

Church, the completion of the present structure is due. A subscription list was circulated, and very good encouragement received; a site was obtained from the Government at a low price, and the building committee felt justified in actively proceeding with the work. On September 9th, 1859, the foundation-stone was laid with Masonic honours by the Worshipful Grand Master of Canada, W. M. Wilson. The occasion was one of the most imposing Masonic ceremonies that have ever taken place in London.

The style of the Church is a kind of Gothic, much in use in the latter part of the 14th century. The design is the same as the new Trinity Church, Edinburgh, the position of the tower alone being different. It was selected from 12 designs sent in for competition, and was furnished by Messrs. Fuller & Jones, of Toronto, the successful architects for the Government buildings at Ottawa. The area will seat 425 persons, and the galleries, when added, 250 more. The form of the building is a Greek cross, the interior presenting an octagon shape. The cost of the work so far is about \$9,000, and, when the requirements of the congregation shall demand more space, galleries can easily be erected. The estimated cost of these (together with the spire, which forms part of the plan,) would be about \$3,000 additional. The material of the building is white brick, with a considerable amount of stone-dressing.

The interior of the Church presents a very light and pleasing appearance, and the arrangement of the pews is such that all can hear and see with comfort. The building is remarkably well adapted for sound. The singing has a very fine effect. The pulpit is of grained wood, and, like many of the old churches of Scotland, has a back with sounding board above. A handsome vestry, which will form the base of the spire, is immediately to the rear of the pulpit. The pews are very comfortable, being from 2 feet 10 inches to 3 feet wide, while each siver has a place of 20 inches. A large number of the pews is already taken up, and it is anticipated that the remainder will soon be allotted. The pews will be rented at from \$8 to \$15 each per annum, being an average of from \$2 to \$2.50 a sitting. The work is highly creditable to contractors and mechanics. Much praise is due to the Rev. Francis Nicol, to whose indefatigable perseverance may be attributed in a great measure the success which has attended the Church so far. We trust that the present debt on the building will be speedily cleared off, and the spire erected soon, when we venture to say the new St. James' Church will be one of the handsomest ecclesiastical structures in our city.

Dr. Barclay preached the opening discourse, from Isaiah 52nd chapter and 7th verse: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." The discourse was a very striking and impressive one. A friend who was present furnishes the following notes of it:

After some forcible remarks on the special adaptation and pointed reference which the hopes and promises of Christianity have to the actual condition and circumstances of mankind, and on those glorious truths by which man is guided through the pilgrimage of this mortal life, and prepared for a brighter and better destiny, he proceeded to exemplify by some striking pictures of human need and necessity the joy and gratitude awakened by the approach of the messenger of good tidings—a famine-stricken community hailing the approach of one who comes with promise of

relief from a land of plenty; the hapless passengers of a sinking ship discerning with eager eyes the bark bearing down to their aid; and the brave but little band, which in the heart of India kept at bay so many infuriated thousands, gaining the first glimpse of the banners of the relieving army, catching the first faint sound of the onward march of their gallant countrymen. How naturally the pent-up feelings of all those anxious and despairing hearts would find utterance in the words of the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The preacher then described with great force the approach of the messenger of Christ, who lifts up his testimony for Jesus and the Resurrection in a community intent on worldly schemes and sinful objects, and encountering and subduing by his tidings of salvation the might of the powerful, the contempt of the learned, the opposition of the prejudiced and indifference of the worldly-minded, and diffusing over the face of society the virtues and the graces of a meekness for the world above. After enlarging ably and eloquently on the clause of the text "Thy God reigneth," he spoke of the *pulpit*, from which the tidings of peace are most effectually proclaimed—of the *Christian temple*, in which the messenger of salvation stands as one of Zion's watch-towers with the tidings of good—and closed in almost these words, addressed especially to the members of the congregation:

—Most commendable, therefore, have been your efforts, my Christian friends, which, I rejoice to say, are now crowned with deserved success, in the erection of a house of prayer, to which yourselves and your children may repair to worship the God of your fathers in the simple forms of that spiritual service which your fathers taught you. Surely a multitude of holy memories surround the hallowed scenes of Sabbath rest and Sabbath worship to which you were accustomed in your early youth, and surely the heart's sympathies yet respond to the sacred charm of that religion with which they are associated. If in the lovely scenery of our own native land there be a spectacle of imposing interest, it is when the Sabbath worshippers wend their way in little family groups to the house of God on the peaceful Sabbath morn—the all worldly avocations for the time laid aside—the din of the crowded city silenced—the rural retreat putting on a deeper stillness than is its weekly wont—and all nature around in sympathy with the day of rest—while from lordly hall and lowly cottage homes, from the wide upland and the shaded sequestered glen, a God-fearing population come forth to the sacred duties of the day of God—their several paths converging to the one centre of attraction—the house of prayer—where their fathers for so many generations had worshipped the same God through the same Saviour, and in the same simple forms of devotion—that they, too, might present their Sabbath tribute to their fathers' God. Around them there lie, beneath those grassy mounds in the church-yard, the long-sleeping dust of their forefathers, who, being dead, yet speak of the faith and hope in which they had lived and died, so that the living voice within the church is echoed back from the graves of departed kindred around, who thus preach with the preacher, and add their confirmation to his words of warning and admonition, of hope and consolation, bidding them be followers of those who are now inheriting the promises.—Here, if we have not those ancient memories in present operation speaking to us from surrounding scenes, we have their echoes from afar, and, better still, we have the living and actual truths of God, on whose bright hopes they rest, and from which they derive their fascination. We have here a present God, His holy day of rest, the

call and the opportunity to worship Him in His own temple. I congratulate you, my dear brethren of this congregation, on your entrance on the occupancy of an edifice neat and comfortable, which you this day dedicate to the holy purpose for which it has been erected—the worship of Almighty God—and to which yourselves and your families may come as to a trusting-place for holy communings with your Saviour, and that you may hear and know the good tidings of peace and salvation; and may the blessing of the Great Master of assemblies, Christ, the King and Head of His church, ever rest upon you, so that this house may be unto you a very Bethel, the gate of Heaven.

PRESBYTERY OF MONTREAL.

This Presbytery held a meeting according to appointment in the Church at Ormstown on the 10th of December last to take into consideration the state of the charge and the proposed demission of the incumbent, the Rev. James Anderson.

There were present Rev. James Patterson, *Moderator*; Revs. Dr. Mathieson, Dr. Muir, Alex. Wallace and J. T. Paul, *Ministers*; and Messrs. Daniel McDougall and Samuel Baird, *Elders*.

Mr. Anderson being unable to attend the Meeting, a committee of Presbytery waited on him at his house to receive any communication he might wish to make. Through their report the Presbytery ascertained that Mr. Anderson, being still in a feeble and precarious state of health, and utterly unable to fulfil the duties of the charge, adhered to the letter of resignation written at his dictation to the *Moderator*, and dated 15th October last; that he relinquished all claim on the congregation for further aliment, but retained his allowance from the Temporalities Fund and from the Seigniority of Beauharnois; and that arrangements had been made with the congregation respecting past claims to his satisfaction. The Kirk Session and congregation having intimated that they had no objection to offer against the proposed resignation, the Presbytery resolved that the resignation be allowed, and declared the pastoral relation between the Rev. Mr. Anderson and the congregation of Ormstown to be dissolved in terms of the committee's report.

Mr. Patterson was appointed to notify the congregation to this effect on the 23rd Inst.

On the motion of Dr. Muir the Kirk Session was authorised to invite duly qualified ministers of this Church to supply the Pulpit during the vacancy.

The Presbytery held its ordinary Meeting at St. Andrew's Church, Montreal, on the 6th of February. *Sederunt*, Rev. Jas. Patterson, *Moderator*; Revs. Dr. Mathieson, Dr. Muir, William Simpson, James T. Paul and William Snodgrass, *Ministers*; and Messrs. Alex. Morris and Daniel McDougall, *Elders*.

Session Records having been called for, the following were produced, revised and