional Sabbath afternoon service in the schoolhouse at the "Corner." In the following year a fortnightly Sabbath afternoon service was commenced. At the end of 1901 steps were taken to build a hall for religious purposes. This hall was ready for use by the following Spring. It served as a place of worship until the church was built several years later. By the beginning of 1904 a service was conducted in this hall every Sabbath evening either by Mr. McDonald or by any one else whom he could get to take his place.

In June of that year, a staff of elders was chosen and ordained. These elders were Adam Spiers, Malcolm McFadyen and William D. Lawrence. In Dec. 1904, a series of special evangelistic services were conducted by Evangelist Joseph S. McKay, which proved of great service in stimulating saints and converting sinners.

By this time there were sixty Presbyterian families and about as many communicants in the town and a movement was set on foot in favor of

separation from Strathlorne and the formation of a congregation of their own in the town of Inverness. The steps to this end were duly taken and the congregation was organized by the Presbytery on the 1st day of August 1905. Four months later this congregation called the Rev. J. W. A. Nicholson, M.A. to be its first minister and he was inducted into the pastorate on the 18th of Jan. 1906.

Mr. Nicholson was born at Urquhart's Mountain, Richmond Co. His primary education was obtained in the district common school of his native county, and his secondary education in the Arichat Academy and the Halifax Academy. He is a graduate in Arts of Dalhousie University and in theology of the Presbyterian College.

Upon graduating in Theology in the spring of 1901, Mr. Nicholson was licensed and ordained by the Presbytery of Pictou and appointed to supply Mulgrave for the summer months. In the month of Nov. 1901 Mr. Nicholson went over the sea and spent a year and a half in post graduate studies at the New College, Edinburgh, and in Marburg and Berlin, Germany.

Returning in the Spring of 1903 Mr. Nicholson supplied Calvin Church St. John, N. B., as an ordained missionary from June 1903 to April 1905. Early in 1906 he became pastor of the Church at Inverness. He remained with the people of this town until the beginning of 1911 when he was translated to the Presbytery of Halifax and inducted minister of St. James Church, Dartmouth on the 31st of March.

Mr. Nicholson is Convener of the Synods, Committee on Systematic Giving and he is rendering excellent service to the Church along financial lines.

After Mr. Nicholson removed to Dartmouth, this congregation found a successor in Mr. Kenneth M. Munroe, B. A., who had but recently graduated from the Presbyterian College, Halifax. Mr. Munro was born on Boulardarie Island.

He obtained his education for the ministry at Pictou Academy, Dalhousie University and the Presbyterian College. He completed his theological studies in the spring of 1911. On the 11th of May following he was ordained and inducted in St. Matthew's Church, Inverness by the Presbytery of Inverness. Mr. Munroe's ministry in this congregation was brief, but efficient. In March 1913 he was translated to the Presbytery of Boston and inducted into the First Presbyterian Church in that city. Mr. Munroe remained in Boston until March 1919, when he returned to his native land and was inducted into the congregation of St. Matthews Church, North Sydney.

Mr. Munroe's successor in the pastorate of Inverness was the Rev. Archie D. McKinnon, B. A., a native of East Lake Ainslie, where he was born on the 24th of February 1877. After a course of study in his home school, Whycocomagh School and the school at North Sydney, Mr. McKinnon took third year in the Boston English High School. In the fall of 1900 he matriculated into Queens University, Kingston and graduated in the spring of 1904. After completing his Theological course at the Presbyter-

ian College, Halifax in the Spring of 1908, he was licensed by the Presbytery of Halifax and also ordained and inducted into the pastoral charge of Waterville, Kings Co., N. S. on May the 28th of that year.

In the year 1911 Mr. McKinnon was called to St. Paul's Church in Boston and in 1912 to St. Andrews in the same city.

In the summer of 1913 Mr. McKinnon was called to St. Matthews Church, Inverness and in August 1916 to St. Andrews Church, Lunenburg, where he is now laboring, with commendable diligence and success.

Mr. McKinnon's induction into St. Matthews Church took place on the 24th of June 1913.

Mr. McKinnon, was succeeded in the pastorate of St. Matthews by the Rev. Alexander Stirling, B. A., a native of Scotsburn, Pictou County, N. S., where he was born on the 31st of Dec. 1874.

Mr. Stirling obtained his preparation for Dalhousie University at Prince of Wales College, Charlottetown, P. E. Island. He graduated from Dalhousie as Bachelor of Arts in the Spring of 1896, and from the Presbyterian College, Halifax two years later in the spring of 1898.

After licensure by the Presbytery of Halifax, Mr. Stirling was ordained and inducted into the pastorate of Cylda River, in the County of Shelburne, N. S., by the Presbytery of Lunenburg and Yarmouth, on the 13th of July 1898.

He was subsequently inducted into the charge of East River and Glenelg in the Presbytery of Pictou, and from there he went to Kensington and Long River in the Presbytery of P. E. Island, where he was inducted on the 10th of October in the year 1904.

In December 1910 Mr. Stirling was inducted into the congregation of Scotsburn, Pictou County, where he was born.

After a successful pastoral of six years in his native parish, Mr. Stirling accepted a call to St. Matthews Church, Inverness. His induction into this charge took place on the 23rd of November, 1916. At the end of March 1920, Mr. Stirling accepted a call to the congregation of Brookfield and Middle Stewiacke in the Presbytery of Truro, where he was duly inducted and where he is laboring at the present.

There is a good church and Manse in this congregation. The Church was built in the year 1908 at a cost of \$12,000 and the Manse was built in the year 1907 at a cost of \$3,000.

St. Matthew's Church has not yet given any of her young men to the ministry of our Church.

Warden Congregation, Glace Bay and Its Ministry.

This is the third Presbyterian Congregation that was formed in the town of Glace Bay. This congregation was a long time in coming to maturity. As early as 1892, the Rev. James A. Forbes, at that time minister of St. Paul's perceived the growing need for religious services in the western end of the town of Glace Bay. Under his direction the session of St. Paul's started a Sabbath-School in this vicinity, in a private house. Mr. William McKenzie, one of the elders, took charge of the school as superintendent. That Sabbath School was continued from year to year until the year 1903. On November the 10th, 1903, in answer to the petition of the people residing in New Aberdeen, as this part of the town came to be called, and with the approval of St. Paul's Session the Presbytery of Sydney organized a mission station here. Mr. F. S. Vance, a student of the Presbyterian College, Halifax, spent the summer of 1903 here as catechist and did excellent work.

Warden Church was built during that summer at a cost of \$6,000. It was dedicated to the worship of God by the Rev. Clarence McKinnon, D. D., the then Moderator of the Presbytery of Sydney, on the 22nd of November, 1903.

On the 3rd of May, 1904, Mr. Vance was ordained and inducted into the charge of Warden Church as ordained missionary. On the 10th of July in the same year the first elders were ordained and the first session constituted. These elders were H. A. McMullen, A. D. McCuish, J. G. McKenzie, and D. L. McKay. On August the 27th, 1904, the congregation held its first communion service. The members at that time numbered twenty-seven. In February, 1905, Mr. Vance, on account of the state of his health, was compelled to resign his charge. His work was done. Tuberculosis had marked him as its victim. He lived two years longer but he grew weaker and weaker until he breathed his last in Sept. 1907. Mr. Vance gave promise of great usefulness. He won the hearts of the people and they deeply lamented his resignation and death.

"The Lord buries His workmen, but carries on His work." On the 25th of May, 1905, the Rev. Robert B. Layton, B. D., was put in charge of Warden Church by the Presbytery of Sydney as Ordained Missionary. Under his ministrations during that year, the congregation became self sustaining and assumed the full burden of self-support. At the end of the year the congregation called Mr. Layton to be its pastor, and he was inducted as the first minister of the congregation on Jan. 29th, 1906.

On December the 31st, 1907, Mr. Layton resigned in order to continue his studies. He spent the winter of 1908 and 1909 in post graduate work in the United Free Church College, Glasgow. On his return from Scotland he accepted an appointment by the Foreign Mission Committee to Trinidad; He spent the next two years as Missionary in Susamachar Church, San Fernando in that island. Returning to Nova Scotia in the summer of 1911 in broken health he supplied Bethamy Church, Northwest Arm for a year

or two. In November, 1913, Mr. Layton was inducted into the Presbyterian Church at Kentville, N. S., where he is at the present time.

Mr. Layton is a son of the Rev. Jacob Layton. He was born at Upper Stewiacke, Colchester Co., N. S., on February the 13th, 1879. He was educated at Elmsdale, N. S., the Halifax Academy and Dalhousie University. He graduated from this University with the degree of B. A. in April, 1901. After a year, as a missionary, in Labrador, Mr. Layton entered the Presbyterian College, Halifax, in 1902, and graduated in the Spring of 1905. Mr. Layton obtained the degree of B. D. from the senate of the Presbyterian College, Halifax, for postgraduate work in history.

The second minister of Warden Church was the Rev. D. H. McKinnon, B. D. Mr. McKinnon was born near Sydney, C. B., on December the 20th, 1877. After attending Sydney Academy for a couple of sessions he entered Dalhousie University and after completing his course in Arts he entered upon the study of Theology in the Presbyterian College, Halifax, from which he graduated in the Spring of 1902. He was ordained and inducted by the Presbytery of Miramichi at Flatlands, N. B., on the 27th of May 1902. Resigning that charge he supplied at Bethany and Rockingham in the Presbytery of Halifax, from May the 1st, 1903, to September the 30th, 1906. His induction into Warden Church, Glace Bay, took place on March the 8th, 1908. After a pastorate of ten years he resigned this charge on the 30th of June, 1918. He is now settled at Great Village, Colchester County, in the Presbytery of Truro.

Warden Church has a good manse. It was built in the summer of 1908 at a cost of \$3,500. In the year 1913, the church was considerably improved by the erection of a belfry, the installment of a good bell and also of steam heating apparatus. It was still farther improved in the summer of 1920.

Mr. McKinnon took a post graduate course in the United Free Church College, Glasgow, in the winter of 1907. After leaving Warden Church in 1918. Mr. McKinnon spent some months in post graduate studies in Union Seminary, New York.

The Rev J. C. McLennan, B. A., followed Mr. McKinnon in this charge. Mr. McLennan was born at New Campbellton, Victoria County, on December the 29th, 1879. He prepared for Dalhousie University at North Sydney Academy and Sydney Mines Academy. He graduated from the Presbyterian College, Halifax, in the Spring of 1912, and was licensed by the Presbytery of Halifax immediately thereafter. He labored as an ordained missionary at Fort William, Manitoba, during 1912, and part of 1913. On Sept. the 23rd, 1913, he was ordained and inducted into the congregation of West Bay by the Presbytery of Inverness. After some years of hard and successful work at West Bay he accepted a call to Warden Church, Glace Bay, where he was inducted on the 14th of Nov., 1918.

Mr. McLennan graduated in Arts from Dalhousie University in the Spring of 1909 with the degree of Bachelor of Arts.

No young men from this congregation have hitherto studied for the ministry of the Presbyterian Church.

Florence and Its Ministry.

There are four churches in the Florence congregation; viz, Wilson Church at Florence, Chalmer's Church at Grove's Point, St. Andrew's Church at Little Bras d'Or, and George's River Church at George's River.

Wilson Church was built in the summer of 1907, and dedicated to the worship of God on the 28th of July in that year. Chalmer's Church, Grove's Point, was also built in 1907. Any services held at that Point previous to 1907 were held in the School House of the district. The present St. Andrew's Church at Little Bras d'Or was built in 1896 and it was opened for Divine Worship in the month of July in that year. This is the second St. Andrew's Church that was built at the Little Bras d'Or. The first was built in the year 1843, the year after the Rev. Mr. Wilson came to Sydney Mines. Little Bras d'Or was at that time in connection with Sydney Mines Congregation, and under the care of Mr. Wilson. Mr. William Gammel was doing business at the Little Bras d'Or at that time. He took a very prominent part in getting Mr. Wilson to Cape Breton. He also took a very prominent part in the erection of the church, and in the support of ordinances in connection with the church. The second St. Andrew's Church at Little Bras d'Or was built on the site of the first St. Andrew's. That original St. Andrew's was taken down and rebuilt at George River where it is still in use as a place of worship.

Some of the first Presbyterians that came from Scotland to Cape Breton settled at the Little Bras d'Or. They obtained grants of land there between 1785 and 1800. Others came later and settled at the Ponds, Groves Point and Georg River.

The Rev. Matthew Wilson conducted religious services at Little Bras d'Or from 1842 to 1883 when he resigned and retired from active work. The people of George's River worshipped at Little Bras d'Or during Mr. Wilson's time, and the people at the Ponds worshipped at Sydney Mines. The people at Grove's Point got more or less attention both from the minister of Boulardarie and the minister of Sydney Mines.

The Rev. Donald McMillan, assistant and successor to Mr. Wilson, conducted services at Little Bras d'Or, Georges River and Grove's Point from 1879 to 1883, when he became sole pastor of Sydney Mines. Then George's River, Little Bras d'Or and Grove's Point were constituted into a Mission Field, and so continued until 1901. During these years this Mission Field was served by a number of catechists; among them, William Rainnie, A. F. Fraser, K. J. McDonald, L. H. McLean, A. D. Archibald, A. H. Denoon, Melville Grant, and A. M. McLeod. In 1902, Little Bras d'Or, George's River and Grove's Point were connected with St. Matthew's Church, North Sydney, and the Rev. Gordon Dickie, M. A., became assistant to Dr. Jack in order that the whole field might receive due attention. This arrangement only continued for a couple of years. Meantime, in the year, 1903, the Scotia Steel Company began mining operations at Florence

by opening up Slope¹No. 3. This caused an influx of population at this point, and many of the new-comers were Presbyterians.

In November, 1904, the Presbytery of Sydney met with our people at Florence in conference, and the result of that conference was that the Florence people were constituted a mission station, under the care of the session of St. Matthew's Church, North Sydney. A year later, in Dec., 1905, the Presbytery constituted Florence, Little Bras d'Or, George's River and Grove's Point into an Ordained Mission Charge, and appointed the Rev. J. H. Hattie as Ordained Missionary in this field.

Mr. Hattie served this mission faithfully until August, 1906, when he resigned and left to take charge of a congregation in Prince Edward Island.

Shortly after Mr. Hattie's departure, the Presbytery of Sydney erected Florence, Grove's Point and Little Bras d'Or and George's River into a regular charge with the right of calling a minister of its own.

The congregation called the Rev. G. W. Murray, B. A., to be its first pastor; and Mr. Murray, accepting their call was inducted on the 3rd of January, 1907. Mr. Murray rendered excellent service to the congregation for a period of nearly two years. On the 30th of November, 1908, he demitted the charge and removed to New Brunswick, where he became minister of Glassville in the Presbytery of St. John. It was during Mr. Murray's brief ministry that Wilson Church, Florence, and Chalmer's Church, Grove's Point were built and dedicated. The manse at Florence was also built while Mr. Murray was minister of the congregation.

The second minister of this congregaton was the Rev. Harry Burns, B. A. His ordination and induction took place on the 27th of May, 1909. Mr. Burns was born at Murray's Corner, Westmoreland, N. B., on December the 25th, 1877. He studied the Arts in the University of New Brunswick and Theology in the Presbyterian College, Halifax, from which he graduated in April, 1909. After being licensed by the Presbytery of Halifax, he accepted a call to Florence, etc., and was ordained and inducted at St. Andrew's Church, Little Bras d'Or on the 27th of May, 1909.

Mr. Burns remained in the congregation during the next nine years. In that time, he did a lot of hard, faithful work, and when he left, he left with the esteem and affection, not only of his own people, but also of all classes of the community. The congregation was augmented to a greater or less extent until January 1st, 1913, during Mr. Burn's ministry, when it became self-sustaining.

Mr. Burns was followed in the pastorate of Florence by the Rev. F. M. Milligan, B. A. His induction took place on the 2nd of January, 1919.

Mr. Milligan is a native of St. John, N. B., where he was born on the 30th of July, 1887. After preparing for the University at the Digby Academy and the Bear River High School, he entered Dalhousie in the autumn of 1906, and graduated on the 25th of April, 1910 with the degree of B. A. After three sessions at the Presbyterian College, Halifax, he completed his Theological Course in April, 1913. Mr. Milligan was licensed by the Presbytery of Halifax a few days later. His ordination and induc-

tion took place by the Presbytery of Truro at Upper Londonderry on the 8th of May, 1913.

Mr. Milligan was inducted into the charge of Little Bras d'Or etc., on the 2nd of January, 1919.

About the end of April, 1920, Mr. Milligan resigned to become travelling secretary of Sabbath School work in connection with the Maritime Synod of the Prebyterian Church.



New Waterford and Its Ministry.

The New Waterford congregation is of comparatively recent origin. It was organized by the Presbytery of Sydney on the 15th of Dec. 1908.

Its existence is due to coal mining at this place by the Dominion Coal Company. That Company acquired its leases in this vicinity from the General Mining Association in the year 1890 and it began to mine coal in the year 1907. The General Mining Association had been mining at Lingan and at Old Victoria between 1854 and 1890.

The earliest settlers on the Low Point shore, between Lingan and South Bar were Irish Roman Catholics, but there were a few Presbyterian families among them. These families were from Ulva in the Hebrides. They were all Gaelic speaking people, bearing the name of Livingstone, McGillivray, McPhee and Petrie. The Livingstones were closely related to Dr. Livingstone, the great African missionary.

The descendants of these Presbyterians are now all Roman Catholics, on account of the way in which the Church of Scotland neglected her children, exiled to Cape Breton, in the early part of last century.

The first lighthouse at Low Point was built by the Government of Nova Scotia in Sept. and Oct. 1832. In June 1833 that Government appointed Mr. Robert McNab, keeper of that lighthouse. Mr. McNab was a lowland Scotch man, born in the city of Glasgow and a good Presbyterian. The lighthouse has been in the care of Mr. McNab's descendants ever since. After the General Mining Association began to win coals, first at Lingan and later at Old Victoria, a few Presbyterians gathered round these two mines, but they received little or no attention from their own church until the summer of 1876, when the Rev. John Murray, then of Falmouth Street Church, Sydney, began at each of these places, to give an occasional service on week nights. The result was that the Presbyterians at both these places connected themselves with the Falmouth Street Church, and supported Falmouth Street Church during the ministry of Mr. Murray in Sydney. At Lingan, services were held in the then end of an Association house, and at Victoria, by the kindness of the then manager, Mr. Donald Lynk, a whole Company house was fitted up and placed at the disposal of the people for religious purposes.

When the Dominion Coal Company opened its Coal Seams at New Waterford in 1907, Presbyterian officials, miners, mechanics and laborers began to gather at the new colliery, and there sprang up a demand for the means of grace.

During the summer of 1908, Mr. M. D. McLeod, student in Theology conducted service at New Waterford as Catechist. The services were held in a boarding house owned by the Company. The average attendance during that summer was only about twenty persons. The total contributions only amounted to \$54.88 for about twenty Sabbaths. The bill that had to be paid by the Home Mission Board for services supplied was \$147.82. Mr. J. H. Hamilton was Catechist for about eighteen months beginning with May, 1909. During that summer a Hall was built in which

the people gathered for worship. It was built on a site selected by the Presbytery, in the preceding October, when the people were organized into a congregation. On the 14th Feb. 1910, a Kirk Session was elected and ordained, consisting of William F. Hamilton, John D. Keith, and Archibald G. Graham.

On the 30th of August, 1910, the congregation petitioned the Presbytery to grant Moderation in a Call to a minister. The prayer of the petition was granted, and the Call came out in favor of the Rev. Norman McQueen who was then assisting the Rev. Dr. Pringle, St. Andrew's Church, Sydney. This Call was signed by thirty-seven members and forty-nine adherents. A stipend of \$800 and a free house was offered with this Call, and his induction took place in the Hall, on the 14th of November, 1910. Mr. McQueen remained in New Waterford until Feb. the 6th, 1912 when he resigned his charge and removed to West Summerville, Mass., U. S., where he is still.

The second pastor of the congregation was the Rev. J. H. Hamilton, B. A. He had been catechist here during eighteen months and was well known by the people. Mr. Hamilton was born at Westville, Pictou Co., on the 1st of Nov., 1887. His secondary education was obtained at the Pictou Academy. He graduated as Bachelor of Arts from Dalhousie University in the Spring of 1908. He studied Theology at the Presbyterian College, Halifax, and the United Free Church College, Glasgow, Scotland. He graduated in the theology in the Spring of 1912.

After licensure by the Presbytery of Halifax in April, 1912, he accepted a call to New Waterford and was ordained and inducted into that charge on the 4th of June, 1912. Mr. Hamilton remained at New Waterford for over five years. During that time he wrought strenuously and successfully in building up the congregation. On Sept. the 1st, 1917, Mr. Hamilton accepted the position of Superintendent of Work among the Foreigners in Cape Breton.

Mr. Hamilton was succeeded by the Rev. George E. Whidden in the pastorate of New Waterford.

Mr. Whidden was born at Hilden, Colchester Co., N. S., on the 21st day of August, 1877. He was educated at Truro Academy, Queen's College, Kingston; Bangor, Maine; and the Presbyterian College, Halifax. He was ordained and inducted at Maitland, Hants Co., N. S., on the 7th of May, 1914. He was called to New Waterford on January 3rd, 1918, and inducted on February 1st, 1918.

The Hall that was built in 1909 had to be enlarged in 1912 to accommodate the congregation. This Hall served for all purposes until 1918 when the present fine church was built at a cost of \$24,000.

This church was dedicated to the worship of God by appropriate services on September 14th, 1919. This building is 110 feet in length and 45 feet in width. The auditorium is seated for the accommodation of 400 worshippers. There is an end gallery that will seat forty or fifty more. There is also a large, well lighted basement for Sabbath School and Social purposes. This young and vigorous congregation has a fine manse in which it houses its ministers.

Orangedale, etc., and its Ministry.

This congregation was constituted by the Presbytery of Inverness on the 10th day of November, 1914, under the ministry of the Rev. J. A. McLellan by separating Malagawatch from River Denys and forming it into a Mission Station.

From March the 8th, 1881 to November 10th 1914, River Denys and Malagawatch constituted the Presbyterian Congrégation in this vicinity. This was the congregation of which the Rev. Angus McMillan was minister from Jan. 25th, 1882, to October, 1893, and of which the Rev. John Rose was minister from August 27th, 1896, to March 31st, 1909, when he returned to Scotland. This was also the congregation into which the Rev. J. A. McLellan was inducted on July 21st, 1911.

The change in congregational boundaries was made on Nov. 10th 1914, for several reasons; more particularly on account of the growth of our cause at Orangedale, and also the difficulty that Mr. McLellan experienced in ministering to his people while living in the Malagawatch manse at the eastern extremity of the congregation.

The Orangedale Section of the congregation built a manse near Orangedale Station in the year 1913, on the assumption that Mr. McLellan would be glad to leave Malagawatch and live in Orangedale, a much more central and convenient place for him to reside in, and from which to do his work. When this manse was finished, Mr. McLellan availed himself of the better facilities which it afforded for doing the work of the congregation. He left the old manse at Malagawatch and took up his abode in the new manse at Orangedale.

The Malagawatch people were much displeased on account of all this, and they petitioned the Presbytery for disjunction from Orangedale and River Denys, and erection into a Mission Station. The Presbytery complied with their request, and thereupon, Orangedale and River Denys became a new congregation, as already stated, upon the 10th of November, 1914. This change lightened Mr. McLellan's labor very considerably, and made it possible for him to give River Denys a larger proportion of service.

The first church was built at River Denys in the year 1835. The Rev. Dugald McKichan was at that time minister of River Denys as well as of River Inhabitants and Strait of Canso. The present church at River Denys was built in 1854, and called Forbes Church, out of compliment to their minister the Rev. William G. Forbes. It has been repaired since then, and is now in good condition. After Mr. Forbes came to Plaster Cove in 1852, River Denys was a part of his congregation and he was accustomed to preach in that old church. Port Hastings, River Inhabitants and River Denys were together until 1881, when Mr. Forbes resigned the whole charge and retired from his arduous labors.

There is no church, properly speaking, at Orangedale so far, but there

is a good large Hall which is owned by the people, and used as a place of worship.

Mr. McLellan was called from St. Ann's and inducted in Forbes Church, Upper River Denys, on July 21st, 1911. He is a native of Cape Breton. He was born at Kemp Road, Richmond County, on June 1st, 1874. He took his Arts Course at Dalhousie College, graduating in the spring of 1906; and his Theological Course at the Presbyterian College, graduating in 1908. He was licensed by the Presbytery of Sydney on the 5th of May, 1908. On the 28th of May, he was ordained and inducted as minister of St. Ann's and Englishtown.

After three years of faithful labor in St. Ann's, Mr. McLellan accepted a call to Malagawatch and River Denys. In the year 1920 Mr. McLellan was called to Valleyfield, Prince Edward Island and left his charge in Cape Breton at the end of June with the universal esteem of his people and all who knew him.

This congregation has given a number of good men to the ministry of the Presbyterian Church viz., R. H. McPherson, now in Alberta, J. W. McPhail in Pennsylvania, U. S., M. McL. McPhail, Ph. D., also in Pennsylvania, A. J. McNeil in New Brunswick and D. M. Gillies, D. D., in Glace Bay, Cape Breton.



Malagawatch etc., and Its Ministry.

Malagawatch and Marble Mountain were united to form a new congregation on Nov. 14th, 1916.

Malagawatch is one of the oldest Presbyterian communities in Cape Breton, while Marble Mountain is one of the youngest. A number of Gaelic speaking families found their way to Malagawatch between 1810 and 1820. The Rev. Donald McDonald came to Malagawatch in the year 1824, and remained here until 1826, when he left for Orwell, Prince Edward Island. The place where he lived is still called the Minister's Point; in Gaelic, Rudha a Mhinistear.

The third Presbyterian Church built on this island was built at Malagawatch. The first was built at South Gut, St. Ann's, in 1821 or 1822; the second at Mabou in 1824 and the third at Malagawatch in 1829. The Malagawatch church was opened for public worship by the Rev. Dugald McKichan in 1830, the year after he came to Nova Scotia. The second church at Malagawatch was built in 1874, and was opened by the Rev. Adam McKay, at that time minister of Middle River and Little Narrows. The text of Mr. McKay's sermon on that occasion was 1 John 3; "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

There was a manse built at Malagawatch in 1883 during the ministry of Rev. Angus McMillan in the congregation of Malagawatch, and River Denys. Mr. McMillan was ordained and inducted into this charge on Jan. 25th, 1882.

On Nov. 10th, 1914, Malagawatch was separated from River Denys and formed into a Misson Station. After two years in this condition, on Nov. 14th, 1916, it was united to Marble Mountain to form a new congregation.

Malagawatch was supplied with occasional services by the Rev. Dugald McKichan when he was at River Inhabitants, between 1832 and 1840. It also received some service from the Rev. John Stewart while he was at West Bay between 1835 and 1838; also from the Rev. Peter McLean while he was at Whycomagh and Little Narrows between 1837 and 1842.

The first Presbyterian Sabbath School on this island was opened at Malagawatch by Mr. Lauchlan McDonald, a young man who was sent out from Scotland, by the Edinburgh Ladies Association, in the autumn of 1838 as a school teacher. He opened a day-school at Malagawatch on the 1st day of December, 1838, and a Sabbath School in the spring of 1839. Both the day school and the Sabbath School were conducted in the Malagawatch church. The pupils in the day school ranged from six to twenty-five years of age, and the enrollment of the school was about eighty. Mr. McDonald also taught for a year at West Bay Points.

After spending three years in teaching in these two places, Mr. McDonald went back to Scotland and studied for the ministry. A number of years after completing his studies, he came back to Cape Breton as a

minister of the Free Church of Scotland. He was subsequently settled in Earltown, Colchester Co., N. S., where he ended his days in 1868, aged 58 year.

Malagawatch gave several excellent young men to the ministry of the Presbyterian Church, viz., John McIntosh, Charles C. McIntosh, and A. J. McDonald.

The Marble Mountain section of this congregation was originally included in the West Bay Congregation. It was during the ministry of Mr. McDougall, about 1882, that the North Mountain part of the West Bay congregation was separated and connected with Malagawatch and River Denys. This North Mountain is no doubt the finest body of limestone and dolomite on this island. Some belts of this dolomite are very much like marble. This large deposit of lime stone rock was discovered by a Mr. Brown of Prince Edward Island in 1868. He quarried marble and dolomite for agricultural and building purposes here between 1869 and 1884. In the latter year the late Dugald McLachlan bought the property, and formed the McLachlan Lime Company.

This Company sold its interests to the Dominion Steel Company in the year 1902, and Marble Mountain is now the principal source of limestone and dolomite for iron smelting in the steel furnaces at Sydney.

After the Steel Company began operations in 1902, the population increased very considerably and the Presbytery of Inverness sent Catechists here for several successive summers.

A church was built at Marble Mountain in the year 1903, and the Mission was raised to the status of an Ordained Mission Charge in 1906, The Rev. R.H. McPherson was inducted here as Ordained Missionary about the end of December in that year.

The following summer Mr. McPherson was called to the pastorate, and he was inducted on July the 3rd, 1907, as the first minister of the congregation. Mr. McPherson remained in charge until Sept. the 3rd, 1910, when he resigned. From that time till May, 1917, the Mountain was supplied by catechists in the summer season.

On November 14th, 1916, Marble Mountain and Malagawatch were united, and on the 13th of May, 1917, the Rev. W. K. McKay, B. A., was inducted as minister.

Mr. McKay was born at Kempt Head, Boulardarie, on the 26th of July, 1886. He studied with a view to the ministry at North Sydney Academy, Dalhousie University, and the Presbyterian College. He graduated from the latter in the spring of 1916. During his College Course he was missionary on the Labrador Coast for two years. He was licensed by the Presbytery of Inverness on the 6th of October 1916.

There is a fine manse at Marble Mountain. It was built in the year 1918 at a cost of \$6,000.

There are three churches in the congregation; viz, one at Malagawatch, one at Marble Mountain and one at Lime Hill, seven miles to the west of Marble Mountain. The Lime Hill Church was built in 1876.

Framboise and Its Ministry.

On May the 2nd, 1916, the people of Framboise appeared before the Presbytery of Sydney, asking to be separated from Loch Lomond, and to be constituted an Ordained Mission Field. With the consent of Loch Lomond, the request was cordially granted, and thus Framboise, that had always hitherto been a part of either Grand River, Gabarus, or Loch Lomond, became an independent though an augmented charge.

While connected with Grand River, Framboise was ministered to by the Rev. James Ross. While it was in connection with Gabarus, it was ministered to by the Rev. Isaac McKay and Rev. David Drummond; and while it was in connection with Loch Lomond, it was ministered to by the Rev. Gavin Sinclair, Malcolm McLeod, John Fraser and James Fraser.

At the close of the ministry of the Rev. James Fraser in May, 1916, though not more than fifty families the people of Framboise were so enthusiastic, optimistic, and self-reliant, that they determined to have a minister of their own. They were supplied by catechists in the summer of 1916 and 1917. In the spring of 1918, the Presbytery appointed Mr. M. D. McDonald to labor among them for one year.

Mr. McDonald was born in the island of Lewis, on the 7th day of February 1868. He was ordained an elder in the Free Church of his native parish, before coming to Canada, in April 1895, to labor in our great western mission field. He was employed for some time at East Selkirk, near Winnipeg in the Presbytery of Manitoba. In 1904 he was appointed to the mission field of Prairie Rose, in the Presbytery of Yorkton, Saskatchewan. In 1907 he was appointed to the Princeville Mission in the same Presbytery. In 1911 he was sent by that Presbytery to labor in the Poynton Mission field.

By invitation of Dr. Jack, clerk of the Sydney Presbytery, Mr. McDonald came to Cape Breton in 1916 and spent two years in the congregation of Leitche's Creek. At the end of that time the Presbytery appointed him to Framboise for one year.

Mr. McDonald has not had a classical or theological education, nevertheless he has done good work in the various mission fields that have been under his care.

In the spring of 1919 the Presbytery of Sydney applied to the General Assembly for permission to license Mr. McDonald to preach the gospel. This request was granted and Mr. McDonald was licensed in December 1920.

The Framboise people built a very convenient manse in the summer of 1919. They have also engaged with the Presbytery to pay their minister a stipend of one thousand dollars and by so doing they have qualified for aid from the Home Mission Fund.

This congregaton has a very creditable church. It was built during the ministry of the Rev. John Fraser in the year 1909. The first church in Framboise was built in the year 1862.

One young man of Framboise has studied for the ministry of our church, viz., Mr. D. J. Morrison. He finished his theological studies at the Presbyterian College, Halifax in the spring of 1920. He was ordained and inducted as minister of Strathlorne on the 15th of June following.



Broughton etc., and its Ministry

Broughton is located near Belloni Station on the Sydney and Louisburg Railway. Birch Grove, an other section of this congregation is located near Port Morien Station on the same line of railway. Both places are coal mining centres of considerable importance. Birch Grove was in connection with Port Morien from the time the Dominion Coal Company began operations there in the year 1908 until Dec. the 7th, 1920, when the Presbytery connected this Colliery with Broughton and raised the two places to the status of a congregation. Neil's Harbor and associated stations, South Ingonish, North Ingonish and St. Paul's Island were constituted a congregation at the same time.

Broughton Colliery has had a very checkered career ever since its inception in the year 1903. It was in that year that an English Company under the name of "The Cape Breton Coal Iron and Railway Company" opened a coal seam at Loon Lake and began to mine coal. At that time all the people in that vicinity were Presbyterians. About two thirds of them belonged to the Mira Congregation and about one third of them to the Port Morien Congregation. There was a church on the Milton Road, not far from where the new colliery was established, in which the minister of Mira had been accustomed to hold services occasionally. This church was built in the year 1892 in order to accommodate the people living in this vicinity. They were too far away to worship at the central church, Albert Bridge, except on fine days and in summer time.

In the year 1905, when the mining population had multiplied considerably, it was thought well to have a place of worship near the colliery and near the residences of the miners. A petition was thereupon drawn up and transmitted to the Presbytery representing conditions at Broughton and praying for a student catechist under the supervision of the Mira Session. The prayer of this petition was granted and a student was sent accordingly. By the end of 1905, the Presbytery erected Broughton into a Mission Field and it continued in that status until it was joined to Birch Grove to form a new congregation at the end of 1920.

On the 1st of January 1906 the Rev. F. C. Simpson went to Broughton and remained there five or six months. In the beginning of July in that year the Rev. James A. Forbes was sent here by the Presbytery and remained until the month of Sept. 1907.

From Sept. to the end of the year the Rev. Malcolm Campbell attended to the religious needs of this people.

On Jan. 2nd 1908, the Rev. Donald McDougall took charge of Broughton in the expectation of remaining during the whole of that year, but in April following he was called to rest from his earthly labors. In Sept 1908 the Presbytery appointed the Rev. Hugh Michael as Ordained Missionary at Broughton for two years, and at the end of that time he was re-appointed for two years more.

The Rev. S. C. Gunn and the Rev. R. H. McPherson supplied this field during the year 1912.

Mr. Wiliam McKenzie of Glace Bay supplied from March 1914 to May 1915. During the next six months a student from Ontario, by the name of Angus McIntosh gave his services to this community. At the end of that time he enlisted and went to France where he was subsequently killed in the service of his country.

In the summer of 1917 Mr. J. D. McLeod, student, looked after the interests of this station for several months. The Rev. Malcolm McLeod of Baddeck spent four months among this people in the summer of 1918 and the Rev. John Murray of Glace Bay about the same length of time in the summer of 1919.

The families in connection with Broughton have been few, not more than thirty at the most, but they have been very energetic and very liberal.

The colliery has been closed since the fall of 1914, but we are in hopes that it will open again before long and that there is a good future in store for this field. The place of worship is a Hall, but it is amply large for present requirements, well seated, heated and lighted. It was built in 1914 at a cost of \$1,200. It was dedicated to the worship of God, by the Presbytery of Sydney on Jan. the 10th, 1915.

Birch Grove is a prosperous colliery and it is hoped that this new congregation will shortly become one of the largest and best within the bounds of the Sydney Presbytery.

Neil's Harbor and Its Ministry.

In this congregation there are four distinct centres of population, South Ingonish, North Ingonish, Neil's Harbor and St. Paul's Island. South Ingonish Church is seven miles from North Ingonish Church, North Ingonish Church twelve miles from Neil's Harbor Church and Neil's Harbor Church, twenty five miles from St. Paul's Island. From South Ingonish at the one extremity to St. Paul's Island, at the other is a distance of over forty miles. St. Paul's Island is, of course, only to be reached by water and for a few months in the summer season. There are only about thirty Presbyterian families in the whole field. Of these families, there are eight at South Ingonish, twelve at North Ingonish, twelve at Neil's Harbor and four or five on St. Paul's. There is no church on St. Paul's Island. There are good churches at the other three places. The church at Neil's Harbor was built in 1890 and finished in 1893. The churches at the two Ingonishes were built a few years later.

Ingonish and Neil's Harbor were in connection with the Cape North congregation from 1860 when the Rev. Donald Sutherland was inducted there until May the 30th 1897, when they were separated by Presbytery and constituted into a Mission Field. Since that time, this mission field has been supplied by student catechists, during the summer months. There are a number of Methodist families at North Ingonish, but it is hoped that ere long they will identify themselves with their Presbyterian neighbours and help to strengthen the cause of religion in this place.

The principal employment of the people in the Ingonish and Neil's Harbor, is fishing. The people on St. Paul's Island are in the service of the Dominion Government as light-house keepers, etc. The minister in charge of this field is expected to visit this lonely island, at least once during the summer and to spend a Sabbath or two there.

St. Paul's is so little known by our people, that we shall devote the remainder of this article to that isolated part of our church's jurisdiction. It is in telephonic connection with the world all the year round by means of a cable laid between Bay St. Lawrence, C. B., and Atlantic Cove, St. Paul's Island.

The writer was the first Presbyterian minister or indeed minister of any denomination to visit St. Paul's Island. That was in the summer of 1880. He went out by schooner, spent ten days there and conducted a number of services with the people.

As a result of that visit, the Superintendent, Mr. Samuel Cunnard Campbell and the other four heads of families, then on the island connected themselves with Falmouth St. Church and supported that church until 1891, when his pastorate in Sydney came to an end.

Between 1891 and 1920 St. Paul's was supposed to be looked after by the minister of Cape North.

During the time, he was in Sydney, the writer tried to make an annual visit to St. Paul's, usually in the month of August, when he spent from two

to four weeks under the hospitable roof of his very dear friends, Mr. Campbell and his admirable wife. What delightful memories are associated with these visits. Both Mr. and Mrs. Campbell are now in the better land, but their kindness can never be forgotten.

After his return from one of his annual visits to St. Paul's island, he penned the lines that are appended to this article.

As a Life Saving Station, St. Paul's Island is entirely under the control of the Dominion Government, while for educational and electoral purposes it is under the control of the Government of Nova Scotia. The island lies in Cabot Strait, at the mouth of the Gulf of St. Lawrence. It is situated fifteen miles from Cape North, Nova Scotia and thirty five miles from Cape Ray, Newfoundland. This island is about three miles in length and about three quarters of a mile average breadth. The highest land is not more than five hundred feet and the average height of the land above the sea, is about one hundred feet. The surface of the island is covered with scrubby spruce for the most part. There are two small lakes on the island, named respectfully Lena Lake and Ethel Lake, after the late Superintendent, Samuel C. Campbell's two youngest daughters.

The island is indented with coves, but there is no harbor. Landing is always difficult except at two or three points and then only with the wind off the shore. There is a Life Saving Station on Atlantic Cove, a light house on the south west end of the island and another on the north east end. There is a fog-alarm of tremendous power situated about the middle of the island. In foggy weather, this alarm is kept going day and night, in order to warn ships in the vicinity of their danger.

Between forty and fifty vessels of all kinds and sizes have been wrecked on the rugged reefs and towering cliffs of this dangerous island, and many brave men have found a watery grave in its surf; while a number more have starved to death on the island after escaping death by drowning.

A number of the coves and headlands are named after vessels that were wrecked at those particular spots. Jessie Cove at the south-west end of the island, is a case in point.

The brig Jessie was built in New London Harbor, Prince Edward Island in the early part of 1824, by Captain Donald McKay, a Sutherlandshire man. After loading her with square timber in Pictou Harbor, Mr. McKay sailed for the Clyde, Scotland, on the afternoon of Dec. the 24th, 1824, with a crew of twenty men.

The night proved dark and stormy and the following morning found the Jessie stranded on St. Paul's Island. Her crew managed to reach the shore, only to die of starvation by the following spring. There was no shelter and what provision they saved did not last long. The tragic fate of Capt. McKay and his crew was discovered by fishermen from Cape Breton, who went out to St. Paul's in the following summer.

Two years later, the Government of New Brunswick built a place of shelter for shipwrecked mariners at Petrié's Cove, on the west side of the island and sent two men out there to take care of shipwrecked crews.

In 1826, the government of Nova Scotia built a place of shelter at

Atlantic Cove on the south east side of St. Paul's and sent a man by the name of Hector McKenzie out to spend the winter there and help to save shipwrecked seamen. This arrangement continued till 1837, when at the request of the Imperial Government, the Government of Nova Scotia built two light-houses on St. Paul's, one at north east end of the island, another at the south west end and also a life saving station at Atlantic Cove.

Mr. John Campbell, a native of the island of Coll, Scotland, was sent out to superintend the construction of these buildings, and two years later when the work of construction was completed, Mr. Campbell was appointed Governor of St. Paul's, and he held this position until 1858, when he resigned and retired. On Mr. Campbell's retirement his son, Samuel Cunningham Campbell received the appointment of Governor, and when he retired in the year 1904, his son, John Malcolm Campbell was appointed to the position that this father and grandfather had filled so efficiently for a period of sixty five years.

In the summer of 1919, John M. Campbell was promoted to the Governorship of Sable Island, and Abraham McLeod of Wreck Cove, Victoria County was appointed his successor.

The Rev. Malcolm N. McLeod, minister of Cape North visited St. Paul's Island in the summer of 1895. and wrote as follows: "When I visited the island first I was agreeably disappointed in the opinion I had of the social and moral condition of that small community. There were then there five families and a large number of young men and women who were in the employ of Governor Campbell. They had an excellent day school and an admirable Sunday School under the efficient management of Mrs. Campbell. To this school, young and old gathered on the Lord's Day, and it was to them a little sanctuary. The children were excellent singers—even the little girls were not ashamed to lead the singing at my services there."

We are sorry to say that a great change has taken place on St. Paul's since these words were written. There are no children on the island at the present time, and of course no Sunday School or day school.

Ex-Governor S. C. Campbell was born at Whycomagh in the year 1836. He died at the Victoria General Hospital, Halifax on March the 31st 1911. Mr. Campbell was very highly esteemed by all who had the pleasure of his acquaintanceship. He was a manly man, and, as good and true a friend as the writer ever had. He left one son and four daughters and all are filling places of usefulness in different parts of Canada at the present time.

St. Pauls! O lonely sea-girt isle;
Thou stand'st apart, so still and calm
While restless waters round thee roar
In everlasting turmoil wild.
Twixt Newfoundland and bold Cape North
Thou guard'st St. Lawrence's stormy gulf,
Gainst broad Atlantic's mighty waves.
Thy rocky cliffs receive the shock

Of every crested wave that rolls
In majesty before the winds
From North and South, from East and West.
Thou art the dread of sea-men bold.
The bones of thousands lie around
The bases of thy towering cliffs
And in thy caverns deep and dark.
But on thy storm-swept bosom wild
Is generous hospitality.
A Campbell's hearty welcome greets
The friend who lands to spend a while
In converse sweet, with much loved friends,
In their secluded island home.
Nor can an ever grateful heart
Recall the scene, the time, the host,
The hostess too, without a flood
Of tender recollections sweet,
As I do here today and now.

Sydney, October 24, 1882.



Pleasant Bay Mission Field.

In the early days of last century this bay went by the name of Grandance Bay and locally by the name of Grandtosh Bay. It was the Rev. Donald Sutherland that popularized the present name when he was living there between 1870 and 1875. Pleasant Bay is located on the Gulf of St. Lawrence and about midway between Cheticamp and Bay St. Lawrence. Rugged mountains rise behind the bay and threaten to shut it off from the rest of the world.

During five months of the year Pleasant Bay can be reached by water, quite easily, but during the winter months the only way of access is by a narrow foot path over the mountains, either by way of Cheticamp from the west, or by way of Aspy Bay and Big Intervale from the south. There is no carriage road to Pleasant Bay from any direction, although there are a few carriages in use at the bay itself.

Three rivers, the McKenzie, the Pond and the Red, drain the plateau, of the mountains that encircle Pleasant Bay and they empty their waters on its shores.

There are thirty-five families living in this isolated but romantic locality. They are all, practically, Presbyterians and all are in very comfortable circumstances. They have few luxuries, but they have plenty of good food, warm clothing and neat houses, with contentment and happiness—all that any man really needs on his short pilgrimage through time to eternity.

They live partly by farming, but chiefly by fishing. In the waters of the gulf, just in front of them, there is an abundance of fish—lobster, herring, cod, haddock, halibut, salmon and mackerel. The inhabitants of Pleasant Bay are all expert fishermen, and they make the most of their opportunity to gather the harvest of the sea in its season. There is a substantial government wharf at the eastern end of the bay, which is a very great convenience to these people. There is also a lobster factory at the shore end of the wharf.

The primitive sail boat has been discarded in the operation of fishing and the motor boat has taken its place, to the great advantage of that industry.

Previous to May, 1895, Pleasant Bay was included in the Cape North or Aspy Bay congregation. Since that time it has been under the care of the Presbytery of Inverness as a Home Mission Field. This Presbytery is generally able to provide the people with a student catechist during four or five months in the summer time. During seven or eight months of the year they have to depend on their own resources for spiritual food. And, to their very great credit, be it said, they have never failed to meet the demand in this regard. Indeed, the people of Pleasant Bay have been largely dependent upon themselves for religious services since the beginning of their history. As a matter of fact, public worship on the Lord's Day and a mid-week prayer meeting has been regularly conducted in Pleasant Bay ever since the first settlers came from the Isle of Skye over ninety years ago.

In these early days they had no church, but they met in one or another of their own houses for the worship of God. Now, however, and for many years, they have a very comfortable church in which they meet regularly for divine worship on Sabbath and on week-nights. In the absence of a minister or catechist, one of the elders takes charge of the service, while the other elders and members assist in prayer and praise. A sermon is always read at these Sabbath services and occasionally an exhortation given by the leader.

Such services by laymen were quite common among our godly forefathers, both in Scotland and among the early settlements of our people in Cape Breton, Pictou county, and P. E. Island. Our godly Presbyterian ancestors believed that where two or three disciples of Christ meet together in His name, they could count on the Master's presence with them, according to His promise. It is highly advantageous to have a minister of the gospel to lead the worshippers in their devotions, and also to instruct them in religious things, but that is not essential. The essential things are praise and prayer and reading of God's Word by spiritually minded men and women under the guidance of the Holy Spirit. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." "Where the spirit is there the church is."

The Pleasant Bay people from force of circumstances have persisted in this admirable custom, much to their own and their children's benefit. They never let the fire burn out on the altar. They added the fuel of their devotions Sabbath after Sabbath and year after year ever since they landed on these rock-bound shores.

In their isolation and lack of many privileges enjoyed by other places, these loyal Presbyterians have always laid much stress on three things, viz., the home, the sanctuary and the common school. And hence they have been distinguished above many more favored settlements, for character, piety and intelligence. From this small community has come one of our best ministers, Rev. John Peter McIntosh, who died at Bridgewater on February the 23rd, 1918, and also a professor in Dalhousie College, Mr. D. S. McIntosh Professor of Geology in that famous institution.

The first settlers of Pleasant Bay came from the Isle of Skye nearly one hundred years ago. Like so many others of their kindred they were driven from their native land by the proprietors of the soil in order to make room for sheep and deer—four footed animals. There were six families of them, three McLean's and three McIntosh's with their wives and children. The three McLean's were John, Donald Junior and Donald Senior. The three McIntosh's were James, Donald Senior and Donald Junior. These six families came to the bay about 1828, and their descendants are the principle citizens of the place at the present time.

Donald McLean, Jr., was known as "the bard." He was highly gifted in the expression of profound thought in measured words. A number of his poems are still to be seen in manuscript as they were taken down from his own lips by the late Rev. Donald Sutherland and written out in Gaelic.

The next arrivals were Donald Sutherland, a Caithnessshire man, and

Andrew Moore. The latter came from Mabou, and his name is found on the call that the people of Mabou extended to the Rev. Wm. Millar in 1821. Mr. A. D. Moore, one of the elders of Pleasant Bay at the present time is a grandson of Andrew Moore. Another of the early settlers was James Hingley with his excellent wife. Mrs. Hingley was a woman of fair education as well as of deep piety. She started the first Sabbath School in the bay soon after her arrival. She took a great interest in the welfare of the young, and she is still spoken of with respect and esteem.

These eight families were in Pleasant Bay as early as 1830, and they were all pious, God-fearing people. They laid the foundation of industry, sobriety, morality and religion, upon which their children have been building ever since.

It is doubtful if any minister of the gospel ever went as far as Pleasant Bay before 1841, when the Rev. John Gunn of Broadcove is supposed to have made his first missionary journey to the far north-east of Cape Breton including Pleasant Bay, Aspy Bay and Bay St. Lawrence. After that time, Mr. Gunn made an annual journey to these parts and spent one or two Sabbaths at Pleasant Bay in going or returning. These one or two Sabbaths a year of gospel privileges must have been very highly appreciated and enjoyed!

In the month of May, 1847, the religious life of this locality was greatly helped by the arrival of Mr. John McIntosh with his family. He was a brother of James and the two Donalds that came in 1828. John McIntosh left the Isle of Skye in his boyhood and found his way to Aberdeenshire on the east coast of Scotland. Here he met and married his excellent wife, Helen Watt, by whom he had five children. At the time of the Disruption, in 1843, Mr. McIntosh joined the Free Church and began to take an active part in church work. On his arrival at Pleasant Bay, on account of his intelligence and piety, he became very appropriately, the leader in all religious services, and he held this position during the next thirty-five years, when age and infirmity compelled him to retire.

John McIntosh departed this life on the 2nd of March, 1884, in the 84th year of his age, greatly esteemed and lamented by all who knew him.

His son, Alexander McIntosh, took up the fallen mantle of his father and carried it with much credit to himself and benefit to the congregation for many years. Then when he became infirm and unable to attend to duty, his nephew, Mr. A. H. McIntosh took the place of leadership in the Sabbath services, Sabbath school and prayer meetings. Thus the Lord's work has been carried on from generation to generation in this, the most out of the way part of our church in Cape Berton.

The Rev. Donald Sutherland was settled at Aspy Bay in the year 1860 and he supplied Pleasant Bay with gospel ordinances while minister in that place. The Rev. Peter Clark ministered to this field from 1873 to 1887, and the Rev. Malcolm N. McLeod from July, 1894, to March, 1895, when the bay was placed under the care of the Presbytery of Inverness. Since that time nearly every summer has found a catechist among this people for at least a few months.

There are four elders and thirty communicants. The only minister that we have had from Pleasant Bay is the Rev. J. P. McIntosh, already referred to. During the last few years the people of Pleasant Bay have experienced great difficulty in getting teachers for their school. Consequently the education of their children is in a backward way at the present time. They have a good school house and between thirty-five and forty children growing up to manhood and womanhood, without such an education as they ought to have and such an education as the children of Pleasant Bay have been receiving in past year.

West Bay Points Mission Field.

West Bay Points were included in West Bay Congregation until July the 4th, 1905, when they were separated by action of Presbytery and formed into a Mission field. Since that time, this somewhat isolated locality has been quite regularly supplied by Students in the summer season.

There are 42 families in this field. They have a good church and they are liberal in their support of the means of grace.



Port Hood Mission Field.

Port Hood was connected with Mabou from 1821 to Feb. 16th, 1909, and received a share of the Mabou minister's services during all these eighty-eight years. In 1909, however, the people of Port Hood thought the time had come when they could do better for themselves by having a separate organization. The coal mines of Port Hood were in active operation at that time, the population was growing and the outlook for the future was good. In these circumstances the Port Hood people petitioned the Presbytery of Inverness to constitute them an ordained Mission Charge. They engaged to raise and pay an ordained Missionary the sum of \$500. The Presbytery complied with their request and decided to apply to the Augmentation Committee for the sum of \$300 in case of a settlement.

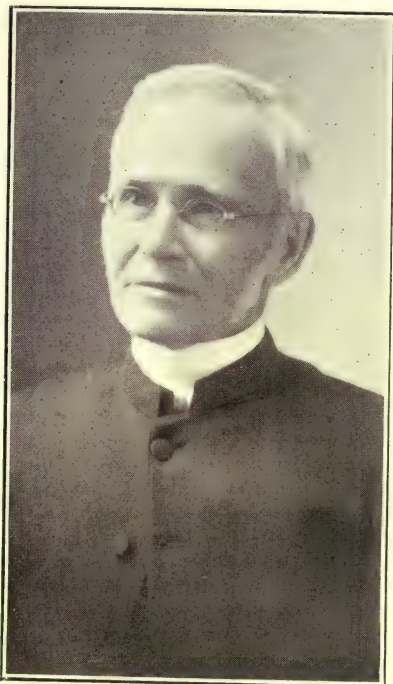
In November, 1909, the congregation called the Rev. D. Stiles Fraser to be its pastor. He accepted the call and was inducted some weeks later. But Mr. Fraser did not remain long. At the end of his first year in Port Hood he resigned. Then for the best part of a year the congregation was supplied in succession by the Rev. John D. McGillivray and the Rev. Alex. F. Thompson. On the 13th of February, 1911, the Presbytery appointed the Rev. R. H. McPherson ordained Missionary for one year. But a few months thereafter the colliery was closed and he was under the necessity of resigning and withdrawing. The collapse of the Colliery caused practically the collapse of our cause in Port Hood. The Presbytery sent student catechists to Port Hood in the summers of 1912 and 1913, but there was very little financial support forthcoming, during that time.

Finally, our people at Port Hood asked the Presbytery not to send any more catechists in the meantime, nor until such time as they would be able to pay for a catechist's services. That time has not come yet. Meantime the dozen Presbyterian families in this place are worshipping with the Methodists on Sunday morning and evening, but they keep up their own Sabbath School. They have the Lord's Supper dispensed in their own church once or twice a year and they contribute to the Missionary funds of the Presbyterian church.

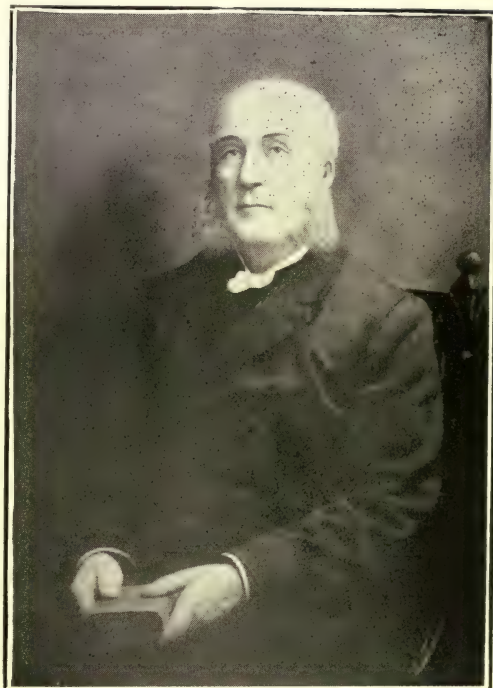
This is a place where a union of the Presbyterians and Methodists would be for the best interests of Protestantism and religion.

There is a large and valuable coal field at Port Hood and doubtless, some day, that coal will be mined and there will be a large increase in the population and wealth of the town.

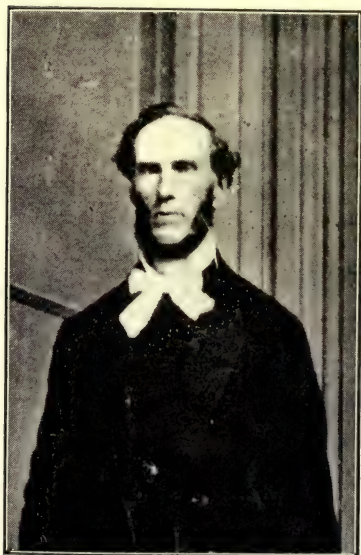
EARLY MINISTERS



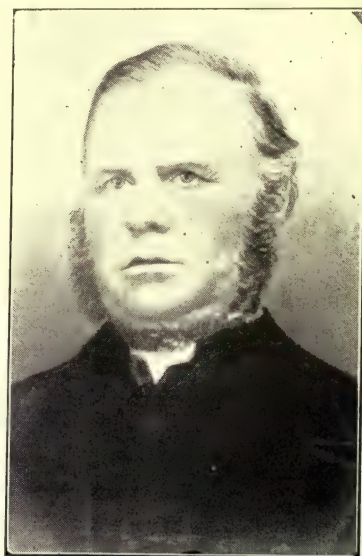
REV. ISAAC MURRAY, D. D.,
Early Minister.



REV. KENNETH MCKENZIE,
Early Minister.

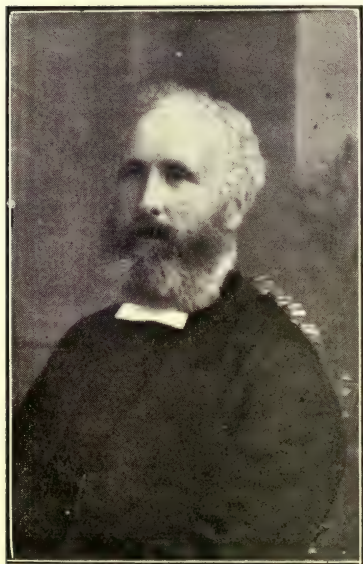


REV. JAMES ROSS,
Early Minister.



REV. ABRAHAM MCINTOSH,
Early Minister.

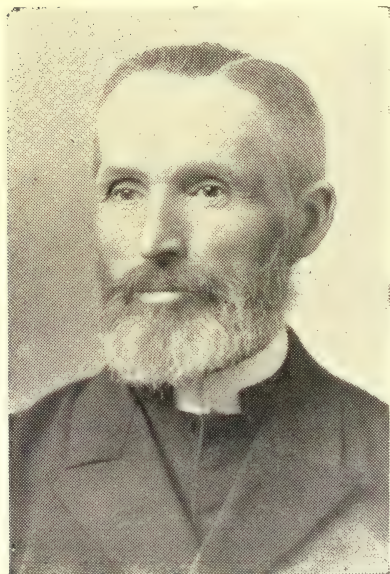
EARLY MINISTERS



REV. D. SUTHERLAND,
Early Minister.



REV. A. FARQUHARSON,
Early Minister.



REV. JAMES McLEAN,
Early Minister.

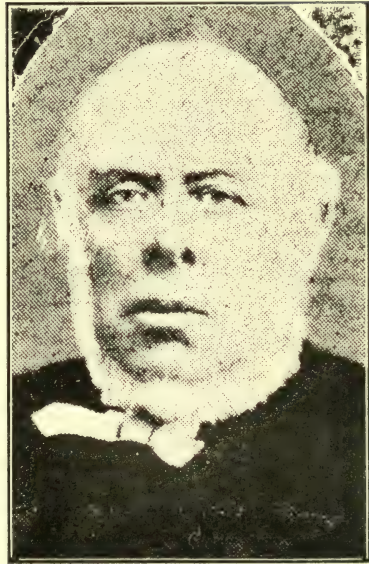


REV. ADAM McKAY,
Early Minister.

EARLY MINISTERS



REV. D. McDOUGALL,
Early Minister.



REV. DAVID DRUMMOND,
Early Minister.

PART III.

The Centenary of Presbyterianism in Cape Breton.

The hundredth anniversary of organized Presbyterianism on this island was a notable event in our history.

The day selected for the celebration of that event was looked forward to with ever deepening interest by our people and when the day arrived, they were present in large numbers, and from nearly every congregation within our sea-girt shores.

The movement to celebrate the centenary of the arrival of the Rev. Norman McLeod with his followers at St. Ann's on the 20th of May, 1820, originated in the Presbytery, Sydney on the second day of Dec. 1919, with the adoption of the following resolution; "That the Presbytery of Sydney cordially approves of celebrating the centenary of organized Presbyterianism on the Island of Cape Breton in May 1920 or on such date thereafter as may be most convenient to all concerned in such celebration; that the Presbytery of Inverness be cordially invited to co-operate with this Presbytery in a fitting and worthy celebration of this important event in our common history and that all arrangements for this centennial celebration be entrusted to the Historical Committee."

The Presbytery of Inverness responded very cordially to the invitation of the Presbytery of Sydney for co-operation in the proposed centennial celebration. The pastor of St. Ann's and his people were also found willing and eager to co-operate with the two Presbyteries in making the celebration a complete success. The 8th of July was chosen, by the Historical Committee, as the most convenient day for holding the centenary services and the church at South Gut, St. Ann's as the most suitable place. A programme was drawn up by that committee that provided for two sessions, with an interval between for dinner.

The forenoon session was to begin at 10.30 a. m. and end at 12.30 p. m. and the afternoon session at 2 p. m. and end at 4.30 p. m. The morning session was intended to give special prominence to the life and character of the Rev. Norman McLeod by the reading of a suitable paper on that subject while the afternoon session was to lay special emphasis on Mr. McLeod's people and the congregation of St. Ann's by the reading of a suitable paper on that subject.

The preparation of these two papers was entrusted to the Chairman of the Historical Committee.

The programme provided that the Rev. D. A. McMillan, moderator of the Presbytery of Sydney, should preside at the forenoon session and that the Rev. E. D. McKillop, moderator of the Inverness Presbytery should preside at the afternoon session, and also that certain members of both Presbyteries, as well as certain expected visitors from abroad should take some definite part in the exercises of these sessions. It was also pro-

vided that each session should open and close with suitable religious exercises, in both English and Gaelic. July the 8th arrived in due time and though overcast and a heavy mist was resting on the hills surrounding St. Ann's the day was quite favourable for the celebration. By ten o'clock people began to arrive at South Gut from the most distant parts of the island, such as Louisburg, St. Peters, Port Hastings, Port Hawkesbury, Mabou, Strathlorne and Cape North.

Interested outsiders were there from New Glasgow, Halifax and Lunenburg. One man came all the way from New Zealand to show his interest in the event. We may be sure that he was a worthy descendant of one of those men who emigrated to that distant island from St. Ann's, some sixty or seventy years ago. Unfortunately this man arrived a day too late to take any part in the exercises.

It was also a matter of regret that the S. S. Aspy, with several hundred passengers aboard from Port Morien, Glace Bay, Sydney and North Sydney, was an hour or more late in arriving on the scene, almost too late indeed to participate in the forenoon session.

By the time for commencing the celebration had arrived the South Gut Church was crowded to capacity and there were scores on the outside seeking admittance.

The Rev. A. Murray, pastor of the congregation began the day's exercises by calling upon all to join heartily in singing the one hundredth psalm. After reading the seventy second psalm, he called upon the Rev. W. A. Whidden to lead in prayer, in English and upon the Rev. J. W. McLean to lead in prayer, in Gaelic.

After some appropriate introductory remarks by the Chairman and the singing of four verses of the forty eighth psalm, the Rev. John Murray read his paper on the life and character of the Rev. Norman McLeod. This paper will be found in Part I of this volume.

The reading of this paper was followed by short reminiscent addresses by John Morrison Esq., an aged St. Ann's citizen, who remembered Norman McLeod very well and who received his first lessons at school from that great teacher; the Rev. Malcolm McLeod, who was born in the congregation and was its minister for a number of years, and by the Rev. J. A. McLellan, who was also a former minister of St. Ann's.

Mr. Peter H. Ross, a native of St. Ann's, and a son of the late Senator William Ross, but now a citizen of Lunenburg, N. S. brought congratulations from the Presbyterian Church in Lunenburg to the Presbyterian Church in St. Ann's from a church that had recently celebrated its one hundred and fiftieth anniversary to one that was celebrating its one hundredth anniversary.

Mr. W. D. Stewart, of New Glasgow, N. S. and a son of the Rev. John Stewart, one of the pioneer ministers of Cape Breton, took the platform at this stage and made a very happy and appropriate address.

A written message from the Rev. A. J. McDonald of Bridgewater, a former pastor of St. Ann's, was read expressing best wishes for the success of the centenary celebration and for the congregation of St. Ann's.

After singing a portion of the forty sixth psalm the Rev. D. M. Gillies, D. D. moved the adoption of resolution appropriate to the occasion for engrossment in the minutes of the Presbytery of Sydney and the Presbytery of Inverness. This resolution was cordially adopted after Dr. Gillies had eloquently supported it in English and the Rev. Donald McDonald as eloquently in the Celtic tongue.

The old paraphrase, "O God of Bethel, etc" was then sung, the Apostolic benediction pronounced and this session adjourned to partake of the refreshments that the St. Ann's people had so bountifully provided.

The afternoon session opened under the Chairmanship of the Rev. E. D. McKillop, with a Gaelic service of praise and prayer, the Rev. James Fraser leading in prayer, and an admirable Gaelic choir leading in praise.

The large audience then listened to a paper on the St. Ann's congregation. It was read by the Rev. John McKinnon, B. D., of Baddeck, and will be found in the second part of this volume.

The reading of this paper was followed by a number of appropriate addresses by several gentlemen.

The first was by the Hon. George H. Murray, Premier of Nova Scotia and representative of the County of Victoria, in which St. Ann's is situated. Mr. Murray was among his friends and his address was very happy and very highly appreciated.

The Rev. Angus McMillan followed the Premier in a very interesting address on the early days and the early ministers of St. Ann's. Mr. McMillan was born in this congregation, was one of the first young men to study for the ministry from the congregation, and of course he spoke from intimate knowledge as well as with much feeling.

By this time it was getting late in the afternoon, and the remaining addresses had to be curtailed and some of them left unspoken. We had only time to hear from the Rev. John McIntosh on "The Growth of our church in Cape Breton from 1820 to 1920;" from the Rev. Kenneth M. Munroe on "The Growth of our Church in Canada from 1820 to 1920"; and from the Rev. John Pringle, D. D., on "The Future of our Church in Canada."

These addresses were all admirable and every one was sorry that they had to be crowded into so short a space of time.

After singing the long meter Doxology, the Apostolic Benediction was pronounced and the St. Ann's Centenary was a thing of the past. We had entered on a new centenary of Presbyterian history on the Island of Cape Breton.

What the century may have in store for the Presbyterian church in days to come, time alone will reveal. All will depend under God on the consecrated energy that we put into the work of the church as ministers, elders, members and adherents. God will not fail to help if we adequately help ourselves.

The Growth of the Presbyterian Church in Cape Breton in the Past Century.

The population of Cape Breton Island in the year 1820 was 15,000. Of that number 500 were Indians, 1600 were French, 500 English and 12,400 were Scotch—all from the highlands or islands of Scotland and all Gaelic speaking. The lowland Scotch never came to Cape Breton in any considerable numbers. The only place on this island where people from the lowlands of Scotland made homes for themselves to any extent was at Sydney Mines and in connection with the mining industry there.

The 12,400 Gaelic speaking people in Cape Breton, one hundred years ago, were all either Presbyterians or Roman Catholics. These were practically the only two faiths in Celtic, Scotland at the beginning of last century, and, of course, the only two faiths the Scottish immigrants brought with them to this country.

The Roman Catholics came from western Invernesshire and from the adjacent islands; more especially from Barra and South Uist.

The Presbyterians came almost entirely from the Hebrides, and more especially from North Uist, Harris, Skye and Lewis. Very few if any Presbyterians came here from the mainland of Scotland, except those who came from Assynt, Sutherlandshire with the Rev. Norman McLeod.

The Roman Catholic immigrants began to arrive by way of Pictou, Antigonish and the Strait of Canso in the last decade of the eighteenth century. The Gaelic speaking Presbyterians did not begin to arrive until the first decade of the nineteenth century.

By the year 1820 there were, to the best of our knowledge, over five thousand Presbyterians on the Island and over seven thousand Roman Catholics.

The adherents of these two churches settled for the most part in groups at different points within our island, and their descendants are still found to a large extent in clusters, Presbyterians by themselves and Roman Catholics by themselves. Loch Lomond was settled exclusively by Presbyterians while Grand Mira was as exclusively settled by Roman Catholics.

In the beginning of the year 1820, the Presbyterians of Cape Breton did not have a single minister, church or organized congregation.

They were busy hewing out homes for themselves in the primeval forest and subsisting upon fish and potatoes with more or less oatmeal, butter, cheese, etc.

They were living in small log houses, spinning their own wool, wearing their own home made clothing, tanning their own leather, making their own boots and shoes and building their own boats. They owned few, if any, horses, ploughs or carts. They had no roads and of course waggons were not dreamed of. The axe, the hoe and the sickle were the chief agricultural instruments. The Ox was the principal draft animal in those days. Travelling was done almost entirely on the water and by boat or small vessel.

There were no schools and no teachers and hence the children were

growing up without any instruction in reading, writing or arithmetic, except what their parents might be able to give them.

There were few merchants on the island at that time and these were far apart.

There was very little money in circulation and there was practically no market for anything that our ancestors could gather from sea or land. Trade was conducted almost entirely by barter or exchange of commodities.

One hundred years ago there were no books for sale on this island. The few books that were to be found in the homes of the people were taken from the motherland and were much read and dearly cherished. They were all of a religious character and the Gaelic Bible held a pre-eminent place among them. Religious services were unknown, except in settlements where there happened to be a pious layman who could read God's Word and conduct public worship with his neighbors. In such cases, the people of the settlement gathered, on the Lord's Day, in one or other of their own houses for the worship of God. On such occasions a sermon by one of the old divines, such as Thomas Boston, Richard Baxter or John Welsh was usually read.

There was not a newspaper published on this island at that time and very few in Canada. How little our ancestors must have known of what was transpiring in the great world outside of their own little community!

Very few of our forefathers could write letters, and if they could the rate of postage was almost prohibitive of correspondence for people in their circumstances. As late as the year 1850, it cost three shillings, or seventy cents of our money, to carry a letter from Pictou, Nova Scotia to London, Ontario.

One hundred years ago there was not one dollar given by the Presbyterians of Cape Breton for the support of the gospel at home, nor for the spread of the gospel abroad.

Missionary effort and missionary giving had not then been thought of. That was indeed the day of small things. What a change has taken place in the mean time!

The growth of the Presbyterian Church on this island has been slow but steady and gratifying. The greatest drawback has been the emmigration of our young people from the farm to the town and from our island to the United States and to Western Canada. Had we been able to retain our young men and young women in Cape Breton, our Presbyterian population would have been, by this time, two or three times as great as it is. But they are not lost to our Church by any means. They and their children are, with very few exceptions, found loyal to the Church of their fathers the church of the elders and the Church of the blue banner.

The first Presbyterian congregation or pastoral charge that was formed on the island of Cape Breton was the congregation of St. Ann's.

The nucleus of this congregation landed on the shores of St. Ann's Harbor with the Rev. Norman McLeod, its first pastor on the 20th day of

May 1820. It had been at sea in a raging storm. It ran into this harbor for shelter and it remained here.

The second congregation came into existence at Mabou on the 24th of August 1821 when under the inspiration of Dr. James McGregor the people of Mabou and Port Hood signed a call to the Rev. William Millar of Ayrshire, Scotland.

This call was signed by fifty two men and one woman.

Eleven years later the third congregation of our Church came into existence.

This was on the 1st day of January 1832, when the Rev. Dugald McKichan came to River Inhabitants from Barney's River, Pictou County and assumed the oversight of all the Presbyterians on River Inhabitants, the Strait of Canso and the intervening country.

On Nov. the 29th 1834 a fourth congregation came into existence. It was on that day that the Rev. Alexander Farquharson was inducted by the Rev. John Stewart into the pastoral charge of Middle River, Lake Ainslie and surrounding territory, including Baddeck River.

On October the 15th, 1835 the Rev. John Stewart was inducted into the congregation of West Bay. There was no Presbytery on this island at that time, but the Rev. Alexander Farquharson of Middle River and the Rev. Dugald McKichan of River Inhabitants presided at the induction service on that occasion.

In September, 1836, Boulardarie was added to the list of our Cape Breton congregations, on the arrival of the Rev. James Fraser as its first minister. On Mr. Fraser's arrival there were three ministers of the Church of Scotland on the island in good and regular standing, and no doubt the Presbytery of Cape Breton was constituted that autumn in accordance with the instructions of the Church of Scotland Synod that met in Pictou town on the 12th of August, in the year 1836.

Probably Mr. Fraser's induction as minister of the congregation of Boulardarie was one of the first Acts of the Presbytery of Cape Breton.

In any case, his was the first induction by a regularly constituted Presbytery, that ever took place on this island.

About a year later, on Sept. the 1st 1837 Whycomomagh fell into line with our multiplying congregations with the induction of the Rev. Peter McLean as minister of Whycomomagh and Little Narrows.

Then followed Strathlorne by the induction of the Rev. John Gunn on the 24th of Sept. 1840; Sydney Mines by the induction of the Rev. Matthew Wilson in the end of July 1842; Mira, by the induction of the Rev. Hugh McLeod, D. D., on the 2nd of October 1850; Grand River by the induction of the Rev. James Ross sometime in the summer of 1853; Baddeck, by the induction of the Rev. Kenneth McKenzie on Dec. 21st 1857; Cape North by the induction of the Rev. Donald Sutherland on June 6th 1860; Gabarus on the induction of the Rev. Isaac McKay on July 18th 1864; Leitches Creek on the induction of the Rev. Alexander Farquharson on Dec. 14th 1864; St. Pauls, Glace Bay on the induction of the Rev. Alexander Farquharson in March the 13th 1867; Port Morien on the induction of the

Rev. Donald McDougall on Jan. 1st 1868; Lake Ainslie on the induction of the Rev. Alexander Grant on Dec. 6th 1870; Falmouth Street Church, Sydney, by its organization according to the instructions of Synod on July the 6th 1875; Loch Lomond by authority of Presbytery on the 21st of July 1875; St. Andrew's, Sydney upon the induction of the Rev. Alexander Farquharson and by action of Presbytery on August the 25th 1875; St. Matthew's, North Sydney on the retirement of the Rev. Matthew Wilson, on May the 20th 1883; North Shore and North River on Dec. the 3rd 1881; Baddeck Forks on Sept the 1st 1891; Charlmers Church, Bridgeport on Jan. 1st 1892, St. Peters on May the 10th 1892; Little Narrows on June the 7th 1893; Margaree on June the 5th 1895; Marion Bridge on Jan. 10th 1898. St. James, Sydney on July the 3rd 1900; Louisburg on July 17th 1900; Reserve Mines on Oct. 30th 1901; Knox Church, Glace Bay on Sept. the 16th 1903; St. Luke's, Dominion No. 6 on May the 1st 1905; Inverness on August 1st 1905; New Aberdeen on Jan. 29th 1906; Little Bras d'Or on Dec. 15th 1908; Orangedale and River Denys on Nov. 10th 1914, Malagawatch and Marble Mountain on Nov. 28th 1916, Framboise on May the 2nd 1916.

On the 7th of December 1920 Broughton and Birch Grove, and also Ingonish, Neil's Harbor and St. Paul's Island were raised to the status of Congregations by the Presbytery of Sydney.

There are three Mission Fields on the island, and all in the Presbytery of Inverness. They are Pleasant Bay, which was constituted a Mission Field on May the 22nd 1895; Port Hood was similarly constituted on Feb. 16th 1909 and West Bay Points in the year 1905.

We have thus forty three congregations and three Mission Fields under the Supervision of our two C. B. Presbyteries at the end of the century.

We have a Presbyterian population of not less than thirty thousand.

We have in our congregations and stations 5,752 families, 8,087 communicants, 373 elders, 146 Sabbath Schools, 765 teachers and 7,288 scholars receiving religious instructions in these Sabbath Schools.

Over five hundred persons were received into full communion with our Church during the last year of our first century.

We have eighty-five places of worship within our bounds at the beginning of our second century and a number of them are well appointed and costly structures.

And now what of our standing in the matter of finance at the end of the century? During the year 1919 our congregations gave for all purposes the sum of \$186,944. They gave for local purposes the sum of \$143,363 and for missionary and benevolent purposes the sum of \$43,585.

Our church property is valued at \$813,600 of which only \$86,140 remains unpaid.

Then a rather remarkable fact in this connection is that there were no arrears due on minister's stipend by any of our congregations at the end of 1919. All had paid the full amount of stipend which they had promised. That was not the usual state of things in days gone by. Forty,

fifty and sixty years ago, when stipends were, on an average, considerably less than half what they are now, there were few congregations in Cape Breton that entered upon a new year without arrears, and in many cases these arrears were accumulating from year to year.

Yes verily, we have grown and prospered as a church during the past century, but we have nothing to boast of. It becomes us, rather to acknowledge that we have been unprofitable servants. We have not by any means done what we might and should have done by ourselves, by our fellowmen, nor by the Kingdom of our Lord and Master, Jesus Christ. We must confess that we have been slothful and half-hearted in the great work that He has given us to do in our beautiful island home.

Let us give Him all the glory for any success that we have had in the past and let us address ourselves with redoubled earnestness, consecration and prayer to the extension and establishment of the Redeemer's Kingdom in Cape Breton in the days that lie before us.



Presbyterianism in Cape Breton in 1827.

For our knowledge of Presbyterianism in Cape Breton in 1827, ninety-two years ago, we are indebted to two of our pioneers, the Rev. John McLennan and the Rev. Donald Allan Fraser. They came here in the autumn of that year in order to ascertain the conditions that prevailed at that time among the Presbyterian population of the island and to report to the Glasgow Colonial Society, for the information of that society and of the Scottish Church in general. They made their reports early in the following year. Mr. McLennan directly and Mr. Fraser through the Rev. Mr. Martin, of Halifax. These reports are now in the archives of Knox College, Toronto and the writer has had the privilege of perusing them.

The following extracts from these reports are taken from Dr. Gregg's History of the Presbyterian Church in Canada. Mr. McLennan wrote to the Glasgow Colonial Society as follows early in the year 1828: "A general plan having been formed by the few ministers of our connection that are in this part of the world to extend their labors as much as possible among those remote and scattered districts which are destitute of the means of religious instruction, I beg leave to transmit for the information of your society the following brief account of my journey through Cape Breton in the months of September and October last. On the 12th of September I sailed from Pictou in company with the Rev. Donald Allan Fraser, and after an agreeable passage arrived the next day at the Strait of Canso. Here Mr. Fraser and I parted, as we considered that the object of our Mission would be best served by taking different routes. The first Presbyterian settlement which I have visited is called Grand River, situated on the south side of the island, and distant about 35 miles from the Gut of Canso. It is inhabited exclusively by Scotch Highlanders, about forty-three families, and very few of them are able to read or write. Some of them have been settled here for the past fifteen years, and during all these years did not see any clergyman but myself, except once and that was three years ago. They had a school master among them, who was in the habit of reading on the Sabbath days, but from whatever cause, I regret to say that this laudable practice has been for some time back entirely given up. A few among them I was happy to observe, seem deeply concerned about the things belonging to their Eternal Peace. The great bulk alas, are careless and ignorant."

"I preached to them on Sabbath and the following Monday and baptised twenty children together."

"The people all appeared to be very anxious to procure a minister to preside among them, but I fear without efficient aid from some foreign quarter, that there is very little prospect of this desirable event taking place. The settlers are, generally speaking, very poor. Their position is so isolated and so remote that they can hardly ever expect to share with any other settlement the labors of a clergyman."

Mr. McLennan does not appear to have heard of the presence of Highlanders at Loch Lomond, within six or seven miles of Grand River on this

occasion and the probability is that there were very few here at that early date.

"The next place I visited is called the entrance to St. George's Chancel, on the north-west arm of the Bras d'Or Lake"—the West Bay of today. "Around this Bay there are no less than one hundred and fifty Protestant families, without a minister, school-master or catechist. In the north side of the Bras d'Or Lake are the settlements of Merrigonish (Malagawatch), Denny's Lake (River Denys Basin) and River Denys, consisting of two hundred families scattered over a surface of twenty or thirty miles, much indented with water and consequently of very little access. Each of these I visited in turn and baptised thirty children among them. These three settlements might be joined under one minister." "At present they are under exactly the same deplorable situation respecting gospel ordinances with those already mentioned. Next in order lies the settlement of Lake Hogomah (Whycocomagh) a most beautiful basin of water about twenty miles long and from one to two broad. The number of Protestant families along the sides of the lake I do not know, but I am sure they cannot be less than eighty or ninety. They are all new settlers and with few exceptions very poor. They will be unable for many years to come, to support a minister by their own resources. Here I preached on a week day to a numerous audience and baptised five children."

"On the morning of the 23rd of September, being Sabbath Day, I arrived at River Waga-Matkook (Middle River), and although the weather was remarkably rough and stormy a large congregation soon assembled. There are upwards of fifty families on this river, pretty compact together and some of them are in very independent circumstances. This settlement joined with those of Brodeck (Baddeck) on the south, distant fifteen miles, and Margaree on the north, might form one charge for an active and zealous clergyman." "Having again preached at Waga-Matkook on Monday and baptized 20 children at once, in the evening I continued my journey to the settlement of Margaree already referred to."

"Here I preached to about sixty people, those from a distance not having heard of my arrival. The great bulk of the inhabitants are American refugees or their descendants, and very much divided in their religious sentiments. There are not more than a dozen families who could be depended upon as attached to the doctrines or mode of worship of one church, but they declared with one voice, if there was a faithful minister of the gospel settled in that place, that they would all join him."

"About seventeen miles to the north west of Margaree lies Lake Ainslie, a fine sheet of fresh water, twelve miles long and six broad, inhabited on the east side by Highland Scotch Presbyterians and on the west by Roman Catholics. Of the former there are about sixty-three families, all very poor. There is an excellent young man settled as school-master among them, whom, by his example, as well as by his diligence in instructing both old and young, I consider of great benefit to the settlement. Here I also preached and baptized six children."

"The north-westerly extremity of Lake Ainslie lies about four miles

from the settlement of Broadcove on the north shore of the island. In this place there are only a few Protestant families scattered here and three over a great extent of surface." "About two years since, a considerable number of families settled in the neighborhood of a high promontory called Cape Mabou." "The Lake Ainslie people and those settled about Broadcove would be a sufficient charge for one clergyman. They have last year transmitted a bond to Scotland, by the hands of Judge Marshall of Cape Breton, a man as eminent for his piety as for respectability in his own profession, but whether they have succeeded in their object I have not heard."

"From Broadcove to the Gut of Canso is a distance of fifty miles settled all by Roman Catholics with the exception of a small number of Protestants in and about Mabou. Here the only Protestant minister on the island resides (Rev. William Millar) and it is only lately that I knew of this same one. He is of the Antiburgen Connection and bears an excellent character, but however diligent and laborious in discharging the duties of his office, the benefits of his ministrations, must necessarily be circumscribed more especially as he is totally unacquainted with the Gaelic the only language spoken or understood by nine-tenths of the Protestant population of the island."

"After leaving Broadcove I made no stay until I arrived at the Strait of Canso. Here I met my friend Mr. Fraser after returning from his circuit. We both preached on the Sabbath day to numerous congregations and baptized 12 children. Along the sides of this much frequented sound there are at least a hundred Protestant families. They made several attempts to procure a clergyman, but they are so disunited and many of them are so callous about the matter that they have hitherto failed. The great bulk of them are poor, but there are some who are well able, and I doubt not, willing also, to contribute handsomely to the support of a minister."

"There are several other Protestant (Presbyterian) settlements in Cape Breton which I did not visit on my last visit through the island, such as River Inhabitants, Grandance, Broderick, Boulardarie Island, Sydney, etc.; most of these were visited by Mr. Fraser. They are equally destitute of the word of Life."

"It was superfluous to offer any comment on the facts above stated they show the religious wants of these Provinces of North America and especially of Cape Breton in a stronger light than any language can do. Here are literally many thousands of poor creatures perishing for lack of knowledge, none caring for their souls, and verging fast to a state of barbarity. They raise their public appeal to their country-men, professing the same religious belief with themselves for aid in their distress. Oh, let not their cry be heard in vain!"

This is Mr. McLennan's testimony regarding the condition of Presbyterianism in Cape Breton as he saw it in the year 1827, nearly one hundred years.

Now let us hear Mr. Fraser's testimony on the same subject. Mr. Fraser did not report directly to the Glasgow Colonial Society, regarding

his experiences on that missionary journey. He sent his report to the Rev. John Martin at Halifax and Mr. Martin sent a summary of that report to the society. From that summary we quote the following extracts: "In the month of September last, the Rev. Donald A. Fraser of Pictou proceeded on a missionary journey to Cape Breton accompanied by the Rev. John McLennan of Prince Edward Island. These gentlemen separated at the Strait of Canso, the latter proceeding in such a direction as would enable him to take the northern part of the island in his route and the former pursuing his tour southward. Mr. Fraser states that he found much difficulty in gaining the object of his mission on account of the peculiar manner in which Cape Breton is intersected with water." "By perseverance, however, and at the expense of much personal fatigue, he arrived at the beautiful and interesting island of Boulardarie, situated in the Bras d'Or Lake.

"The south side of this island is almost entirely occupied by persons of the Roman Catholic persuasion but the north side presents one unbroken line of families earnestly desirous of obtaining a minister from our mother church. They are chiefly from the district of Gairloch in the Highlands of Scotland, and almost all exhibit those features of industry, sobriety and decorum, which peculiarly distinguishes emigrants from that district. To them Mr. Fraser preached repeatedly, and was highly delighted not only with the affectionate warmth which distinguished their inception of himself, but more especially with the zeal they manifested in attending his public ministry. There are upwards of forty families, extending along a coast somewhat more than thirty miles in length and on every occasion on which he preached, he represented them as following him by families in their boats."

"They are not far from the settlement of Baddeck, where he also preached and where these affectionate beings accompanied him. The population of Baddeck is not exclusively Scottish, but they all seemed willing to united with the islands' population in applying to your society for a clergyman. Mr. Fraser remained fourteen days in their settlements, and found frequent occasions to exercise his ministerial functions. From thence he proceeded to Sydney, the capital of Cape Breton. There he was also greeted with unequivocal cordiality and preached twice to a respectable and highly appreciative audience. Many persons have been awakened to a sense of a coming judgment in that place and some have given undoubted evidence that Christ is precious to them. It was here alone that Mr. Fraser encountered any but Roman Catholics or Presbyterians. The Baptists have gained a few proselytes and there is a clergyman of the Church of England settled there; still the general feeling seemed leaning towards the simplicity of our forms, and Mr. Fraser has himself been supplicated to reside among them. Nor does he doubt that if a minister of our church could be found willing to endure some little privations, and zealous to preach Christ and Him Crucified, a congregation might be speedily formed in that place. He is particularly anxious to direct your attention to Chief Justice Marshall, who is well calculated to give useful information regarding the religious wants of the island generally, who is well disposed to our church

and above all who feels an earnest desire for the salvation of souls. He resides in Sydney, and occasionally corresponds with Mr. Fraser concerning the state of that place." "After a stay in Sydney which was delightful in everything but its shortness, Mr. Fraser returned again to Boulardarie Island, and finally bidding adieu to his countrymen in this sequestered spot, who followed him with prayers and tears he proceeded by water to the head of the northwest arm of the Bras d'Or Lake (West Bay) visiting in his progress the coasts and islands of that superb expanse of water.

Generally speaking the inhabitants are, as far as could be ascertained either Roman Catholics or Presbyterians, and while he found the former tolerably well supplied with priests of their own communion, the latter are, alas! perishing in ignorance and with few means of instruction."

"From the Bras d'Or he pursued his journey to River Inhabitants and onwards to the Strait of Canso, where after many toils and pleasures, he once more met with his fellow laborer, Mr. McLennan." "On the following day, which was the Sabbath, they both preached to respectable congregations in the English and Gaelic languages." Further on Mr. Martin writes to the Society as follows,—“Mr. Fraser wishes you to be aware of the active co-operation and liberal aid with which Lieutenant Duffus, R. N., residing at Baddeck, and his brother, Mr. William Duffus of Boulardarie Island, have fostered the strong partiality of their neighbors for our church.” “Mr. Fraser represents Cape Breton as an object worthy of all Christian sympathy and of your most serious consideration. The present generation still bears the impression of men who heard the joyful sound of the word of Life. They are all more or less alive to the destitution of their situations and many amongst them are mourning in sorrow of soul over the remembrances of privileges once enjoyed and the anticipations of privations yet to be endured. But if this feeling be not cherished—if those kinsmen according to the flesh and members of our own church are left to experience that sickness of heart which is caused by hope deferred, it is to be feared that another race will spring up who feel little of this desire, and that moral darkness will fall upon these poor people which it were probably easier to prevent than remove. There is little doubt that if the vivid and living reality of Cape Breton were placed before the eye of the Scottish public it would call forth bursts of benign sympathy which would enable your Society to dispel the gloom which pals the hopes of our countrymen in these wilds.”

Dr. Gregg from whose history these paragraphs are extracted remarks: “The publication of the affecting details contained in the reports of Messrs McLennan and Fraser’s visits awakened in Scotland a deep interest in the Spiritual conditions of the settlers in Cape Breton. Several years however lapsed after the visits were made before a missionary was sent to their relief.”

“The Glasgow Colonial Missionary Society, or rather “the Society for promoting the Religious interests of Scottish Settlers in British North America” was organized in the city of Glasgow in the year 1825. Its object was to “Promote the Moral and Religious interests of Scottish Colo-

nists in North America by sending or assisting to send out ministers, catechists and school-masters."

The reports of Messrs McLennan and Fraser were sent to the Society. But that Society's resources were already overtaxed in providing for the necessities of Nova Scotia, New Brunswick, Prince Edward Island and Western Canada in the matter of both men and money. Hence five years passed away before any Presbyterian minister came to relieve the destitution so prevalent in Cape Breton.

Providentially, the reports of Messrs McLennan and Fraser regarding the religious destitution of the Scottish Presbyterian immigrants in Cape Breton came to the knowledge of a benevolent lady by the name of Mrs. Isabella Gordon McKay, widow of John McKay, Esquire, of Rockfield Estate, Reay County, Sutherlandshire.

The sympathetic soul of Mrs. McKay was so deeply affected by the deplorable condition of our people on this island that she gathered a number of like minded women friends in the City of Edinburgh about her and organized "The Edinburgh Ladies Association" with a view to help Cape Breton.

This Association was formed in the year 1828. The object of the Association was to supplement the work of the Glasgow Society, more especially in providing for the spiritual necessities of Cape Breton by sending out ministers school teachers, catechists Bibles and other good books.

The Association rendered admirable service to our people on this island in after years. "The Edinburgh Ladies Association" was instrumental in sending out to Cape Breton eight ministers, and several school teachers.

It also sent out hundreds of Bibles and thousands of other religious books.

The first missionary sent to Cape Breton by this Association was the Rev. Alexander Farquharson who arrived in August 1833. He was followed in succession by the Rev. John Stewart in 1834, the Rev. James Fraser, in 1836, the Rev. Peter McLean in 1837, the Rev. John Gunn in 1838, the Rev. Matthew Wilson in 1842, the Rev. Murdoch Stewart in 1843, and the Rev. Hugh McLeod, D. D., in 1850.

Mrs. McKay died on the 15th of November, 1850, but the Association went on doing its benevolent work under the Presidency of Mrs. Tennant for a number of years longer.

When Messrs McLennan and Fraser were here in the year 1827, the entire population of Cape Breton was 18,700. Of that number 500 were Indians, 2000 French Acadians, 600 were of English descent and language while 15,600 were Gaelic speaking people from the Highlands and Islands of Scotland, chiefly from the islands.

In fact these 15,600 were all either Presbyterians or Roman Catholics—the Roman Catholics preponderating by a couple of thousand at least. In the year 1827 there were only two Presbyterian ministers in Cape Breton to supply the religious needs of between seven and eight thousand Presbyterian people, scattered all over the island from the Strait of Canso to Cape

North and from Main a Dieu to Port Hood. These two were the Rev. Norman MacLeod at St. Ann's and the Rev. William Millar at Mabou.

Five years later in 1832, the Rev. Dugald McKichan came to River Inhabitants and began to minister to our people on that River, and also to those living on the Eastern side of the Strait of Canso, that is to say in Port Hawkesbury and Port Hastings with adjacent localities.



The Presbyteries of Cape Breton.

In this Chapter we shall consider the Presbyteries that have exercised authority in Cape Breton for longer or shorter periods and to a greater or less extent during the past one hundred years.

There are two Presbyteries in Cape Breton at the present time viz; the Presbytery of Sydney and the Presbytery of Inverness. The former exercises presbyterial jurisdiction in the eastern half of the island and the latter in the western half.

The Presbytery of Sydney supervises twenty nine congregations while the Presbytery of Inverness supervises fourteen congregations and three Home Mission Fields.

These congregations and fields are pretty well distributed over the whole island from Louisburg on the east to Port Hood on the west, and from Port Hawkesbury on the south, to Bay St. Lawrence on the north. These forty three congregations and three mission fields comprise eighty five places of worship or churches.

It is a matter for regret that in the year 1920, the first year of our second century, there should be several of our forty-three congregations without ministers. This state of things is due chiefly to a shortage of men and especially of Gaelic speaking men, to man the pulpits of our Gaelic speaking churches. For it is true that after the hundred years of our history, our people are still a Gaelic speaking people and they require ministers who can speak to them and preach the gospel to them in their Celtic mother tongue. There are really only five or six of our forty-three congregations where Gaelic is not required to a greater or less extent.

The *first* Presbytery that had anything to do with Cape Breton was the Presbytery of Pictou in connection with the Presbyterian Church of Nova Scotia. This Presbytery was formed on the 7th day of July, 1795, in a barn, at McCulloch's Brook, between New Glasgow and the Middle River of Pictou. It was composed originally of three ministers, James McGregor, Duncan Ross and John Brown, with one elder from the town of Pictou.

Dr. McGregor, the senior member of the Presbytery, came to eastern Cape Breton in the year 1798. In the year 1818 he came to Mabou and Port Hood on a missionary journey. As the direct result of that visit, the Presbytery of Pictou three years later had the satisfaction of ordaining and designating the Rev. William Millar as the first minister of Mabou and Port Hood. In this way the Presbytery of Pictou came to have oversight of one of our Cape Breton congregations and it continued to exercise supervision of that congregation from the year 1821 until the union of the Presbyterian Church of Nova Scotia, and the Free Church of Nova Scotia, at Pictou on the 4th of October, 1860. During these years the Presbytery of Pictou met but once on the island and that was on November the 13th, 1845, when it came to Mabou for the purpose of ordaining and inducting the Rev. James McLean as Mr. Millar's successor in the pastoral charge of

Mabou and Port Hood. This Presbytery sent two young men to Cape Breton in the year 1824 as ordained evangelists. Their names were Hugh Ross and Hugh Dunbar. They had just completed their course of study for the ministry in our oldest Theological College in the town of Pictou. The Presbytery of Pictou licensed and ordained them for missionary work on the island of Cape Breton immediately after graduation in theology.

Unfortunately we know nothing about their work here. No doubt they came and attempted to carry out their commission from the Presbytery, but where and how we do not now. Two years later we find them at work in other places in the Maritime Provinces, the one in New London, P. E. I. and the other in Tatamagouche, Nova Scotia.

The *second* Presbytery that was represented in Cape Breton was the Presbytery of Genesee. This Presbytery has its seat in western New York and was organized on the 13th of April, 1819. It was represented on the island by the Rev. Norman McLeod from August, 1827, when he was ordained by the Presbytery of Genesee, until November, 1851, when he sailed away to Australia.

At St. Ann's, Mr. McLeod was over a thousand miles beyond the bounds of his Presbytery. It is not known that he ever attended a meeting of his Presbytery, and it is very certain that his Presbytery never met with him on the island of Cape Breton. He may have corresponded with the Presbytery, but there is no evidence of such correspondence. In these circumstances, conditions were precisely to his liking. There was practically no supervision of himself or his congregation by the Presbytery of Genesee. He had all the freedom of an independent church minister, while at the same time he had all the authority of a Presbyterian Church minister.

Norman McLeod kept the fact of his licensure and ordination by the Presbytery of Genesee and the fact of his status as a Presbyterian minister a close secret during all the remaining years of his life in Cape Breton. The Presbytery of Cape Breton was not aware of these facts in the autumn of 1840, when it addressed the latter to Mr. McLeod that called forth such a staggering reply.

The Presbytery's letter and Mr. McLeod's reply will be found farther on in this article.

The *third* Presbytery that had something to do with Cape Breton was the original Presbytery of Pictou in connection with the Church of Scotland.

This Presbytery was organized on August the 30th, 1833. It consisted of Donald Fraser, Kenneth J. McKenzie, John McRae, and Alexander McGillivray.

In the month of September 1834, this Presbytery ordained the Rev. John Stewart as a missionary in and for Cape Breton. This was the only thing that that Presbytery ever did for the island. Mr. Stewart's name was placed on the roll of that Presbytery and he must have been a member of the first Kirk Presbytery of Pictou during the next two years, while laboring on this island.

This Presbytery became extinct in 1843, when six of its seven ministers left Pictou in order to occupy parish churches in Scotland that were va-

cated by ministers who, for conscience sake, had thrown up their emoluments and joined the Free Church. The only one of the Pictou Kirk ministers that remained after that exodus was the Rev. Mr. McGillivray, then of McLennan's Mountain.

The *fourth* outside Presbytery that exercised some authority in Cape Breton was another Pictou Presbytery connected with the Church of Scotland. The Church of Scotland Synod that was organized in Halifax in August, 1833, became extinct in 1844, through the return of so many of its members to Scotland on the one hand, and the organization of the Free Church of Nova Scotia on the other.

By the year 1854 a number of Church of Scotland ministers had come to Nova Scotia and by them that Synod was resuscitated on the 4th of July of that year.

It was the Presbytery of Pictou, in connection with that reconstructed Synod that exercised an influence in Cape Breton to a certain extent between 1860 and 1875. Unhappily there was some dissatisfaction in some of our congregations on this island over the union of 1860. Some of our people could not reconcile themselves to merging the Free Church with the Antiburghers, as they were called.

The Kirk Presbytery of Pictou, much to its own discredit, took advantage of the dissatisfaction that existed and sought to turn it to its own denominational advantage. The Rev. John Gunn, of Strathlorne, was the only Presbyterian minister in Cape Breton that was opposed to the union. He remained out and his congregation remained out with him.

The following year both Mr. Gunn and his congregation placed themselves under the care of the Presbytery of Pictou, and both remained in that connection during the remainder of Mr. Gunn's life.

Strathlorne congregation continued under the supervision of the Presbytery of Pictou until 1875, when the general union of Canadian Presbyterianism took place in the city of Montreal.

There was considerable dissatisfaction with the union in Middle River. In 1864 the Rev. Neil Brodie, a member of the Presbytery of Pictou, came to Middle River and tried to swing the whole congregation into connection with the Kirk Presbytery of Pictou. His efforts proved utterly abortive in the end, but at the time very discreditable to himself and all the parties associated with him in that attempt. His efforts also proved very deplorable in their effects upon religion in this congregation.

Decisive courses were also encouraged by the Presbytery of Pictou at several other points within the island; for example, River Inhabitants and Loch Lomond where delegates from the Presbytery of Pictou were sent, and catechists were located during a number of years, especially in the summer time. Kirk churches were built at several points in those days.

Happily the union of 1875 put an end to this very unseemly and unchristian experience.

The *fifth* Presbytery that exercised authority on this island was a local Presbytery and it was very appropriately designated the Presbytery of Cape Breton.

The fourth Synod of the original Presbyterian Church of Nova Scotia in connection with the Church of Scotland was constituted in the town of Pictou, on the 12th of August, 1836.

At one of the sessions of that Synod the Rev. Alexander Farquharson and the Rev. John Stewart were instructed to meet with the Rev. James Fraser, who was then on his way from Scotland to Cape Breton, and to constitute a Presbytery on this island to be known as the Presbytery of Cape Breton. We do not know the day on which the Presbytery met and was constituted, but we know that Mr. Fraser arrived about the middle of September and the probability is that the Presbytery of Cape Breton was organized about the end of that month.

The following year the Synod met in New Glasgow on the 9th of August. On the roll of that Synod the Presbytery of Cape Breton appears for the first time. It contained the following names— Alexander Farquharson, John Stewart, James Fraser, Peter McLean and Dugald McKichan. Peter McLean was then on his way to Whyccomagh and his name was placed on the roll of the Cape Breton Presbytery in anticipation of his early presence on our Island. Dugald McKichan's name was placed on the roll of the Cape Breton Presbytery at this meeting, on the motion of the Rev. John Stewart. Mr. McKichan came to River Inhabitants about the end of the year 1831. He was there in 1833 when the original Kirk Synod was constituted and the Presbytery of Pictou was organized, but his name was not given a place on the roll of that, or either of the other two Presbyteries, that were formed at that time. He was still at River Inhabitants in 1836 when the Presbytery of Cape Breton was organized but he was not given a place among its members. All this is rather strange. But there is an explanation, and the explanation is that Mr. McKichan was persona non grata, out of favor, with his brother Presbyterian ministers in Pictou at that time, and he was out of favor for this reason: vizi that he had left his charge at Barney's River in 1831 and came to River Inhabitants, C. B. without their consent and contrary to their wishes. Hence the absence of his name from the roll of the original Presbytery of Pictou in 1833 and its absence from the roll of any Presbytery until 1837.

We have no record of any meetings held by the Presbytery of Cape Breton earlier than the 24th of September, 1840. On that date this Presbytery evidently held a meeting at Broadcove for the ordination and induction of the Rev. John Gunn into the charge of Broadcove, Whalecove and Margaree. This was the *first ordination and induction* by a regularly constituted Presbytery on this Island. The Rev. James Fraser was inducted by the Presbytery of Cape Breton several years earlier, but he was ordained in Scotland.

The Presbytery that met at Broadcove made an ill-advised attempt to bring the Rev. Norman McLeod under its control. It sent him an official and manditory letter requiring him to appear before the Moderator within forty days with certain documents or be prepared to suffer the consequences or refusal.

The correspondence that took place between the Presbytery of Cape

Breton and Mr. McLeod on that occasion is an interesting episode in our history and should be preserved. It was as follows:—

Broadcove, September 24th, 1840

Reverend Sir:—We, the undersigned forming the only Presbyterial and the highest ecclesiastical authority acknowledged by the Established Church of Scotland in this Island, and in that capacity possess jurisdiction over all the members, probationers and ministers of that church residing within the bounds of Cape Breton.

We have learned that you claim the status of a minister of that church. Therefore, we, in the exercise of the jurisdiction competent to us, call upon you to produce at our bar or before our Moderator, within forty days of this date, the documents on which you found your claim.

We add that in the event of no satisfactory credentials being within that time produced, we may at the expiration thereof feel ourselves called upon to take more public measures in reference to the claim you advance.

We, are, Rev. Sir,
Yours, etc.,

JAMES FRASER, Moderator,
DUGALD McKICHAN, Clerk,
JOHN GUNN,
PETER McLEAN,
ALEX. FARQUHARSON.

Rev. Norman McLeod,
St. Ann's,
Cape Breton.

This joint letter of the Presbytery of Cape Breton shows how well Mr. McLeod had kept the secret of his connection with the Presbytery of Genesee, N. Y. After the lapse of thirteen years the supposition was that he was, or claimed to be, a minister of the Church of Scotland.

Mr. McLeod's answer to this letter was very prompt and very emphatic. It reveals his attitude to the Church of Scotland as well as to the members of the Presbytery of Cape Breton, in a way that cannot be misunderstood or gainsaid. Here it is:—

St. Ann's, C. B.,

October 6th, 1840

Rev. Sirs:—Your letter of the 24th, ult., signed at Broadcove by yourself and the rest of your Rev. Brethren on the Island, I received this morning, to which I beg to answer that it requires a piece of self-denial in me to take any notice of such a fulminating farce; but the sacred proverb says, "Answer a fool according to his folly lest he be wise in his own conceit." And of all fools, I seriously consider religious fools at the pinnacle of the profession, to be the most seared up to every mode of conviction of their own religious miscarriage.

I flatly deny having ever claimed the "Status of a minister of the Church of Scotland," and in all humility and sincerity, desire to bless heaven for having enlightened my mind to dread and abhor that status.

I have certainly from time to time professed myself in my own estimation a poor and unworthy member of the once venerable and glorious Church of Scotland, but the meagre pitiful and degenerate thing that passes now under the pompous and bloated sanction of that name, I utterly and indignantly disclaim with all its alarming 'bar' and awful authority, in the most open and unreserved manner possible, so that you or any other cannot make this avowal, more public than I freely allow, and without downright and wilful misrepresentation. I openly defy all the information in the country to substantiate anything beyond the scope of this plain declaration against me on the subject.

I feel no diffidence on this stable ground, and since ever I arrived at my convictions on these points, I have never felt desirous of evading candid and dispassionate investigations of them.

I do not wish to excite your anger, which is, alas! but too manifestly shown on the least occasion, but in consideration of your dangerous and wilful extravagance, wild and fanatical charges, under the name of conversation worked up by the silly and disgustful art of some of you and fostered by all of you together with your openly profane and indiscriminate administration of the most solemn and sacred ordinances, exclusive of many similar means of conviction, in the obvious tenor and tendency of your conversation and conduct, cannot but infer, without contradicting all scriptural reasoning on the point that the church that gives place and support to the like of your characters in her highest office, must in fact be anything other than but a living church of Jesus Christ. This has been my most serious and deliberate view of the subject for the long space of forty years together, and every day confirms me more in this grievous though unavoidable determination.

In fine, I heartily regret that your unfortunate, offensive and confirmed insolence and pride, so conspicuous in your letter as a true specimen of your general disposition and conduct as ministers towards all who dare object to your measures, render it impossible for me to answer you in a more agreeable style. "With the forward thou shalt shew thyself forward."

I am Rev. Sir,
Yours etc.

NORMAN McLEOD.

Rev. James Fraser,
Boulardarie Island.

To say the least, the Presbytery of Cape Breton did not get much satisfaction out of their efforts in this matter. But Norman McLeod's reply is important as a revelation of the man, of his opinions, his character and his style.

He is certainly unjust in his strictures on the members of the Presbytery of Cape Breton but they were ministers of the Church of Scotland, and that was enough in itself, in his estimation, to warrant the worst that could be said, regarding them. He had very strong prejudices in that direction and not altogether without cause, in view of his experience in the homeland.

But to return from this digression, the Presbytery of Cape Breton continued to be the only local Presbytery for a number of years. From its formation in the autumn of 1836, to August, 1844, it was a Presbytery of the Church of Scotland in Nova Scotia.

In the year 1843, the disruption of the Church of Scotland took place and the Free Church of Scotland came into existence. In that great struggle the sympathies of all the Presbyterian ministers of Cape Breton were strongly and unanimously with the Free Church movement. The result was that there was a miniature disruption on this side of the ocean in 1844, and the Presbytery of Cape Breton became a Presbytery of the Free Church of Nova Scotia. The membership of the new Presbytery was the same, but the Presbytery itself became a Presbytery of a new and different ecclesiastical body.

This Presbytery was the *fifth* Presbytery that exercised jurisdiction on our Island, and it continued to exercise control within our bonds until the year 1857.

By that time our congregations and ministers had considerably increased in numbers and it was thought that three Presbyteries could supervise the work of our Church in Cape Breton more effectually than one. Accordingly the Free Church Synod that met in Halifax on June the 18th, 1857, with the concurrence of all parties interested, formed three Presbyteries for this Island, viz., the Presbytery of Cape Breton, the Presbytery of Richmond and the Presbytery of Victoria. The Presbytery of Cape Breton was enlarged to embrace the Rev. Moses Harvey of St. John and the Rev. Alexander Ross, of Harbor Grace, Newfoundland. These three Presbyteries were duly constituted sometime during the summer of 1857.

Hence it came about that in October, 1860, when the Synod of the Free Church of Nova Scotia united with the Synod of the Presbyterian Church of Nova Scotia to form the Presbyterian Church of the Lower Provinces, there were three Presbyteries in Cape Breton.

They were composed of the following ministers:—

The Presbytery of Cape Breton

Rev. Hugh McLeod, D. D., Mira
Rev. James Fraser, Boulardarie
Rev. Matthew Wilson, Sydney Mines
Rev. Moses Harvey, St. John's, Nfld.
Rev. Alex. Ross, Harbor Grace

The Presbytery of Richmond

Rev. Murdoch Stewart, West Bay
Rev. William G. Forbes, Port Hastings
Rev. James Ross, Grand River
Rev. Charles T. Ross, Whycomagh

The Presbytery of Victoria

Rev. John Gunn, Broadcove
Rev. Abraham McIntosh, St. Ann's
Rev. Kenneth McKenzie, Baddeck
Rev. Donald Sutherland, Cape North

These three Presbyteries continued for some years, but they had serious disadvantages and they were subsequently reunited.

The Rev. John Gunn did not enter the United Church and his name was dropped from the roll of the Presbytery of Victoria. The Rev. Donald Sutherland of Cape North was too far away to attend the meetings of his Presbytery with any regularity. That left the Presbytery of Victoria with but two members, practically. It was too weak to do any effective work. Then again Messers Harvey and Ross were too far away to attend the meetings of the Presbytery of Cape Breton and in their absence that Presbytery was too weak to do its work efficiently.

In these circumstances another reconstruction of Presbytery bounds was felt by all parties to be necessary, and this reconstruction was made by the Synod of 1864 at the request of the Presbyteries themselves. At that meeting of Synod the three Presbyteries were reunited under the original name of the Presbytery of Cape Breton, the reunited Presbytery consisting of the following ministers, viz.,

Rev. Hugh McLeod, D. D., Mira
Rev. James Fraser, Boulardarie
Rev. Matthew Wilson, Sydney Mines
Rev. Murdoch Stewart, West Bay
Rev. Wm. G. Forbes, Port Hastings
Rev. Abraham McIntosh, St. Ann's
Rev. Kenneth McKenzie, Baddeck
Rev. Donald McKenzie, Middle River
Rev. Isaac McKay, Gabarus
Alexander Farquharson, Leitches Creek

Under this arrangement the Newfoundland ministers were left off the roll of the new Presbytery and their names were transferred to the roll of the Presbytery of Halifax.

This reunited Presbytery was however, short-lived. At the meeting of Synod held on the 27th of June 1865, this Presbytery petitioned for a division into two Presbyteries, to be known as the Presbytery of Cape Breton and the Presbytery of Victoria and Richmond. The Prayer of the petition was granted and the new Presbytery of Cape Breton held its first meeting in St. Andrew's Church in Sydney, on the 26th day of July, 1865, while the new Presbytery of Victoria and Richmond held its first meeting at Lake Ainslie on the 24th day of July, 1865.

The Presbytery of Cape Breton was constituted with the following ministerial members, viz:

Rev. Hugh McLeod, D. D., Sydney.
Rev. James Fraser, Boulardarie
Rev. James Ross, Grand River
Abraham McIntosh, St Ann's
Rev. Isaac McKay, Gabarus
Rev. Alexander Farquharson

The Presbytery of Victoria and Richmond constituted with the following ministerial members, namely,

Rev. Murdoch Stewart, West Bay
Rev. Wm. G. Forbes, Port Hastings
Rev. Kenneth McKenzie, Baddeck
Rev. Donald McKenzie, Middle River
Rev. Wm. Sinclair, Mabou

The boundaries of these two Presbyteries have remained ever since as they were fixed by the Synod in June, 1865, although the names of the Presbyteries have been changed.

On June the 12th, 1875, the Synod of the Maritime Provinces met in Cote St. Church, Montreal for the purpose of entering into a union of all the Presbyterian Churches in Canada at that time. At one of the sessions of that Synodical meeting, the Synod changed the name of the Presbytery of Cape Breton to the Presbytery of Sydney, and this has been its name ever since. At its meeting in the city of Montreal in June, 1892, by the request of the Presbytery of Victoria and Richmond, the General Assembly changed the name of that Presbytery to the Presbytery of Inverness. And so it comes about that we have two Presbyteries on the island of Cape Breton at the present time, the Presbytery of Sydney and the Presbytery of Inverness.

What about the records of the Cape Breton Presbyteries from 1836 to 1920? Had they been carefully preserved, what a mine of information regarding the History of Presbyterianism in Cape Breton would be available! But, alas, a large proportion of these records is lost. There is not a minute of any Cape Breton Presbytery in existence earlier than July 1857 and there are great blanks in these records between 1857 and 1866. We have no records of the original Presbytery of Cape Breton organized in 1836, nor of the Free Church Presbytery of Cape Breton organized in 1844 and divided into three Presbyteries in 1857. Fortunately the records of the Presbytery of Victoria, during its existence of seven years (July 1857 to July 1864) have recently been discovered in the possession of a private party. The records of the Presbytery of Richmond during those seven years are in the vault of the College at Halifax. The records of the Presbytery of Cape Breton, during those seven years, are lost.

The records of the Presbytery of Cape Breton that was formed in 1864 by the reunion of the Presbyteries of Richmond, Victoria and Cape Breton are also lost. We have complete records of the Presbytery of Cape Breton which was formed in July 1865 and of its successor the Presbytery of Sydney which was formed in 1875.

The records of the Presbytery of Victoria and Richmond which came into existence in July 1865 and also of its successor the Presbytery of Inverness from its inception in June 1892 to Feb. 1899 were destroyed in the Strathlorne manse, by fire. The Records of the Presbytery of Inverness from 1899 to date are intact and in the custody of the clerk of the Inverness Presbytery. All our written up records should be in the vault of the Presbyterian College at Halifax in order to be entirely safe from destruction or loss.

Conditions Under Which Our Presbyterian Forefathers Lived in Cape Breton in the Early Part of the Last Century.

The Island of Cape Breton constitutes the north-eastern extremity of the continent of North America. It is separated from the mainland by the Strait of Canso. This island has an exterior coast line of not less than three hundred miles, and a land surface area of 3,700 square miles. In the centre of Cape Breton Island, there is an inland Sea which is generally known by the name of the Bras d'Or Lakes. This inland sea is connected with the Atlantic Ocean by three channels, viz. The Big Bras d'Or, the Little Bras d'Or and St. Peters Canal. The two Bras d'Or Channels are navigable and the ocean tides flow regularly into and out of this inland sea by said channels. The waters of the Bras d'Or Lakes cover an area of four hundred and fifty square miles, and, on account of the numerous bays, inlets and channels connected with these lakes, they have a coast line of about on five hundred miles.

The Bras d'Or Lakes make the exterior of Cape Breton much more accessible than it would be without them. They also add very materially to the picturesqueness of the island.

The ambitious tourist can never be satisfied until he has spent some days sailing on these beautiful lakes and in admiring the prospects that open up on every side.

When our Scottish forefathers began to arrive in Cape Breton at the beginning of the last century, they found the primeval forest almost unbroken. There were about 500 French speaking people at Isle Madame on the south coast and as many more at Cheticamp, on the north west side of the island. There were a few English-speaking people from the United States at Port Hood, Mabou, Northeast Margaree and Homeville, and a few more from Aberdeenshire, Scotland, on Sydney Harbor and Sydney River.

The only Gaelic speaking people on this island in the year 1800 were a number of Roman Catholic families that had settled at Craignish and Judique, some eight or nine years earlier.

The policy of the British Colonial office, in not issuing grants of land in Cape Breton, until 1784, when the island was given a government of its own, prevented settlers from coming here. As soon, however, as grants were available, immigrants began to arrive. Our Presbyterian forefathers began to come here in summer of 1802 and they continued to come, with more or less interruption, during the next forty years. The tide of immigration reached its maximum height in the year 1828, when it began to subside. In the year 1842, this immigration suddenly ended, with the arrival of two immigrant ships, at Sydney, the Salinas and the Hercules. The Hercules arrived about the middle of September with 400 passengers aboard, chiefly from North and South Uist, in the Hebrides. It has been estimated that during these forty years, not less than 20,000 Gaelic-speaking people, Protestant and Catholic, were landed on the island of Cape Breton.

Perhaps Cape Breton was not the best place in the world for our forefathers to go to, but they had to go somewhere and this island was easier to get to than any other part of the American continent. It was the nearest available place to their native land. It also cost less money to come here than it would cost to go anywhere else, and money was a very important consideration with these poor people. They loved their native mountains, glens and islands, and it was with unspeakable grief that they left them, but they had to go. They were driven away by cruel landlords. The special attraction that Cape Breton had for them was the prospect of getting all the land they could use, at a nominal price. In Scotland they could never hope to own any land, while in this island, they could be landlords in their own right. With this prospect in view, they left the land of their birth in thousands, braved a long and dangerous voyage across the Atlantic and landed on these strange shores. They came, for the most part in families, parents, children and grandparents. They brought little worldly substance with them but they brought the fear of God, abounding courage and a determination to work and prosper. Some of them settled on the long shore line around the island or on the numerous bays and harbors of that shore line. Others settled on the still longer interior shore line of the Bras d'Or Lakes. Others still found their way to Lake Ainslie or to the lakes of Loch Lomond or Loch Uist, while many more sought locations on the numerous fine rivers that drain the uplands of Cape Breton, the Mira, the Grand, the Inhabitants, the Denys, the Middle, the Baddeck, the Mabou, the Skye, the Margaree, the North and the North Aspy.

But wherever they made their selection for a home, they found the soil covered with a thick and heavy growth of forest trees. There were no roads at that time, and the only way to reach their future home-sites was either by boat or by a blazed path through the woods. Having found the spot selected, the first thing to do was to cut down a few trees and build a small house with the trunks. Having provided a rude shelter for himself and his family, the settler attacked the surrounding forest with axe and fire in order to get at the soil and grow food.

Year by year the little farm grew larger and larger as the primitive forest was cut down and burnt.

The ashes of the consumed trees fertilized the virgin soil and caused it to produce abundant crops of potatoes, wheat, oats, barley and hay. There was no potato blight in these early days, and no potato bug either. There was no weevil in the wheat, nor rust on the oats. Everything planted, or sown, yielded an abundant return. The waters of the rivers, the lakes and the ocean were swarming with all kinds of fish. Cattle, sheep and hogs increased as fast as food could be provided for their sustenance. The surrounding forest supplied an abundance of fuel and of timber. In such circumstances a few years sufficed to provide our ancestors with a plentiful supply of food and clothing. As their substance increased, they built a better class of houses and barns. The women brought the art of making woolen and linen garments with them from Scotland. They sheared the sheep, spun the wool into yarn, wove the yarn into cloth and finally tailored

the cloth into coats, trousers, etc for their men. They also made sheets and table linen from home grown flax, as well as druggot for their own garments and blankets for bedding.

The men soon learned to tan the skins of their animals and to make moccasins, shoes and boots. At a later stage peripatetic tailors and shoemakers were employed to make clothing and footwear, for the family. They came around about once a year and usually made all the garments or footwear required by the household during the next year.

The new settler needed a blacksmith to make his axes, hoes, dogirons, and build cranes etc; also a carpenter to frame and build his house and barns and to make doors, sashes, cupboards, etc.

But "necessity is the mother of invention" and it was not long until a number of these people became expert in shaping wood, moulding iron, building boats, and even small trading schooners. Merchants were few and far between in those early days. The demand for the products of the farm and of the sea was small, and money was very scarce. Trade was chiefly carried on by barter. Pork and fish and butter were exchanged for tea, sugar, cotton and household utensils. But their wants were comparatively few. The beginning of winter soon found their larders well supplied with corned beef, corned pork, salt herring, dried cod, tubs of butter, home made cheese and of course plenty of oat meal, which was to them the very staff of life.

Fuel was abundant in the surrounding forests, and at night fall when the big back log was in place in the broad chimney and the hard wood fire blazed brightly on the hearth, our forefathers and their children were incomparably happier than the landlords who drove them from their small crofts in the western islands or in the highland glens.

Many of them, moreover, had the felicity that can only come to the individual, and the home, in connection with the fear of God and of obedience to His will. Nearly every home in those days was a "House of God" the family altar was found there, and the morning and evening sacrifice of prayer and praise, was regularly offered around that altar.

Our forefathers brought their piety with them from Scotland. Moderatism was prevalent in the Church of Scotland about the time they emigrated. But there was also a decidedly evangelical movement abroad, that produced blessed results, in the conversion of sinners, in the edification of Saints and in raising up laymen of extraordinary gifts and graces. This latter class were generally known by the designation of "*the men.*" At the head of this evangelical movement there were such fervent gospel preachers as Lauchlan McKenzie of Lochcarron, Alexander McLeod of Lewis, Roderick McLeod of Skye, John Kennedy of Killearnan, John McDonald of Ferintosh and many others. Under the preaching of these men, there was a deep and genuine revival of spiritual life in many of the churches in the highlands and islands of Scotland, and some at least of those who tasted of the grace of God in that revival of religion were among the immigrants to Cape Breton.

Dr. Kennedy, in "The Days of the Fathers in Rosshire" writes as follows: "It is worthy of remark, that it was at the climax of its spiritual

prosperity, the cruel work of eviction began to lay waste the hillsides and the plains of the north. Swayed by the example of the godly among them, and away from the influences by which less sequestered localities were corrupted, the body of the people of the Highlands became distinguished as the most peaceable and virtuous peasantry in Britain" and again, in speaking of a certain locality in the north of Sutherlandshire, Dr. Kennedy says:- "The homes of this blessed hamlet, were close together, around the sides of an amphitheatre, through which a small river had torn a course for itself. Standing on the edge of the declivity above this glen, on a quiet summer evening, one could hear the songs of praise from all these houses, mingling together, before they reached the listeners ears. One at least felt, while listening to the psalm-singing, in these blessed homes, as if the place were none other than the house of God and the very gate of heaven. By one ruthless eviction, all the tenants of that glen were banished from their homes, and most of them found no resting place till they reached the back woods of Canada.'

What Dr. Kennedy says of the people of Rosshire and Sutherlandshire was equally true of the people of Lewis, Harris, Skye and North Uist—the people that came to Cape Breton between 1802 and 1842.

They were distinguished for their fear of offending God and the practise of prayer, in the closet, the family and the social meeting. And it was well for themselves, their children and religion on this island that our forefathers were so pious and prayerful, inasmuch as no ministers of the gospel came with them to instruct and shepherd them. Nor did any minister of the Church of Scotland follow them to their far distant homes during the first thirty years of their stay in Cape Breton. In these circumstances, godly men were found in nearly every settlement, that conducted Sabbath services and prayer meetings regularly. These good men kept the fire of piety burning, in the different Presbyterian communities on this island, until ministers arrived to instruct and guide the people. Nor were the services of these pious men dispensed with after the arrival of ministers from Scotland. They had already abundantly proved their value and worth, and Ministers were glad to avail themselves of their help in their congregations. A number of the ablest, wisest and best of these pious men were chosen to the eldership. A few of those who were prominent for scriptural knowledge and ability to teach others were appointed catechists, some of them in the congregations in which they lived and some of them in other congregations than their own. All of them received more or less remuneration for their services, either from the Session or from the Home Mission Board, after that board was organized. Since the general union of the Presbyterian Churches in Canada, no lay catechists have been employed in Cape Breton only Student Catechists. Angus McLean of Cape North was the last lay catechist that served our church in Cape Breton.

The Rev. Malcolm Campbell has published a short account of eight of these catechists, viz. Angus McLeod, of Hunters Mountain, Duncan McDonald of Boulardarie, Donald McDonald of North River, Malcolm McLeod of River Deny's, Donald Campbell of Big Baddeck, Donald Mac-

Aulay of Baddeck Bay, Angus McLean of Cape South and Donald Ross of Cow Bay. The name of John McIntosh of Pleasant Bay, Inverness County might well be added to that number. He did the work of a catechist, at Pleasant Bay for a period of thirty-seven years, without appointment by any church Court and without any remuneration, except the satisfaction of doing good. During all these years, Mr. McIntosh conducted public worship with the people every Sabbath day. He also conducted a Sabbath School and a prayer meeting every week. He likewise visited the sick and buried the dead. Few men have left a more honorable record, in our Church of services well done, than John McIntosh of Pleasant Bay.

The special duty of the lay catechist in Cape Breton as in Scotland was to teach the Shorter Catechism to young and old. This duty he usually discharged by holding periodical meetings in the homes of the people, at which the catechism was recited and its teachings explained. But the duties of the catechist were not confined to teaching the catechism. He was expected to conduct public worship in the absence of an ordained minister, expound the scriptures and exhort the people. And some of the Cape Breton Catechists excelled in these duties. This was especially true of Donald Ross, probably the best known, most highly gifted and greatly esteemed of them all. His glowing exhortations were greatly blessed to the conversion of sinners and the upbuilding of the saints.

Donald Ross was born in the parish of Uigg, island of Lewis, in the year 1802. He was converted in the year 1824 under the ministry of the Rev. Alexander McLeod, said to have been "the first evangelical minister settled in either Lewis or Harris." Alexander McLeod was a native of Stoir Point in Assynt, where the Rev. Norman McLeod of St. Anns was born, and both of these men were converted under the preaching of the Rev. John Kennedy, minister of Assynt in the year 1807 or 1808.

Mr. Ross received a good common school education in his native parish and after his conversion he became very active and useful in Christian service in Uigg and elsewhere in the island of Lewis.

In the year 1830, in the twenty-eighth year of his age, he came out to Cape Breton under the patronage of the Edinburgh Ladies' Association, to assist in establishing and maintaining religious services in our Highland settlements. He spent the first fourteen years of his life in Cape Breton, at Peters Brook, near Baddeck Forks. In the year 1844, the Presbytery of Cape Breton appointed Mr. Ross a Catechist for the eastern end of Cape Breton County, and more especially for Cow Bay and Mira Bay. Four years later he bought a farm, near where Belloni Railway Station is now, and here he lived during the remainder of his life. He died in the home of one of his sons, at Port Morien, after a few days' illness, on the 14th day of July 1877, in the 75th year of his age.

Mr. Ross was catechist of this large district for a period of thirty three years, and during that time, he rendered services of incalculable value to the people, through the faithful discharge of his duties. After, Dr. Hugh McLeod became minister of Mira, in 1850, Donald Ross was made an elder. He was also clerk of Session, precentor and treasurer of the congregation.

He was likewise a Justice of the Peace and Land Surveyor for the community. During his life time Mr. Ross distributed thousands of copies of the Bible and of other religious books. These Bibles and books were sent from Scotland by the Edinburgh Ladies' Association, to his care, for distribution among his fellow country men. There was no literature of that kind for sale in Cape Breton at that time and we may be quite sure that these books were very highly appreciated, and that they served a very important purpose.

The earliest opportunity that our Gaelic speaking ancestors had of getting their children baptized was when Dr. McGregor came to Cape Breton in the year 1818, but this opportunity was limited to a small proportion of the population. The next opportunity was in 1824, when the Rev. Donald McDonald came to Malagawatch, where he spent the next two years. But comparatively few could avail themselves of Mr. McDonald's services in this regard.

The first general opportunity to obtain baptism came in 1827 when the Rev. John McLennan and the Rev. Donald Allan Fraser, made a tour of nearly all the highland settlements on the island and baptized hundreds of children and many adults. After Mr. McKichan came to River Inhabitants in 1832 and Mr. Farquharson and Mr. Stewart to the island in 1833 and 1834 respectively, facilities for obtaining baptism became quite common.

The first account we have of the dispensation of the Lord's Supper in Cape Breton was in 1834, when the Rev. John Stewart assisted the Rev. D. McKichan in dispensing that ordinance at River Inhabitants. After Messrs Farquharson, Stewart, Fraser and McLean were settled here the Lord's Supper was observed regularly, once a year in the congregations to which they ministered. No doubt this ordinance was observed in the English speaking congregation of Mabou, and Port Hood from the time Mr. Millar took charge in the year 1822. The Lord's Supper was not dispensed in St. Ann's until after the settlement of the Rev. A. McIntosh in the year 1856.

Between 1840 and 1890, the dispensation of the Lord's Supper or "The Communion" as it was called was the great event of the year in the Presbyterian Congregations on the island. It was generally observed in the month of July. It was looked forward to and prepared for during several weeks preceding. It was an occasion of generous hospitality to all comers. The ministers of all neighboring congregations were usually present and a goodly proportion of their people likewise.

The services began on Thursday morning and continued daily till Monday afternoon. Thursday was the day of fasting and humiliation and was kept with appropriate sermons and services. Friday was the "ceist" or question day. The ministers conducted the opening devotional exercises, but the speaking was chiefly by laymen, elders, catechists and others from far and near, who had a reputation for godliness and who were endowed with the power of speaking intelligently and experimentally.

Saturday was the day of preparation for the specially sacred services to be observed on the morrow.

Sabbath day was the "great day of the feast," when the emblems of the Saviour's body and blood were uncovered, set apart by prayer, distributed to communicants and partaken of with profound solemnity, reverence, and devoutness.

Monday was observed as a day of thanksgiving to God for all the tokens of His favor which he bestowed in His providence and in His grace, more especially during that communion season.

These precious services were closed by singing a psalm of thanksgiving and then the worshippers bade each other an affectionate farewell and dispersed to their respective homes.

There were only three Presbyterian places of worship on this island previous to 1830. There were only about a dozen in 1835 and all of these were very plain, unfinished structures.

The first church to be finished throughout before being used was a church at Sydney Mines. This church was built in the year 1840. During these churchless years the people met for divine worship as the early Christians did, in apostolic days, in private houses.

Our Presbyterian ancestors were under very great disadvantages from an educational point of view. Few of them could teach their children the elements of learning and teachers were not available, and besides they were too poor to pay for their services.

There was an excellent school opened by the Rev. Norman McLeod, at St. Ann's about 1825. This school rendered excellent service, not only to St. Ann's, but also to a large part of Cape Breton until 1851, when Mr. McLeod left for Australia.

There was another good school at Lake Ainslie as early as the year 1827, conducted, we believe, by a Mr. John Campbell. Some years later Mr. Campbell removed to near Port Hastings, where he taught school for many years. In the year 1838 there was a school opened in Malagawatch by a young man, sent out from Edinburgh, Scotland, by the Edinburgh Ladies' Association, whose name was Lauchlan McDonald. He taught in the first church that was built in Malagawatch. He reported eighty pupils in attendance, on the 28th of January 1839. Mr. McDonald taught a Sabbath School in the same place—probably the first S. School opened in Cape Breton. About the same time the Edinburgh Ladies' Association sent out another teacher, a Miss Gordon, who afterwards became the wife of the Rev. Hector McQuarrie of Leitches Creek. Miss Gordon taught first at Middle River and later at Kinloch by Strathlorne. There was a superior school opened on Boulardarie by Mr. Alexr. Munro and his wife, Mrs. Munro, on Nov. the 21st 1839. The Munros were sent out by the Ladies Association. This school was opened in the church at Boulardarie with sixty pupils. By March 24th, 1840, there were one hundred pupils in attendance, a number of them from distant parts of the island. Several of these were studying Latin, Greek, Algebra, Geometry etc. Some of them were preparing to teach school while a number more were looking forward

to the Christian ministry. Mrs. Munro gave special attention to the girls and taught them sewing, cooking, etc.

This school came to be known as the "Boulardarie Academy." It had an attendance of over two hundred pupils, some years later.

Our ancestors were great believers in co-operation, "that many hands make light work." When anything more difficult than usual was to be done, they called their neighbors to their assistance. In other words they made a frolic, as they called it. The men had their chopping, rolling, house or barn raising frolics, the women had their spinning and quilting frolics. The men and women together, had their planting, reaping, and fulling frolics. These frolics were frequently followed by a forenoon of dancing, four and eight hand, Scotch reels, to the music of the fiddle or the bagpipe.

They were also accustomed to exchange social visits between neighboring homes, especially in the long winter and fall evenings, after the day's work was done. The Gaelic name for those social visits was *Ceilidh*.

How quickly the hours passed when one was on *ceilidh*. There was so much to talk about and all were so happy. The young people talked of the current events and laughed the time away in innocent amusement. The old people gradually fell into a reminiscent mood, their thoughts would wander back to the Hebrides and they talked of the hardships they experienced at the hands of cruel landlords and the pain with which they left their native land. If piously inclined, as many of them were, they would recite "notes" from the lips of the ministers or catechists that they heard on certain occasions in the old land. These "notes" or sayings were treasured like jewels and were only produced on special occasions and in the hearing of those who could appreciate them.

When the time for departure came the "brand" a stick with one end burning, was ready. There were no lanterns in those days and the brand had to serve the purpose of a lantern in lighting the way home. The path through the woods was very dark and wild animals were plentiful. It was no unusual thing for the fire of the brand to be reflected from the eyes of a wild cat as the visitor found his way home.

It would be interesting to speak of many other things in connection with the lives of our ancestors in the early part of last century but we forbear.

What a change has come over Cape Breton since the time when that first generation of Scottish people passed away! The material improvement of later years is much in evidence, in our industries, railways, electric power plants etc., etc.

Has our moral, social and religious progress kept pace with our material progress? The seen and temporal is ever the enemy of the unseen and eternal.

The Communion Services of our Presbyterian Ancestors in Cape Breton.

Our Celtic forefathers brought their customs, as well as their language, with them, when they came to this island, about one hundred years ago. They left their age-long clan feuds behind them, but little else that was distinctive, whether good or bad.

Perhaps the only bad traits that they brought with them to Cape Breton were their superstitions regarding witches, fairies, ghosts, etc and their fondness for whiskey.

Happily, by this time, these ghostly superstitions are almost unknown to their descendants and whiskey drinking, in a social way, has almost, if not entirely disappeared. Some of us, however are old enough to remember a time when telling stories of fairies and witches was a common pastime, around the big hardwood fire on the old fashioned kitchen hearth, and when the health of visiting friends was drunk from the decanter that was always kept in the cupboard for the purpose of shewing hospitality to old acquaintances and remembering "the days of auld lang syne."

We are also old enough to remember the time when bread, cheese and whiskey were provided at funerals for all comers. And as for weddings, whiskey was considered indispensable on such occasions.

In those days houses of entertainment were found every few miles, all along our principal highways, where whiskey was openly and freely sold to thirsty travellers, for the purpose of keeping them warm, if the weather was cold, of keeping them cold if the weather was hot, and of keeping them happy whether the weather was cold or hot.

But our ancestors brought a number of good customs with them from their native land. Among these good customs we might make mention of a few. There was first of all a strict observance of the first day of the week as a day of rest and worship. They remembered the Sabbath day and kept it holy. Then again, they practised family worship daily, both morning and evening.

The family altar was erected in every home, the bible was placed upon it and prayer was offered around it. Then too, they were very regular in their attendance on the public means of grace. The house of God had a large place in their affections and they attended public worship often under very adverse circumstances, such as having to walk long distances to church.

Another good custom that our good God-fearing forefathers brought to this island and practised in their homes was the custom of committing the Shorter Catechism to memory and of having a recitation of a portion of that Catechism on the Sabbath evening, with such explanations as the father and mother were able to give.

There were no Sabbath Schools in those early days, nor were such schools required when there was virtually, a Sabbath school in every home.

And still another custom which our pious ancestors brought from the

old land, demands attention, and that was the Annual Open Air Communion Season. The observance of this custom is still in existence in several of our Gaelic speaking congregations, but it is on the decline in proportion as the use of the Gaelic language is on the decline. The likelihood is that the time is not far distant when, both the open air Communion Services and the Gaelic language will be things of the past on the island of Cape Breton. For this reason, if for no other, it is desirable that an institution which was so profitable and so dear to our ancestors, both in the old country and in this, should receive some special attention in these pages.

We have no means of ascertaining the precise time when this custom came into existence. The probability is that it was a gradual growth. In any case, it arose out of the religious and political conditions that existed in Scotland between 1581, when the "National Covenant" was adopted by the General Assembly of the Church of Scotland and 1688 when the Revolution Settlement was effected when Episcopacy was abolished by Act of Parliament and when Presbyterianism was fully recognized by law as the religion of Scotland.

The Covenanters in the South of Scotland, as we are well aware, had to flee from their persecutors and find shelter in the moors, glens and mountains, where there were no churches and where, of necessity, God had to be worshipped and the Lord's Supper observed under the blue canopy of heaven. But there were Covenanters in the north of Scotland as well as in the South and they too, had to endure persecution and to worship God in secluded places among the hills where there were no churches. It was under such circumstances that the open air communion with its peculiar accompaniments of fast day, self examination day, preparation days, communion day and thanksgiving day had its rise and progress. By the time that the Stuart dynasty had ceased to reign and William and Mary came to the throne, this custom had become quite general among the Presbyterians of northern Scotland and it has survived to our own time.

The open air communion in the summer season grew in favor with the Gaelic speaking people of Argyllshire, Invernessshire, Rosshire, Sutherlandshire, Caithnessshire and the adjacent islands on the west coast, until it became at length the special religious event of the year in many of the northern and western parishes. This practise attained its highest development towards the end of the eighteenth and the beginning of the nineteenth century, between 1750 and 1850, and it was always associated with the fervent and evangelical preaching of eminently godly men like Lachlan McKenzie of Lochcarron Rosshire, John McDonald of Ferintosh and John Kennedy of Kilearnan. There were many other consecrated gospel preachers in Scotland during that time, but these three were universally recognized to have a preëminence, like David's three mighty men nearly two thousand years earlier.

This custom was ever associated with the preaching of evangelical ministers. Moderatism, which prevailed so extensively in Scotland at that time, did not furnish the warm gospel atmosphere in which the open air communion with its adjuncts could flourish, but wherever there were

ferent preachers of Christ and Him Crucified as the only Savior of sinners, there the open air communion was observed, appreciated and enjoyed.

The most remarkable and characteristic feature of the Highland Communion was the services on Friday, when the godly laymen occupied a large part of the time in speaking to a question or *ceist* propounded by one of themselves. The propounder of the question was supposed to have a difficulty of an experimental nature, regarding which he desired help from the varied and larger experience of his lay brethren who were present. The men who took part in "*Ciest*" day services were not formalists or nominal Christians. They were men to whom the gospel came, "not in word only but also in power and in the Holy Ghost." Without the preaching of a pure gospel, there would be no "men" to speak of an experience of divine things and without the "men" the open air communion would have lost much of its interest and usefulness. Our open air communions in Cape Breton began to lose their interest to our people, when the prayerful, humble holy and spirit-taught men who came out from Scotland in the early part of last century, began to pass away.

They are all gone now and we shall never see their like again. They were *sui generis*. Their type of religion was peculiar to themselves. It was emphatically subjective and introspective. They thought a great deal about their own states and feelings and they were ever lamenting that these states and feelings were so far from being what they ought to be, longed to be and hoped to be. They were familiar with Paul's experience of himself when he exclaimed, "O wretched man that I am, who shall deliver me from this body of death?" But they also could say with Paul, "I thank God through Jesus Christ our Lord." They could find no rest or peace from anything in themselves. They found the source of their peace only in Christ; in Him who "made peace by the blood of his cross." But they looked within for evidence of a saving interest in Christ, for the fruits of the spirit which are "Love, Joy, Peace, long-suffering, gentleness, goodness, faith, etc."

We shall bring this article to a close with two extracts; the first from Dr. Kennedy of Dingwall in his well known "Memoir" of his father, the Rev. John Kennedy of Killearnan, and the second from a letter that was written from Cape Breton to an Ontario paper, by the late Rev. Professor McKerras of Queens College.

To quote from the said Memoir:

"Mr. Kennedy was a man eminent for piety to a degree seldom surpassed in any age and probably scarcely at all equalled in his own generation. The years of his ministry at Killearnan were times of peculiar and valued privilege, not only to those in the parish who "hungered for the bread of life," but also to many in the surrounding districts, and to not a few in distant parts of the north and West Highlands. Many of the choicest of the Lord's people travelled steadily between 12 and 18 miles (the double journey being from 24 to 36 miles), and a few walked from the remote parishes of the west of Ross and Sutherland, distances varying from about 100 to 160 miles to hear the savory preaching of the famous minis-

ter of Killearnan. Distance, was no obstacle in those pedestrian days. Killearnan, like the parish of Ferintosh in the immediate vicinity was a centre to which the most noted of God's heritage flocked in vast numbers. On communion occasions, as many as fifty parishes have been represented at Killearnan, and two thousand have been known to partake of the sacred elements at those solemn gatherings. Those were times of high festival at Redcastle. The minister was assisted at those special services, by the most gifted and popular preachers in the Highlands. His saintly brother, Mr. Kennedy of Loggie, and his immediate neighbor, Dr. McDonald of Ferintosh, the famous "Apostle of the North", also Mr. Lachlan McKenzie of Lochcarron, were invariably there together with other ministers of noted preaching power. The heritage of God was refreshed and strengthened. During the services, the burdens and fears of many were removed, and souls were plucked as brands from the burning. After enjoying sweet fellowship with God, the source and fountain of all blessing and joy, the multitude "that kept holiday day" dispersed to return to their homes, renewed in spiritual energy and revived in hope."

Similar experiences were enjoyed in Whycocomagh, Mira and elsewhere in Cape Breton under the preaching of the Rev. Peter McLean, Hugh McLeod and others.

"In the month of August, 1872 the Rev. Dr. Masson of Edinburgh and the Rev. Professor McKerras of Queen's College, Kingston, Ont. paid a visit to Cape Breton and dispensed the Lord's supper at Strathlorne. Professor McKerras wrote of that communion as follows:

"Here we witnessed a genuine Highland Sacrament of the olden time. Let me attempt a description of it. The day succeeding our arrival opened the services connected with the annual Communion season of the Congregation.

"As is customary and felt to be desirable on such occasions there was a "spate" of ministers. There was Dr. Masson of Edinburgh, Mr. Stewart of Pictou, Fraser Campbell of Halifax, Mr. A. Grant of Lake Ainslie, Mr. G. L. Gordon, Catechist of River Inhabitants and myself. Thursday was the fast day. Services were conducted in the English language inside and in the Gaelic outside the Church.

On Friday was the "*Ceist*" i.e. The Question. After the opening services the presiding minister asked "the men"—a class of communicants peculiar to congregations in the North Highlands of Scotland composed of those grey-haired fathers, who combine rich stores of experimental religious and fluency of speech and are looked up to with a veneration only second and sometimes superior to that accorded the minister—if any of them had a case of conscience or subject for edifying discussion to propose. A venerable elder suggested "the one thing needful" as a topic suitable to the solemn occasion.

This, on the spur of the moment and without any previous intimation of the question to be spoken, was ably opened up in the principal bearings by Mr. Stewart. Then followed remarks by about a dozen of the men, who

offered in a tone of becoming humility practical suggestions, more or less pertinent, based on their own experience of the truth as it is in Jesus.

What a crowd was there drawn together from all directions by the time-hallowed associations of the sacred ordinance!

Hundreds on hundreds eagerly bent over to catch the tones of the several speakers, as if listening to the utterances of an oracle. Many had come thirty, several forty, some fifty and one seventy-five miles in order to enjoy the occasion.

The diets of worship were well attended on Saturday, but the Sabbath was the great day of the feast. On this day the interest and solemnity culminated.

But alas! the weather had changed and become unpropitious in the last degree. On Saturday, the sky began to assume an ominous appearance and by night-fall a "down-pour" set in. Morning dawned, but with it came no abatement of the storm and everything betokened a day of rain.

As I was to conduct all the English services in the church, I congratulated myself on the thought that the "dry" would on that day assuredly be the popular preacher. Accustomed to the fairweather christianity of our town congregations, I despaired of seeing a large turnout of people. However, the church was well filled, but not crowded.

When the services inside were concluded, I repaired to the tent.

Though I could not hope to be edified by hearing, as the exercises were conducted in a tongue unknown to me, I certainly was by the sight which then presented itself. To reach the place I had to cross the public highway. Far as the eye could reach were vehicles of every description.

Beyond the billow-shaped graveyard and up into a retired glen, I found myself at the outskirts of a mass of people hanging on the lips of the speaker.

The ministers, being in a tent constructed like a large sentry-box, alone were protected from the weather. Before them extended a row of supported planks improvised into a communion table. On the slopes rising around in the shape of an amphitheatre sat at least 1000 persons, from the grand-sire of eighty winters to the youth of twelve summers! Men in their prime and girls in their teens; here a line of aged women, eye glassy with the tear of emotion, *much* covered with dark silk handkerchief, the black shawl held up by one corner to the mouth with one hand; *there* a clump of old men with head bare of bonnet or protecting locks, leaning each on his staff and devouring the preached word.

For five hours and twenty minutes that multitude sat upon the soaking sward as if glued to it. During the first two hours of that time, the rain came down incessantly. Comparatively few had umbrellas to raise and every male had his head uncovered.

As I cast my eye over the scene my first thought was "Does not God love mercy rather than sacrifice." But as I continued to gaze and saw that every look, every gesture, every shade of expression betokened intense earnestness, high-wrought interest and soul-wrought devotion, other the

thoughts suggested themselves and I was led to pay the tribute of admiration to the robustness of their religion. While the preacher was serving the last table from the text "Behold the Lamb of God" the feelings of many seemed to master them and a swell of agitation heaved the bosoms of the communicants. Awe crept over me as I looked from face to face and took in the impress of the whole scene. A new light was thrown upon my mind as to the deep meaning of these passages in which the Psalmist gave expression to his fervent devotion. "As the hart panteth after the waterbrooks, so panteth my soul, after Thee O God, my soul thirsteth for God, for the living God. My flesh longeth for Thee in a dry and thirsty land where no water is. My soul followeth hard after Thee." Again those features lighted up with a glow indicative of such spiritual joy as to render them insensible to physical discomfort gave me an insight into the spirituality of that outburst of the Bride, representing the Church; "I sat down under his shadow with great delight and his fruit was sweet to my taste."

They did not stir from that spot until nearly half past four o'clock, and yet two prayer meetings (the one conducted in gaelic in the church and the other in English in a neighboring school house) held at six o'clock were numerously attended. Greedier hearers of Gospel truth, it has never been my privilege to witness.

The more they got, the more thirstily desirous were they to receive more preaching. Who can doubt that the Holy Spirit was working mightily in many an anxious heart then present? As I looked out from the tent upon that congregation, I could not help contrasting with these noble highlanders of Broadcove, who will rise up in the judgment and condemn us, many of those wretched apologies for Christians found in so many of our congregations, who seated on crimson cushions yawn and frown and count the passage of time by the second hand of their watches, if the preacher exceeds by five minutes the fashionable half hour, no matter how fraught with the fire of scripture truth or how well delivered the sermon may be."

Our Celtic Ancestors, Their Origin, History, Language, Literature and Religion.

It would be a large contract to deal in any adequate way with so large and varied a subject as is involved in the heading of this Chapter. All that we can attempt is, to give a general outline of these subjects for the benefit of the ordinary reader, who may not have literature on these different matters under his hand.

Jehovah said to his people, through the prophet Isaiah "Look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged. Look unto Abraham your father and unto Sarah that bare you." It should be both deeply interesting and highly profitable for us, who are of Celtic extraction, to think back to our ancestors and to reflect on their origin, racial affinity, history, language, literature and religion.

When Columbus discovered this western world in the year 1492 he found the red-man here ahead of him, and the red man had been here many centuries before Columbus was born.

In like manner, when the Roman armies, under Julius Caesar reached the British Isles, in the year 55 B.C. they found our Celtic ancestors there ahead of them. And these ancestors of ours had been there many centuries, earlier than that time.

It is supposed that the American Indians came to this continent from Asia by way of Behring Strait; at a remote period in the world's history; and we have good reasons for believing that our ancestors came from the head waters of the Euphrates, in Asia, to Britain, by way of Asia Minor Southern Europe and France, at least 1500 years before the Christian era. We can trace the course of their migration, in the Keltoi, of the Greeks and the Celtae, of the Romans. The Galatians of Asia Minor, in the Apostle Paul's time, were a fragment of the Celtic race which had been left behind in their westward march.

One writer says: "At the beginning of the historic period, the domain of the Celts included no mean portion of the soil of Europe, including, Britain, Gaul, a part of Spain and the north of Italy. Some of the provinces of Central Europe were also in their possession." From France (the Gallia of the Romans) the Celts passed over to England, and thence to Wales, Ireland and the Highlands and Islands of Scotland where their descendants are to be found at the present time. Probably the purest Celtic blood in the world today is to be found in the highlands and western islands of Scotland.

When the Roman armies reached the Scottish Highlands, under Julius Agricola, in the year 80 A.D. they met our Celtic ancestors at Ardoch, Perthshire. Here the battle of Mons Grampius was fought, and the Caledonians, as the Celts were then known, suffered a decisive defeat, at the hands of the Romans under the great chief, Galgacus. But the Caledonians were not utterly conquered on that occasion. They retreated to the shelter of their rugged mountains for a time but only to recruit and prepare

to resume the attack on their world conquering enemies, at a more convenient and favorable season. Finally, in the year 367 A.D., they followed their retreating foes into England and overcame them there. Collier, in his British History tells us "That they marched as far as London itself, which they emptied of all its treasures, carrying away the citizens to be Slaves."

The men of the Scottish Highlands were never beaten in War but once, and that was in the year 1746, when Charles Edward Stewart persuaded a large number of them to follow him in the hopeless and crazy effort to regain the throne, and Crown of Britain for the discredited Stewart dynasty. On Culloden Moor, Charles and his followers met with a crushing defeat at the hands of the British under the Duke of Cumberland.

That was a disastrous defeat for the Celtic population of the highlands and island of Scotland. It was followed by legislative measures that destroyed the paternal relations, which had existed for more than a thousand years between the Scottish Chiefs and the members of their respective Clans. To this change was primarily due, the emigration of our forefathers to Cape Breton and other parts of the world, in such large numbers in succeeding years.

On the 1st of August 1847, the British Parliament passed, what was known as "An Act of Indemnity." To get the benefit of that Act every highlander had to take the following dreadful oath, or suffer the consequences of refusal.

"I, A. B. do swear, as I shall answer to God at the great Day of Judgment, I have not, nor shall I have in my possession any gun, sword, pistol or arm whatsoever, and never use tartan, plaid or any part of the Highland garb; and if I do so, may I be cursed in my undertakings, family and property; may I never see my wife and children, father, mother or relations; may I be killed in battle as a coward and lie without Christian burial in a strange land, far from the graves of my forefathers and kindred. May all this come across me if I break this oath."

This Act created the deepest dissatisfaction throughout the whole of the north and west of Scotland, and multitudes voluntarily left the country rather than take the oath. It broke up the ancient feudal system that had existed among the Celts for ages. The leaders, in the rising under "Prince Charlie," were executed and their followers left the country rather than take the oath and remain under the new conditions. A large number of highlanders went to North Carolina, U.S., in the year 1760. The famous ship "Hector" landed a number more in Boston in the year 1770. Then again in 1773, the same ship landed two hundred persons, from Lochbroom, Rosshire, in Pictou Harbor, Nova Scotia. About the same time a large number of Gaelic speaking people emigrated to Caledonia in Western New York and a number more to the State of Ohio.

In the year 1803, the Earl of Selkirk, sent three ship loads of highlanders to Prince Edward Island. There were eight hundred souls in all, aboard these three ships.

The Celtic emigration to Cape Breton began as early as the year 1792,

and continued during the next fifty years. During that time not less than 20,000 Gaelic speaking people left their native land and settled on this island.

In 1745 every strath and available piece of land in the highland and islands of Argyleshire, Invernesshire, Rosshire and Sutherlandshire were full of people. Since that time, the emigration has been so great that these places are now almost a desolation, with the inhabitants few and far between.

When the Romans reached North Britain at the beginning of the Christian Era, they found the Celts divided, into two large groups, the Picts on the East and the Scots on the west. The Scots were pure Celts but the Picts had a strain of Norwegian blood in their veins on account of intercourse with the Norse peoples.

These two groups were subdivided into twenty-one Clans and each Clan inhabiting a different strath or island and was ruled by its own Chief. The term Clan is from the gaelic word *Clann*, which means children.

The Clan system was patriarchal, and old as the human race. The Chief was regarded as the father of the Clan, and all the members of the clan were regarded as his children. The land belonged to the chief and to the clan in common. They shared the soil of the domain with him but on the understanding, firstly that they would follow the chief to battle against the common foe and secondly that they would pay the chief, annually, a certain amount of tribute or homage money. There was no rent to be paid by the Clansman to his Chief under the feudal system. The land belonged to all the members of the Clan. This condition of things continued until after the rising that ended so disastrously at Culloden. After that all was changed. The Clan system was broken up. The chief disappeared and his clan was either dispersed or made to pay rent for their small crofts, to strangers, who got possession of the land and became proprietors of the soil.

Towards the end of the eighteenth century, these proprietors discovered that they could make more money by keeping sheep, cattle and deer on their lands, than by renting it to human beings. Thereupon they began to evict their tenants and replace them with dumb brutes.

Nearly every island on the Hebrides and every strath on the mainland suffered, sooner or later, from this merciless procedure. The evicted tenants were under the necessity of leaving their native land in thousands and of seeking homes either in the cities of the south or beyond the sea.

The Rev. Donald Sage, author of "Parish Life in the North of Scotland" gives us a striking account of the Sutherlandshire evictions, which took place while he was minister in Achness at the head of Strathnaver. We give the following extract from Chapter XVI of said book: "The period of my ministry at Achness, however was fast drawing to a close. The reckless, lordly proprietors had resolved upon the expulsion of their long standing and much attached tenantry, from their widely extended estates, and the Sutherland clearances of 1819 was not only the climax of their system of oppression for many years before, but the extinction of the last remnant of the ancient highland peasantry in the north" "Summonses of eject-

ment were issued and despatched all over the district. These must have amounted to upwards of a thousand, as the population of the mission alone was 1600 souls, and many more than those of the mission were ejected. The summonses were distributed with the utmost preciseness. They were handed in at every house and hovel alike. All were made to feel the irresponsible power of the proprietor" "On the Sabbath, a fortnight previous to the fatal day, I preached my valedictory sermon at Achness, and the Sabbath thereafter at Ach-na-h'uiaghe. Both occasions were felt by myself and my people, from the oldest to the youngest to be among the bitterest and most overwhelming experience of our lives. I preached and the people listened, but every sentence uttered and heard was in opposition to the tide of our natural feelings, which, setting in against us, mounted at every step higher and higher.

At last all restraints were compelled to give way. The preacher ceased to speak, the people to listen. All lifted up their voices and wept, mingling their tears together. It was indeed the place of parting and the hour. The greater number parted, never again to behold each other in the land of the living."

"The middle of the week brought on the day of the Strathnaver clearances. It was on a Tuesday, At an early hour of the day Mr. Sellar, accompanied by the Fiscal and escorted by a strong body of Constables, Sheriff, Officers and others commenced work at Gummore, the first inhabited township to the west of Achness district.—Their plan of operations was to clear the cottages of their inmates, giving them about half an hour to pack up and carry off their furniture, and then set fire to their cottages. To this plan, they ruthlessly adhered, without the slightest regard to any obstacle, that might arise, while carrying it into execution."

The following week Mr. Sage had occasion to pass down the evicted Strath and he tells us what he saw in the following terms: "The spectacle presented was hideous and ghastly. The banks of the lake and the river, formerly studded with cottages, now met the eye as a scene of desolation. The thatched roofs were gone off all the houses, but the walls remained. The flames of the preceding week still slumbered in the ruins; and sent up into the air spiral columns of smoke, whilst here a gable and there a long side wall, undermined by the fire burning within them, might be seen tumbling to the ground." "The sooty rafters of the cottages, as they were consumed, filled the air with a heavy and most offensive odor. In short, nothing could more vividly represent the horrors of grinding oppression, and the extent to which one man, dressed up in a little brief authority will exercise that power without feeling or restraint, to the injury of his fellow creatures."

And Mr. Sage adds: "The Strathnaver clearances of 1819, dissolved my connection with my first congregation and extinguished a ministerial charge in that part of the Highlands."

The writer, a number of years ago, drove up Strath Kildonan, from Helmsdale, for a distance of nine or ten miles, in order to see for himself the desolation wrought in that beautiful strath between 1810 and 1819, when

more than three hundred houses were burnt down in one day and their tenants scattered to the four winds of heaven. The sites of their former homes are still quite visible in the green grass plots that line the sides of the highway that leads to the head of the strath. For over one hundred years, Strath Kildonan has been occupied by a few shepherds, whose business it is, with their Collie dogs, to look after the thousands of sheep that graze in this beautiful valley.

Robert Burns wrote:—

“Man’s inhumanity to man
Makes countless thousands mourn;”

and the world has seldom seen greater “inhumanity to man” than was perpetrated on our Scottish Ancestors in their native land and as to the mourning and suffering that accompanied that inhumanity, it is utterly impossible to form any adequate conception. The descendants of these evicted Sutherlandshire people are found today in Pictou, N.S., Glengarry, Ontario, and on the Red River Manitoba.

The language spoken by our ancestors was the Gaelic. They brought that language with them from the head waters of the Euphrates, the original home of the Celtic race.

In its original form the Gaelic was one of the oldest languages of the world. It has been claimed by ardent celts that Gaelic was the language spoken by our first parents in the garden of Eden. Of course that claim cannot be substantiated, but there can be no doubt about the great antiquity of this language. It can be shown, that Gaelic is closely related to some of the older languages, such as the Sanscrit, Hebrew, Greek and Latin. In the course of time this language underwent many changes, as all unwritten languages have done.

We have several dialects of the Celtic tongue at the present time in Britain, we have the Welsh, the Manx and the Erse, or Irish, as well as the Scottish gaelic; but all have grown from the one common stock in the course of the centuries. Of course we hold to the fond conceit, that the Scottish Gaelic is the oldest and purest of these different dialects. It is now standardized for all time by a very considerable literature, but more especially by the publication of the Holy Scriptures in gaelic in the year 1826.

Similarly, the English language was standardized by the publication of King James version of the old and New Testament Scriptures in the year 1611 A.D.

The first book that was printed in the Scottish Gaelic was a vocabulary or list of words, prepared by one Alexander McDonald, a school teacher in Moidart in the year 1741. Mr. McDonald also published the first original poem in Gaelic under the title of: Ais-eiridh na Seann Chanain Albannaich.

The first translation of the scriptures into Scottish Gaelic was made in the year 1766, by the Rev. James Stewart of Killin with the assistance of McDougald Buchanan. This translation consisted of the New Testament

only. It was published by the Society for Propagating knowledge in the following year.

A translation of the old Testament into gaelic was made by Dr. Stewart of Luss and Dr. Smith of Campbellton between 1783 and 1807. It was published in the latter year. Subsequently these translations were revised and the whole Bible was printed, as we have it now, in the year 1826, by the Scottish Bible Society.

The golden age of gaelic poetry did not arrive until after the year 1745. "The Beauties of Gaelic Poetry" was published 1841. This book is a collection of the best poems in the gaelic language. It contains the best poems of about forty composers, the very cream of the Celtic boards of Scotland.

There was little, if any, prose literature published in the gaelic before the middle of the eighteenth century. Since that time, a number of English books of a religious character have been translated into gaelic and published by Societies, interested in the welfare of the people of the highlands and islands of Scotland. These translations include for example Bunyan's Pilgrims Progress, Doddridge's Rise and Progress, Boston's Fourfold State and Alleine's Alarm.

Of original prose works in the gaelic, we have very little. There is a history of the "Forty Five" by John McKenzie, author of the Beauties of Gaelic Poetry, first published in 1845 and republished in 1906.

We have also "Caraid nan Gaedheal" by the Rev. Norman McLeod D.D. The latest edition of this work was issued in 1910. It contains "The most accurately printed specimens of the language, which have hitherto been issued, and it contains a rich store of indomatic gaelic?"

It must be admitted, however, sorrowfully, that the gaelic is a decadent language in Scotland as well as in Canada. Desperate efforts have been made from time to time, at home and abroad to stimulate its use and keep it alive, but these efforts have not been attended with very great success. The English language, is evidently crowding the gaelic language, steadily and persistently into a smaller and still smaller space, in our own island.

Its use in the homes of our people is decreasing and the demand for gaelic speaking ministers is decreasing.

Our Celtic ancestors were pagans, when the curtain of history was lifted over the British islands, at the beginning of the Christian era, and they continued to be pagans for a number of Centuries thereafter. The religion of Jesus Christ reached the lowlands of Scotland about the beginning of the third century. How it came, we cannot tell. It may have been by Roman soldiers who had learned of a Saviour in Italy. It may have been by means of sailors, trading between Scotland and ports on the Mediterranean sea. It may have been by missionaries of the cross who had found their way to this distant part of the Roman Empire. In any case, by the end of the third century, there were a few Christian churches on the banks of the Clyde and these churches suffered persecution during the reign

of Diocletian, the Roman Emperor. At Bonaventure, now Kilpatrick, near Dumbarton, there was born of Christian parents, in the year 372 A.D. a child that was named Sucat. This child subsequently became known as St. Patrick, the Apostle of Ireland.

When sixteen years of age, Sucat was kidnapped by Irish pirates, and taken to Ireland where he was sold as a slave. During his captivity he thought seriously of the christian instruction which he received in his early home and as a result he was converted to faith in Christ as His Saviour. After six years in Ireland, he escaped from his master and returned to his native place. Some years later he went back to Ireland as a missionary and spent the remainder of his life there as a preacher of the gospel. He died in 461.

As the lowlands of Scotland gave St. Patrick to Ireland, so a number of years later, Ireland gave St. Columba to the western islands and the highlands of Scotland. It was in the year 565 that Columba landed at Iona, Argyleshire, with twelve like minded followers, in order to evangelize the pagan Celts of the Scottish islands and highlands.

Druidism was then the religion of that people. From Iona, as a centre, Columba and his disciples travelled all over that north country on their mission of love mercy and grace. Nor did they labor in vain. Through their preaching and teaching, multitudes renounced paganism and embraced Christianity. Bruide, the King of the Picts, whose castle was at Craig Phadric, near Inverness, was converted and through his influence the stronghold of paganism in the highlands was surrendered and Christianity became, nominally the religion of a large portion of Scotland.

The character of the christianity that Columba; his disciples and successors disseminated in Scotland, during the next five hundred years, may be gathered from the following extracts from Dr. Merle D'Aubigne's history of the Reformation." A school of theology was founded there (Iona) in which the word of God was studied, and many received through faith the salvation which is in Christ Jesus." "The judical sacerdotalism, which was beginning to extend in the Christian church found no support in Iona. They had forms, but not to them did they look for life It was the Holy Ghost, Columba maintained, that made a servant of God. When the youth of Caledonia assembled around the elders, on these savage shores, or in their humble chapel, these ministers of the Lord would say to them: The Holy Scriptures are the only rule of faith. Throw aside all merit of works and look for salvation to the grace of God alone. Beware of a religion which consists of outward observances. It is better to keep your hearts pure before God than to abstain from meats. One alone is your head, even Jesus Christ. Bishops and Presbyters (or elders) are equal. They should be the husbands of one wife and have their children in subjection, "The sages of Iona knew nothing of transubstantiation, or of the withdrawal of the cup in the Lord's Supper, or of auricular confession, or prayers for the dead, or tapers, or incense." "Synodal assemblies regulated the affairs of the church, and the papal supremacy was

unknown. The sun of the gospel shone upon these wild and distant shores."

The testimony of another historian, Rev. K. McDonald, is to the same purpose. He says Columba founded a monastery in Iona, or more correctly speaking, a theological institution. It was not a monastery in the modern sense of the term. Columba and his associates were missionaries. Their work was to make arrangements for spreading the knowledge of the truth among their fellow men. They studied the doctrines of Salvation for the sake of their fellow-creatures, as well as for themselves. Students from Caledonia were attracted to the institution and they proved to be apt scholars. After a course of training they were licensed and ordained for missionary work in the true Presbyterian form. There was no mixture of Romanism and Ritualism in their ecclesiastical proceedings. At that date a true Presbyterian Church existed among our Gaelic speaking people."

Columba died in the year 597 and was buried at Iona, where his grave may be seen at this day, but his work was carried on by faithful disciples, Baithean, Coinneach, Ciaran, Donnan, Malruba and others.

Malruba founded a monistary or theological seminary similar to the one at Iona, at Applecross Rosshire in the year 673 and from that place as a missionary centre, he labored in the districts of Lochcarron and Lochbroom also on Skye and other islands of the Hebrides. To quote Mr. McDonald again "The Culdee Church in the highlands refused to the end, to come under the jurisdiction of the church of Rome. Nectan, the Pictish King, in his misguided zeal drove them out of his dominions in the year 717, but he failed to extinguish them. They were active in some parts of the north and north west Highlands for upwards of four centuries after that date.

We can trace them in Applecross up to the fourteenth Century and we find them there at that late period in undisturbed possession of their rights and privileges." Mr. McDonald says farther, "Prelacy was established by King David in 1124 and this was followed by the suppression of Prebtyerianism. We are not to suppose, however, that the Culdees disappeared as preachers of the gospel. They maintained their own tenets and they had their followers among the people. When driven from the more public places of the south, they found shelter in the highlands and they were permitted to carry on the good work among some devoted people, in some places up to the time of the reformation. I do not mean to speak in detail of the successive stages through which the Church in Scotland had passed, during the centuries that intervened between David and the reformation. Generally speaking, as popery advanced, the religious life of the nation was ebbing away. The preaching of the gospel was neglected. The bishops were ignorant of the doctrines of free grace. They were zealous enough about such matters as shaving the crown of the head and observing Easter after the Romish fashion, but they paid no heed to the needs of immortal souls." "If any one had the courage, to lift his voice against the errors of his day, he did so at the cost of his life. Pope, Bishop and King all combined to keep the light of life away from

Scotland. Matters went on from one decade to another in this fashion, till the darkness and the wickedness of the time began to be felt by the nation." "The good seed sown by the Culdees brought forth fruit which then appeared in the number of people who were ready for the reformation when the Lord raised up men to lead them."

"Relief came at last. An act of Parliament which abrogated the papal jurisdiction was passed in the year 1560. In consequence of this the Presbyterian Church was set free from the trammels of popery and prelacy, and she was permitted to exist according to scriptural arrangement to which the Scottish people have ever been so strongly attached. This state of things continued for about a century, till Charles the Second, the deceitful man he was, made another attempt to restore prelacy and extinguish Presbyterianism. This was in 1660. The scenes that followed are well known to readers of Church history, and certainly they are not creditable to king or prelate. Some of the best men of the nation, who were the very salt of the earth, were summarily condemned to be burnt or executed, for no other reason than that they dared to obey God rather than man. For long twenty eight years, matters went on in that troublesome manner till the Revolution Settlement in 1688 restored to the people of Scotland the rights and privileges for which they contended."

We, the Presbyterians of Cape Breton are the heirs of these blood bought rights and privileges and we ought to appreciate them at their real worth, preserve them at any cost, and hand them down to our children and to future generations without any diminution in quantity or quality.

Men And Women who Have Gone From Cape Breton, To One Or Other Of Our Foreign Mission Fields

After the preceding chapters had been in the hands of the printer, it occurred to the writer that he should add a chapter on the Missionaries that have gone to heathen lands from Cape Breton and also insert cuts of as many of these missionaries as might be obtainable within a few weeks.

If cuts of all our Missionaries do not appear and if sketches of them are meagre, the reader will be kind enough to recognize that this defect is due to the short time at the writers disposal till the work must go to press.

Nine missionaries in all, have gone from Cape Breton to the Foreign Field, six men and three women. The men were Reverends, Donald Morrison, William J. McKenzie, J. Fraser Campbell, Duncan M. McRae, J. C. McDonald and H. F. Kemp. The women were Mrs. D. M. McRae, Mrs. E. J. O. Fraser and Miss Maude J. McKinnon. Possibly the names of Mrs. R. B. Layton and Mrs. C. G. Cumming should be added.

The Rev. Donald Morrison was born at West Bay Points, in July 1828 By private tuition at the hands of his pastor, the Rev. Murdoch Stewart, he was fitted to teach school and also to enter the Free Church Academy Halifax. He graduated from the Free Church College Halifax, in the spring of 1860. He was ordained and inducted at Strathalbyn, P. E. Island, in the following summer. In the month of March 1862, he resigned this charge in order to go to the New Hebrides, as a missionary. On Oct. the 22, 1863 he sailed for that distant field, aboard the "Dayspring," arrived on the 5th of June 1864 and was settled on the island of Fate on the 5th of August.

But, he had hardly acquired the language of the natives before his health failed and he had to leave for New Zealand, where he died, on the 23 of October 1869.

The Rev. Wm. J. McKenzie was born at West Bay, on the 15th of July 1861. He taught school in his native place when only fourteen years of age. After studying at Pictou Academy, he entered Dalhousie University, from which he graduated with an M.A. in 1888. Entering the Presbyterian College, in 1889, he graduated in 1891. He labored as missionary on the bleak coast of Labrador, from May 1888 to Oct. 1889.

After a short pastorate at Lower Stewiacke, he spent a year in the study of medicine with a view to missionary work in Korea. The Presbyterian Church had no mission in that part of the world at that time, but the women of the church supplied the funds and Mr. McKenzie left Nova Scotia for Korea in the autumn of 1893.

In Feb'y 1894 he began his work at Sorai, and by the end of June, he had gathered a group of converts and built a church. But death ended his life and work, on June the 24th 1895. No more consecrated missionary than Mr. McKenzie ever lived or died in the service of Jesus Christ.

The Rev. J. Fraser Campbell was a native of Baddeck. He studied for the gospel ministry in the University of Glasgow, between 1863 and 1871. After graduation he returned to Nova Scotia and was settled in 1872 as minister of Richmond and Northwest Arm, a Kirk congregation in Halifax County.

In 1874 he offered his services to his church as a missionary to India and was accepted. In 1876 Mr. Campbell reached Madras. Subsequently, he labored in Mhow and later still in Rutlam, Province of Indore, where he remained until 1820 when he resigned after spending forty-five years in India.

The Rev. Duncan M. McRae was born in Baddeck. He studied at the Baddeck and Pictou Academies. He matriculated into Dalhousie University in the autumn of 1891, and graduated in 1895. He studied theology in the Presbyterian College, and graduated in the Spring of 1898. By this time the synod of our church had taken up missionary work in Korea and Messrs W. R. Foote and Robert Grierson were under appointment to that new field. Mr. McRae went to Korea in the autumn of 1898 under the auspices of the students missionary Society of the College. That society undertook to support Mr. McRae for two years. With the exception of a couple of furloughs, Mr. McRae has been in Korea ever since. He resigned at the end of last year and is now on his way back to Cape Breton.

Mrs. McRae was also a native of Cape Breton. Her birth place was Port Hastings. As Mr. McRae's wife she rendered excellent service in North Korea.

The Rev. J. C. McDonald was born in Sydney and grew up in connection with St. Andrew's Church there. He studied for the ministry in the Sydney Academy, Dalhousie University and the Presbyterian College. Mr. McDonald went to San Fernando, Trinidad in the year, 1914. He is there still and doing excellent work.

Miss Maude J. McKinnon was also born in Sydney C. B., and in connection with St. Andrew's Church. After graduating from Sydney Academy, she took a course in Business College. Subsequently she became a graduate nurse of St. Joseph's Hospital. She also took a course in a Bible Training School in New York.

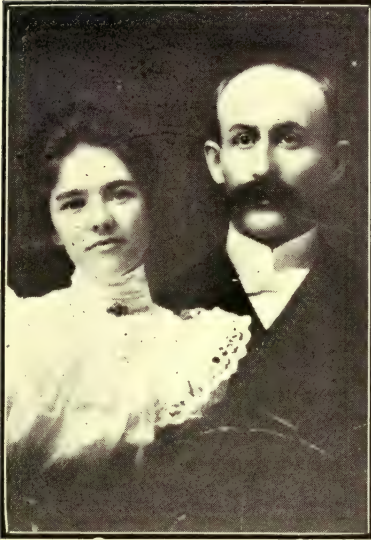
She was designated to North Korea as Missionary and trained nurse, in Sept. 1914. After serving as superior of Native Nurses, in Korea and Manchuria, for nearly five years, her health failed and she returned for rest, and treatment, with the intention of resuming the work among the Koreans.

The Rev. H. F. Kemp, B.A., was born in L'Archeveque, Richmond County. He is a graduate of Dalhousie University and the Presbyterian College Halifax. He went to Trinidad in the year 1913 and he labored in the San Fernando district there until June 1920.

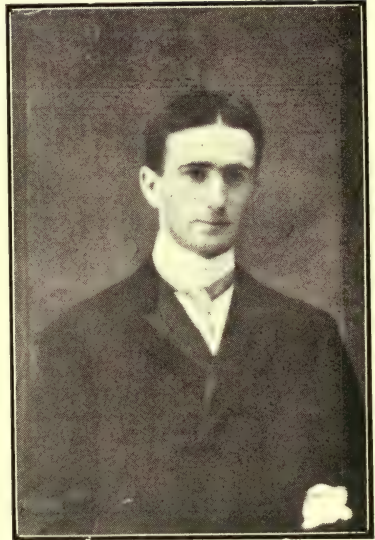
Mrs. Fraser is the wife of Rev. E. J. O. Fraser of Wonsan in North Korea. She was born in Pleasant Bay, Inverness County. As Mr. Fraser's wife she has been helping to evangelize the Koreans since the year 1914.



MISSIONARIES



MRS. D. M. McRAE AND MR. McRAE,
Missionaries to Korea.



REV. J. C. McDONALD,
Missionary, Trinidad.



REV. H. F. KEMP,
Missionary, Trinidad.

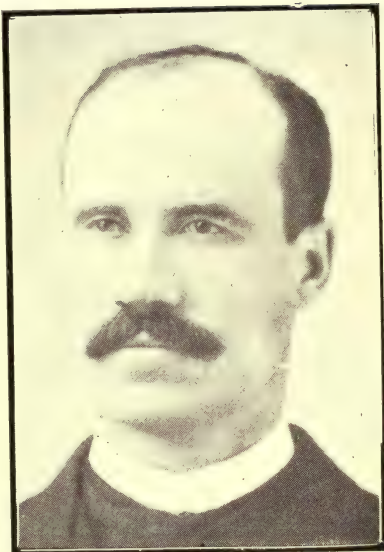


MISS MAUD J. McKINNON,
Missionary to Korea.

MISSIONARIES



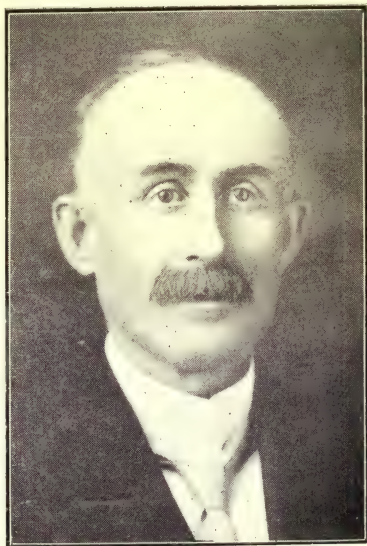
THE LATE REV. DONALD MORRISON,
Missionary to the New Hebrides.



REV. WM. J. MCKENZIE,
Missionary, Korea.



REV. J. FRASER CAMPBELL,
Missionary, India.



REV. DUNCAN M. McRAE,
Missionary to Korea.



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