

"The Goodwill of Him that dwelt in the bush be with us."

OCT.

1897.

# CHURCH AND HOME



The Magazine of the Presbytery of St. John

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# CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. II.

ST. JOHN, N. B., OCTOBER, 1897.

No. 10

THE Presbytery of St. John is expected to raise the sum of \$1,600 for the Augmentation Fund. This amount has been allocated among the different congregations in proportion to membership and ability. On the whole this seems the most equitable arrangement that can be made.

Some congregations object that it is a tax, and resent having to pay for value they have not received. The other Schemes of the Church are left to their liberality, and what they contribute to them they regard as a free-will offering; but in Augmentation it is definitely stated what they should give.

It is not the intention of Presbytery to limit the liberality of its congregations. It is not meant that the amount apportioned to each congregation *must* be paid. It is the sum that each is *expected* to raise. It divides the responsibility and marks the share that is yours.

It is often said that Augmentation is an unpopular fund. If this be true, it is not because that the work for which it provides is not a good one. It is just as important to maintain regular services as to give supply in our mission fields. We do not minimize the importance of Home Missions, rather would we emphasise the duty to preach the

gospel everywhere, beginning at Jerusalem, but it is a doubtful charity that creates a life and suffers it to perish for lack of help.

Last year the amount asked for was \$1,600, the amount paid was \$1,400; two hundred dollars less than required. Grants to congregations were reduced 7 per cent. In other words, the minister's salary was short by that amount.

There are a little over 5,500 communicants in our Presbytery, and if each of them would contribute thirty cents for this year to the Augmentation Fund, there would be no deficit and no reduction in grants.

“Pay what thou owest.”

IN an English magazine, some years ago, a writer advances a new cause, and seemingly a true one, of the social problems which afflict the world, when he sarcastically remarks that the brotherhood of man grows and flourishes so long as one brother is not asked to put himself to any inconvenience for the sake of another. The special subject which induced the writer aforesaid to make the above profound remark was the sufferings of the poor Russian Jew. Much lip sympathy had been expended in remonstrances to the Czar on the subject, but the writer found that the near approach of the people

to their sympathisers caused a revulsion of feeling. In the land of their misery these unfortunates were admirable objects for the emotion of brotherhood to spend its strength upon. In the land of their adoption they are intruders who reduce the price paid to the labouring classes. They can afford to live on a pittance smaller even than will satisfy the needs of the native poor. It is this failure to realize the doctrine of the brotherhood of man whenever it prejudiciously touches our self interest which the *Spectator*, the magazine in question, entitles "Imperfect Brotherhood." The phenomenon is closely akin to the other general characteristics of the age. Turn where we will and we are confronted by an appeal to the eye or ear whose effect, if we are possessed of susceptibilities, is to thrill our hearts with, for the time being, a real and honest emotion. While under its influence we feel that there is nothing in the way of sacrifice of which men should not be capable in order to attain the great object in view. Unfortunately, like the Æolian harp, the effect ceases with the breath which gave it birth. There is no soul within to become itself a perennial incentive to strenuous and unceasing effort.

What the age chiefly requires is a living standard, a practical embodiment, actual and visible, of the great principles whose truth and necessity for the regeneration of the world are recognised on all sides. It is the constant contrast, the sharp incongruity between precept and practice,

which accounts for much of the indifference and distrust with which the Church is regarded by the more thoughtful of the rising generation. Nor is this surprising. Hitherto the teaching of the Church accorded with the conventional social ideas of the time. Men were taught to be content with that station in life which Providence had appointed for them. Individual character and conduct was alone insisted on, nor was it regarded as a duty incumbent on every citizen to work towards the regeneration of the State itself. There was not, therefore, that test of sincerity imposed which the progress of a more democratic age imperatively demands. The Church is now in the position of the young ruler who professed to have regulated his own personal conduct in all respects according to the law. One thing he lacked—"sell all thou hast and give to the poor and come and follow me." Live for others, not for thyself. There he paused, as the Church and its members pause now, and with less excuse. For to him such a command came with a sudden and sharp antagonism to all his previous beliefs and experiences. Not so with the Church now. The path is plain and the duty of the Church to walk in it is freely recognised, but it cannot bring itself to break the barrier which it has itself raised. Therefore the endeavour begins and ends with words, words, words.

Where is the leader who will gather the rising hope of the Church under the flag of a new crusade?

who will, by the strength of his own example, lead the way towards a new and better social order; and be the leaven which will leaven the whole? Why cannot those who look with hope towards this great renunciation stand forth the pioneers of the movement which will save the Church and the world? The hour is coming, and the God-given man will come with it. Then may we hope to see earnest men forgetting the shibboleths which create sectarian divisions and become more to foolish partisans than the great truths which are the common heritage of all Christians. It is absurd for the Churches to expect to save the world when they cannot even unite among themselves. The brotherhood of man becomes an empty phrase when Christians ignore their own brotherhood, and spend their time in reviling and excommunicating each other. Yet this is the normal state of mind of some at least in their number, who cannot rise above their inherited or acquired prejudices or recognise that the same spirit may inspire diversities of gifts. It is not an intellectual assent to incomprehensible doctrines which will create the new age. Those relics of an effete ecclesiasticism will ere long be abandoned for the eternal principles of the Gospel of Christ which for too long they have obscured. Then when men have learned again that their principles can never be cast into permanent and stereotyped forms, but grow everlastingly in their scope and energy, they will have begun the

new era which will bring to the toiling, despairing world the light of another and a brighter day.

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### The Synod.

The Synod of the Maritime Provinces met in St. John's Church, Moncton, from the 5th to 8th October. There was a very large attendance of members and all were royally entertained by Mr. Robinson and his congregation. The church is well adapted for meetings of this kind, and if ever our Synod should decide on a permanent place of meeting, Moncton, by reason of its facilities and its central position, should have first place.

Rev. Mr. Falconer, of Pictou, conducted the opening services, and preached from the words, "Lord increase our faith." The choir of St. John's Church rendered efficient service not only at the opening meeting but also at all the evening seditments. During intermissions, solos were provided by members of the choir, which were greatly enjoyed by all the members of the Synod present.

Rev. Mr. Chase, of Onslow, was elected Moderator, although Rev. Mr. Forbes, of Sydney, came very near attaining that coveted honour.

A great amount of business was transacted. The reports from the different Committees were of a very encouraging nature. The great interest of the meeting seemed to centre in the discussion upon the establishment of a mission in Corea. The

leaders of the Synod seemed to be equally divided upon the subject, but when the vote was taken the Synod by an overwhelming majority decided that it was wise to undertake the carrying on of the work begun by McKenzie in that far off land.

Home Mission evening was interesting. Several of the young men occupying mission fields spoke of the difficulties, the encouragements and the needs of their fields. Our Superintendent spoke, and Messrs. Gratz and McIntosh, two of our ordained missionaries gave some of their experiences. Mr. Robb, who formerly laboured in our fields, and who is one of our own boys, being a member of St. David's Church, was also one of the speakers.

In the absence of the convener, Dr. Bruce presented the report of Augmentation Committee. It was decided to ask the congregations to try to raise the same amount as last year for this fund.

Mr. Mullen's appeal against the decision of the Presbytery of St. John to send a catechist into his field, was referred to a Judicial Committee, of which Mr. McMillan, of Halifax, was convener. After hearing the parties, this Committee reported to Synod that in their opinion the appeal should be dismissed, and the Presbytery authorised to open a new mission station in Nashwaak and Stanley. The Synod by a unanimous vote accepted this finding. Parties were then called to the bar. The Presbytery's representatives acquiesced in the finding, but Mr. Mul-

len declined to state whether he did or not. The Moderator intimated the decision to him and there the matter rested.

When the report of the Committee appointed to examine the Records of the Presbytery of St. John was presented, it was found that they called attention to the fact that the Presbytery had elected a lay moderator contrary to usage. After a speech from the Clerk of Synod, condemning the action of Presbytery, and one in defense from Mr. McNeil, the discussion of the matter was postponed owing to the lateness of the hour till next meeting of Synod.

The Synod meets next year in St. Matthew's Church, Halifax, N. S., on the first Tuesday of October.

There was a large representation of St. John Presbytery present, and many of them took an active part in the proceedings.

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On Sabbath, Oct. 17, our people at Pisarinco met for communion service for the first time since the vacancy. They had enjoyed the preparatory services of the week conducted by Mr. McLeod. Eighteen came to the table for the first time.

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#### Fairville.

On Tuesday, October 12th, Fairville had a great treat in the lecture delivered by Rev. Clarence McKinnon in the hall there, on "Some queer ways of making a living." The lecturer held the attention and deeply interested his audience. He seemed to be thoroughly acquainted with the subject in all its bearings.

### Portland.

The first social meeting ever held in connection with this new venture was given on Thursday, October 14. Over 300 people were in attendance and were heartily welcomed by Mr. H. Morton, the missionary.

A programme of songs, readings, recitations and violin selections was gone through first, and then a committee of ladies dispensed coffee and cake to those present. The sum \$28 was realized for the expenses of the mission. Everything promises well for a very successful winter's work in hitherto neglected Portland.

### Sackville.

Presbytery decided, on the recommendation of Home Mission Committee and Superintendent, to start preaching service at Sackville. A very favourable beginning has been made, and the work has been placed under the charge of Rev. J. D. McKay of Dorchester, for the winter. He is to give an afternoon service, and to spend some time among the people through the week.

### Waweig.

At last meeting of Presbytery a petition from Waweig was presented, asking for an increased grant of \$75. After hearing Mr. Lewis, the matter was referred to the Home Mission Committee. On looking into the financial statement it was found that Mr. Lewis was guaranteed by the congregation \$475, and \$150 by the Home Mission Committee, and a manse, which, when valued at \$50, left only \$25 required to make up the minimum salary of \$700 allowed to ordained missionaries. Presbytery agreed to apply for this amount on behalf of the field.

### St. Stephen's Church, St. John.

The Societies in connection with St. Stephen's Church met on Thursday, 30 Sept, and decided to amalgamate into one, to be called "St. Stephen's Church Guild." The President is Rev. D. J. Fraser, the Vice-Presidents are Mrs. Kirkpatrick, Miss Maggie Robertson, Mr. A. C. Jardine; the Recording Secretary is Mr. K. J. MacRae, the Corresponding Secretary is Mr. Harry Robertson, and the Treasurer Miss S. K. McLaren. The Society is to meet weekly, and the work formerly carried on by independent associations is now to be reached by committees. The Committees comprise Literary, Musical, Biblical, Social, Historical, Missionary, Advertising, Visiting, Decorative, Seamen's Mission, Evening Reception and Recreation Room. We wish the new Guild health, wealth and prosperity.

### Windsor.

The pretty little church owned by the Presbyterians of Windsor has been lost in the great conflagration. CHURCH AND HOME is sure that it voices the sentiments of the Presbytery in expressing sympathy with Windsor in the extremely trying circumstances through which it has been called to pass.

### Hampton.

The pulpit of this church was declared vacant on October 3rd, by Rev. Mr. Burgess. The week previous several of the congregation met with Mr. and Mrs. Fraser to bid them goodbye. Mr. Fraser was presented with a purse containing \$56 as an evidence of their goodwill. Mrs. Fraser received from a lady of the congregation a handsome silver tea service. Mr. and Mrs. Fraser carry with them the best wishes of

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the congregation and the Presbytery for their success in their new field of labour. Mr. Fraser began work in Kingstons and Richibucto on October 17th.

A delegation consisting of Messrs. Ross and Morton has been instructed to visit Richmond, and lay before the people there, in a general way, the work of the Church and Presbytery. We trust that their visit will do much good in stimulating the interest in Presbyterianism in that neighbourhood.

CHURCH AND HOME desires, on behalf of its readers, to congratulate Rev. F. W. Murray, of Milltown, on his election as president of the Provincial Sabbath School Association. We are sure the affairs of that admirable institution could not be in safer or more capable hands.

The Rev. S. J. McArthur of Maitland, N. S., and well-known in many parts of our Presbytery, was married on 20th October, at Bedeque, P. E. I., to Miss Libbie Carruthers. Rev. G. C. Pringle of Kincardine, N. B., assisted Rev. A. D. McDonald in

the ceremony. Rev. A. Craise acted as best man. CHURCH AND HOME extends their hearty congratulations to the bride and groom.

#### **Loch Lomond.**

The following extracts from the report of Mr. Harry Sedgwick, who laboured in Golden Grove and Loch Lomond, is interesting. He writes: I beg to submit the report of my summer's work in the mission field of Golden Grove and Loch Lomond, in the Presbytery of St. John. Work was commenced on Sunday, June 13th. During the months of June and July services were held every Sabbath in Upper Golden Grove and Loch Lomond. At the first of Aug. a request for an evening service was received from Lower Golden Grove. The request was granted, and during the rest of the summer three services were conducted every Sabbath. At Loch Lomond at 11 a. m.; at Upper Golden Grove at 3 p. m., and at Lower Golden Grove at 7.30 p. m. At the two former stations services were held in Orange Hall; at the latter in a Union Church. At Loch Lomond the average attendance was about 25; at Upper Golden Grove about 45, and at Lower Golden Grove about 60. We also had a weekly prayer meeting at Upper



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Golden Grove, at which the average attendance was about 30, some evenings, however, reaching as high as 45. We found the people very anxious for service; punctual and regular in their attendance; reverent in attitude, and attentive in listening to the Word. The families were visited frequently as time and opportunity permitted. The sick were visited regularly.

The financial statement is as follows:

*Disbursements:*

W. H. Sedgwick, for 14 weeks' services, .....	\$98 00
do. travelling expenses, .....	3 75
Mrs. W. J. Madill for board, .....	30 00
	<hr/>
	131 75

*Receipts:*

Collected at Loch Lomond for salary, .....	20 10
Collected at Golden Grove for salary, .....	71 29
	<hr/>
	91 39
Leaving a balance due for services of.....	40 36

The following amounts were collected for the Schemes of the Church:

Loch Lomond, Foreign Mis'ns	2 30
“ College Fund,	2 15
Golden Grove, Foreign Mis'ns	5 70
“ College Fund,	3 85
	<hr/>
	\$14 00

**Correspondence.**

The following letter sent to one of the editors seems so good, and its suggestion so timely, that it has been decided to publish it.

*Mr. Editor,*—Your extract in the CHURCH AND HOME about theological students not becoming engaged before leaving college was interesting. It is true, the amatory instincts of students should be restrained.

What charmed me was your simplicity in believing that all is necessary is “more fatherly instruction from their professors on the subject of marriage”—from the professor of *Hymenutics* for example.

Imagine a clerical Romeo restraining himself from Juliet's window, because an old gentleman who himself married at the earliest opportunity says he shouldn't.

“Bid the tide forget to swell beneath the moon.”

Besides it takes two to precipitate an engagement; so we should have in justice to send down a recommendation of Presbytery “that each minister in each congregation request the young ladies not to look too sweetly upon our budding young ministers.”

“Bid the birds forget their sweetest tune.”

Your frolicsome

\* \* \* \* \*

**Trinidad and the St. John River**

(Continued.)

On the Saturday evening, after the pleasant and encouraging meeting in Woodstock, the party divided, one to survey Richmond and to measure the road to the States, the others to have a very pleasant stay at Mr Whiteside's in Woodstock. As it was a cold night, the Richmond party partook of ice-creams before starting—one of those wise things thoughtless man would never do but for kind and fair hostesses.

The clerical element grew strong at Mr. Campbell's house, at MacKenzie's Corner, the following Monday afternoon, as the clergymen came in by twos from the east and west, they from the west came spruce and complaisant in a carriage, they from the east, muddy and disgusted, the wheels all mud and a broken

chain over one of the saddles. It did not help the spirits to have the spruce young men stand, hands in pockets, telling the disgusted ones how to mend and clean their bicycles.

Doubtless the hour's rubbing and scrubbing served only to bring out the power of Mrs. Campbell's tea to soothe the savage breast, but if nothing else had done so, the large and patient audience in the church that evening would have smoothed over the roughness of the day. Everything betokened a happy church life. The spacious horse-shed would have been a paradise to Napoleon's army retreating from Russia. The church is large and comfortable and evidently the people are proud of it.

Richmond has become a self-sustaining congregation in the past year or so, and promises, with increased interest in the work of our church at home and abroad, to take an active part in the forward movement of today. We hear that a second missionary society is being formed within the bounds of the congregation at Mackenzie Corner, and that the membership promises to be very large. It was a peculiarly pleasant feature of the meeting that Mr. MacKay, of Houlton, who was with us, is connected with the Trinidad mission by blood through his relative Mrs. Grant.

Next morning (Tuesday) we started from Mrs. Campbell's, where we had been royally entertained, in the following battle array — advance-guard on wheels, then our host and his team bearing the man without his wheel, then Mr. Miller and the man with the maimed bicycle.

After repairs at Woodstock we started for Florenceville, some 26 miles away. Problem: "Given muddy roads and a gale blowing at 25 miles an hour in the teeth, how often will a cyclist wish for dinner

in a 16 mile run?" Answer: Once for every ten turns of the crank. Only Burns can express our emotions on arriving at the Commercial Hotel, Hartland.

"We hae meat an' we can eat,  
An' sae the Lord be thankit."

We have to record here a very pleasant post-prandial conversation with Mr. and Mrs. Rideout, mine host and his wife. Hartland is said to be a rapidly growing village, with some 700 or 800 inhabitants. Once upon a time Presbyterian service was held here, but not so now. The people of the place are all Baptists, of one or other of the five Baptist denominations. If we might judge by those with whom we spoke we should say that the missionary spirit among the Baptists of Hartland is strong.

At about 4 o'clock we reached Florenceville bridge, whence we got one of the prettiest views in all our trip. The blue waters of the winding river, the rolling shoulders of the hills, dotted with white houses like sheep at pasture, the dreamy atmosphere over it all, proved a rich reward for the labour of the day.

Mr. Fiske's mansion is on the heights of Florenceville, and commands an extensive view of one of the prettiest parts of the river. The hospitality of the manse soon set us at ease, and prepared us for a very pleasant stay at Florenceville.

If we did turn our backs on Florenceville, and take the road to the States for two miles, it was by mistake, and we came back penitent because we had to walk another two miles to Greenfield, where our meeting was held. At Greenfield the W. F. M. S., under the direction of Mr. Fiske, had advertised the meeting, and a full house was the result. We feel that the cause of missions is close to the heart of this people and their pastor, and here, as every-

where, we would gladly have stayed to form close friendships, but the call is ever onward, so the next evening at 6 o'clock, after a delightful lounge and sleep by the river, (one of us for form's sake having read a chapter from Tom Brown's School Days to his nodding companions) found us at the pretty little village of Andover. The shepherd of the flock here, Mr. Gratz, showed us with pride the pretty church, and spoke brightly of progress all along the line. Opposite the church the river flows dreamily along, deep in its banks, seemingly deep in its meditations, but these dreams which were caught from the river at eventide were wont to be broken in upon by the needs of the magic lantern, and one found one's self asking in a far off way: Where is the oil? Have you a table? and other prosaic questions. The people of Andover were very kind in their reception of us. Mr. Gratz has been putting the needs of the mission fields well before his people, so we felt we had a good foundation to go on, and trust the interest will be greater than ever.

And now for Grand Falls. A most romantic ride it was, over hills and through dales. It was a dull, grey day, a day when Nature reveals to those who love her some of her most delicate charms. She was not glad that day, she was solemn. The dark brown in the oat-fields, the deep green on the hill-sides, and the weary gloom of the mountains piled together in the horizon, called for silence. There we sat wondering at it all. The everlasting hills—man's fleeting life. Strange that the fevered life of three-score years should have more *gold* in it than those everlasting hills.

But the cry is up and onwards, and now it is down-grade all the way, and a most exhilarating ride it is. The afternoon was spent, wet

as it turned out to be, in exploring the beauties of the Falls and the gully below them.

Mr. Baird, the catechist, very kindly offered to be our guide. There is one thing which we felt about the Falls, which makes them in a sense more interesting than the Niagara Falls. Niagara is so large and so grand that one cannot get a conception of the whole phenomenon. At any time one is getting at most but a glimpse of the whole. That in itself has a charm, but it always makes one feel that Niagara is far away. Under Mr. Baird's expert leadership we were able to crawl down to the very water's edge at the foot of the falls, and there, at a glance, we saw all the phenomena, at our very feet—the carved out gully, the falls, the eddy, the whirlpool, the rapids. This seeing and comprehending the whole is one of the distinctive charms of Grand Falls. Mr. Baird took us to a very romantic spot on the gully below the Falls, whose beauties were described to us with all the sympathy with which a young man speaks of a maiden's charms.

If the unpropitious weather did not hurt our sight-seeing, it certainly did not hurt our meeting, which was for the place large. Our cause is progressing favourably here. It seems certain that the tide of indifference is flowing backward, and continuous and concentrated work is all that is wanted to ensure success. Mr. Baird and several members of his congregation were exceptionally kind in their attentions and arrangements. We agreed unanimously that Grand Falls made a fitting close to an exceptionally good trip. Our reflections in the train as we sped homeward may be summed up as follows:

*Agreed*, That our ministers and people up the river are of the most

hospitable, and thanks to them.

*Agreed,* That our cause is advancing all along the line, and the interest in missions increasing.

*Agreed,* That we should have to go far to find a prettier river than the River St. John.

*Agreed,* That next time we go for a trip we will begin at the sources of the river and ride down-hill.

*Agreed,* That there is no place like home after all.

#### ONE OF THE THREE.

#### The Superintendent's Report.

The following fields have been visited since the last regular meeting of Presbytery, viz.: Grand Falls, three visits, Three Brooks, Andover, Riley Brook, Fairville, North End, Sackville Morrison's Mills, Mill Creek, Waterford, Markhamville, New Glasgow; addressed congregations in Stellarton and Earltown. gave two Sabbaths supply to Carleton and one to Fairville and North End. The Mission in North End is growing and flourishing, the Sabbath School, the collections, the congregation are all respectable, and the debt is diminishing slowly. There is no shadow of doubt to-day as to the ultimate destiny of the mission—that is it will continue to be and prosper by the blessing of God.

Riverside and Alma are progressing favourably. Mr. Foster is gradually extending his work, and it is gratifying to find a man faithful in little, his reward is sure, he will one day be found faithful in much.

In Scotch Settlement, our people have set aside the old dispute, and there is a higher prospect for the future than the past.

Service has been opened in Sackville. A hall was secured, a number of people reported to be Presbyterian were visited, announcements were made, and on Sabbath afternoon the 17th inst., 55 persons assembled for service. After the preaching service a conference was held, and all our people expressed themselves as anxious to have regular service. The prospect for the speedy upbuilding of a congregation is excellent. Sackville is growing steadily, and as people are continually coming in, our church will have additions as well as others.

Service has also been opened at Morrison's Mills a mile below Fredericton. A site has been secured for a church and a

building will be erected without any lengthy delay. New Maryland and Hanwell have been wrought by a catechist for the first time, and the summer's work has been of a highly satisfactory character, contributions were more liberal than we hoped for, but what is of much higher importance, a Sabbath School was organized, parents presented their children for baptism, and two members were added to the roll on profession of faith. Mr. Colquhoun, our student, did excellent service in all parts of his field, as the results plainly testify.

Our cause in Fairville is steadily growing in point of numbers, and increasing in influence—in other words, we have to-day a hopeful and energetic congregation. Mr. Morton also supplies South Bay where the majority of the people ought to be Presbyterian, and are for the most part by tradition.

St. Martins, we regret to say, is vacant and likely to remain so throughout the winter. A new church is under construction, and as soon as it is completed the congregation will likely take a step forward and adopt measures which will secure preaching service every Sabbath. If this is done there will undoubtedly be a strengthening of our cause in this village, otherwise our congregation will gradually dwindle away.

A new church has been built in Mechanics' Settlement, and another is being planned for at Markhamville, and a hall at Long Settlement. It is with pleasure that I repeat that Mr. Campbell has awakened our people in Waterford and other stations of his field, to greater and deeper sense of Christian duty. There is growth and development along every line. God has abundantly blessed our missionaries and their labour during the year—old fields are animated to put forth fresh efforts, new fields have been opened up, new churches built, Sabbath Schools organized, men, women and children baptized, souls saved and God glorified. The Lord has done great things for us, whereof we are glad.

Respectfully submitted,

JAMES ROSS.

**FAIRVILLE**—Mr. George Baxter, one of the most prominent Presbyterians of Fairville, is leaving his home to find work for the winter at Windsor. Mr. Baxter has acted as caretaker ever since the hall was built, and that all for love. Our people in Fairville gave expression to their regrets at losing Mr. Baxter, by presenting him with a purse containing \$15, and at the same time wished him God-speed.

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