

but tidings in the meantime of the arrival of the minister spread far and near, and the log church was found quite inadequate to accommodate the multitude which assembled to hear and welcome the missionary.

In a very short time, Zorra, now known as the Embro congregation, became a self sustaining charge; and under the judicious and faithful pastorate of Mr. McKenzie, became one of the most influential and widely known congregations in the Presbyterian Church.

Here Mr. McKenzie continued to labour with marked success for nearly forty years, but the demands of ministering to so large a number of people led Mr. McKenzie about twelve years ago to resign his charge and retire from the active duties of the ministry, but still by the wish of his attached people and the will of the Presbytery retaining the position of pastor emeritus.

One of the most marked, as well as one of the most cheering features in the history of the congregation has been the very large proportion of young men who have entered the learned professions, and particularly too unusually large number who have studied for the ministry. About 60 have studied for the learned professions. 29 clergymen—Dr. McKay, of Toronto, one of the most successful missionaries of modern times, being one of the twenty-nine—21 doctors of medicine, 9 lawyers, and one High School teacher.

Appreciating these facts friends about Embro have resolved to have a Reunion of all the professional men who have studied from the area represented at one time by the congregation of which Mr. McKenzie was pastor.

Taking Embro as a centre, this would include an area within a radius of about nine miles, and the great majority would be within a radius of about six miles.

A very large proportion of these professional men have signified their intention to be present at the Reunion which is to take place at Embro on the first and second of August of the present year, and it is hoped if any have been inadvertently omitted, or through any cause have not received circulars of invitation, they will understand that they are expected to be present.

Addresses will be delivered on such topics as "The History of Embro and its Vicinity," "The Scotch Abroad," "Schools and School Masters We have Known."

There will also be an address representing each of the learned professions, together with an opportunity for impromptu or voluntary addresses. The whole will be interspersed with music.

Should Mr. McKenzie's health permit of his being present to give an address, it would doubtless add very much to the interest and profit of the occasion, but as he is now in his eighty fifth year, and living in England at a distance of about nine miles from Embro even if spared when the time comes, his medical advisers, his friends and his own good judgment might interpose and deny him the pleasure of addressing those to whom he had ministered in their youth. Possibly, then the Reunion in his case may be forced to take the will for the deed. However, let us hope for the best; and whether, in the wise and good providence of God present or absent, there will doubtless be mutual feelings of the very best will, pleasant memories of by-gone days, and we trust, earnest prayer for the presence of all at the glorious "gathering home" (Isaiah xxvii. 12, 13); for,

They're gathering homeward from every land, one by one?
"One by one,"

As their weary feet touch the shining strand; yes, one by one;

They rest with the Saviour, they wait their Crown,
Their travel-stained garments are all laid down,
They wait the white raiment the Lord shall prepare
For all who the glory with Him shall share,

Gathering home! gathering home! Fording the river one by one,

Gathering home! gathering home, yes, one by one.

WANDERINGS IN THE NORTH-WEST.

MR. EDITOR,—Having just returned from a lengthened tour by the Pipestone, Moose Mountain, Moose Creek, and Self Creek, I thought it might be interesting to some of your readers if I were to give in your columns a short account of my wanderings. After crossing the Big Pipestone there is eighteen miles of a drive without seeing a human habitation, save one, a mile or two from the trail, which the traveller sights on his left shortly after crossing the stream above named. I was not quite prepared for

this state of things, and feared once that I should have to camp out for the night, with very indifferent supplies for the occasion, and to make matters appear rather worse in this direction, when about half way between the two Pipestones I met a man travelling at express rate, who begged me to turn and carry him back for a mile or so, for some article he had forgotten where he had camped for dinner. Although my pony was rather tired, and there was no house in sight, seeing the man very tired, I somewhat reluctantly, I must confess, acceded to his request, he promising to pay me whatever I wished. We returned at least two miles, and got what he had left, and then returned to where he had his oxen staked awaiting his return. Now what was my charge? I repudiated it had done me little harm, and I was glad it had done him some good, and consequently I would make no charge. This, however, would not do. He must give me something. He fished out twenty five cents which I must take and if he had had more small change I should have had it. All night, I told him, we are building a Presbyterian church at Moosomin, and I shall put this in the collection plate on next Sabbath, and as these collections all go at present towards our church building fund you will have a bit of a board in the structure. I rested my pony a while now, while he proceeded on his journey. I soon overtook him again, and just at the edge of dark we came on a small shanty on the Little Pipestone, where we got wonderful accommodation for the night. When these good people found who and what I was they showed me every mark of respect and kindness, and, as a death had occurred lately in the family, I hope I was enabled to speak a word of consolation to them. Before leaving the next morning I arranged to hold a meeting at their house on my return journey. This gave great satisfaction. There is a considerable settlement on the Little Pipestone here, and ample work for a missionary who ought not to be a subject of physical or mental rheumatism. I then proceeded on my way south of the mountain camping at every house within reach, or sight of the trail. I was everywhere received with kindness and cordiality. All denominations are alike anxious that a missionary should be sent them at once. They are all willing to join in supporting whoever my come, no matter to what denomination of the Christian Church he may belong. The majority of the settlers are Presbyterians, Canadian, Scotch, Irish, and English. Next sect in numbers is the Wesleyans, next Episcopalians, next Baptists, two or three Roman Catholics, and a few belonging to no Church, or nothingsarians. I promised to report and recommend, and thus do what I could. One old man after prayer in the house, said, with tears, "That is the first prayer I have heard except my own since I came to the country in October last, and if we do not get some one in here to preach the Gospel soon I will leave the place altogether." The plain south of the mountain is about thirty six miles square, very level, free from "sloughs," and bluffs, good land, and well settled with about 2,000 settlers. Surely here is ample field for a good Gospel messenger. They are all willing to help to support a good man. They are a good class of settlers, as a whole, and will give a genuine man good encouragement, but a sham they will not long endure.

The cry which met me at every turn was "come over and help us." It will be a serious matter for the people, as well as for our Church, if this field be left much longer vacant. I could not hold services without doubling the ground and that was impossible with the time at my disposal and the distances so great to gather the people from. I had a capital meeting on my return, at the Little Pipestone. The people came for many miles around, some with their teams, and some on foot. An empty house was obtained in the locality, which was also offered free for a year, for school and church purposes, here we had a pleasant and I believe a profitable service. And at the close I suggested that they should commence a Sabbath school in it on the very next Sabbath. This was willingly, enthusiastically agreed to—I on my part agreeing to hold a service in it once a month for the present.

I returned home thankful for how the Lord is working in the hearts of His people. Certainly this is a loud call to His Church to be up and doing.

On the morning before I left on this tour we had a meeting of our church trustees at Moosomin, and let the building of our new church by contract. The lumber is now on the ground, and the workmen busy in the construction of a house of worship, which will be

in a few weeks now, dedicated to Almighty God. Considering there was not a house in Moosomin one year ago, we may well say, what hath God wrought.

WM. NICHOLLS.

Moosomin, N.W.T., July 4th, 1883.

OBITUARY.

REV. ALEXANDER FRASER.

The Rev. Alexander Fraser of Kirkhill, Scotland, an excellent and highly esteemed minister, died at the Free Manse of Kirkhill near Inverness on 1st June, after a very short illness. Descended from a family that has furnished the Church in Scotland with an unbroken succession of ministers for two centuries. He had himself preached the Gospel for nearly fifty five years, and was universally respected as a man of the highest character, whose calm judgment carried unusual weight. He visited Canada in 1847 as a Deputy from the Free Church of Scotland, and spent some months in the London district and other parts of Ontario. In 1854 at the call of the Church he went to the Crimea as one of the chaplains to the Highland Brigade then in the trenches at Balaklava, and before Sebastopol, and in that exposed position, and the even greater perils of the Scutari hospitals, endured hardness as a good soldier of Jesus Christ. But it was in the Highlands of Scotland that he spent his strength, and his memory will long be cherished as one of the most amiable and irreproachable of men. The parish of Kirkhill where he was born, and died enjoyed the unbroken ministry of his grandfather—his father—and himself for the long period of 120 years, for although in 1842, Mr Fraser left the old manse (which in his case was associated with peculiar ties as the home of his family for eighty years) he left "not a hoof behind," and the parish minister of Kirkhill has since 1842 always had a practical sinner. The small band of "Disruption worthies" is gradually lessening as they are one by one called home to the "Church Triumphant." The Rev. Donald Fraser, formerly of Montreal now of London, is a nephew of the late Mr Fraser of Kirkhill.

MR. GILBERT THOMSON.

Mr. Gilbert Thomson died at his residence in North Gower, Ont., on the morning of the 21st inst., at the age of nearly eighty years, having been born at Tunwaldson, Dumfriesshire, Scotland, on twenty-second of August, 1803. The deceased came to this country with his father's family, and settled in South Gower, County Leeds, Ont., in 1829, where at the age of twenty two years he became a member of the Presbyterian Church under Dr. Boyd of Prescott. From South Gower he removed with his father's family to North Gower, where in 1836 he married Agnes Calderhead with whom he lived in conjugal felicity until his death. In those days Presbyterianism was almost nil, there being no regular services in the neighbourhood, but so fired with love for his master's cause was he, that he and his family became regular attendants upon the Presbyterian services in Richmond which was ten miles from his home. In 1843 or thereabouts he was ordained an elder in the congregation there under Rev. J. Evans. In 1854 he became a member of the newly-formed congregation at North Gower, and on the same day in which he became a member he also became an elder, which position he has actively held for nearly thirty years. During this time he has been eminently useful in the eldership, having loyally stood by the cause when failure seemed frequently to have been inevitable. His kindly presence and wise counsels are sadly missed in the Session, and his absence from the sanctuary is felt by all classes of the congregation. He never took a prominent part in public affairs, all his energies were directed for the good of his beloved Zion. His family's deep sadness is cheered by the knowledge that he strove to spend a righteous life, that he has left an example of Christian activity worthy of imitation, and that his faith in his Redeemer remained unshaken to the end.—["Presbyterian Record" please notice.]

THE municipal government of Chicago has never in its history acquired much fame for wisdom, purity or worth generally. The existing civic council has attracted much comment, as it is understood to have been culled from all that was brightest and best in the realm of rowdiness. It is thus described by the Chicago "Inter-Ocean." "Ours is a government of the saloon-keeper by the saloon-keeper for the saloon-keeper."