

nan, Alexandria, \$1; Mrs. Girr, Metcalf, \$3; Miss E. W. Curle, Bruce, \$2.25; Mr. Clarke, Chateauguay, \$4; Miss McFarlane, Chateauguay, \$2; George Rogers, Montreal, \$25; P. S. Ross, do., \$5; Mrs. McDonald, do., \$5; McGibbon & Baird, do., \$2; David Brown, do., \$5; James Croll, do., \$5; A. A. Stevenson, do., \$5; W. B. Angus, do., \$5; P. Locke, do., \$5; Geo. W. Campbell, do., \$5; Cash, do., \$1; James Buset, do., \$5; Job C. Thompson, do., \$2; L. K. Green, \$5; total, \$114.25.—CHAS. MCKILLOP, *Eganville, Ont.*  
May, 29th, 1878.

FIRST PRESBYTERIAN CHURCH,  
BROCKVILLE.

The congregation of the first Presbyterian Church, Brockville, being about to move to their new place of worship, held a farewell social in the old building on the 28th inst. The pastor, Rev. G. Burnfield, B.A., opened the proceedings with a touching address. Readings were given by Mr. Mitchell of the High School and Dr. Brouse. Vocal music was supplied by the choir and Mr. Allan Turner, jr., and instrumental music by Misses Hutcheson, Freeland, and Gilmour. Col. Wylie read a sketch of the early history of the congregation, and a poem, both prepared by himself for the occasion. The proceedings were closed with the benediction pronounced by Rev. Dr. Elliott. The sum realized was \$65. Beneath will be found the historical sketch and poem read by Col. Wylie.

"At the close of what is now termed the Revolutionary War between Great Britain and her American Colonies, a number of professing Christians found their way to Canada. A number of these had been connected with the Presbyterian Church. Several families of this class settled in the vicinity of Brockville. The district was then known as the Johnstown District. In communing one with another the desire was expressed to have Gospel ordinances dispensed. This, however, was a matter of far greater difficulty than some might imagine. Churches there were none, and only occasionally did a minister of God find his way among the people. In fact, the late revered Adiel Sherwood informed the writer, that the only religious service engaged in for a time by him was in attending a Masonic Lodge which had been instituted and carried on under the auspices of officers of the Regular Army. Religious exercises of this nature, however, did not satisfy the more ardent lovers of a Gospel Ministry. Wives' and children's souls had to be cared for, and so the desire for Church services grew stronger and stronger, till at last it was decided to transmit a memorial to the General Assembly of the Church of Scotland for spiritual aid. This memorial was sent through Mr. Bethune of Williamstown, grand-father of the present well known barrister and M.P.P. What became of the memorial is unknown as no answer to it ever was received by the signers. After long waiting, the Reformed Associate Synod of New York, through Dr. Mason, was next applied to. This body took the subject into their serious consideration, but were unable to promise permanent relief. Ministers were, however, sent as Missionaries, and the Rev. Messrs. Proudfoot, Goodwilly, Dunlop and other travellers as Missionaries did much to keep the Gospel flame alive, in breaking the bread of life among the scant and scattered population of Upper Canada. But this was not deemed sufficient. A pastor was desired, and therefore having been unsuccessful in their application to the bodies already mentioned, a third memorial was prepared and forwarded to the Dutch Reformed Church of the United States, but the same disappointment awaited them here also, although Missionaries were sent to the Province who organized churches in Edwardsburg, Matilda, Williamsburg, and Osnabruck, and also in various parts of the Bay of Quinte, where the Rev. Robert McDowall labored with great fidelity, and success. At this point the people of Elizabethtown and Yonge—for Brockville as a town was not then known—united in a call to the gentleman just named, but Mr. McDowall, after considering the call, decided to remain in Ernesttown, on the Bay of Quinte. So many disappointments might well have worn out the patience of less zealous and ardent adherents of the cause, but patience so well exercised could not be expected always to be fruitless. Men of note in various places were applied to, till at last Dr. Mason advised application to the London Missionary Society. This was acted upon, and the result was the settlement here of the Rev. Wm. Smart, a name dear to every lover of Christ's Kingdom in

these United Counties. Mr. Smart was ordained a minister in the Scotch Church, Swallow St., London, in the year 1811. Immediately after he sailed for Canada, and arrived in Elizabethtown on the 7th October, of the same year.

Mr. Smart desired that one year should be given him to work before he decided on settling, and that if he did become their pastor the sum of one hundred and fifty pounds per year should be paid him as a stipend, as he had no income from the London Missionary Society. This proposition was agreed to, but before the expiry of the year war was declared, and all was bustle and confusion throughout the province. But God ruled then as He does now, and notwithstanding the war, a way was opened for the settlement of Mr. Smart at the end of the year which he had taken to consider whether he would remain as the minister or go elsewhere. A meeting was called, and a lengthy document drawn up and duly subscribed, in which the people of Elizabethtown, Yonge and Augusta became bound to raise by subscription the sum of one hundred and fifty pounds per annum, which sum was to be paid to Mr. Smart as a stipend. This document was signed by J. Breckenridge, Joseph McNish, Barth. Carley, Adiel Sherwood, Robert McLean, Peter Purvis, Elnathan Hubble, Josiah Jones, James Dunham, Rufus C. Henderson, and William Wells. Another document was also drawn up, containing certain rules to guide the officers in managing the affairs of the church spiritually and temporally, and was signed by Mr. Smart and Peter Purvis, John McCready, James Gibson and David McCready, as elders, who were ordained on the 19th of March, 1816. In addition to these twenty-five other persons are named, among which the McCreadys and McLeans formed a large portion. These transactions took place in 1812. Perhaps the reading of the names may be of interest. They are entered in the session book in Mr. Smart's handwriting as follows: Peter Purvis, John McCready, Catharine Purvis, Anna McCready, Allan Grant, Mrs. Grant, Alexander McLean, Jane McLean, Alexander McLean, jr., Jane Taylor, Anna McLean, Henry McLean, Nancy McLean, Rebecca McLean, Nehemiah Seamans, Margaret Seamans, David McCready, Mary McCready, Sedate Jones, Philena Jones, Janet Morris, Margaret Simpson, Ann Fraser.

In July of the same year five other names were added to the roll of members; in 1817, ten more were added; in 1818, ten more; in 1819, twelve more; in 1820, two; in 1821, nine; in 1822, two; in 1823, seven; in 1824, five; in 1825, five; in 1826, three; in 1827, ten; in 1828, six; in 1829, no admissions are recorded, in consequence it may be of Mr. Smart's absence from his charge on leave; in 1830, eight; in 1831, six; in 1832, nineteen; and so on the admissions continued fluctuating in numbers till the union of the Presbyterian Churches, and the disruption in 1844, the congregation having stipulated that the union of the Canadian Churches should not be considered as a pledge to support or approve of patronage.

In 1848 the induction of the Rev. Mr. McMurray took place as an assistant to Mr. Smart. The first communion presided over by Mr. McMurray, numbered 101 communicants, eleven of these taking part in the service for the first time.

But we have been forgetting the Church material in dealing with the Church spiritual.

In 1812 Mr. Smart promised that if a church was built within one year, he would relinquish one year's salary. At that time their meetings were held in the old Court-House. Proceedings were at once taken, and preparations made for the erection of the church, but the minutes are silent on the subject till the year 1819, when the following is inserted:

"May 12, 1819.—It was agreed to invite the Rev. Mr. McDowall of Ernesttown, and the Rev. Robert Easton of Montreal, to take part in the services of opening the church on the 22nd of June next, and that Mr. Smart write to them accordingly."

This date therefore may be considered as the completion of the erection of the First Presbyterian Church of Brockville. The land on which the church is erected, was, the writer believes, generously given by the late William Buell, grandfather of our present respected member of Parliament.

In 1843, Mr. Smart intimated that he had withdrawn from connection with the Church of Scotland, in consequence of the Synod concurring in the Temporality Bill, and which was considered as a breach of the terms on which the congregation had entered the union in respect to patronage. A series of resolutions were

prepared and laid before a meeting of the congregation, in support of the action taken by Mr. Smart in the matter, which resolutions were agreed to without one dissenting voice. From Dec. 30, 1843, to August, 1848, no minutes were recorded,—the only record made being of a visit of Dr. Burns, on April 22, 1844. In 1848, the Rev. John McMurray was ordained as pastor, but in 1847, the old church having been destroyed by fire, the congregation had again to resort to the Court-House, but steps were taken to proceed with the erection of the present edifice, which was completed in as short a time as possible; when the congregation found themselves worshipping in a neat church of their own, computed to be capable of containing 350 people without the gallery, which was added to the church at a later date.

Mr. McMurray continued in the pastorate of the church till 1856, when he resigned his office to become principal of the Victoria School, which had just been erected. Mr. McMurray's successor was the Rev. James K. Smith, whose induction took place on the 2nd of October of the same year. In 1865, the Rev. Mr. Smith resigned his charge, having received a call from the Presbyterian Church of Galt.

The Rev. John Jones, of Montreal, was next inducted as minister in the same year. Mr. Jones did not remain over two or three years as pastor, and was succeeded by our lately deceased and much esteemed pastor, the Rev. Mr. Travers. His early death caused a vacancy much felt, but God in His infinite mercy, after long waiting, gave us a worthy successor, in the Rev. Mr. Burnfield, whom may the Head of the Church long spare to break the Bread of Life among us.

What I have here given is but a rough summary of the history of the church. I have not dealt with the cases of discipline; let me say, however, that the "cutty stool" having been dispensed with, the sentences of the session were generally admonition of the offenders, excommunication being of rare occurrence.

May God guide and direct our people in the future as he has done in the past, and may prosperity ever reign within our borders. And now let me address a few lines to the old church before it is hid forever from our eyes:

Farewell old temple, soon thy walls must fall,  
Which oft resounded to the Gospe call,  
Farewell old pews, farewell old pulpit too,  
Thy day is served, we yearn for something new;  
And yet, when thou art gone and seen no more,  
Will souls be fed from better Gospel store?  
God grant it may be so, and that to Heaven,  
Many true doers of the word be given.  
Thy form old temple, may not please the eye,  
Thy twisted steeple, pointing to the sky  
May mar thy beauty in the cities' mind,  
Who find more grace in the M.E.'s behind,  
Thy cellar basement too, with dank damp floor,  
With these no longer can we feel secure;  
And to sum up, thy limits too confined,  
To be in keeping with the march of mind.  
And yet, with all thy quaintness, all thy ill,  
Old Church "with all thy faults, we love thee still."  
There, from that pew, the loving father's gone,  
To join the ransomed songs around the throne;  
There, from that seat, the mother good and pure,  
Who laid her faith on Christ's foundation sure,  
On wings of love and with her soul elate,  
Has reached her home above, through pearly gate;  
Some to that font were brought in swaddling bound,  
Baptismal entrance to the Church thus found.  
There daughter, son, brother and sister too,  
Have "gone before," from that old family pew;  
Have reached the "Church not made with hands," above,  
And bask in bliss all through a Saviour's love.  
Yes, good old temple, hallowed memories will  
Wreath themselves round our hearts when thou art still;  
Some may remember their first earnest prayer  
That in Christ's sacrifice they, too, might share,  
Some pointed Sermon in the ear may ring,  
And to the heart sweet consolation bring.  
That seed was planted there in faith and love,  
To bring fruition in the Church above.  
And now old temple, we must part at last;  
Thy days are numbered—all thy glories past;  
How hard to say—oh, who can truly tell  
The anguish in the words—*A Long Farewell!*

It is stated that before Prince Amadeus left Rome he presented himself at the confessional in one of the churches of that city, but was refused absolution by the priest on the ground of his being in the Italian army; no soldier, as it seems, holding a higher rank than that of corporal being entitled to the privilege. The Prince at once addressed the Pope, laying the matter before him and asking how to act, and in due time received an answer from the Vatican stating that to receive absolution he must consent to give up his command in the Italian army and quit at once the holy city of the Popes. It is likely that the Prince will go unabsolved.