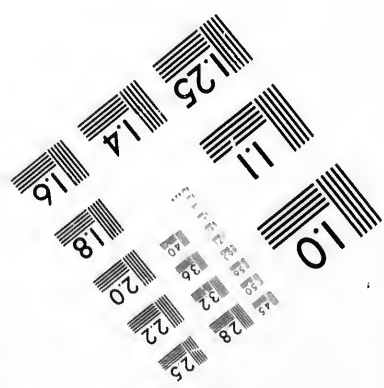
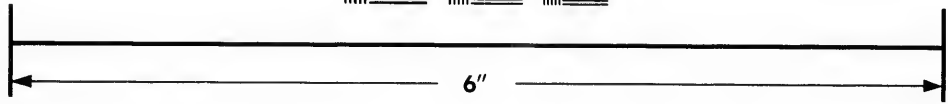
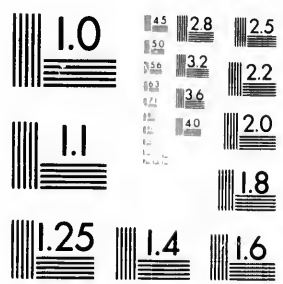


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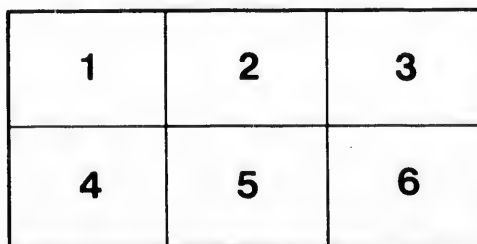
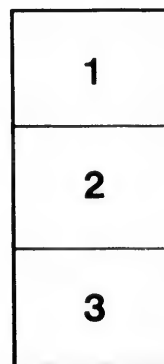
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A SERMON

PREACHED ON THE 20TH MARCH, 1881.

BY THE

REV. WILLIAM BAIN, D.D.,

OF PERTH,

ON THE OCCASION OF HIS RETIREMENT FROM THE PASTORAL CHARGE OF ST  
ANDREW'S CHURCH.



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## Dedicated and Presented

TO MY DEAR PEOPLE,

### In Remembrance

Of the lengthened connection which has subsisted between us, as Pastor and people, and in grateful acknowledgment, to God and to you, of the comfort which I have had, and of the many kindnesses which I have received from you during the long years of my ministry among you.

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*With Compliments of J. J. Quinn*

COLOSSIANS III—11 (last clause).

"Christ is all and in all."

IN this, my last sermon as Minister of this congregation, I have no new message to deliver to you, but the message which you have heard from the beginning. I have no new gospel to preach to you, nor any other gospel than that which I have preached from this pulpit from the beginning of my ministry.

My first sermon after my solemn ordination to the ministry in this church and my induction to the pastoral charge of this congregation, was from the text now read: "Christ is all and in all." The two truths declared in this text, (1) "Christ is all," and, (2) "Christ is in all," were, blessed be God, my assured belief and gladdening hope at the beginning of my ministry. I desired that these truths should be the assured belief and gladdening hope also of my people.

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These two truths have been my assured belief and hope all through my ministry; and now, at the close of it, as pastor of this congregation, these truths are, more than ever, my assured belief and gladdening hope. And I am most desirous, this day, that they should be the assured faith and gladdening hope of each one of you, my dear people, and of every one who hears me to-day.

Thirty-five years spent in the service of God, and lived in the exercise of faith of the all-sufficiency of Christ's atonement and of his unfailing faithfulness and abounding love, have, I am happy to say, served only to confirm my faith, and to cause me, more and more, to abound and rejoice in an assured confidence and blissful hope that "all the promises of God in Christ are in Him, yea, and in him. Amen;" and (Josh. xxiii—14) that "not one thing hath failed," nor ever shall fail, "of all the good things that Christ has promised concerning his people."

I am thankful to God that I am able, at the close of my long ministry, now to declare this as my experience, and to give it to you, my people and friends, as my testimony to-day, in behalf of the faithfulness of God and of the all-sufficiency of the love of Christ. I wish my young friends especially to receive this my testimony to-day as to the faithfulness of God, and the transcendent excellency and all-sufficiency of the gospel of Christ, as revealed in the Scriptures.

I stated in my sermon, at the beginning of my ministry in the church, that

the expression "Christ, *i.e.* Messiah, or anointed One, denotes Jesus to unite from  
 "in a legal, constitutional way, in his own person and character, the several respon  
 "offices and practices of Prophet, Priest, and King. In view of the charac him : "  
 ter of Christ as thus exhibited, well may sinners say—Such a Saviour became ing him  
 us. Were Jesus not the Lord's Christ, then the middle wall of partition be pletene  
 tween God and sinners must have forever remained untaken away, and all our "all," a  
 race must have lived miserably, died miserably, and have existed through age fr  
 eternity in unmitigated misery and woe. But now, by Jesus, God's anointed enjoys  
 one, the darkening, separating wall of partition has been removed. Sinners much a  
 are enabled to look beyond it and to behold, in the clearest light, God re even in  
 conciled, His law honored, and a life of glory and blessed immortality and in  
 heaven to which they may attain. Of God, Christ is made unto the believer "Re  
 wisdom and righteousness, sanctification and redemption; and thus the be certain  
 liever becomes complete in Christ, and thoroughly furnished in every quality shop, t  
 of character and for every good work that is pleasing unto God and profitable as well  
 unto men." a spirit

I mentioned, in exposition of the second truth declared in the text, that Christ  
 Christ presents himself to the faith of the believer "in all places, in all his have at  
 occupations, in all his successes and joys, in all his disappointments and sor With  
 rows, in all his trials, afflictions and distresses. Christ dwells in the believer, Christ  
 and thus Christ is with the believer wherever he goes, to guide, strengthen, him in  
 protect, and gladden him." O, how encouraging and strengthening for the was wi  
 believer thus to have Christ in all things! Is the believer called to any diffi my clo  
 cult duty?—He meets Christ in that duty, and Christ, by his grace, enables who ar  
 him to perform it. Does distress of any kind befall him? Inten  
 of men fall upon him? Is he, for his profession of Christ and for his zeal ing ser  
 pressing Christ's claims, excluded from the friendship of his kindred and asso gers to  
 ciates? Is a beloved parent or child or relative removed from him by death? are m  
 Is his body racked with pain? Does disease prostrate him upon a bed of under  
 languishing, when wearisome days and nights are appointed to him? To  
 In all these the believer is sustained, nay, enabled to rejoice and glory, say : C  
 because in these he realizes the presence of Christ with him. He endures, with y  
 "seeing him who is invisible." know  
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"Thus did the patriarchs and prophets of old, and other good men, meet  
 with Christ in all the sore trials that befel them. Daniel found Christ in the  
 lions' den; Shadrach, Meshach, and Abednego in the fiery furnace; and  
 Jonah, even in the whale's belly. Christ has a love to his people that causes  
 him to stick closer to them than any brother. His love makes him cling to  
 them even when they, under the influence of temptation, abandon the paths  
 of duty and righteousness. He follows them to reclaim them. When Elijah



Jesus to unite him from duty, a day's journey into the wilderness, and, in false diffidence and despondency, hid himself in a cave, there did he meet Christ, who said unto him : "What doest thou here, Elijah?" And after instructing and encouraging him, he brought him back again to society and to duty. O, the completeness, the blessedness, and the safety of the man to whom Christ is thus partitioned "all," and with whom he is "in all!"

"It is when Christ is "all" to a person that he derives the greatest advantage from worldly objects, worldly possessions, and worldly pursuits, and enjoys the greatest happiness in them. No parents enjoy their children so much as those to whom Christ is "all in all." No one is so likely to prosper, even in worldly matters, and no one is so sure of happiness in his prosperity and in his worldly business, be it what it may, as the person to whom Christ is his "all and in all."

"Religion, remember, however, is not the business of certain hours or of certain places. Religion is the business of every hour and every place—of the shop, the farm, the market, the family-fireside, the social gathering of friends, as well as of the Sabbath, the communion, and the prayer-meeting. Everything should be done in a loving, thanksgiving, cheerful spirit; and then such a spirit is a religious spirit. But, without a sense of the presence and love of Christ in all these, no one can have such a spirit. Therefore, in order to have and to manifest this spirit, Christ must be with us in all these."

With affection did I, in my opening sermon, "beseech all who knew that Christ was not their all, and who did not wish to meet him or care to have him in all, to consider their ways. I besought them to believe that Christ was willing to be unto them their all, and to be with them in all. In this, my closing sermon as minister of this congregation, I am addressing several who are living without God and without hope in the world.

Interested as I felt in the welfare of those whom I addressed in my opening sermon, I feel more interested in you. They were comparatively strangers to me. I have long known you. The most of you, if not all of you, are my friends, and the children of friends—baptized by me, brought up under my ministry.

To you, my friends, dearly beloved, and especially my young friends, I now say: Come to Jesus—take him to be your Saviour, your all. Let him be with you in all. He offers himself to you for these purposes. Let not your known or felt sins prevent you from now coming to Christ, and from taking him to be thus your "all in all." He knows all your sins, and yet he tells you His blood cleanseth from all sin. Be not afraid of his commandments or ordinances. In the believing, loving, keeping and observance of them, you will find a great reward—a much greater reward than you ever have found, or shall be able to find in disregarding Christ, and in disobeying and neglecting his commandments. Come now to Jesus, then. He is waiting to be gracious to you—waiting with outstretched arms to receive you. Come just as you are. Do not delay, expecting that at some future time you will be received on easier or better terms than at present. Every hour you delay you are increasing the difficulties that now keep you from coming to Christ. You are giving time to the enemies of your soul to add to, to strengthen the barriers which separate you from Christ. Every call to Christ that is not complied

with—every movement of the heart towards Christ that is resisted—every moment's delay in coming to him, is increasing, with an awful rapidity, the probability that you shall ever be saved. How can you thus act so insincerely, so murderous a part toward yourselves? Are you prepared "to dwell with the angels, devouring fire?" Have you made up your mind "to dwell with the everlastingly burning?" Are you resolved to be an outcast from God, from heaven, and from all happiness and glory? Ah! Christ is now standing over you with outstretched arms. Hear the tenderness and the love with which he addresses you, and postulates with you: "As I live, saith the Lord (Ez. xxxiii—21) I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live; turn ye, turn ye from your evil ways, for why will ye die?" "Behold, if a man will give his heart to seek the Lord Jesus Christ, and thou shalt be saved." "Do this, and thou shalt live." "Christ shall be unto you, your all, and he shall be with you, in all."

This is the substance of the first sermon which I preached to this congregation, upwards of thirty-five years ago. I have endeavored to make this the substance of all the sermons which I have preached during the long years of my ministry. And now in the sermon with which I close it, I know of no more needful truths, of no more gracious truths, of no more appropriate and important truths that I can bring before you, and entreat you to remember and take heed to. To one and all of you, therefore, I say: Make Christ your "all." Take him, for he is willing to be your "all." See him in him in all, recognize him in all, honor him, love, obey him in all. Be in his place, engage in no employments, no amusements, indulge in no pleasures in which Christ is not with you. Make him your all here upon earth, and be with him, and let him be with you in all, and then soon he will be your all in the presence of God, at God's judgment-bar, in heaven, and through Eternity; and he will be with you—your Lord, your Saviour, your friend, your companion, in all the perfections, in all the attainments, the honors, and blissfulness of heaven. "Now, our Lord Jesus Christ himself, and God, even our Father which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." (2nd Thes. ii.—16, 17.)

I do not wish to divert your attention from the important truths which I have now presented to you, by speaking of myself, or by making any lengthened allusions to our now fast expiring relationship, as pastor and people; yet, I feel it due to you and also to myself, that I should make some reference to our situation to-day. A few more swings of the pendulum of the church—whose clock, and that relationship of pastor and people, of so long standing—so sacred to me, and by me, so loved and cherished, shall be brought to a close by now—a relationship, which the experiences and memories of nearly thirty-five years and a half seem to have interwoven with all the feelings and fibres of my heart—a relationship, also, which, I believe and fondly hope, is sacred to many of you, and which many of you will long remember, and often think of with thankful and kindly feelings.

In consequence of the troubles in the other Presbyterian church and of the large numbers who were represented as desirous of uniting with this congregation, if arrangements were made for my retirement; and as a few in our own congregation had expressed a desire also, I was given to understand, for a more youthful and vigorous minister—the desire to advance the interests of

—ever the congregation and of the Presbyterian church in this town and neighborhood, which made me, thirty-five years ago, undertake the charge of the congregation, made me willing to resign it, if my resignation were to be the means of benefitting the congregation, of consolidating the church, and of preventing the further division and disunion which, I was also given to understand, was contemplated if I did not retire.

I did feel that, in these very peculiar circumstances in which we were placed, in the Providence of God—for whoever may be the direct instrumental agents, and whatever may be the secondary causes, let us ever remember and rejoice that God is over all—I did feel in these circumstances, I say, that if a harmonious, cordial union, such as was intimated, would take place, and if harmonious co-operation would afterwards continue, my resignation would probably be in the interests of the congregation and the church.

But these were questions which, I felt, I neither had the ability to decide, nor the right to decide. The right of deciding upon them belonged to the congregation and the Presbytery more than to me, and the congregation and Presbytery were more competent to decide them than I was.

Fully resolved, however, to be no obstacle in the way of advancing the interests of the congregation and the church, and shrinking from the responsibility of being, in any measure, the cause of producing in the Presbyterian church here any further division and disunion, with all their bitter and unpleasures in Christian fruits, I determined to place my resignation, conditionally, in the hands of the Presbytery, so that the congregation and the Presbytery might have it in their power to do, in the matter what, in their wisdom, they considered best for the interests of the congregation and the church.

The congregation and the Presbytery have judged that, in the circumstances, my resignation is likely to be in those interests, and I have dutifully accepted their judgment, and I do it in all good faith and good spirit, trusting and praying fervently that it may be for the best interests of the congregation and the church.

In separating myself, however, from my people and congregation—a congregation which, in its many deceased members, as well as in its living members, I have loved so much, and preached and prayed and labored for so much, and of whose members I have baptized and married so many, and in whose deceased members as well as in its living members I have, and shall have, I trust, many, many seals of my ministry—many who are my hope and joy now, and shall be my crown of rejoicing through eternity—unworthy as I am—a congregation, also, from the families and members of which I have, during so many years, received so many tokens of love and Christian regard—I am separating myself from this congregation I am making a sacrifice, greater perhaps, than any of you are able to understand, and I am also, I feel, placing myself in a position before the church and the country which those, who do not know my motives or the circumstances of our present position in Perth, will regard as anything but an honorable one.

Painful as it is, and painful as it shall be probably to me through the remainder of my life, to think of my separation from this congregation, and to experience and behold its effects upon myself and family, yet, in the hope that

my resignation is, and shall be, for the benefit of the congregation, I dare not shrink from it.

I came to Perth, with the one supreme desire, to advance the interests of my people and of the cause of Christ. I thank God this has been my abiding supreme desire during all the long years of my ministry here. I feel myself to be identified with—a member, indeed—of almost every family, past, and present, connected with the congregation. I have joyed with them in their joys, I have wept with them in their sorrows. In very many instances the third, and in a few the fourth generations are growing up around me.

I preached my first sermon, in this pulpit, after having been licensed to preach the unsearchable riches of God's grace to my sinful and perishing fellowmen. My earliest, my holiest, my best—indeed, all my ministerial aspirations and labors and wrestlings, in the study, the pulpit and pastoral field have been here; and my ministerial sorrows also; my failures (alas! that they should have been so many and great), as well as my successes—whatever successes I may have had—have been here also.

I can scarcely, in the future, think or feel or remember, without thinking and feeling and remembering of St. Andrew's Church and congregation. Memory must ever remind me of persons, of scenes and events connected with my ministry and my residence here.

Of those who were members of the church, at the date of my ordination the names of only nineteen now remain on the communion roll. Of these only four have for some time been able to be present with us, with any regularity, on the Lord's Day in his sanctuary, or at his table. I see only three of them present to-day.

I have sprinkled the symbolically cleansing water of baptism upon the faces of seven hundred and twenty-two (722) infants, introduced them to the privileges of the visible church, and committed them to their parents and to the church, as a sacred charge from God, in order that they might instruct them and bring them up, if spared, to be a holy seed to serve God, and take their places as God's children and servants in the Church and in the world in due time.

I have baptized a number of adults also.

I have, after careful examination, admitted, with my several sessions, to the table of the Lord, four hundred and thirty-three (433) persons, most of them young persons—182 being on certificate.

I have broken the sacramental bread for my people, and dispensed to them the sacramental cup, at the Lord's table at 141 communions.

I have, by the goodness of God to me, as regards health, been able to preside at every Communion that has taken place in the congregation since my ordination, with the exception of one, when I was absent in Manitoba, sent by the Synod, as a deputation on the business of the church; and there have been very few Sabbaths indeed during my long ministry on which I have not been able to preach from the pulpit of this church, or the pulpit of some of the other congregations of our church.

Unnumbered sick-beds and death-beds, in almost every house of my con-

on, I dare not regret, have I attended in the course of the thirty-five years of my pastorate.

Three hundred and fifty-five deaths, of the fathers and mothers of many of you, of the husbands and wives of several of you, of your children, your sisters and brothers, your friends and neighbors, are recorded during my ministry, and I believe that at nearly all of these death-beds (the exceptions being few indeed) I have read and recited the truths of the Gospel, urging its admonitions and exhortations, delivering its invitations, presenting its promises, inspiring its hopes, administering its consolations and joys. I can anticipate a joyous meeting with many of those departed ones, to me dear, and by me so remembered as loved and loving friends.

I have united in the holy bands of marriage 393 couples, bringing the sanction of religion to their union, reminding them, according to the Scriptures, of their duties to God and to one another, pointing out, to them how to obtain the blessings promised to those who marry in the Lord, and praying the God of Providence and of Grace to bestow upon them these blessings.

Connected with Perth and St. Andrew's Church and manse are almost all my dearest and fondest family associations as well. It is the birth-place of all my children, the burying-place of four of them; here almost all of them have grown up to adult years.

My relations to almost every family and individual connected with the congregation, during these many years, have been of the most pleasant kind. We have been, as compared with many, indeed, as compared with most congregations, a peaceful, harmonious, and happy congregation. We have not been without our reverses and trials, especially during and since the ecclesiastical changes that have taken place of late years. But our trials have been light; and while, during the last six or seven years, we have sustained a loss of sixty-six (66) families, in consequence chiefly of the churches built at the Ferry and on the 3rd line of Bathurst, the anti-union congregation, and the erection of the recently formed congregation of Balderson and Drummond, yet we should not be discouraged on this account, seeing that the churches at the Ferry and on the 3rd line of Bathurst are but the manifestations of the growing strength of our people, of their desire and preparedness for union, and of their ability, in consequence of union, to have churches erected near to their homes, and to have students employed, and an ordained minister, in the case of Balderson and Drummond, settled and laboring among them.

But while from these causes the congregation is reduced, it should not be regarded as a weak one. If weak, it is not for want of numbers, and still less for want, on the part of those families now composing it, of means to do as much, as many strong and large congregations are doing. We have still eighty (80) families and 186 names on the Communion-roll, not including the recent accession from Knox Church.

On looking at the minutes of the General Assembly for the last year published (1879), I find that, while, in the twenty-four congregations comprised in our Presbytery, ten congregations have a larger number of families than we have, there are eleven who have a smaller number, and two, the same number—that while seven congregations have a larger communion roll than ours, (186) sixteen have a smaller communion roll; or deducting fifty names from

our roll on account of aged persons and others who add but little to our financial strength, though financial strength is not always the most valuable—sometimes, alas! the least valuable strength—then, I find, that while eleven of the congregations in the Presbytery have a larger communion roll than ours (136) there are twelve congregations which have a less number on the roll—and all of these respectably support ministers and the ordinances of the Gospel.

I also find that of the twenty-four congregations in the Presbytery, there are only two whose total contributions to the schemes of the church for 1881 exceed ours.

Our total contributions to the schemes of the church in 1880 are \$344.00 or with the \$20 from the Sabbath school, \$364.00—a larger sum than we often gave when all the families referred to were with us.

You are not a weak or poor congregation, then, even now, and with the accession promised, you will be a strong and influential congregation.

I beseech you, therefore, my dear people, to do all in your power, by the manifestation of a spirit of kindness and love to one another, to secure the important objects for which I have resigned, and for which you have acquiesced in my resignation, viz., the good of the congregation, temporally and spiritually, and the consolidation of the church.

Union and harmony and greatly-increased liberality will be required to secure this desired result. With these, however, by the blessing of God, it may be secured, and my warmest feelings and most fervent prayer in behalf of him who may be your harmonious choice as my successor, shall be, that he may be qualified and honored by God to do much more for the temporal and eternal interests of yourselves and families than I have been able to do, and much and sincerely, as I can truly say, I have desired and labored for you and their welfare.

Related thus, then, and bound to this congregation, by so many sacred and strong ties, I need not conceal that it has been in my heart to live and to die with you, as your pastor. But God, it appears, has ordered it otherwise—for I again say, let us look above all mere human agents and secondary causes—and looking thus to God, I say, from the heart, "The will of the Lord be done." If by my resignation, "Christ shall increase" among you gratefully and adoringly, although it be painfully, I am willing to decrease.

And the sacrifice which I thus make will, I believe, be none the less acceptable to God, though, for the reasons stated (the love of my people and the love of my work), made by me with pain and reluctance; but I believe that, made for these reasons, the very pain and reluctance which it causes me, will make it all the more acceptable to Him who requires us to take up our cross and follow him, leaving father and mother, people and friend houses and lands for his name's sake.

The same considerations, I also feel, ought to cause some to judge me, in the matter with more leniency than they have seemed disposed to do.

All that has been obtained by my resignation, and more, might and would have been obtained in a manner, less painful to my feelings, and to the feelings of others besides, had two or three acted with more considerateness.

but little to our most valuable union roll the number on the ordinances of the Presbytery, the church for 1880 are \$344.00. The sum than

I have no unkind feeling towards any one in the matter. I forgive any one may have misjudged or misrepresented me, in any way, even as I pray and hope to be forgiven. To our own Master, let us, each, stand or fall. Our own Master we must each stand or fall.

I have much, I feel, to ask forgiveness for, both from God and from you, the people. I owe much to God, and to you, for the regard and respect which you have ever treated me, and for all the comfort which I have had with you, as your minister.

I owe much also to the inhabitants of this town and neighboring towns, of other denominations, for the respect with which, as a minister of Christ, I have ever found myself treated by them, and I feel very thankful for the peaceable, friendly terms in which I have been enabled ever to live with them as neighbors and friends.

And now, my dear people and friends, I commend you to God and to the Lord of his grace which is able to build you up and give you an inheritance along all them that are sanctified. The Lord of peace himself give you peace always by all means. The Lord be with you all—old and young, parents and children, young men and young women. 'If there be any consolation in Christ (Phil. ii. 1—5), if any comfort of love, if any fellowship of Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, loving the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was in Christ Jesus.'—Only, let your consideration be as it becometh the Gospel of Christ, that whether I come and see you or else be absent I may be able to do of your affairs and that ye stand fast in one spirit, striving together for the faith of the Gospel. (2 Cor. xiii. 11) Finally, brethren, farewell; be of good comfort, be of one mind, live in peace, and the God of love and peace will be with you."

May the Lord Jesus Christ be now, and at all times, in all places, in all circumstances, through life, at death, and through eternity, "all and in all to us and second"—Amen.

"The will of the Father be done among you—g to decrease.

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## APPENDIX.

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### *To the Rev. Dr. Bain, Minister of St. Andrew's Church :*

We, the members and adherents of your congregation, regret that, after a long life of useful service amongst us, you should feel yourself forced to retire from the active duties of the ministry among us, under circumstances over which, as it seemed to us, we had no control.

As it has been decided at a meeting of the congregation, by a small majority, that it was for the interests of the Presbyterian Church, in its present unhappy circumstances in this place, that you should be allowed to make a sacrifice of yourself, we earnestly hope that the object for which you have done this may be accomplished.

As members of your congregation, we feel that we would be remiss in our duty to you, if we allowed this opportunity to pass without expressing our heartfelt sympathy and affection for you and your family.

Although you are retiring from being our minister, we are confident that your usefulness as a minister of Christ will not cease, but that your Master, in the new stage of life which is before you, will yet present to you work in his vineyard.

From our knowledge and experience of your past life among us, we have every reason to believe that, in whatever sphere in life Providence may see fit to place you, you will always be found engaged in your Master's work.

And now, dear pastor, remember that you have still a main place in our hearts, and it is our earnest wish that these feelings may ever be kept fresh by your frequent coming in and going out among us.

Signed by

SAMUEL WILSON,  
DUNCAN McNEE,  
DONALD McPHAIL,  
JOHN JAMIESON,  
ELDERS,

And by seventy-three other communicants in the church, and several adherents.

April 11th, 1881.

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### ANSWER.

I have received your kind and affectionate address with much gratification, although it has assured me only of that of which, for many years, I have had no doubt, viz., your regard and affection for me as your minister, and your kindly wishes for my family. With the repeated assurance given us of the large number from Knox Church prepared to unite with our congregation in the event of satisfactory arrangements being made for my retirement ; with

my own feelings repeatedly and honestly expressed to you, that in the very peculiar circumstances in which, in the providence of God, we find ourselves at present placed, it would be in the interests of the Church that I should retire, if a cordial union could thereby be secured, and friendly co-operation thereafter be likely to follow; and especially with the perplexing and difficult question, as I submitted it to you at your meeting, which, first you, and then the Presbytery, I told you, had to "consider on its merits, and without any further regard to me," viz.: "Is it or is it not expedient, in the interests of the Presbyterian Church in this place, in its present circumstances, that I should retire?" I was not surprised nor disappointed that the desires and hopes which led me in the circumstances, conditionally to tender my resignation, should have led you to offer no objections to the Presbytery's acceptance of it. Indeed, I was prepared to hear that you had, not by a small majority, but unanimously, acquiesced in my resignation. I was, however, both surprised and pained to learn that the resolution suggested by one of the members of the Presbytery's Commission, to accept my resignation with an expression of kindly regard and good wishes for me, so long your pastor, had been opposed, even by one person, connected with the congregation, and that the cold, unkind resolution put in place of it should have been silently adopted. I understood, however, and I appreciated the feelings which caused you to refrain from opposing this unkind, or at least, inconsiderate resolution, and my confidence in your regard and affection was not in the least shaken. In this confidence your address shows that I did not err. As expressive of my feelings towards you, my dear friends, I can only add what I stated in my answer on the occasion of the presentation, so kindly made to me by many in the congregation, in September last, "My pastoral relation to you as a congregation may change, (it has now changed) but my interest in your welfare, temporal and eternal, shall never cease or be abated. I have strong affection for many of you as personal friends and as my brethren and children in the Lord. And I have towards every family and individual now connected with the congregation, or who has been connected with it, feelings only of kindness and of strong desire for their welfare in all their highest interests in time and through eternity."

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*At Almonte, and within St. John's Church, the Twelfth day of April, one thousand eight hundred and eighty-one, which day and place the Presbytery of Lanark and Renfrew being met and constituted, Inter Alia.*

The Committee appointed to draft a minute anent the retirement of Dr. Bain from the active pastorate of St. Andrew's Church, Perth, gave in their report, which, on motion duly made and seconded, was received and adopted, and ordered to be entered on the records of the Presbytery and a copy of the same sent to Dr. Bain by the Clerk. The minute is in terms following:—"In accepting the demission of the Reverend William Bain, M. A., D. D., who has been the incumbent of St. Andrew's Church, Perth, for more than thirty-five years, this Presbytery hereby, in accordance with a resolution to that effect, record the estimation in which he has been held in the surrounding district by all classes of the community, and especially by the sections of the Christian church with which he has in any way been connected. Dr. Bain was highly respected by the general public, while his genial qualities en-

deared him to his friends, they could not fail to have more or less influence on all with whom he had intercourse. In the church, of which he was an office-bearer, his services were eminently useful. He was characterized for consistency and prudence, and he was found to be a sincere friend and a wise counsellor.

In transacting ecclesiastical business, his counsels were of great value, and the Christian spirit in which they were tendered, gave weight to his sentiments, and frequently procured their adoption. The deference which was always paid to his opinion, was deservedly great. In his retirement, therefore, from the duties of the active pastorate within the bounds, his brethren feel very sensibly that they have sustained a great loss.

Previous to the union of the Presbyterian churches in the Dominion of Canada, Dr. Bain officiated for many years as Presbytery Clerk, and discharged the duties of that responsible position with credit to himself and advantage to all concerned.

In the exercises of the pulpit, Dr. Bain delighted. His heart was in his work; those, therefore, who enjoyed his ministrations must have been convinced, that he was thoroughly in earnest, and there is every reason to believe, that his public addresses were blest to many. One pleasing and tangible fruit of his labors has been the liberality of not a few of the members of St. Andrew's congregation to the schemes of the church, and other benevolent objects. As a pastor he was ever ready, not only to attend to the calls of his own people, but also to give to others advice, and consolation in seasons of affliction. And there are not wanting testimonies of the good results of such professional visits.

He has been a conscientious advocate of temperance, exemplifying in his practice what he recommended to others.

Dr. Bain took a deep interest in the spiritual welfare of the young. Long before Sabbath schools were considered to be of intrinsic importance in the dissemination of divine truth, an institution of this kind was in operation in his congregation, which was numerously attended, and successfully conducted. At the same time, he was far from being indifferent to the claims of secular education. His views relative to this were well known, and duly appreciated. Accordingly he was appointed from time to time to discharge the duties of a Grammar School trustee, and examiner of candidates for the office of a Common School teacher, and a trustee of Queen's University.

Dr. Bain obtained various marks of honorable distinction. At the end of his academic course, he took the degree of Master of Arts. As a tribute of respect he was, on two occasions, unanimously elected Moderator of Synod. In recognition of his merits as a clergymen, the Senate of Queen's University conferred on him the degree of Doctor in Divinity.

The members of this Presbytery therefore in releasing Dr. Bain from the charge, the duties of which he has so long performed with faithfulness and efficiency, cordially and unitedly, desire that the Great Head of the church may bestow on their beloved brother, and on all the members of his family, every needed blessing, and wish him success in any sphere of usefulness in which in the course of Providence he may see it to be his duty to engage."

"Extracted from the Records of the Presbytery, by

(Signed,)

"JOHN CROMBIE,

"Clerk."

