

boy is reflected in the remark of a neighbour of the family when tidings reached his native village that Angus MacGillivray was a minister in America. I always thought, said the old man, that he would come to something like that. In 1805, his father, Malcolm McGillivray, came out with his family to this country, in the ship "Annie Cook," Cook captain, bound from Greenock to Pictou. He settled at Middle River on the farm now owned by Mr John MacGillivray. As the education of the older sons was superior to that of the other settlers generally, two of them—first John, a younger brother, and afterwards Angus—were induced to teach schools. Angus followed school-teaching as his studying permitted up till the date of his licensure. After a few years' employment, he went to the Pictou Grammar School (the academy was not then in existence), with the intention of studying one or two branches which the interest of his calling required. Here he attracted the attention of the late Dr. McCulloch, who was always on the alert in the interests of the church, and who urged him to prosecute his studies with a view to the ministry. This was a higher aim than he had contemplated, and, not thinking that he possessed the gifts which such a work in his judgment required, he, for a long time, declined. He, however, consented to prosecute his studies beyond his original attention. Afterwards, as the result shows, he followed the doctor's counsels. After the usual studies, he was licensed to preach the glorious Gospel of the blessed God by the Presbytery of Pictou, in 1824, and on September 1st of the same year was ordained and inducted into the pastoral charge of the congregation of East Branch, (Upper Settlement,) West Branch, and Middle River. A call from Pugwash (then called Ramseg) and Wallace Shore to which he was personally more favorably inclined, was discouraged, or declined, mainly to believe out of deference to the wishes and counsels of Dr. McGregor. At the date of his settlement, East Branch was to have one half of his services and the remaining sections the other half. After a number of years he was freed by Presbytery from the obligations to preach at Middle River, and his congregation was reported in the statistical tables as Upper Settlement, Churchville, and West Branch. This charge was still very extensive and laborious, and about 1854 West Branch was struck off and formed into a separate congregation. About the same time a central meeting-house was erected at Spring-

ville and preaching discontinued at Churchville.

The ministerial labour required in such a charge as was committed to him, and the difficulties and discouragements in the way of the faithful and persevering discharge of duty, were such as no one can form a definite idea of who has not had personal experience in such a field, or been the companion in tribulation of such a one. The labour connected with the preaching was increased by the necessity of regularly maintaining services in both the Gaelic and English languages. The family visitation alone as he performed it, and as the result in the universal observances of family ordinances shows it to have been performed, was enough for two or three men. His labour was still further increased on account of the extent of the Presbytery and the paucity of Gaelic-speaking ministers. He made it a strict matter of conscience to keep every appointment, at home or abroad, and very few failures (through sickness and the utterly impassable state of the roads) can be reported from the whole course of his ministry. Notwithstanding all the other claims on his time and energies, he did not excuse himself from attendance on Presbytery or Synod meetings. Until within the last few years of his public ministry, when the infirmities of age pressed heavily on him, we believe his seat was never vacant.

Difficulties and annoyance from inadequate support, impanctually and irregularly contributed, continued up to the close of his ministry. Though compelled to rely in a large measure on a farm for the means of support for his family, his soul was bound up in his congregation. He was affected by its condition as if it were a part of himself, and sought to hide its shortcomings towards himself from the church at large as if they were his own. When matters progressed harmoniously there, he was cheerful and happy. When anything occurred to disturb its harmony, hinder the progress of the cause in it, or his own friendly intercourse with any of its active members, it preyed upon him. Though physically strong and full of energy for the work of his Master, his temperament was such that trouble in which in any way he was personally or officially concerned, took a deep hold of him. Besides by the very thoroughness of his devotion to his congregation, he placed himself all the more at its mercy. Accordingly when, after the labours and trials of 30 years of ministerial life were already beginning to tell on a naturally strong constitution, and domestic affliction resulting in the death of two of the older members of his family within six weeks in the autumn of 1856, sorely tried his affectionate heart, unusual and unexpected trouble arose