



CENTRAL CHURCH SESSION, 1901.

"EBENEZER"

A HISTORY OF THE

CENTRAL PRESBYTERIAN CHURCH, GALT, ONTARIO

WITH BRIEF SKETCHES OF SOME OF ITS
MEMBERS WHO HAVE PASSED ON
TO THE OTHER SIDE

BY THE

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PASTOR OF THE CONGREGATION

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"Working for the Children," etc.*

"Write this for a memorial in a book, and rehearse it in the ears of"—
the congregation.—EX. 17. 14.

"Thou shalt remember all the way which the Lord thy God led thee
these forty years."—DEUT. 8. 2.

TORONTO
WILLIAM BRIGGS

1904

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PREFACE.

A MEMORIAL VOLUME. We would not have the past forgotten. For years the writer has cherished a desire to prepare such a volume by putting into print the history of the congregation compiled from the most reliable sources—the minutes of Session and the record of the Managers. And also by sketches of some of the members of the church who have passed on to the other side. All of which will be of interest to a large portion of the present membership, and likewise to many who, in the providence of God, have gone forth to other parts of Canada.

It is worth while to know something of the worthies of our own communion; and to prize them for the sterling qualities that were theirs, and the pure light that shone through them; and to keep them in memory, to stimulate and uplift ourselves to nobler issues. Such is the object we desire to attain.

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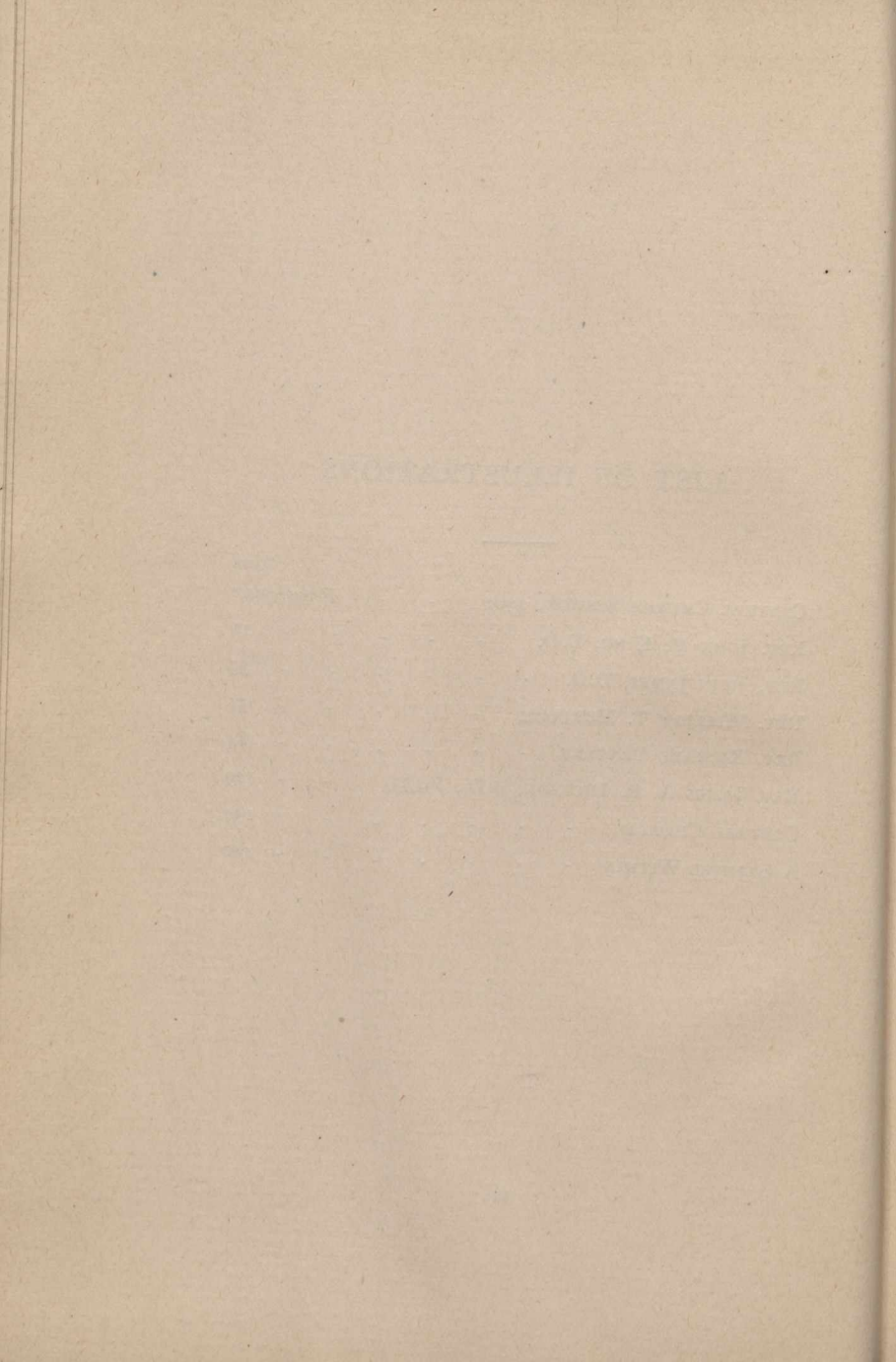
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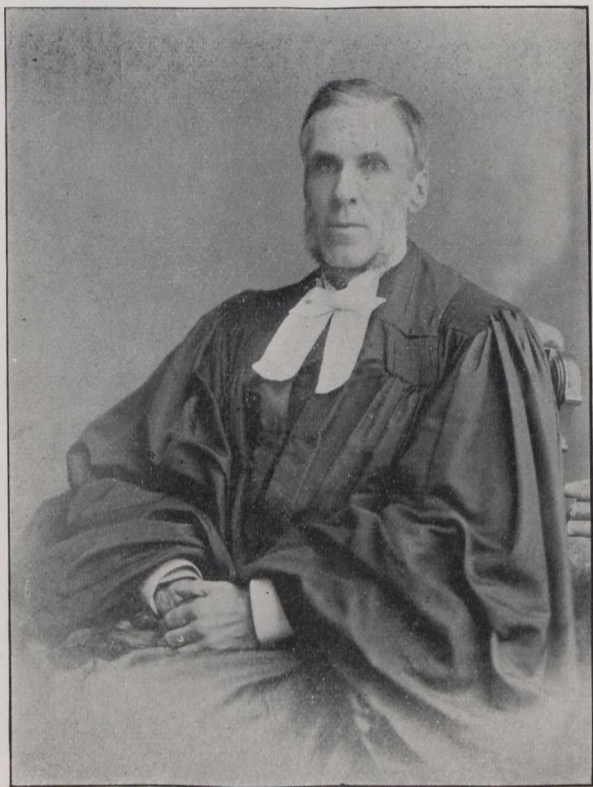
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BOOK I.

History of the Church.



REV. JOHN M. KING, D.D.

I.

LAYING THE FOUNDATIONS.

A.D. 1856.

“The past grows ever holier the farther we leave it.”

—*Thomas Carlyle*

To lay the foundations of a Christian Church by gathering together godly people of like mind, who are willing to walk in fellowship one with another in the gospel, and be helpers of each other in the ways of God, and in the life of holiness, in order to the attainment of the blessedness of eternal life, is a far-reaching act. It seems at the time of little consequence, and those who engage in it seldom think of what it involves. They, for the most part, think only of present necessities. The spirit of the Seer does not rest upon them so that they behold the greatness, and the glory, and the grandeur to which the small and seemingly insignificant

beginnings shall grow. The pressure of immediate requirements, and the struggle, it may be, to get a start made, hinder the mind from looking into the future. Yet there is a future: a future bright with promise. A future that shall outrun the highest anticipations of the most sanguine soul. A future that shall more than fill up the measure of the most majestic hope. A future that shall far exceed all prophecies. And that simply because God's redemptive power is working in it—and because God's purpose is being accomplished by it. And in this there is nothing peculiarly marvellous. It is only what might be expected. Who can tell, without previous knowledge, what an acorn will become; or to what sort of a creature an egg will give birth? The feeble and unpromising beginnings of things do not always indicate what these things will be when they have reached perfect development. The drops that trickle over the mossy stones high up among the mountains give no clue to the onlooker that they will become great rivers, draining entire continents as they roll onward to the sea, like

the St. Lawrence, or the Mississippi, or the Congo, or the Yukon. So is it with the early days of a Christian congregation. They are the days of small things, but not on that account to be despised. They are the days of "plain living and high thinking"—lacking in æsthetical refinement it may be, but making up for this by the demand for "strong meat" for the man to live by, sound scriptural teaching to sustain the soul, and a real fellowship of heart with heart, to make life hopeful and happy.

To what shall we liken the founding of a Christian Church?

1. It is like the digging of a well that is to be a fountain of life to a neighborhood. It is not a work that brings a blessing for a day or a year, but it is a work for successive generations. The well reaches the everflowing spring, which is not affected by the drought of summer or the frost of winter, and therefore yields a ceaseless supply of that element without which men cannot live. To how many generations has Jacob's well ministered? How many with

thankful hearts have drunk its cool, refreshing water?

2. It is like the planting of a precious fruit tree. As the years pass by its value increases. It has more blossom, more fruit, and it spreads its branches abroad more widely, affording a grateful shade during the summer heat to all who seek shelter beneath it. The life of a tree is long enough to see the children's children receiving its riches and rejoicing in its goodness. It is an ever-living presence, bringing its bounty unsought and bestowing it liberally unbought. It is a constant reminder of Him who first planted the tree, and who has never ceased to care for it. As He is with the tree, giving it life and making it fruitful, so is He with the Church, which the tree fitly symbolizes. "As the days of a tree are the days of my people," saith the Lord.

3. It is like the placing of a new light in the firmament. A new power to contend with the darkness, and beat it back. A power that endures through all the varying conditions of time and still shines on, shedding its light

serenely on the fretful, anxious life of the world below. It is always bright and beautifully attractive. It is always inspiring and graciously uplifting. And if at times the rising mists and fogs of earth bedim it, yet it is ever a brighter light than any that shines below. Its light shines afar. It not only illumines the wide circle within which its radiance falls, but those within that circle carry its brightness beyond it into the surrounding gloom, as Moses carried the reflection of God's glory on his face when he descended from the mount. Light is essential to the life of the world, and our Lord says to His people: "Ye are the light of the world. A city that is set on an hill cannot be hid." (Matt. 5. 14.)

4. It is like a new banner lifted on the field of battle to hearten the host to heroic daring. It is a rallying point where men get fresh courage. It holds aloft the truth in new manifestations as the pillar and ground of the truth. It gives an inspiration which the work-a-day life of the world needs in the preaching of the saving Word of the Gospel; in the communion

and fellowship offered in the sacraments ; in the union of soul secured by the humble and reverential worship of God in Christ Jesus ; and in the spiritual quickening they unitedly minister to the whole being of the man. Its call is, "Come up higher."

5. It is like the strewing of salt upon the earth, thereby adding two elements to the soil, which are urgently needed for its successful and remunerative cultivation. Salt checks the growth of plant life, and may even destroy it. It is therefore employed to arrest the tendency in some plants to produce straw rather than corn and wheat. An overgrowth of straw robs the seed of substance and renders it worthless for the market as a food. Salt checks the formation of straw and gives the head of wheat or corn a better chance to fill. It even kills outright noxious weeds. This represents the restraining influence of the Church upon forces that weaken and choke the better life of men, making it utterly worthless.

Salt is also an important fertilizer, feeding many plants with its food, and nourishing them

and building them up into a notable commercial value. Without it they would be of small account. This holds forth to our consideration the real good the Church communicates to men. It carries in its bosom great blessing which it bestows upon the world with a liberal and even a lavish hand. It does not live for itself. And therefore, when a Christian congregation is organized, an unselfish body has come into existence, which, to a large extent, shall live for the benefit of others; whose motto will be that of the Apostle Paul, "I seek not yours, but you," "Not seeking mine own profit, but the profit of many, that they may be saved." (2 Cor. 12. 14; 1 Cor. 10. 33.) So our Lord says of the Church: "Ye are the salt of the earth: but if the salt have lost its savor wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." (Matt. 5. 13.)

The Church is the host of God's witnesses and workers. It is the seed of the Kingdom sown in the field of the world. (Matt. 13. 38.)

We may often underestimate its value, but we

can never overestimate it. Who has ever attempted to trace out its gracious influence upon all the different forms and conditions of human activity and human life? Were that done, how grandly the existence of the Church would be justified! Without it our world, yet laden with iniquity and doing wickedly, would long ago have sunk into the burning abyss. The presence of the Church in the world is the proclamation of God's mercy and grace to men. It is the embodiment of this word from the throne: "As I live, saith the Lord God, 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, O house of Israel?" The Church is in the world to save it from destruction. And it makes its beneficent energy felt everywhere—in the home, in business, in government. It uplifts the community, quickens and deepens its moral sensibility, imparting a keen perception of righteousness, a higher appreciation of beauty, a clearer realization of goodness and a greater desire for progress. It purifies its life. It

erects for it a new standard, and sets before it a nobler goal.

And then, for those who enter into Church life sympathetically, and who delight themselves in the law of the Lord—finding in that light to illumine the mind, love to cherish the heart, truth to stimulate the conscience, rest to re-invigorate the soul, and holy converse to satisfy the spiritual nature, Church life is a heavenly experience on earth. How many evils does it shut out? How many blessings does it include? What a noble, pure, elevated, purposeful existence does it afford?

How true is it? "Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." And why is the blood of sprinkling mentioned last? Because that is the

ground of our acceptance, and the one cause of our admission to all the privileges and all the blessings we enjoy. It represents the surrendered life of Jesus, given in sacrifice on the cross for us. That pleads for our pardon and our life. That confers upon us peace with God and power with men. That is the bulwark of our Christian hopes and liberties—the blood, the precious blood of Jesus shed for us for the remission of our sins.

“It is not thy tears of repentance or prayers,
But the blood that atones for the soul.”

The true Church is a blood-washed company. What honor is given to the blood in the answer to this question asked concerning the adoring hosts of heaven: “What are these which are arrayed in white robes and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”

That which is the prevailing theme in heaven is the presiding thought in the Church on earth—the redemption by Christ Jesus.

And to gather a company whose supreme object is to keep alive this thought, with its regenerating power in the minds and lives of men, is an act which has in it more than man. Those whose hearts are touched by the Holy Spirit are magnetic toward each other. They desire each other's company and long for mutual fellowship. Paul expresses this feeling in Rom. I. 11, 12 : "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I may be comforted together with you by the mutual faith both of you and me." Hence comes into existence the Church. It seems to rise naturally, as any society rises, out of a desire for companionship and communion in the truth and the life of God, but always as leading to that we must recognize the working of a higher power than mere nature—there is the distinct operation of the Holy Spirit of God : "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit." (1 Cor. 13. 13.)

And a very remarkable feature of this operation is, that it does not override the love we have for old associations, it rather respects them, and honors them, and uses them as bands whereby to bind more firmly together the particular household of faith. Its magnetic power flows more readily through hearts that are "with one accord in one place." (Acts 2. 1.) Being welded together in likeness of sentiment, as well as in likeness of life and purpose, they become a more fit and effective instrument for the work of the "One Spirit" than if they were out of harmony with each other.

So it happened that the occasion of the founding of the Church was the visit of the Rev. John M. King, M.A., who had come recently from the United Presbyterian Church in Scotland. As he called upon the families formerly connected with that denomination resident in Galt, a preaching service was proposed, and at once decided upon, and notice thereof given to those interested therein. And on the evening of Thursday, November 13th, 1856, a service was held in the Firemen's Hall, South Water Street,

“A fair audience, considering the evening and the notice given,” we are told, “was present.” If it was not large in numbers, it was large in heart and brave in spirit, for, at the close of the service, a memorial to the Wellington Presbytery was adopted, and thirty-seven signatures attached, asking that they be formed into a congregation in connection with the Presbytery, and also that supply for three months might be provided “of some one of the preachers supplying vacant stations,” “and,” they added, “we hereby promise to contribute to the support of the Gospel, as God has prospered us, and agreeable to our principles as voluntaries.” The names appended to this memorial are these, in the order set forth here: Adam Ker, Martha Ker, James Ker, Jannet Rodgers, Thomas Dalglish, James Dalglish, Jannet Bethune, May Turnbull, Hugh Keachie, M. A. H. Keachie, Catherine Keachie, John McDougal, Agnes McDougal, John Bank, Esther Bank, Robert Wallace, Robert Turnbull, James Ormestone Hardie, Jane Hardie, Hugh Fairgrieve, Mary Ann Fairgrieve, Alexander Hume, Mary Hume, Daniel Ferguson, Jessie

Fairgrieve, Thomas McGregor, Mary M. Hume, William Elliot, Agnes Turnbull, Elizabeth Turnbull, Agnes Moore (or Potter), Mathew King, John Jamieson, — Jamieson, his wife.

Mr. James Dalglish was appointed a commissioner to attend the meeting of Presbytery and support the memorial. The desire of the petitioners was regarded with favor by the Presbytery when it was laid before them, on Tuesday, January 13th, 1857, at Guelph, and the prayer it contained was granted, and the Rev. John M. King, M.A., was appointed to give supply for nine weeks. Mr. King (afterwards Dr. King, of St. James' Square Presbyterian Church, Toronto, and thereafter appointed by the General Assembly of the Presbyterian Church in Canada, Principal of Manitoba College, Winnipeg, where he died March 5th, 1899), was a man of high scholarship, of fine exegetical power, of great earnestness in his presentation of the truth, and of notable pastoral instincts. He was spiritually minded, very sympathetic, sagacious and wise—a faithful under-shepherd. And, as was to be expected, the congregation grew under his care-

ful oversight and his strong scriptural ministry, so that at the close of his time of service the Rev. John Duff, of Elora, was deputed by the Wellington Presbytery to go to Galt, and after preaching proceed to form into a congregation "such persons as made application to become members thereof, by lines of disjunction from other congregations or otherwise," whereupon one hundred and thirty-five were enrolled under the designation of THE UNITED PRESBYTERIAN CHURCH, GALT. This was done on April 6th, 1857.

It is interesting to know whence these people came, notes occasionally being appended to their names indicating this, such as Kelso, Hawick, Wamphry, Greenock, West Calder, Aberdeen, Glasgow, Carluke, New Castleton, Coldstream, Jedburgh, and Hamilton, Elora, Beverley and Lawrence, Mass., U.S. Many, of course, belonged to Galt and the region round about. But it mattered not whence they came, they were all animated by the same spirit, and carried the broad and distinctive hall-mark of "Presbyterian," which in those days stood for (1) an intel-

ligent faith ; (2) a regular attendance upon the ordinances of God's house ; (3) a devout, worshipful spirit ; (4) a pride in contributing to the maintenance of the church and its work ; (5) a profound reverence for, and a delight in keeping holy, the Sabbath day ; and (6) a high esteem of church fellowship and Christian privileges. With them the house of God was central ; all their life flowed around it. It shed its sweet light on all the ways of their earthly existence, and cast into them a sacred and hallowing influence. It made them glad and strong, and fed the fires of their higher nature so that they never died out or lost their gracious warmth, even in the chilliest weather. They were Bible Christians. Much as they might think of the writings of Boston, or the Erskines, or Bunyan, or Brown, or even the Westminster Standards, yet they thought most of the Word of God. They boldly tested all their books by "The Book," and in so doing they acted wisely, and took the highest ground.

How few of these worthy men and women remain to-day ! Only seven, so far as we are able to ascertain, viz.: Mrs. Thomas Dalglish,

Mr. Robert Taylor, Mrs. Robert Taylor, Mrs. Adam Beattie, Miss Catherine Hume, Mr. Robert Gilholm and Mrs. Robert Gilholm. Most of them have been called home, leaving precious memories behind them. "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14. 13.)

On May 5th, 1857, a congregational meeting was duly called, by notice being given "from the pulpit twice each day on the past two Sabbaths, for the purpose of selecting two or more of their number to the office of Elder, preparatory to the formation of a Session. Mr. James Dalgliesh was called to the chair, and Mr. Adam Ker appointed clerk. The meeting was opened with prayer, and reading a portion of the first chapter of the Acts of the Apostles, as appropriate to the business in hand. The object of the meeting was stated," and then some exceedingly important work was done.

First—Three gentlemen were selected to act as

Elders, namely: Adam Ker, James Dalgiesh, and Hugh Fairgrieve.

Second—The calling of a minister was discussed, and the Rev. John M. King, M.A., unanimsly chosen, and application ordered to be made for moderation, and that a call be immediately given to him.

Third—Mr. Robert Wallace was appointed commissioner to attend Presbytery, and appear in the interest of the congregation, and give such information as may be required regarding the call.

Fourth—Committees were appointed to canvass both sides of the river for subscriptions to carry on the work.

This shows how the body of workers laid their hearts and hands to the duties before them. At the next meeting of Presbytery, however, it was all set aside, as being done without a Moderator, and not in accordance with the required form, by appointment of Presbytery. Then the Rev. Mr. Caldwell was appointed to meet with the congregation, and moderate in the election of two or more Elders to the oversight of the congrega-

tion. This he did on the 8th of June, 1857, when the three previously selected were again the choice of the people; but Mr. Hugh Fairgrieve not being present, the moderator ruled that he could not be elected in his absence, unless someone could guarantee his acceptance. It was then intimated that he had signified to some members present his unwillingness to stand.

The edict for the ordination was ordered to be prepared and read on the two following Sabbaths, Rev. Robert Torrance, of Guelph, being appointed to preach on Tuesday, 23rd instant, and to ordain the Elders, and moderate in a call to a minister. This he did, ordaining Mr. James Dalgliesh and Mr. Adam Ker to the office of the eldership; and moderating in a call to a minister, which came out in favor of the Rev. John James, which call Rev. Robert Torrance was asked to take charge of, and prosecute it before the Presbytery.

Mr. Adam Ker was unanimously chosen Session Clerk. The Rev. John James accepted the call, and was ordained to the pastoral charge of

the congregation September 29th, 1857, the order of services being : The Rev. Mr. Caldwell, of Esquesing, preached an appropriate discourse from 2 Cor. 4. 7. The Rev. John Duff, of Elora, asked the questions of the formula, to which Mr. James gave satisfactory answers. Mr. Duff then engaged in prayer, in the course of which Mr. James was solemnly set apart to the work of the sacred ministry, and pastoral oversight of the congregation. Mr. Duff then addressed the newly-ordained minister, and Mr. Torrance the people, on their respective duties, after which he was introduced to the people and the Session, and his name added to the roll of the Presbytery.

On the events of this day one of the town papers makes this comment : " This connection is formed under very favorable auspices. It is not yet ten months since we advertized the formation of this church, and stated that they had been granted the use of the Firemen's Hall on Sabbath for worship. Since that they have erected a very neat church, capable of accommodating about four hundred hearers, and

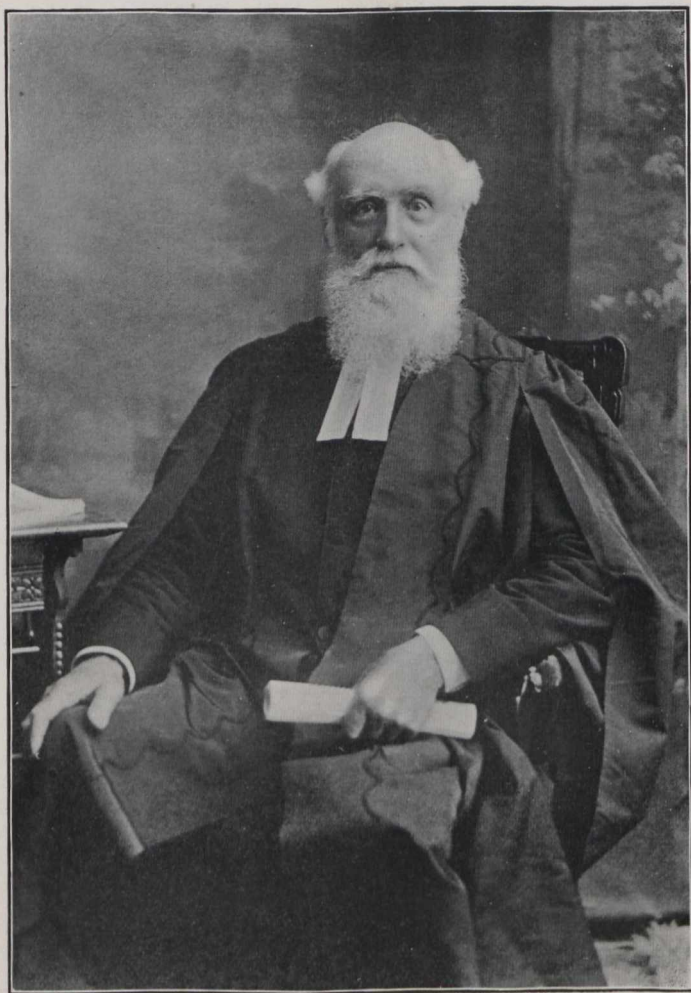
have obtained the services of a minister whose ability as a preacher and evinced desire to make himself useful to the best interests of the people we regard as a very important accession to the town of Galt."

The church was built on a site at the junction of Metcalfe Street and the Blair Road. It was of wood and stood on an eminence, the idea of those days being that a church should occupy a high ground. The lot was bought from the Hon. William Dickson, who received \$270.00 for his part of it, and Adam Ker, Esq., who received \$47.00 for his part of it. So it is stated in the accounts of the church at the time.

It was opened and set apart as a place for divine service by the Rev. William Ormiston, D.D., of Hamilton. It was an unpretentious structure, plain, roomy and comfortable, and well adapted to the purpose for which it had been erected. A delightful place to speak in, especially after it was enlarged, as it had to be soon after, under the effective ministry of Mr. James.

So the foundations were well and strongly laid, and the first stage in the existence of this

Christian community passed through. It was marked by a godly care of the best interests of the church, and by an earnest and zealous prosecution of the work in hand. It had no by-ends or self-ends to gain. It was as Milton declared his work to be: "As ever in my great task-master's eye."



REV. JOHN JAMES, D.D.

II.

BUILDING ON THE FOUNDATIONS.

A. D. 1857-1861.—PASTORATE OF REV. JOHN JAMES.

“The church on earth has its glory. Gospel truths and ordinances, the Scripture and the ministry, are the Church’s glory; and upon all this glory there is a defence, and ever shall be; ‘for the gates of hell shall not prevail against it.’”—*Matthew Henry*.

The congregation is now organized and fully equipped for the work to which it is, in the good providence of God, called. It has a minister, two elders, and a place of meeting—“a local habitation and a name.” The household of God lives under its own roof-tree, and there assembles the children for the cultivation of true family feeling, mutual acquaintance, instruction in the ways of God, and the tendering of such help and furtherance in the Divine life as flows through charity and brotherly-kindness. It is a living body because it grows.

One very notable thing in the action of the Session was the scrupulous care that was exercised in the reception of members. It was not enough to apply for membership or even to present certificates showing that the applicants were in good standing in the congregations whence they came ; there was, apart from these facts, a godly supervision and regard to their present conduct and their actual faith. All who were admitted to the fellowship of the Church had to give a good account of themselves and of their understanding of the evangelical teaching of the Scriptures. And that there might be no doubts as to their being in harmony with the doctrinal position of the Church they were supplied with a copy of "The Formula of Principles" to read and consider, so that they might give an intelligent assent to the same on their reception into the membership.

The pastor, in addition to this, had "weekly examinations" prior to the Communion, the result of which he reported to the Session before the applicants were received. This quotation from the official record will illumine this part of

sessional action. We take it just as it was written on Saturday, November 7th, 1857 :

“When they again constituted (this was after sermon) in their presence, and in the presence of the congregation, the following young people were called forward, and the questions of the formula prescribed in the printed forms being read, all of them signified their approval thereof, and the minister and Session giving to each the right hand of fellowship, they were admitted to the membership of the Church.”

There was a commendable thoroughness in the treatment of all who wished to become identified with the people of God. And when discipline had to be administered, as sometimes it had, the discipline was firm yet kind ; faithfulness was the outcome of a genuine love, and while the offence was not condoned but condemned ; still it was not done with the “ I am holier than thou ” Spirit. It was done rather on the principle laid down by Paul in Galatians 6. 1, 2 : “ Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness ; considering thyself,

lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ."

Such treatment, while deepening the sense of unworthiness, at the same time awakens a feeling of self-respect, because an evil course has been abandoned and a better path has been chosen; a path in which there is a helpful and stimulating fellowship in goodness and reliance upon the promised grace of God.

"Sovereign grace ! O'er sin abounding,
Ransomed souls the tidings swell ;
'Tis a deep that know no sounding—
Who its breadth or length can tell?
On its glories
Let my soul forever dwell !"

The Church is not yet walking in angelic purity; it is not yet, if it ever shall be, beyond the need of the imputed righteousness of Christ and the sprinkling of His atoning blood—but Christ gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word. That is the great disciplinary process it is undergoing now, with greater or lesser efficiency; according to the faithfulness or the faithlessness with which the Word of God is

preached and pressed home upon the conscience, and insisted on as the law of daily life. The washing may be thorough or it may be scamped. Too often, alas! this may be said: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace." And the object of the Lord is—"that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

The divine ideal is perfection. And one of the truest marks of having in the soul the new life is the seeking, the striving to attain this ideal. Paul, who was one of the noblest saints the Church has ever had, cried: "Not as though I had already attained, either were already perfect; but *I follow after*, if that I may apprehend that for which also I am apprehended of Christ Jesus." And then to emphasize and make clear his position, he says further: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching

forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He is speeding breathlessly with all his might toward the goal. And it is to assist the child of God toward that that the Church of God exists here, with its preaching of the truth, its inculcation of duty, its exercise of discipline, its rousing notes of warning, its brotherly fellowship and its family spirit pervading all its members. The Communion of the Lord's Supper is the very heart of religious ordinances. It carries the Church to the Cross, that it may contemplate Christ's death, and be made to feel it through all its meaning; and come to a clear and definite apprehension of the great lessons it teaches. It calls the Church to the realization of its dependence upon Christ, and the devotion to the Lord Jesus which should characterize it, and the entire surrender it should make to Him of all that it is and of all that it possesses. This service is usually called among Presbyterians — "The Sacrament." "Sacrament" comes from the Latin *sacramentum*, which means "an oath"

or "solemn engagement." This the Roman soldier entered into when he joined the Legions. He gave his oath of loyalty to his commander, and through him to his country. And that meant to him entire surrender of heart, of will, of life. So in the Communion we take the Sacrament, *i.e.*, the oath of allegiance to Christ, to be His and His alone, now and for ever. Because we are His purchased possession. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It is on account of the fundamental position of the Lord's Supper that the Presbyterian Church has surrounded it with preparation days and days of thanksgiving. That there might be a serious frame of mind and a worthy partaking of the elements, and a true discerning of the Lord's body, and a consequent quickening of the whole spiritual nature. That all might be healed by touching anew the hem of Christ's garment, and that all might be gladdened by hearing his voice: "Eat, O friends; drink, yea drink abundantly, O beloved." (Song of Sol. 5. 1.)

The newly inducted minister was in his first charge, and he conducted himself with marked propriety and diligent attention to his ministerial duties. He was an able and eloquent preacher and drew about him a large body of people. And this has marked his entire course, as is evident from the important charges to which he has been called. He labored in Galt from 1857 till 1861, and in Paris from 1861 till 1869, and in Wolverhampton, England, from 1869 till 1871, and in Albany, N.Y., from 1871 till 1877, and in Hamilton from 1877 till 1885, and in Walkerton, Ont., from 1886 till 1894.

Mr. James had the honorary degree of Doctor of Divinity conferred upon him during his pastorate in Albany, N.Y., by the Union University of Schenectady, N.Y. Dr. James received his education for the ministry at Glasgow University, and the United Presbyterian Divinity Hall, Edinburgh.

During Mr. James' ministry in Galt the congregation grew rapidly. When he received the call "the membership numbered 57 and a considerable number of adherents." This is Dr.

James' own testimony published in Scotland about the time. At the first Communion after his settlement there were "69 received, 51 who had formerly been members, and 18 on profession." This does not tally with the statement that 135 formed the congregation by presenting certificates "of disjunction from other congregations or otherwise." The enrolment must have been largely under "otherwise," as many names we find recorded in the early list came in afterwards on profession of faith. It is quite likely that the 135 gave in their adhesion to the United Presbyterian Order and thereafter entered into full communion. And the congregation kept on growing. On March 28th, 1858, two new Elders were added to the Session, and duly ordained and inducted into that sacred office, namely, Messrs. Thomas Dalglish and Thomas Hardy, and later it was found necessary to increase the number of Elders to seven that the members might have proper oversight. Wherefore on Nov. 22nd, 1859, the following gentlemen were elected, and on December 25th, 1859, ordained and inducted to the office of

Elder, namely : Mr. Alexander Bell, Mr. James Robertson, and Mr. William Watson.

Mr. Alexander McNaughton was also elected, and accepted the office, but, on account of ill-health, was not enrolled as an Elder until May 13th, 1860.

In April, 1860, the congregation was divided into districts, based upon a division previously made by the Mission Committee. The several members of Session had given to them a district, "so as to aid the pastor in his visitation duties." That scheme of Elders' districts continues till this day, and is of great value to the minister when conscientiously wrought. It does not conflict with the pastoral oversight, but rather, greatly aids it. The condition of the district is constantly under the eye of the Elder, and lying close to his heart. He visits it more frequently than the pastor. He is the friend of every family, and establishes with each the closest and kindest relations. He has a special care for them, and they confide in him. He is the bond of union in his district, and exerts the healthiest and happiest influence as a represen-

tative man in it. A godly Elder doing his duty in the right spirit carries the benediction of God wherever he goes. He is at hand to visit the sick ; to speak a word of cheer to the despondent ; to comfort the troubled ; to encourage the members in their religious duties ; to call upon strangers and help them to a settlement in some Christian congregation ; to awaken the young to serious consideration, and to direct their feet into the ways of peace. The Elder's office is one of large significance, because of the intimate relation he sustains to the people of his district. Thomas Boston, of Ettrick, referring to William Biggar, who accompanied him to the Sacrament at Penpont in July, 1709, took ill and died there, says: "Among his last words were: 'Farewell, sun, moon and stars! Farewell, dear minister, and farewell, the Bible.' He blessed God that he had ever seen my face. Thus the Lord pulled from me a good man, a comfortable fellow laborer, and a supporter of me in my troubles in this place. He was always a friend to ministers. Though he was a poor man, yet *he had always a brow for a good cause*, and

was a faithful, useful Elder; and, as he was very ready to reprove sin, so he had a singular dexterity in the matter of admonition and reproof to speak a word upon the wheels, so as to convince with a certain sweetness, that it was hard to take his reproofs ill. He was a most kindly, pious, good man. May the blessing of God, whose I am, and whom I serve, rest on that family from generation to generation! May the glorious gospel of His Son catch them early, and maintain its ground in them to the end! of the which I have seen some comfortable instances already. Several of them have of late years been carried off by death; but they have been comfortable to me in their life, and in their death, too."

What an eulogium is this, and what a prayer! Yet hundreds merit it by their loyalty to their church and minister, and their devotion to their Lord. Consecrated men, whose life is as ointment poured forth, and whose death is a loss unspeakable. But living and dying they are the Lord's. Worthy leaders are they in the Lord's

host, to whom the Presbyterian Church is much indebted.

In 1858 there arose a strong desire for a fast day, preparatory to the Communion, common to all the four Presbyterian churches in town. To secure this, if possible, representatives of the congregations met in the office of Mr. Adam Ker. These representatives were: Mr. Alexander Turnbull, representing the congregation in connection with the Established Church of Scotland; Mr. James Robson, the Free Church; Mr. Duncan Ferguson, the Associate Synod; Mr. Adam Ker, the United Presbyterian. After consultation with one another, two days were agreed upon, so that there might be an orderly, and quiet, and seemly service on the fast day, such as would solemnize the mind, and prepare the heart for the worthy partaking of the Lord's Supper.

There can be no doubt that many an ordinance is made void by a want of preparation. Men are not always in tune for the enjoyment of high sacred service. They are often quite out of tune amid the harsh discords of the business

world, and need to be keyed up, and brought into harmony with the sweet notes of heavenly grace. And pains must be taken to have this done. Pains on the part of the minister, and pains on the part of the member. And on this account we have warning given: "Whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body." The same year this suggestive sentence lies in the minutes of Session: "The Moderator moved, seconded by George Wallace, that a congregational meeting be called for Monday evening, the 28th June, at half past seven o'clock, for the purpose of receiving the report of the managers, to adopt or revise the Constitution, and get the mind of the congregation on enlarging the house."

Some time before this the congregation had been informed by the Presbytery that it must

have a constitution for its guidance and government, for that "without this the Presbytery was not empowered to recognize any congregation," so they set about the doing of it.

And also, "get the the mind of the congregation on enlarging the house." A clear indication that it was getting too small for them. The ministry of Mr. James was telling most effectively.

Another proof of this was that at the Sessional meeting held on March 4th, 1860, "The Moderator laid upon the table a petition from the inhabitants of Preston, the number of signatures being 31; the prayer of the petition was that a supply of preaching might be afforded them." This was granted, and Mr. James went to Preston to preach once each Lord's Day for some time thereafter.

In January, 1861, this congregation made proposals to the other congregations in town for a united observance of the Evangelical Alliance Week of Prayer. But the other congregations could not see their way clear to enter upon it, so that nothing came of it at the time. On

February 19th, 1861, a special meeting of Session was held in the house of the Rev. John James, the object of the meeting being to take into consideration the purpose of Mr. James "withdrawing himself for a period from his duties here on account of ill-health, and in order to favor his speedy restoration, that he should spend the period of relaxation in visiting his native land (Scotland), the 21st instant being the day fixed for taking his departure."

Mr. James' work had been arduous, and he had not spared himself. He had at this time three services every Lord's Day, a strain which very few can stand for any length of time who are in a pastorate, where fresh preparations must be made week after week, whether one is in vigorous health or not. The day comes un-failingly and so must the minister. Few think of the constant, heavy strain there is upon him, and the absolute need there is for a period of rest occasionally. An evangelist who preaches night after night can do so lighthearted and free, for he has no pastoral care, and can use his previous preparations, and after a few weeks

move on to new scenes. The case is entirely different with a settled minister. He must be at his post continuously, carrying with sympathy, and often anxious concern, the troubles and trials of his people, and also seeking a fresh message with which to feed them. The work had told on Mr. James, and he sought a season of rest, which was granted, and satisfactory arrangements made for supply during his absence.

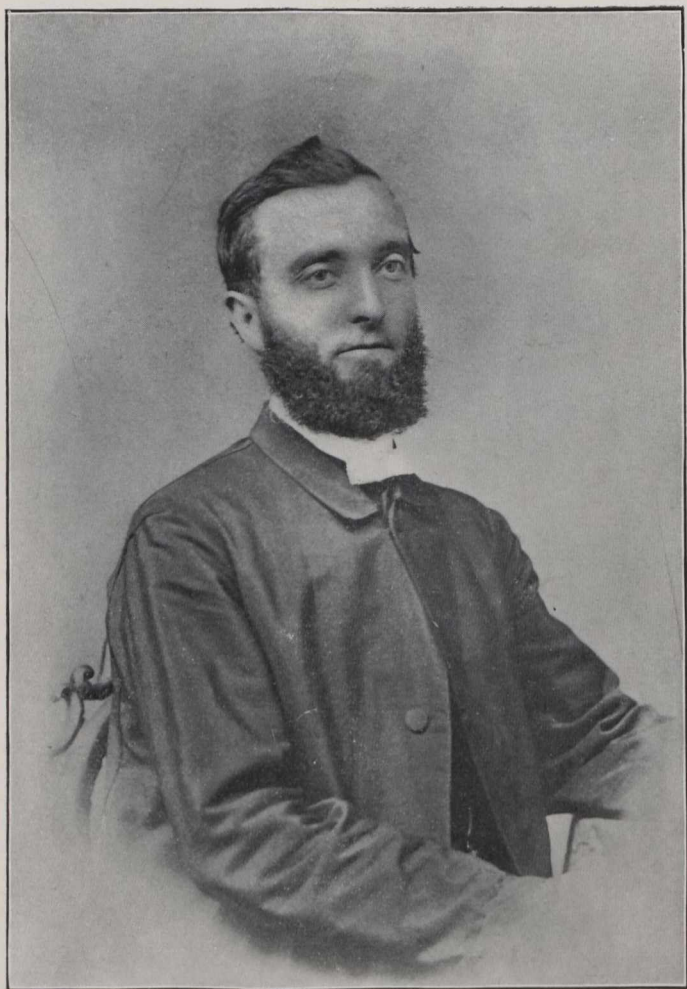
This purpose, however, was not carried into effect, for, at a meeting of Session, May 21st, 1861, a more serious step was in contemplation, namely, the resignation of Mr. James. He had met with an accident, having been upset from his cutter and had some ribs broken, and it was thought best to resign his charge and rest awhile. This is the Sessional reference to the matter :

“The Moderator laid before the Session the purpose of his resignation of his charge as pastor of this congregation, the Session heard reasons, and opposed no obstacle.”

“A meeting of the congregation to be called this day week, at which the Rev. John James

may lay his reasons of resignation before the people."

That meeting was doubtless held, and reasons given, but no record is made of it. But even to this day Mr. James is held in high esteem and loved by those who knew him. He did a good work. He gathered a large congregation, and by his wisdom and faithfulness consolidated it and made it strong. His pastorate of nearly four years were years of growth in numbers, advancement in intelligence, and development of congregational strength. Too high praise cannot be given him for the important service he rendered in building on the foundations. It is interesting to note the men who gave assistance at pre-Communion services during the pastorate of Mr. James. Among them we find Rev. Dr. Ormiston, Rev. Dr. Jennings, Rev. George Murray, Rev. P. Goodfellow, Rev. Professor Taylor, Rev. Jas. Pringle, Rev. Robert Moffat, Rev. Wm. Caven, Rev. Mr. Ritchie, Rev. Wm. Beattie, Rev. Joseph Young, Rev. John Porteous, Rev. John Duff, Rev. Robt. Torrance, Rev. Robert Hume, Rev. Wm. Inglis and Rev. John Dunbar.



REV. WILLIAM T. MURDOCH.

III.

BUILDING UP THE WALLS.

A.D. 1861-1870.—PASTORATE OF REV. WILLIAM T.
MURDOCH.

“It is necessary to preach to the community assembled in order to affect those who would not be otherwise affected ; to prepare in the temple the invisible Church which no temple can contain, and which exists in none in its state of purity ; in fine, to give to the Word all the characteristics and all the efficacy of which it is susceptible. We might address the community in writing ; but the written Word could not take the place of the other and render it superfluous.”—*A. Vinet.*

In the year 1861 an event of far-reaching importance took place in Canada, and that was the union of the United Presbyterian Church in Canada with the Presbyterian Church of Canada, “believing, as was declared in the Preamble and Basis of Union, agreed upon between the two Synods, that it would be for the glory of God and for the advancement of the cause of Christ

in the Land." Events have fully justified this belief and have contributed greatly to the futherance of every interest of the Church. It has lessened expense in maintaining separate ecclesiastical establishments ; set ministers free to work where they were more urgently needed ; minimized differences, of which great barriers of division were made, so that they have largely passed away ; and united the heart of the Presbyterian people in the great evangelistic work which God has given His Church to do. When Mr. James resigned, the Rev. John McMechan, of Berlin, was appointed Moderator of Session *pro tem*, and the congregation now assumed the name of

THE SECOND CANADA PRESBYTERIAN
CHURCH, GALT.

At the first communion season after the vacancy, the Rev. John M. King, M.A., of Columbus, was present to preach and conduct the solemn services. With what gratification would he look upon the Church that he had gathered four years before and which had multi-

plied so rapidly under the hand of his successor. His heart would be full of praise and thanksgiving to God as he witnessed their increased numbers, their order, their devout demeanour, their delight in celebrating the ordinance of the Lord's Supper.

After a lengthened vacancy of one year and four months, the congregation, having heard various preachers, united in a call addressed to Mr. William T. Murdoch, a student who had just finished his studies at Knox College, Toronto. The call was accepted, and Mr. Murdoch's ordination and induction to the office and work of the sacred ministry took place on September 10th, 1862. The occasion was marked by the presence of nearly all the ministers in the Presbytery—now the Presbytery of Guelph—and a few from the neighboring Presbyteries, in all twenty-two in number. The order of the service was as follows :

1. The Rev. Alexander McLean presided and preached from Acts 18. 9,10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for

I am with thee and no man shall set on thee to hurt thee: for I have much people in this city."

2. The Rev. William Barrie offered the ordination prayer, having asked the questions proper to the occasion, and by laying on of the hands of the Presbytery Mr. Murdoch was solemnly set apart to the work to which our blessed Lord gave Himself.

3. The Rev. Mr. Thom addressed the pastor and the Rev. W. S. Ball the people.

The service was well attended and "the proceedings throughout were all conducted in a manner befitting such a solemn and at the same time joyful occasion." "The managers held a *soirée* in the evening, which was likewise well attended and all happily and agreeably carried through."

The Rev. William T. Murdoch, who thus entered upon his duties under the most favorable circumstances, was a young man of bright promise. He had a high conception of the office of the gospel minister. He believed in preparing beaten oil for the sanctuary. And so he gave himself to study and careful attention

to every department of his work. Some of his sermons, written out in full, that we have seen show him to be thoughtful, earnest and devoted ; one who would excel in his work. His chirography is neat and even elegant as a refined lady's. A paper of his, before me, which was evidently prepared for some church magazine, is a witness to his exact thought, his logical arrangement, and his interesting treatment of a subject. This paper is on "The Spirit of Missionary Enterprise," and after the introduction it deals with these points : (1) It should be a Spirit of Intelligence ; (2) It should be a Spirit of Piety ; (3) It should be a Spirit of Liberality. That discussion of the theme sweeps the field and indicates the character of Mr. Murdoch's mind and heart. That would do credit to one of much larger experience. It evidences a maturity of thought that is exceedingly satisfactory.

Seven months after Mr. Murdoch's settlement we find his Session doing two things worthy of note. First : "It was moved and agreed upon that all ministers who were required to aid the Rev. Mr. Murdoch in his ministrations should

be paid an amount not less than two dollars over and above all expenses." Second : "Members of Session, in reviewing the labors of our pastor amongst us, agreed that, in order to favor the maintenance of health and vigor, Mr. Murdoch be allowed to enjoy a month's relaxation from his labors during the coming summer ; that the Session provide the supply during his absence. A statement of the above to be made to the congregation at the close of the service on Saturday, the 16th inst., being the Saturday previous to the Communion Sabbath." These two acts seem very simple and very natural, but there are many who could tell of Sessions and congregations for whom they are altogether too high. They reveal a fine spirit of Christly generosity and thoughtfulness. They discover a high development of godly character. They mark the Session as men of business and understanding, who know the necessities of the case, and are willing to meet it. No congregation ever loses by such action, there is rather a great gain.

Mr. James Dalgliesh was appointed represen-

tative Elder, to attend meetings of Presbytery and Synod, a position he was called to fill for many a year, and faithfully did he perform the duties appertaining thereto.

On August 25th, 1863, the question was before the Session of holding quarterly meetings of Session, and the propriety of so doing was thought well of, and it was decided and agreed to hold such meetings, beginning on the last Tuesday of September, and thereafter on the last Tuesdays of December, March and June.

December 29th, 1863, the new roll book was presented, and, having been recently purged, contained 288 names. This is a feature of the life of this congregation that is worthy of that emphasis that gives prominence, namely, the annual purging of the church roll. That has been, all along, faithfully done. It has not been suffered to fall into a worthless assemblage of names, of many of whom no good account could be given. A church roll, if not carefully watched, soon becomes untrustworthy. The movement of people in this new land is so great, and sometimes, too, they are so fickle and restless, that

change seems to be essential to their life. But while that is the case, usually the strong-minded and valuable members have continuance and abide. They are firm as a rock, and support the cause with which they are identified.

About this time a movement was made for additions to the Eldership, and at successive meetings all the proper steps were taken. A list of seven names was chosen, of which only one could be induced to accept the office, namely, Mr. John Habbick. Mr. John Goldie was at this, as at other times, chosen to serve in this office, but always "he expressed a decided refusal to the acceptance of the office of Elder."

In July, 1864, Mr. Murdock visited the seaboard in his holiday.

On October 16, 1864, a meeting of Session was called to take into consideration an application made by the precentor for permission to form a choir to aid in conducting the praises of the congregation during divine service in the church. The Session, after discussion upon the matter, arrived at the following decision: That they deem it inexpedient at the present time to

entertain the proposal of introducing a choir, but expressed a desire that the precentor take what opportunity is presented of cultivating and improving the singing of the congregation.

Another meeting was held on October 31st 1864, when the moderator stated that the object of calling the meeting was to take into consideration the nature of the appointment of William Coutts, who at present fills the office of precentor, and likewise to hear the prayer of a numerously signed petition from members and adherents of the congregation asking for the formation of a choir, etc., etc. This petition was signed by 229 members and adherents. It was received and carefully considered. And as it was signed by a comparatively limited number from the country, there being still 70 or 80 who had not signed, it was re-committed to the parties interested with the request to obtain a greater proportion of such country members to sign—otherwise the Session cannot grant said prayer.

On November 10th, 1864, another meeting of Session was held anent the permission to form a choir. The petition which had been returned

to receive a larger number of signatures, was again presented, bearing the names of 214 members and 78 adherents. Which being so largely signed, "the Session grant the prayer of the petition but reserve, that should the prospective good sought for in the petition fail to be realized, or should the introduction of the choir produce or act as a restraint upon the full worship of praise within the congregation, the Session will deem it a matter for reconsideration. The Session empower the Moderator to confer with the managers, the precentor and others interested in the formation of the choir."

We put this on record at such length because it is as fine a sample of wise dealing with a difficult matter as one can find. It is exceedingly cautious, and yet it never fails to give encouragement. It hinders precipitate action, rushing blindly on a venture, and at the same time it leaves the door open for advance when things are ripe. This is dealing prudently. Musical people are usually very sensitive, and easily offended, and apt to act hastily and therefore require great consideration in treating with them.

All this was given by the inborn, native good sense of the Session.

We may cite another instance marked by the same wisdom, only in another direction. "The first matter brought before the meeting (of Session) was the case of —, who had been cited and who had compeared before the meeting. The sin of intemperance, with which — was chargeable, was freely admitted ; with the confession of the sin there was discoverable in — a great want of conviction of the vice, and of the exceeding sinfulness of sin in general, being desirous of having his frailties measured by the shortcomings of others. The Session, in order to direct —'s mind to the only and proper standard — the Word of God, entered into a somewhat lengthened conversation : and in further dealing — was solemnly admonished." That, to our mind, is refreshing as a breeze from the sea ! There is no surface work here. No smoothing over the matter with the froth of human opinion. There is a thorough washing of it with the water of the Word. A body of theological professors could not have done

better. That is not building the wall with untempered mortar! In the use that was made of the Word the judgment of God was brought to bear upon the case. And it is always best to let God speak on the question, whatever it may be.

On October 5th, 1865, "The Moderator called the attention of members of Session to a matter which duly concerns us as a Session, viz., that one of our number, Alexander McNaughton, is shortly expected to leave the bounds of the congregation, and thereby create a blank in this Session. The intelligence was received with profound regret. The Session Clerk to prepare a formal expression of such sentiments toward Mr. McNaughton, to be presented at a future meeting for approval." On October 7th, "The Session Clerk laid before the meeting a paper of formal expression towards Alexander McNaughton, in reference to a minute of the 5th October, the embodiment of which was an expression of regret at parting with a brother member who, for a series of years, had been connected with this Session. In commending Mr. McNaughton

and his partner in life to the fellowship of the church where God in his providence may cast their lot, this the Session feels is the more cheerfully due from the many estimable qualities evinced—of sweet, Christian intercourse, of zeal, diligence and liberality in the advancement of the interests of the church, etc.” And here the clerk in modesty arrests his pen in quoting the pleasing sentiments he was putting on record, and we have no more of them in this case, an “etc.” hiding them all. Then follows this explanation—“The paper, which was somewhat lengthy, met the approval of Session, a certificate of disjunction, with the sentiments thus set forth, to be presented to Mr. McNaughton and his wife and duly signed.” “Behold how good and how pleasant a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.” (Psalm 133.)

At the annual meeting of the congregation held on January 7th, 1866, a resolution was presented and adopted "in reference to changing the name of this church from its present designation to that of Melville Church, the matter of change having been found desirable especially to the naming and holding of church property." This resolution, and the papers pertaining thereto, were laid before the next meeting of Presbytery and agreed to, so that at the next meeting of Session it is recorded: "The Moderator reported that the congregation's application to the Presbytery for changing the designation of this congregation had been granted. The Church henceforth to be known as

MELVILLE CHURCH, GALT."

May 16th, 1867, an increase in the number of elders is felt to be needed, and so steps are taken to supply the want. The ordinary procedure is carried through, and four are chosen, but, as is so frequently the case, only two are willing to serve, and these two are Mr. Adam Ker and Mr. Alex. Cranston. Mr. Ker who

was already an Elder, was again admitted an Elder of this congregation, and after sermon and the questions of the Formula being put and answered, Mr. Alex. Cranston was ordained by prayer and laying on of hands by the Moderator and both their names added to the roll.

We now reach an unspeakably painful experience for Mr. Murdoch—one than which none is greater, namely, the loss of his wife. She who had been to him his other self: aye far more than tongue can tell. The heart is always speaking of it within the inner sanctuary of the soul, but the lips seldom publish it to the world because words utterly fail to bear the feeling, it is unutterable and so the heart is of necessity left alone with its heavy grief.

After the meeting of Session May 14th, 1868, we have this record: "Before proceeding to business the clerk called the attention of Session to note the very solemn dealings of God's providence meted out to our esteemed Moderator and pastor of this congregation in the afflictive illness and sudden death of his partner in life, Mrs. Murdoch, which solemn event occurred on

April 28th (last month). Our Moderator and pastor shares our entire sympathy on such an occasion, and while called to mourn that such a breach had been made, attended with extreme trial and complicated suffering, yet we would ever say: "Thy will be done, O God."

In the darkness and desolation of this dispensation, his soul would be shaken to the depths and his faith tested, and his grip on God put to the proof. Then the foundations seem to be destroyed, and the light dies out, and the heart breaks. Only those who have gone this way know what it means. It works in heart and life a great and mighty change. It discovers a dark realm where God alone can help.

We have put on record on September 29th, 1868, a minute which is in keeping with all the action of this Session, showing the care they had of the flock of Christ. "The Session engaged for some time in a conversation regarding the promotion of piety within the congregation and of drawing forth a fuller and more constant waiting upon the ordinances by the members thereof. It was then moved and

concurred in that the town be divided into two sections on the east side of the river, and one section on the west side of the river, and that a weekly prayer meeting be held by regular rotation in the different sections, convened in the residences of members, and at points suitable for holding such meetings, the several members of Session leading and conducting the movement. The first meeting to be held in the section on the west side of the river on the following week after the Autumn Communion."

They wanted God to go with them, with the light of His presence, the joy of His spirit, the strength of His might, and the glory of His majesty. Therefore they agreed to wait on God in united prayer and supplication, realizing that a congregation without the sense of God with them is inefficient and likely to fail in its work and testimony. Their deep feeling evidently was that of Moses when he cried: "If thy presence go not with me, carry me not up hence." God loves that spirit, and He says: "My presence shall go with thee, and I will give thee rest."

About the middle of November of this year a

great upheaval was experienced in the churches of Galt, consequent upon the preaching of two young men from Scotland, named respectively, Douglas Russel and Charles Carrol, who came to Galt selling lithographed copies of "The Solemn League and Covenant," and telling about the wonderful work of grace that had taken place in that land. They had preached in Hamilton in two Presbyterian churches, and in one Congregational church, and in the open air, and, beside, had letters from leaders in the church like the Rev. Dr. Ormiston, so that they were at once welcomed, and invited to preach in Melville Church, Knox Church, and other churches in town. They were both able preachers, making large use of the sacred Scriptures, full of earnestness and fire, and following the evangelistic methods they had seen employed so successfully in Scotland, and the result was that Galt was deeply moved. The news of the work that was being done went all over the country, and Galt became a centre of interest. The places round about poured their share of hearers into the assemblies that gathered night after

night. The excitement ran high, and for months showed no sign of abatement. And, as is common at such times, those who were converted, or professed to be so, were not always marked by an abasement of spirit, a true and deeply-felt humility of soul. They were often lifted up by a feeling of betterness and superiority to others, which awoke a rather unfavorable criticism, and which also led to the discussion of doctrinal points. And the young convert, being all aflame with his new discovery, set little store just then by doctrine. The experimental was overshadowing all, and throwing everything else into the shade, and in the endeavor to explain his new-found feelings and his new views of things, he often made awkward and seemingly unsound statements—perhaps really unsound statements. And the cool, unimpassioned theological reasoner, who was trying him at his bar, denounced him as altogether unsound. Quite likely he was far beside the mark. But do not expert theologians, with the full grip of their mind, calm and free of all excitement, find frequently great difficulty in formulating accurate statements of what

to them is truth? How much more difficult then must it be for uncultivated individuals, with a limited vocabulary, and little knowledge of systematic theology, or even of the creed that used to slip readily over their lips, to cast their expressions into forms that will be acceptable to trained minds, and, at such a time, minds that are lying at the catch, and that not of evil design, but simply because of the attitude assumed toward others by the new converts. Both take extreme positions. And knowing, as we do, how these unhappy and unfortunate conditions arise, we would not be in haste to blame either. The circumstances are quite unusual, and, indeed, may be entirely foreign to the experience of both, and neither may know very well how to act in them and therefore large allowance has to be made. This, however, with justice may be said: The spirit of the individual should be judged, and even in that allowance should be made for the new, surprising, unthought of before condition in which the new convert finds himself, so much calculated to elate the soul and give it a touch of felt superiority and import-

ance, and even pride. This should be tolerated and overlooked, as growing knowledge will discover its unreality; or it should be illumined by the Word of God to correct it, for it is a position of unspeakable peril and exposure to assault by the enemy. But, instead of that, it is often strenuously and roughly condemned, and, while the condemnation is done in charity, it is interpreted as being done in the very opposite spirit. We have seen this repeatedly. And—can you conceive the paradox?—both may be right from their own point of view. To a man in cool blood, and to a man in the white heat of a new passion, the same thing looks very different—altogether different. This condition of friction is to be looked for in some degree in every effective proclamation of the truth. We have read our New Testament with little attention, and we have little knowledge of the outcome of religious movements in the history of the past, if we have not learned that.* Paul verily thought with him-

* Dr. Horatius Bonar, in his life of John Milne, of Perth, speaking of the revival there, says: "The present generation can scarcely tell the excitement of the revival period in Perth." This was under the preaching of Wm. C. Burns.

self that he ought to do many things contrary to the name of Jesus of Nazareth, in his zeal for God, and God's ancient order. (Acts 26. 9.) And his persecution of the Church as a godly man helped him to enter into the secret of the antagonism of others to the gospel, so that he is never surprised when he finds opposition, or misunderstanding, out of whatever quarter it may come. Moreover, he had been forewarned to this effect: "I will show him how great things he must suffer for my name's sake."

In addition to this state of things among the people, little misunderstandings arose among the ministers. And little misunderstandings are always more difficult to handle than great ones, just because there is so little to take hold of. And these lead to charges being made—serious charges—deeply affecting character and reputation. And the old Adam nature gets the upper hand, and the Christ spirit is for the time lost. It exerts no influence, or so little that it is scarcely perceptible upon the course of life, just when it is most urgently needed. Behold, how great a fire a little spark kindleth! It is like a

burning match dropped on the dry prairie, the wind fans it, and soon carries a broad tempest of flame over its wide reaches ; and in its desolating sweep how much it involves !

We do not purpose to trace the regrettable incidents that follow ; nor is it our place to become a judge, we shall leave that with Him who judges righteous judgment. But from what we have seen and heard through many years, in coming into close, confidential relations with many of those who were actors in the scenes of those months, we have no hesitation in affirming that good was done, and, also, that harm was done to many. Impressions for good were made that have transformed many lives, and an evil spirit was evoked that wrought mischief. There was a great shaking up of the congregations, and exchanges of members made. No congregation was likely in such a whirlwind—for religious feeling is the deepest of all feeling—to escape disturbance.

Nor will we now enter on the discussion of the propriety of employing evangelists, a problem that is being gradually solved by the Church,

but we may place on record our firm conviction that all God's people are called to do the work of evangelists just where He, in his good providence, has placed them. The body of believers is to be the saving salt, the healing light, the legible epistle of Christ, known and read of all men. The living Church is God's saving ordinance. With its minister, who preaches the truth as it is in Jesus; its elders, who oversee the spiritual life of the flock; its people filled with the Spirit and obeying the law of Christ, the Church is thoroughly equipped for the evangelizing of the world. That is what God wants at work, earnestly, prayerfully, devotedly, constantly, just where God has planted it. To each one he says, "Son, go work to-day in my vineyard;" "Let him that heareth say, come." There is a place for the evangelist, but it is not where the gospel is already preached. An evangelist, coming into a community where there is already a gospel ministry, places both minister and people in a false position. Both look at the evangelist, and sit back and fold their arms and say, "He'll do it," and both are relieved from

the discharge of a duty, and shut out from the enjoyment of a privilege, on which the delight and efficiency and development of their own spiritual life depends, and that is to do them an irreparable injury. The very sweetness of the Christian life is found in telling to others the old, old story of Jesus and His love, and thereby being honored of Him in bringing some lost one to the Father's home and hearth and heart, to sit in the light of His eye and hear His voice, and be made glad in His love. We are jealous that none should lose that supreme satisfaction, or the upbuilding it brings to the character. Mr. Murdoch was caught in the swirl of the evangelistic movement, and suffered in it in various ways, but in it all he displayed a wisdom and prudence and self-control remarkable for one of his years. He carried himself with a manly and Christian dignity through the trying ordeal that the dissensions of the time gave rise to, and issued therefrom with a clean record.

About a year thereafter Mr. Murdoch, with the dew of early manhood upon him, was called to his reward. The Session met at the residence

of Adam Ker, Esq., March 4th, 1870, the Rev. Robert Torrance, Moderator *pro tem.*, and put themselves on record in the following terms: "The Kirk Session of Melville Church, Galt, at this their first meeting after the death of their late beloved pastor, William T. Murdoch, would record their submission to the hand of God in the bereaving stroke of His sovereign providence, and the sense of the great loss they have sustained by His removing from them His servant, who had for a period of more than seven years ministered to the congregation of Melville Church in holy things. They would express their appreciation of the gifts and graces with which Mr. Murdoch was endowed, and his qualifications through their possession to be a workman, needing not to be ashamed, rightly dividing the word of truth. They would certify to the Christian courtesy he has always shown to all the members of Session in his intercourse with them all the time he was their Moderator; and to the skill and urbanity with which he discharged the duties of the moderatorship; to his zeal and faithfulness in the work of pastoral visitation;

to his earnestness in winning souls to Christ and building them up in the knowledge of the truth in his pulpit ministrations ; to the fervor with which he spoke the words that become sound doctrine ; in the boldness with which he contended for the faith once delivered to the saints ; and for Presbyterian order, which was so recently so rudely assailed, most conspicuously evincing his high sense, stern and unflinching advocacy and adherence to the right. The Session would unite in the fervent prayer that this bereavement may be blessed to them and to all the members and adherents of the congregation, young as well as old, and that He who has declared Himself to be the father of the fatherless may take the orphan children of their late pastor under His protecting and bountiful care, and be a father to them and their God from His holy habitation."

This prayer which closes this resolution has been graciously heard and fulfilled to the children of Mr. Murdoch, who are now all comfortably settled in life. God keeps covenant with His servants, and honors their faith in His faithfulness.

A BIOGRAPHICAL BIT.

In the *Galt Reformer* of January 26th, 1870, this account of Mr. Murdoch's death and previous life is found, which we gladly copy that it may be preserved, as it furnishes information not previously given :

“The community was startled on Friday morning last by the mournful intelligence that the Rev. Wm. T. Murdoch, pastor of Melville congregation, Galt, had breathed his last. Since the latter part of December he has been confined to his room by illness, which, although variable, was not considered dangerous until a short time before his death. The Rev. Mr. Murdoch was the son of Mr. John Murdoch, a mill-wright, residing near Thornhill by Sterling, Scotland, and was born in May, 1835—being at his death 34 years and 8 months old. His father had at an early age determined to educate him for the ministry, and after attending school at his native place, he was sent to Glasgow University. During the last session of his course his father died, and

from pecuniary reasons the young student was obliged to leave college. Mr. Murdoch next turned his attention to the profession of teaching, but feeling that the opportunities for achieving success were greater in a new country he emigrated to Canada in the year 1856, and after a short time secured a situation as teacher at Florence, County of Lambton. In March, 1858, he was married to Miss Barbara Jeannie Webster, daughter of Mr. Wm. Webster, clerk of the 3rd Division Court, County Lambton. On October 1st, 1858, he concluded to resume his theological studies, and went to Divinity Hall, Toronto, in connection with the United Presbyterian Church, where he continued under Professor Taylor for three years, until the union between the Free and United Presbyterian bodies, after which he studied under the Rev. Professor Willis. The first year of his attendance at the Divinity Hall was, however, marked by a severe domestic bereavement in the sudden death of his wife in childbirth, on Nov. 17th, 1858—only nine months after their marriage. The child also died. At the conclusion of his

theological course at Knox College he was licensed to preach by the Presbytery of Toronto. He received a call from the West End congregation of that city, another about the same time from Melville Church, Galt, rendered vacant by the retirement of the Rev. Mr. James. He accepted the latter and came to Galt and was ordained on September 10th, 1862.

“ In November of the same year he was married to Miss Georgine Christie, a half-sister of Mrs. James Shaw of Toronto. The issue of this marriage was four children, three of whom are still living. Mrs. Murdoch died in childbirth in April, 1868, under peculiarly mournful circumstances, and the child survived her but a few weeks. The remaining children, now left orphans by the death of their father, are very young, the eldest, the boy, being only six years of age.

“ Of Mr. Murdoch as a preacher there can be no difficulty in forming an opinion—with all who knew him his rank was high. His method was not that of the man who hides his thought in the mist of imagery, nor was he the one to

be satisfied with a mere assertion. Logical in his deductions and unanswerable in his carefully arranged arguments, he failed not to rivet the truth he uttered. In short, he was in his ministry well worthy the reputation his scholarly ability had furnished him in life and the choice memories of his public labors which must long outlive him. His constitution was never robust and during the past two years severe domestic and other afflictions weighed heavily upon him. During the fall of 1869 his health gave way under the lengthened mental excitement to which he had been subjected, and he was confined to his room for a time, after which he sought relaxation in a trip to Philadelphia, New York and the sea coast, coming back considerably benefitted but still far from well. His last public ministrations were on the Sabbath succeeding Christmas Day, and on the day following he was seized with the illness which terminated in his death. 'He died in his prime—as Abel died,' were the words of the reverend gentleman in his prayer at the funeral

services, and he passed away amid the regrets of a people who gave most ample testimony to the reverence which they entertained for his memory.

“The funeral took place on Monday last at 4 o'clock p.m., and was attended by one of the largest bodies of people we have seen assembled here on a like occasion. Mr. Murdoch was Local Superintendant of Schools in Galt. In respect to his memory the Central School was closed during the afternoon, and the Board of School Trustees and teachers attended the funeral in a body. The members of St. Andrew's Society, of which he was Chaplain, were also present, and the stores and places of business were closed during part of the afternoon. The funeral services were conducted at the late residence of the deceased. The Rev. Robt. Torrance, of Guelph, delivered an address; Rev. Robt. Acheson read a portion of the 15th chapter of 1st Corinthians; and the Rev. J. B. Muir followed in prayer. The funeral procession was formed in the following order:—

“ST. ANDREW’S SOCIETY.

SCHOOL TRUSTEES AND TEACHERS.

PRESBYTERY.

PALL BEARERS. HEARSE. PALL BEARERS.

MOURNERS.

DELEGATES FROM DIFFERENT CHURCHES.

MEMBERS OF CONGREGATIONS.

PUBLIC.”

In the same paper Funeral Services of a memorial character in St. Andrew’s Church are announced for the following Sabbath at six o’clock p.m. Addresses to be delivered by the Revs. J. B. Muir, M.A. and R. Acheson.

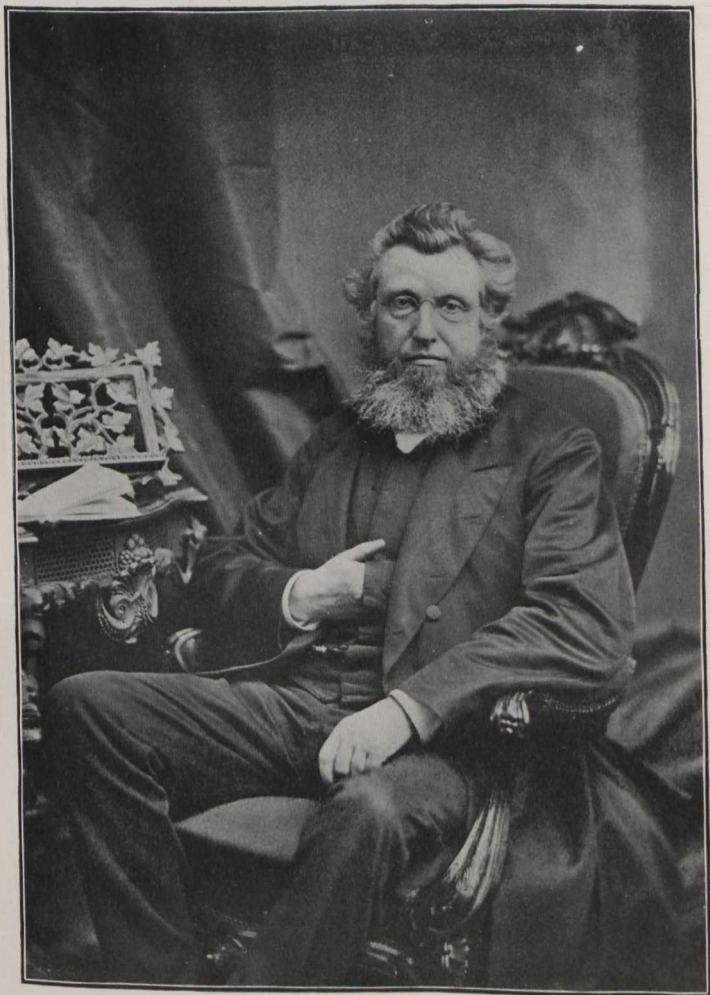
IV.

STILL BUILDING.

1871-1879.—PASTORATE OF THE REV. RICHARD
BENTLEY.

God removes his workmen but carries on His work. "And herein is that saying true, one soweth and another reapeth. I sent ye to reap that wherein ye bestowed no labor ; other men labored, and ye are entered into their labors." Jno. 4. 37, 38.

After the death of the Rev. T. Murdoch, the Rev. Robert Torrance was appointed Moderator of Session. Mr. Torrance had sustained the most intimate and friendly relations with the congregation from its inception, and had ever been ready to give counsel and encouragement to it in the time of need. And the congregation cherished towards him a feeling of affection and respect, and was no doubt glad to be under his experienced oversight and thoughtful care.



REV. RICHARD BENTLEY.

At this time a new congregation came into existence at Galt, composed very largely of members who had left Knox Church, owing to what they regarded as unsound teaching—teaching not in harmony with the Westminster Standards. Those who had laid charges against the pastor of Knox Church before the Presbytery and carried the case to the Synod were leaders in organizing this new congregation. A handbill that has floated down out of the past and fallen into our hands reads thus: “The *New Presbyterian Congregation*. The friends of the proposed *New Presbyterian Congregation* will meet for Divine Service in the Town Hall, on Sabbath, the 22nd inst., at 11 o’clock forenoon, when by appointment of Presbytery the Rev. Robert Torrance, of Guelph, will preach. On Monday, the 23rd inst., a meeting will be held in the same place and at the same hour for the purpose of organizing, when all who are desirous of connecting themselves with the new congregation are particularly requested to be present. By order of Committee. JAMES MCMILLAN, Chairman. Galt, 19th August, 1869.”

Prior to this all the steps laid down in the laws of the Church had been taken. A petition signed by 112 members and 31 adherents of the Church, praying for the establishment of a new congregation in the town of Galt was laid before the Presbytery and read, and Messrs. James Robson and James McMillan, appeared and were heard in support of the same. The petition was received and laid on the table till intimation of its reception be given to the Kirk Sessions of Ayr, Galt, Doon, Hespeler, Beverly, West Puslinch, Glenmorris and St. George. At the next meeting no objections were raised by any of the congregations. Messrs. James Robson and James McMillan were again heard in support of the petition and questions proposed by members of the court were answered, when on motion of Dr. Wm. Ormiston, seconded by Mr. Thos. McRae, the prayer of the petition was granted.

The Rev. Robert Torrance was appointed to carry out the resolution of Presbytery. This was done at the meeting called by the handbill above. At this meeting one hundred and six persons produced to the Moderator satisfactory

documentary evidence that they were in full communion with the Church, whose names are as follows :

James Robson.	Margaret Deans.
Elizabeth Robson.	James Patterson.
George Oliver.	Thos. Little.
Thomas Elliot.	Angus McBean.
Mary Elliot.	Mary McBean.
George H. Paterson.	John Bell.
Wm. Coulthard.	Wilhelmina Bell.
Mrs. Wm. Coulthard.	James Henry.
John Scott.	Mrs. James Henry.
Mary Scott.	James Clark.
W. W. Laidlaw.	Elizabeth Clark.
Anna Lutz.	Alexander Bowman.
Elizabeth Baikie.	Catherine Bowman.
Christina Burnett.	George Moore.
Euphemia Laidlaw.	Mrs. George Moore.
George Edgar.	Mary Jane Allen.
Janet Edgar.	John Ross.
Matilda Preston.	Jessie Ross.
Hannah Rogers.	Morris C. Lutz.
Martha Dixon.	John Cunningham.
Agnes Brown.	Mary Cunningham.
Andrew Oliver.	Alexander Fraser.
Elizabeth Oliver.	Mary Fraser.
Adam M. Oliver.	James Warnock.
Thomas Stewart.	Janet McFeiggen.
Margaret Stewart.	James McFeiggen.
David Stewart.	Elizabeth McFeiggen.
Leah Stewart.	Walter Deans.
John Allan.	Andrew Sclater.

Mrs. John Allan.	Janet Sclater.
Mrs. Janet Allan.	James Hunter.
Rodger Robson.	Jane McBean.
Isabella Vair.	Alexander McBean.
Gavin Hume.	Mrs. Joseph K. Shaw.
Ann Hume.	Simon Oliver.
Wm. Wells.	Mrs. Simon Oliver.
Elizabeth Wells.	Elizabeth McMillan.
Helen Wells.	Margaret Patterson.
Andrew Henderson.	M. A. Patterson.
Jane Henderson.	Jane Patterson.
Isabella Deans.	James McMillan.
Mary Deans.	Cassandra McMillan.
Thomas Rutherford.	Rebecca McMillan.
Adam Young.	Thomas Adams.
Adam Young, Jr.	Sarah Adams.
Margaret Young.	Richard Beattie.
Elizabeth Young.	Maggie Beattie.
Charles Rutherford.	Joseph K. Shaw.
Elizabeth Rutherford.	Geo. Bruce.
Alexander Barrie.	Ann Bruce.
Robert Turnbull.	Cassandra McMillan, Jr.
James Turnbull.	Mary Harsell.
James Deans.	Agnes Caldwell.

Immediately after this six Elders were elected, namely: Morris C. Lutz, James Robson, John Gillespie (these three had served in that capacity before), and William Coulthard, Robert Turnbull, and Thomas Adams, who were duly ordained and set apart to this ministry, and

with the preceding three inducted as Elders of this congregation. The name chosen by the new organization was

BAYNE CHURCH.

Mr. William Coulthard was appointed Clerk of Session, and Mr. Morris C. Lutz Representative Elder in the Presbytery of Guelph and superior courts.

At a meeting of Session just before the first communion, twenty-three additional persons united with the congregation, making in all a roll of 129.

This congregation held their first and last communion on November, 1869. With the New Year, 1870, came new and better thoughts of their position as a separate congregation, and overtures for union between Melville Church and Bayne Church were made, looked upon favorably, and carried to the Presbytery for approval, and their request acceded to, the name of the new body to be

UNION CHURCH.

This was done at the meeting of Presbytery at Hamilton, April 13th, 1870, and carried into effect at once.

It was a happy union, giving strength both numerical and financial, and enabling the members to effect a nobler work than if they had stood apart. The officers of this new congregation were : Session—Morris C. Lutz, James Dalgliesh, James Robson, William Coulthard, John Gillespie, Thos. Adams, Thomas Dalgliesh, Alex. Bell, Robert Turnbull ; Rev. Robert Torrance, Moderator, by appointment of Presbytery. Mr. James Dalgliesh was chosen to fill the office of Session Clerk, and also that of Representative Elder to attend Presbytery and the higher courts of the Church. A constitution was drafted for the congregation and approved by the Presbytery.

Then Union Church entered on its work under the wise leadership of one well acquainted with the necessities of church life.

From April, 1870, till October, 1871, the con-

gregation heard candidates for the pulpit, and during this time it was not idle, it was carrying on the work that fell to its hands earnestly and intelligently. As an indication of this we may cite one or two instances :

First—"Mr. Lutz presented a document for the consideration and approval of the Session, in reference to instituting Sabbath School conventions throughout the county in connection with the Canada Presbyterian Church, in which the distinctive principles of the Church might obtain greater prominence. The document being from the Sabbath School in connection with this congregation, of which Mr. Lutz is Superintendent, it was approved by the Session and ordered to be carried up to the Presbytery."

Second—"An application was made some time ago from a congregation in the new and somewhat destitute place of Haliburton, to be aided by a collection from this congregation to enable them to erect a place of worship. The Session, in consideration of affording some aid to assist these people in such a laudable object, agreed to appoint that a collection be taken up

in the church on the first Sabbath of June." That was about two weeks thereafter.

Third—"A committee was appointed, consisting of Messrs. M. C. Lutz, James Robson, and James Dalgliesh, Convener, to divide the congregation into districts and report at a future meeting."

These are merely indications of how the tide of life was flowing in the congregation, even without a settled pastor. It was a full, intelligent, helpful life, such a life as justifies the existence of a congregation; one that is not selfish and self-centred, but one that reaches out its hand to the needy, while it looks well to its own interests at home; one that seeks to promote the great principles of truth for which it stands, and which it embodies in its conduct, and represents to the world; one that is charged with that essential element, Christian charity. The congregation, in course of time, united in a call to a young preacher, the Rev. Robert Thornton, who declined to accept the same.

On October 24th, 1871, the Session met and was constituted with prayer by Rev. Robert

Torrance, Moderator. The object of the meeting was to receive the congregation's petition in reference to their call addressed to the Rev. Richard Bentley, of Montgomery, Orange County, State of New York. The petition was received and ordered to be carried up to Presbytery at their first meeting, being November 6th, inst.

The call was sustained as a regular gospel call and accepted by Mr. Bentley, and arrangements made for his induction on Dec. 19th, 1871, by the Presbytery of Guelph. The Moderator of Session, Rev. R. Torrance, presided and preached from Col. 1. 28: "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." A brief narrative of the proceedings in the call was given, the questions of the Formula put, and satisfactory answers being returned and the congregation having signified their adherence to their call, the Presbytery with solemn prayer, the Moderator leading, admitted the said Mr. Richard Bentley to the pastoral charge of Union Church, Galt,

with all the rights and privileges thereto pertaining, and the brethren present gave him the right hand of fellowship. Thereafter Mr. Bentley was addressed by Mr. R. Torrance, and the people by Mr. A. D. McDonald on their respective duties. Mr. Bentley's name was added to the Presbytery Roll and he took his seat as a member of the Court. After which Mr. Torrance introduced Mr. Bentley to the Kirk Session of Union Church. Another captain of the host takes command and forward the congregation moves to the work that lies before it, a work that does not lessen, but a work that enlarges. Years bring increasing responsibilities, and Mr. Bentley is a scholarly, able, capable man, with excellent gifts as a preacher. One of the members of the congregation who is thoughtful, discriminating and judicious, has said to me of Mr. Bentley: "He was a very able man, a fine preacher, and wherever he appeared, whatever was the occasion, he always acquitted himself honorably and to the satisfaction of every one. He was a credit to the congregation. We were proud of him." It is refreshing to

hear such a testimony after the lapse of so many years !

The Presbytery of Guelph, concerned for the best interests of the congregations within its bounds, sent down a scheme of visitation for the consideration and approval or disapproval of the Sessions which ruled these congregations. The decision of Union Church Session is recorded thus (date, September 20th, 1872): "The Session took up the consideration of the printed report of the scheme of visitation, as drawn up by the Presbytery's Committee. After due deliberation the Session unanimously express disapproval of the whole scheme, and earnestly hope that the Presbytery may not carry the same into force as this Session cannot but regard the gathering and arraigning congregations under the scrutiny of such a catalogue of offensive and inquisitorial questions as is propounded in the scheme, casting doubt and suspicion alike upon members, either in profession simply or of members officially, as must go far to destroy the peace and harmony of congregations and defeat most signally the end contemplated."

March 24th, 1873. "The death of two Elders, namely, that of John Cunningham and Robert Turnbull, having occurred since our former meeting, it was deemed that a becoming notice should appear in our minutes regarding the dealings of God's providence in the removal by death of the two amiable brethren from our Session. The Session, in order to carry out this view, appoint that the Moderator and James Dalgliesh be a committee to prepare a minute, so as to be presented at next meeting," which was done. A circular recommending continuous religious services of an evangelistic nature was sent to the Session July 1st, 1874, and was respectfully considered and these are the answers:

1. That the Session, having considered the circular of Presbytery in reference to "continuous religious services," is of opinion that the stated and regular means of grace are, as a general rule; sufficient for all purposes, but that if, in the judgment of any Session, special services are necessary and desirable such Session has the power to appoint them.

2. That they believe a deeper work of grace upon the hearts of the people is the only effectual remedy for the "reserve" complained of.

3. That Bible Classes conducted by the minister are well fitted to promote the spiritual interests of any congregation.

These answers give us the clue to the questions. These questions are always rising and instead of our keeping to God's simple, natural, straightforward method, we are ever turning away from it to some invention of our own. If each Christian would only honestly, fully, manfully, fearlessly live the life of God, how gloriously would evangelistic work grow and flourish. Whole regions of heathen lands have been won for Christ by one true disciple living wholly for the Lord. The only objection that can be raised to the Scriptural position is that it is hard to do. It demands thoughtfulness, prayerfulness, constant reliance upon the Lord, entire consecration. And that is a severe strain upon the individual! Certainly it is, but the individual is to transfer it to God; roll thy burden upon the Lord and He shall sustain

thee. The Christian life is not easy unless it is entirely for the Lord. Half and half never succeeds. Ye cannot serve God and mammon! No man can serve two masters. The Presbytery was right in seeking some means of grace for the reviving of the congregations—right in urging them to seek a deeper and richer and more satisfactory spiritual life. But how that is to be done each Session must judge for itself. And to be fit to judge we must get God's mind. That alone compasses the necessities of all minds and provides perfectly for them. He knows what is in man and what man requires. And His holy Word is given to us to put us in possession of His mind. How often we lose the force of this statement or overlook it altogether! "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; *that the man of God may be perfect, thoroughly furnished into all good works.*"

Paul bidding farewell to the Ephesian elders said: "And, now, brethren, I commend you to God, and to the Word of His grace, which is

able to build you up, and to give you an inheritance among all them which are sanctified."

Mr. Morris C. Lutz was appointed Representative Elder for the coming year, July, 1875—July, 1876.

Mr. Adam Murray, of Bridgeport, a member of St. Andrew's Church, Berlin, in good standing, was appointed to the office of Precentor, Sept. 20th, 1875. An addition was made to the Eldership April 2nd, 1876, in the acceptance of that office by Mr. Robert Cranston, Mr. John Scrimgeour and Mr. James Brydon, who were duly inducted according to the forms of the Church on Sabbath, April 30th, 1876.

Mr. Morris C. Lutz was in July, 1876, reappointed Representative Elder, but dying shortly after, Mr. John Scrimgeour was elected to fill his place.

On October 17th, a lengthy minute was put on record in memory of the high esteem in which Mr. Lutz was held and the sense of heavy loss which the Session and congregation of Union Church have sustained by his death. "They cannot forget the punctuality of his

attendance, the wisdom of his counsel, and the faithfulness and efficiency with which he discharged his duties as their representative in the higher courts of the Church; they desire also to testify to his strong attachment to the doctrines and government of the Presbyterian Church. While thankful to God for the long and useful life which He enabled His servant to live, both as an office-bearer in the Church and as a citizen called to occupy positions of public trust, this Session would hear in his removal the voice of the Master saying: 'Work while it is called to-day, for the night cometh in which no man can work,' and would commend the bereaved widow and family to the loving sympathy and care of the unchanging God and Saviour."

In July, 1877, Mr. Robert Cranston was chosen Representative Elder for the ensuing year.

In April, 1878, the Moderator made a verbal communication to the Session of his desire of visiting Great Britain during the coming summer, his medical adviser having recommended this "to invigorate his bodily system, and serve as a

means for the removal of a painful neuralgic affection so constantly present." A three months' holiday was granted by the Session, and agreed to by the congregation. The Presbytery asked the Rev. Robert Torrance to act as Moderator during the absence of Mr. Bentley. In July, 1878, Mr. James Bryden was elected Representative Elder for the ensuing year.

On April 30th, 1879, the Rev. Richard Bentley resigned his charge of the Union Church, which was accepted by the Presbytery on the 20th of May, at Guelph, and the Rev. Robert Torrance was appointed Moderator during the vacancy.

V.

HISTORY OF ST. ANDREW'S CHURCH.

1831-1879.

“Every Christian is called of God to be a spiritual man. Paul reproveth these Corinthians, only but a few years since brought out of gross heathenism, that they are not yet spiritual. The great redemption in Christ had this most distinctly as its object, the removal of every hindrance, that the Spirit of God might make man's heart and life a worthy home for God who is a Spirit.”—*Rev. Andrew Murray.*

The congregation heard candidates for the pulpit from the end of May till the end of September, when a call was given to the Rev. J. A. R. Dickson, of Toronto, and sustained by the Presbytery as a regular gospel call and accepted by him, and arrangements made for his induction to the pastoral charge of Union Church, Galt. In view of this the Session had the roll book rewritten “in order that its pages might become concise with the actual and full standing of

members, so that the pastor may enter upon his work with an improved and purged roll book." The roll being purged, the membership was found to be 217.

By the appointment of Presbytery, the fourteenth day of October was set as the day of induction, and after the proper preliminary steps had been taken, usual on such an occasion, the Rev. Robert Fowlie preached from John 1. 29: "Behold the Lamb of God which taketh away the sin of the world." Thereafter Mr. R. Torrance, the Moderator, "gave a brief narrative of the steps in the call, put to Mr. Dickson the questions of the Formula, and satisfactory answers having been returned to the same, engaged in solemn prayer, in course of which he inducted him into the pastoral charge of the congregation, with all the rights and privileges thereto pertaining, and committed him to Divine grace for guidance and success. Mr. J. C. Smith then addressed the newly-inducted minister, and Mr. David Smyth the people, on their respective duties. Mr. Torrance accompanied Mr. Dickson to the door of the church that the

people might have the opportunity of welcoming him as they retired as their pastor by taking him by the right hand. On his return Mr. Dickson signified his readiness to sign the Formula when required, whereupon it was agreed that his name be added to the roll, and he took his seat as a member of the Court. Mr. Torrance was appointed to introduce Mr. Dickson to the Kirk Session, which was appointed to meet immediately after the rising of the Presbytery." Such is the extract from the minutes of Presbytery.

One of the first things of importance taken into consideration by the Session was the propriety of adding to their number ; and therefore "it was agreed that intimation be made to the congregation on Sabbath first, and that the congregation be directed thoughtfully and prayerfully to look out from amongst themselves those who may be appointed to the office of Elder. And for the purpose of affording the congregation the opportunity of making nominations, in order to form a list of names, a meeting be called at the close of the Saturday services in

connection with the approaching January communion, and that due intimation thereof be made." The "leet of names" was made, voted upon, and six chosen, of whom only three would consent to serve in the office of Elder. These were Mr. James Robson, who had previously held that office, and Messrs. William Weir and John Scott. These, after the regular forms had been observed, were solemnly ordained and set apart to the office of Elder and inducted, and given the right hand of fellowship by the Moderator and the other members of Session. They then took their seats in the Court and their names were added to the Session roll. The Session is now composed of these members: James Dalgliesh, Alexander Bell, William Coulthard, James Robson, John Scott, William Weir, Robert Cranston, Thomas Dagliesh.

At this time (April 24th, 1880), there occurs in the minutes this significant entry: "The Session empower the Moderator and Representative Elder of Session to carry up the resolutions of the congregation anent union with St. Andrew's Church congregation, and to lay the same before

the Presbytery at its first meeting in Guelph, being the eighteenth of May next (1880), likewise to present before Presbytery the proposed site for a new church edifice and ask concurrence."

The prosecution of this important matter before the Presbytery is noted in these terms. "*Inter alia*, the Presbytery called for the report of the committee appointed to confer with the congregation of St. Andrew's Church, Galt, respecting its present condition, and to consider what should be done for the future, and the same was given in and read by Mr. J. C. Smith, A.M., B.D., Convener, to the effect that said congregation had come to the resolution not to continue longer as a separate body, but to amalgamate with the congregation of 'Union Church, Galt,' on the following conditions: (a) That the property now belonging to St. Andrew's Church shall, when fully conveyed, be held as exempting the former from all pecuniary obligation in connection with the building and equipment of the new church edifice about to be erected, and to supersede the present structure

known as 'Union Church.' (b) That the present names or designations of both congregations be dropped, and that another name be chosen by the amalgamating bodies. That these resolutions and conditions had been submitted to the congregation of Union Church at a meeting called to consider them, and that they had agreed to the same, and that both congregations had resolved to drop their present names, and to take, in their united capacity, the name of 'CENTRAL PRESBYTERIAN CHURCH, GALT.' That Messrs. James Wilson and Alfred Taylor, had been appointed to represent the views of St. Andrew's Church to the Presbytery at their meeting in May, and that the Moderator of Session, *pro tem.*, had been requested to have the matter submitted through the proper channel to the Presbytery for their consideration and sanction. On motion it was agreed that the report be received, and that the thanks of the Presbytery be given to the committee for their diligence and for the service they have rendered in the matter referred to them. Mr. Smith and the commissioners from St. Andrew's were heard

there was read the copy of resolutions adopted by the Session of Union Church, empowering the Moderator and Representative Elder to carry up the resolution of that congregation anent amalgamation with St. Andrew's Church, and which was of the same tenor, and lay the same before the Presbytery at this meeting, and the same was heard in its support. After deliberation it was moved, and unanimously resolved that the request for amalgamation by the two congregations be granted, and that the proposed name of 'Central Presbyterian Church, Galt,' be approved. Mr. Smith was appointed to preach to the congregations and announce this decision on Sabbath, the 23rd instant." (Extract from Records of Presbytery of Guelph.)

This decision was carried into effect as it was ordered by the Presbytery. Mr. James Dalglish was appointed to fill the office of Session Clerk, and also that of Representative Elder for the remaining part of the term. Thus came into existence the Central Presbyterian Church, Galt. At this point of our history we must say a few words about the

HISTORY OF ST. ANDREW'S CHURCH,
GALT,

of which the Central Presbyterian Church is the lineal descendant, having received into her bosom that congregation, or what remained of it, in 1880.

We are grieved that the materials for a satisfactory history are so slender, yet what we have we shall employ to the best advantage. The early records are either lost or missing. At all events, they are not in our possession, much as we desire them. We must, therefore, make up for them from other sources as best we can. In the Hon. James Young's "Early History of Galt and Dumfries," we have this statement: "It was fifteen years after Galt was founded before the services of a regularly-placed minister were obtained. The name of the first minister of Galt was the Rev. William Stewart, and he was sent out by the Church of Scotland as a missionary. He was lame, and delicate in health, but, to use the language of a contemporary, he possessed 'a fine mind and deep piety.' It was in the fall of 1831, or spring of

1832 when he arrived. An incident which occurred shortly after Mr. Stewart's arrival in Galt well illustrates his pious character, as well as the loose notions regarding the observance of the Sabbath which had crept in among a few in the absence of religious services. Finding workmen busily engaged in loading the arks at the wharf one Sunday morning, Mr. Stewart sent down a short note, courteously expressing the hope that they would desist from labor on the Lord's Day. The reply sent back was: 'Tell Mr. Stewart if he'll mind his business, we'll mind ours.' And the loading of the arks went on. Churches were then unknown luxuries, and Mr. Stewart, as well as the missionaries who had previously visited the locality, found difficulty in securing suitable places in which to gather the people together for divine service. The principal places used were: the old Red store, in which Mr. Stewart held the first communion of his congregation; the storehouse of the Dumfries mills; the old rough-cast house at the head of Main Street; and the chair factory carried on by one Alonzo Bliss. The

latter building stood on the site of Scott's planing mill, and it may be mentioned *en passant*, to the credit of the handicraft of Bliss—and, as possibly not altogether without relevancy to practical religion—that some of the chairs made by him are still in possession of Mr. Thomas Rich, and are as strong as ever, after fifty years' wear and tear. Mr. Stewart soon succeeded in building up a strong congregation, saw St. Andrew's Church begun and finished, but at the expiry of several years' faithful service, performed often whilst suffering under much physical weakness, he accepted a call to Demerara, in the West Indies. He was attracted to these islands by their genial climate, but his constitution was too much shattered for recovery, and he shortly afterwards died." (Pages 74, 75.) We are thankful for this bit of history preserved to us by Mr. Young, which gives us a clear light, where otherwise we should have been in comparative darkness.

The Rev. John Bayne, who had come to Canada as a missionary in connection with the Church of Scotland, having been appointed by

the Glasgow Colonial Society, received and accepted a call to St. Andrew's Church, Galt, in 1835, and became the successor of Mr. Stewart. He was every way a strong man. He laid his hand to the work with a will, and gripped the hearts of the people in a way that reminds us of the grand old Scots worthies. Men to whom the truth they believed was everything. The Rev. George Smellie, in his "Memoir of the Rev. John Bayne, D.D.," says: "Mr. Bayne drew around him from a circuit of fifteen miles a large congregation, numbers of whom were fully competent to discern and to value his intellectual endowments, his remarkable pulpit gifts, and his high-toned piety. And while this congregation was growing in intelligence, grace and power under his faithful ministry, there sprang up around it other congregations in Paris, Ayr, Doon, Berlin, New Hope and the two Puslinches, all of which have been organized, and are now (1871) under efficient pastors. Yet Galt, the mother of them all, never drooped or dwindled, but throve and ripened all the while. Mr. Bayne's labors, direct and indirect, in found-

ing and fostering the congregations referred to, and the constant growth of his own charge at the same time, furnish a striking exemplification of the truth, 'there is that scattereth and yet increaseth.' In the early part of his ministry, probably from the state of his health, Mr. Bayne was far from being regular in his attendance on the Church courts; indeed, two meetings of Synod—the one at Kingston in 1839 and the other at Toronto in 1840—are the only occasions on which we find his name marked as having been present in the Supreme Court till 1844, the year of the disruption; after which period again he was absent from Synod only on two occasions, and became also a very regular attender at the meetings of his Presbytery." This we think is easily accounted for. Until the disruption, when Dr. Bayne threw himself with all his soul into the discussions that arose on the great Scriptural principles involved, there was nothing to call him forth, and so he took little interest in Church courts. He preferred working where his work would tell better, in his own congregation. But being awakened to

interest in the wide work of the Church, Dr. Smellie tells us how he acted in the courts of the Church: "When present, he always showed a deep interest in the proceedings of the Court, and gave to them earnest attention; and though never taking an obtrusive, he always took a prominent part in the business. He never sought display. While matters were going on to his satisfaction, he was content to keep in the background, but whenever duty called he was ready, no less to give his counsel in solving a difficulty, or his help in carrying out any work, than to lift up his voice against what he considered wrong, or to stand in the breach, even single-handed, and resist any encroachment on the privileges or purity of the Church. In the year 1842, Mr. Bayne revisited Scotland, and was commissioned by the Church in Canada to procure from home as many preachers as possible, to supply the newly but widely settled territory of the West, especially in the Presbytery of Hamilton, comprising at that time the entire western peninsula of the Province. He was in Edinburgh during the winter and spring previous.

to the memorable disruption of the Church of Scotland, in 1843, and while there had taken a lively interest in the stirring discussions that were going on. After the disruption he returned to Canada in the full hope that, from the peculiar position of the church here, by prudent management a schism might be avoided" (pages 17-20).

But this was not to be. The disruption wave rolled over Canada in 1844, and Mr. Bayne severed his connection with the established Church of Scotland, and cast in his lot with the fortunes of the Free Church of Scotland. Such a time was one full of agitation, and anxiety and disturbance, even in Canada, where none of the causes which existed in the Old Land obtained. But the tide of sympathy with the parties at home swept men apart here, and they became allied with the new, or were more firmly attached to the old. Dr. Norman Macleod, who with Dr. Simpson, of Kirknewton, and Dr. John Macleod of Morven, visited Canada in 1845, as a deputation to those who still clung to their connection with the Established Church of Scotland, says in his diary: "The angry spirit of churchism,

which has disturbed every fireside in Scotland, thunders at the door of every shanty in the backwoods." Ah, yes! the Scotch people are marvellous conductors of religious feeling, especially when it springs from the question of ecclesiastical order. Their history bristles with that. But this deputation must have exercised a healing and helpful influence when they did, as Dr. Norman Macleod tells us: "I always preach the Gospel, insisting in every place that to believe this and live is all in all; that the whole value in churches consists in their bringing the living seed, the Word, in contact with the ground, the heart; that the Church itself is nothing but as a means toward effecting the end of making us know, love and obey God. I try to bring men into the Church of Christ, and make the question of the Church of Scotland a secondary matter." (*"Memoir of Dr. N. Macleod,"* pages 160, 161.)

There is no evidence that this deputation visited Galt, but, no doubt, its sweet, conciliatory spirit came down upon Galt as upon every part of Canada, for spiritual influences cannot be

restricted in their operation. They go out like the fragrant breath of the morning air, invigorating all; sweeping over hill and dale, forest and stream, moor and fen, to find the hungry hearts of men and feed them.

By 1846 the congregation of St. Andrew's Church, deeply affected by the disruption, had gathered itself together and got upon its feet again. On the 15th day of September of that year a call was moderated in to the Rev. John Dyer. He had been preaching to the congregation for several months before, in all likelihood supplying the pulpit. On the 16th day of February of that year he was present at the annual meeting of the congregation, opening it with prayer, "which he did," saith the record, "in a very able and an appropriate manner."

At that meeting there was submitted and adopted a constitution drawn out by the Trustees of St. Andrew's Church, Galt, in connection with the Church of Scotland.

The names of the Trustees that were elected in accordance with the provisions of the constitution were: Walter Cowan, Robert Cranston,

Robert L. Wilson, Andrew Malcolm, John Thomson, Robert Goodall (bondsmen), Alexander Addison, James White, James Paris, Simon Patterson, George Stoddart, Robert McDougal (re-elected), John Batters, Kenneth Robertson, Robert Malcolm (new trustees), in all fifteen. Out of these four office bearers were chosen : Simon Patterson, Convener ; Kenneth Robertson, Treasurer ; James Paris, Seat Letter, and Robert Malcolm, Secretary.

On March 19th the Trustees are seeking for a suitable house for Mr. Dyer, and engaging to pay his salary quarterly in advance. Mr. Dyer had been preaching, previous to his coming to Galt, at Vittoria, and when he is to move, it is arranged that teams be sent thither to bring his furniture. A fine spirit of harmony and co-operation is revealed in the Trustee Board. "Mr. Batters kindly agreed to write the tickets (for the pews) and Mr. Addison to put them on." Such is the record. Arrangements are made to paint the church, "and that it be gone about immediately." The Trustees met quarterly. Notices were then given out from the Precentor's

desk for the information of the congregation. But alas! The Rev. Mr. Dyer carried an *alias*, and when this was discovered, the Trustees were justly indignant and passed this resolution on January 4th, 1847 :

“ We, the Trustees, met this day, have agreed that since you have brought to light by collateral evidence that you sustain a different name from the man with whom we agreed as minister of our congregation, we consider ourselves not bound to pay for your services past the 2nd inst., and if you continue in possession of the house you occupy from this date you will be held liable for the rent henceforth of one pound, five shillings per month.” Signed by nine Trustees and addressed to Mr. John Dyer or Wevil. And thus Mr. Dyer or Wevil passes into the night. At this time 240 sittings were taken. It was now “unanimously resolved that this congregation commit to the Colonial Committee of the Church of Scotland the care of choosing for and sending out a minister suitable in their opinion to the wants of this place.”

Various ministers were invited to preach dur-

ing the vacancy. A bee was held to sweep and clean the church. Mr. Robert Malcolm was chosen Precentor at \$24 a year salary. Mr. Hector McConachie was engaged as church beadle at \$26 a year salary. A lawsuit was carried on with Knox Church, with reference to the possession of the manse and glebe, which, after long litigation, issued in favor of St. Andrew's Church.

In 1848 the Rev. John Malcolm Smith was called and duly inducted to the pastoral oversight of the congregation. At the March communion of 1849 there are on record 153 names of communicants as being present. On the 8th of July, same year, four Elders were elected and inducted, namely: Messrs. David Shiel, Simon Patterson, Robert Lundie Wilson and Robert Turnbull. The prevalence of cholera calls for a solemn fast day being appointed by the Session on the 20th of September, 1849. On April 1st the Trustees agree to have a bee for the purpose of stumping and fencing and ploughing the glebe. Mr. Smith was highly thought of as a minister, and the congregation in Hamilton was

endeavoring to secure his services. But a more congenial call came from Queen's College, Kingston, which he accepted, and in 1850 he became Professor there of Classical Literature and Moral Philosophy.

In the end of the year 1850 the Rev. Hamilton Gibson was called and inducted to the pastoral office of St. Andrew's Church in accordance with the laws of the Church. He held this position for ten years, which were uneventful years on the whole. Yet, during his incumbency, David Rintoul was chosen and solemnly set apart to the work of the Eldership; and the debt of £300, which had been owing to William Dickson, Esq., for over ten years, and for which interest was regularly paid, was at this time cleared off. The debt had been on the church building. And special mention is made in the report at the annual meeting, February 13th, 1856, of the assistance given by Mr. Gibson and Mrs. Gibson in providing for its being wiped out. This is the reference in the report: "For this boon the members of this congregation are much indebted to Mr. and Mrs. Gibson,

for by their influence and exertion a sum of £183 has been obtained toward the debt." A vote was afterwards passed "to Mr. and Mrs. Gibson for their untiring exertions in raising means for the liquidation of the debt on the church."

Mr. Gibson, I have been informed, went regularly once a month to Woolich to minister ordinances to the people there attached to the Established Church. The congregation to which he preached is now the congregation of Winterbourne, the Rev. A. M. Hamilton, M.A., pastor, who has at this date been settled there for twenty-five years. When Mr. Gibson went to Woolich he joined in wedlock many of the people who are there still.

Mr. Gibson demitted his charge in 1860. Thereafter, till 1862, there was no settled pastor. The Rev. John Hogg, of Guelph, was Moderator *pro tem.* Early in 1862 the Rev. Robert Campbell, M.A., was chosen to fill the pulpit. This was his first charge, and he was ordained and inducted on April 10th, 1862. He was a man of great energy, and of marked ability, an able

preacher and a diligent pastor, under whose care the congregation prospered. There is among the books of record of St. Andrew's congregation one entitled, "Statistical Register of St. Andrew's Church, Galt." It is a curious and interesting document, filling forty-five folio pages. I take it to be the work of Mr. Campbell. It is in his handwriting, and is just such an account as one would expect from his methodical, clear, comprehensive grasp of mind. This contains a brief but comprehensive account of every family in the congregation, being 174 in all. It tells whether they are members or adherents, whence they came, what they do for a livelihood, their former church relations, where they live, and how many children there are in the family, their names and ages. We, however, do not think it wise to give a sample of it. Many of the old people remember Mr. Campbell—now Dr. Campbell—to-day with real affection. And his heart is still mindful of them after his long pastorate in the city of Montreal. Dr. Campbell is yet spared to the church, and, in addition to his pastoral work in St. Gabriel's congregation, he

is Clerk of the General Assembly. At the second last communion he held in Galt 180 sat down at the Lord's table. During his pastorate this addition was made to the Session : Messrs. Robert Cranston, John Rose, Robert Malcolm, William Malcolm, James Wilson, and Alexander Conkey. The last Session record made by Mr. Campbell is dated November 25th, 1866, so that we may suppose that shortly after that he resigned his charge, being called to Montreal,

His successor was the Rev. J. B. Muir, B.A., who was inducted to the charge prior to April 14th, 1867. Under Mr. Muir the congregation greatly increased and flourished. Three additional Elders were elected and inducted into office March 28th, 1869, namely, Messrs. T. S. Fisher, Angus Kennedy, and David Blyth. At the annual meeting of the same year, held on January 1st, Mr. Muir was presented with fifty dollars by the Managers "in appreciation of his services as pastor of this congregation." That speaks volumes, and it is the first gift of the kind recorded in the minutes of the Trustees. While Mr. Muir was pastor, Mr. D. Galletly received

\$150.00 a year as Precentor. The ministry of Mr. Muir was a successful one, and many pleasant memories of it remain to-day among the elderly people of Galt.

Mr. Muir's successor was the Rev. William Masson, and this entry is made in the Session records: "Galt, the fourteenth day of December, one thousand, eight hundred and seventy-four years, the Rev. William Masson was inducted by the Presbytery of Hamilton, and entered upon his duties as minister of this church." On the 5th March, 1876, two Elders were added to the Session, viz.: Messrs. Samuel Barton and John Cavers. The annual report of the Managers for 1875 notes these "phases of improvement": "Increased attendance at the ordinary services, increased contributions, increased interest in the services, and improved psalmody. The last feature is due chiefly to the care and attention that the Precentor, Wm. Weatherstone, has given to the discharge of his duties, while the other features of improvement are almost entirely due to the ability and untiring zeal with which Mr. Masson has conducted

his part of the work of the congregation." Mr. Masson's term of office was very successful until agitations about union created unrest, and led to his resignation of his charge, which took effect in October, 1879. He was the last minister of St. Andrew's as a separate charge. The Rev. J. C. Smith, B.D., of Guelph, was appointed Moderator *pro tem.*, and while he so acted the overtures for the union of St. Andrew's Church and Union Church, Galt, were considered and consented to, and carried into effect, and both congregations merged into THE CENTRAL PRESBYTERIAN CHURCH, GALT. A happy consummation, which neither have ever had cause to regret. They mingled like kindred drops of water, and their former differences could not now be found.

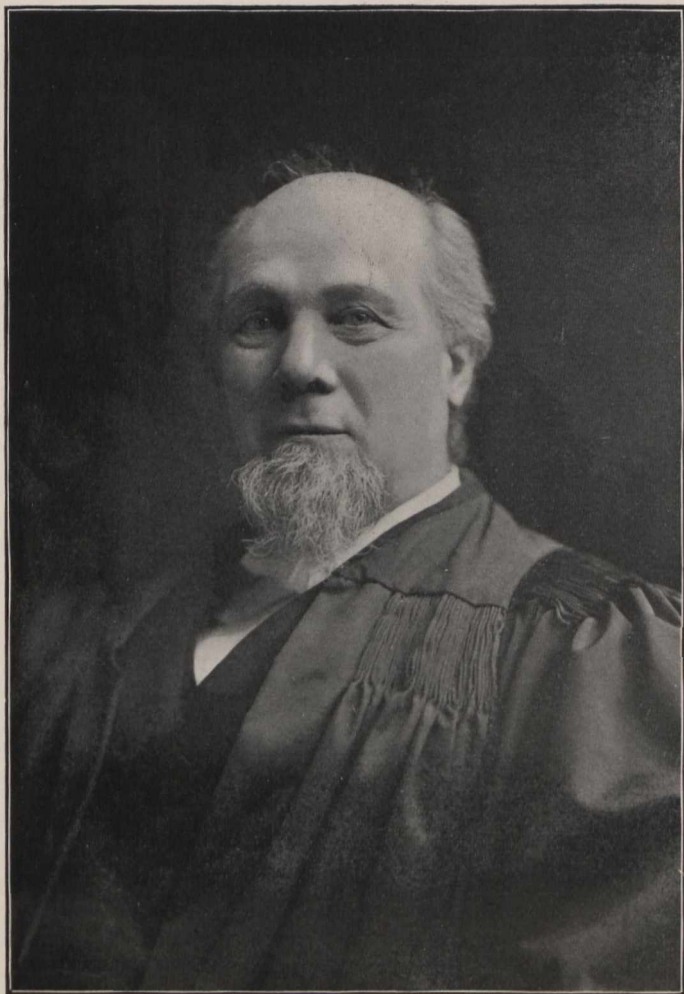
All the old distinctions were dropped at once, just as though they had never had any place, and the members set out to work with a will. It may be interesting to record the names of those who came from St. Andrew's Church. They were :

Robert Vair.	Mrs. Marshall.
Janet Burnett.	John Cavers.
James McDougal.	Mrs. John Cavers.
Lizzie McDougal.	Andrew Bell.
Aggie McDougall.	Mrs. Andrew Bell.
Catherine Turnbull.	John Turnbull.
Walter M. Turnbull.	Mrs. Catherine Smith.
Elizabeth Turnbull.	Mary Gray.
Walter Cavers.	Mrs. Mary Henderson.
Rebecca Cavers.	Alexander Gourlay.
W. G. McKenzie.	Mrs. A. Gourlay.
W. G. McKenzie.	Elizabeth Aussem.
Angus B. Fisher.	David Smith.
Archibald Fisher.	Mrs. Margaret Smith.
John Hay.	Robert McKelvie.
Margaret Hay.	Thomas McIntosh.
Archibald Hunter.	Mrs. Thomas McIntosh.
Elizabeth Hunter.	John Smith.
Robert Hunter.	Mrs. Elizabeth Smith.
Mary Hunter.	Martha Bell.
W. F. Mitchell.	James Gourlay.
Mrs. W. F. Mitchell.	Mrs. James Gourlay.
Mrs. Robert Mitchell.	Margaret G. Gourlay.
Mary Mitchell.	R. H. Marshall.
John Hunt.	Mrs. R. H. Marshall.
Mary Hunt.	George Minto.
Isabella Brown.	Mrs. Margaret Dawson.
Mrs. Mary Minto.	Mrs. Thomas Vair.
James Scott.	Mrs. Hannah Jamieson.
Mrs. James Scott	Elizabeth Jamieson.
Mrs. Taylor.	Margaret Bell.
Alfred Taylor.	Mrs. George Munro.
Mrs. A. Taylor.	Mrs. Helen Telfer.

Thos. Telfer.	Mrs. John Scott.
Mrs. Thos. Telfer.	Alice Scott.
James Wilson.	Mrs. J. Quirk.
Mrs. James Wilson.	Mrs. Percy.
Thomas Hunter.	John Anderson.
Mrs. Thos. Hunter.	Mrs. John Anderson.
Mrs. Martha Bell.	George Cragie.
Mary Hume.	Mrs. Elizabeth Cragie.
Catherine Hume.	Christina Cragie.

These all united in carrying into effect the union of the congregations ; others came after this (July 17th, 1880) on October 16th, and January 15th, 1881, whose names we add :

Wm. Craig.	Mrs. A. Crozier.
Mrs. Wm. Craig.	James Turnbull.
Mrs. A. Ferguson.	Mrs. Jas. Turnbull.
James Watson.	John Gourlay.
Mrs. James Watson.	Mrs. John Gourlay.
James R. Mitchell.	Miss Matilda Jamieson.
Mrs. James R. Mitchell.	Mrs. Jane Waldie.
Alexander Conkey.	Mrs. Mary Anne Fleming.
Mrs. A. Conkey.	Mrs. George McCullough.
Adam Crozier.	Mrs. W. R. Oliver.



REV. JAMES A. R. DICKSON, B.D., PH.D.

VI.

THE WORK GOES ON.

1880-1903.—PASTORATE OF THE REV. J. A. R.

DICKSON, B.D., PH.D.

“This is the main point in religion and the comfort of Christians : to see their perfection in Christ Jesus and to be lost in themselves, as it were, and to be only found in Him, not having their own righteousness, but the righteousness of God in Him (Phil. 3. 9).”—*Richard Sibbes*.

Just before tracing the history of St. Andrew's Church, the last fact recorded was the desire of the congregation to have the Presbytery's concurrence in the site that had been selected. The Presbytery approved of the site chosen for the new church edifice, and on July 26th, 1880, the foundation stone of the structure was laid. The papers of the time gave a full account of the proceedings. We acknowledge our indebtedness both to the *Galt Reporter* and the *Dumfries*

Reformer. They were issued every week then ; now they are issued every day. We may supplement one account by the other for the sake of completeness :

“ The new edifice, which the congregation of the Union Church in this town are erecting on the lot to the north-west of Main Street Bridge, is now making good progress, and on Monday afternoon last (July 26th, 1880) the ceremony of laying the foundation-stone took place. The attendance was large, but the arrangements were not such as to enable those not on the platform to see much of the ceremony. After the gathering had been brought to order, the Rev. Mr. Dickson, pastor of the church, gave out the 100th Psalm, which was heartily sung, after which the Rev. Dr. Wardrope, of Guelph, offered an appropriate prayer. Mr. James McFeiggan, Secretary of the church, then read the history of the church, which had been prepared by the Session Clerk, Mr. James Dalgliesh.” (This embraced simply the main facts, which we do not therefore give, as recapitulating what we have already written).

The officers of the church at this time were :
“ *Pastor* : Rev. James A. R. Dickson. *Members of Session* : Messrs. James Dalgliesh, Thomas Dalgliesh, James Robson, William Coulthard, Alexander Bell, Robert Cranston, John Scott, William Weir. *Managers* : John Goldie, Esq., (Chairman), Messrs. Robert Gilholm, Robert Taylor, Robert Broomfield, George Barrie, George Fairgrieve, James McFeiggan, James McKendrick, Thomas Todd, Alfred Taylor John Hay, Thomas Telfer and Gavin Hume *Secretary* : James McFeiggan. *Treasurer* : Gavin Hume. *Seat-letter* : Robert Taylor. *Precentor* : Adam Murray. *Trustees* : James Young and Thomas Hamilton.

“The proposal to erect a new church took practical shape at the annual meeting of the Union Church in January, 1880, when a committee composed of Messrs. James McFeiggan, Thomas Todd and Robert Gilholm was appointed to see what subscriptions could be obtained for the purpose. The proposal having been favorably received and liberally responded to, the lots belonging to the Dickson estate on

the north-east corner of the Queen's Square were selected as the best available site. This action having met the approval of the congregation the arrangements for what is to be known as the Central Presbyterian Church were completed, and we are met this day to witness the Rev. William Caven, D.D., Principal of Knox College, Toronto, lay the foundation-stone of the new edifice, upon which ceremony, as upon the church and congregation we invoke the blessing of Almighty God."

The particulars in connection with the church are as follows :

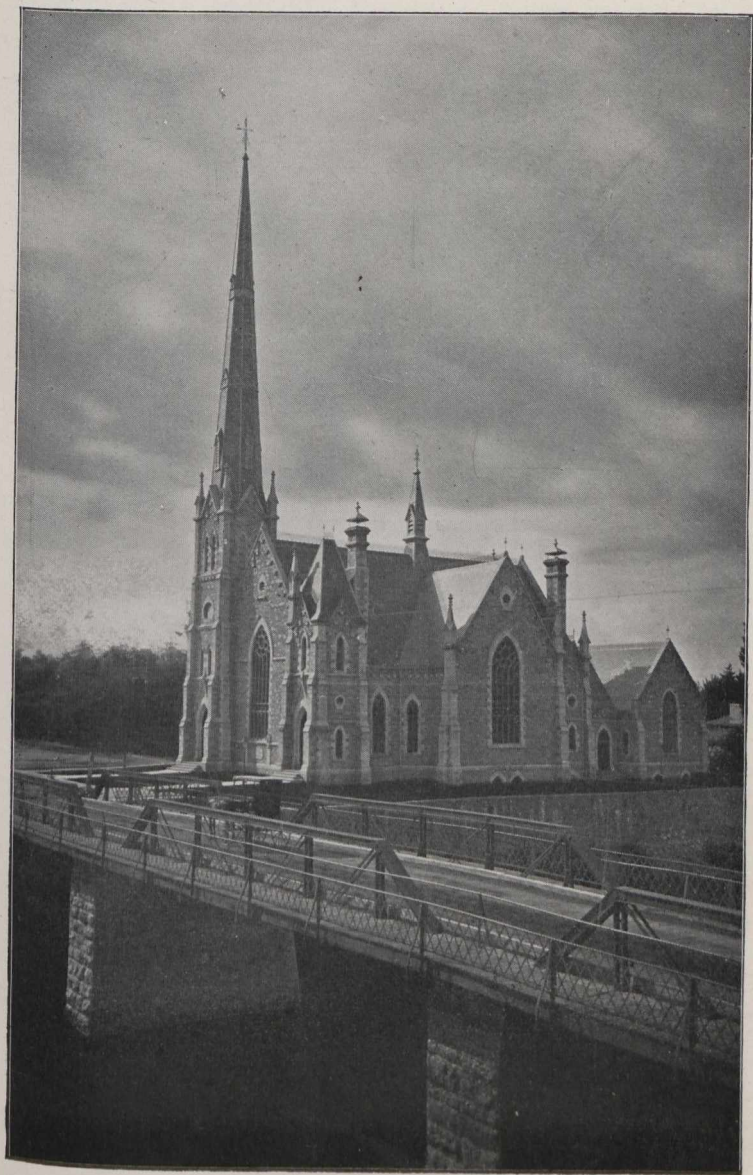
Architects : Hall & Mallory. *Contractors* : G. Stevens & Son, George Pike & Son doing the mason work. *Inspector of Mason Work* : Thos. Dalgliesh. *Building Committee* : Messrs. Robert Broomfield, Gavin Hume, Robert Middlemiss, Alexander Barrie, James Young, John D. Moore, Thomas Little, Robert Taylor, William Laidlaw, Thomas Todd, James McFeiggan, Robert Gilholm, Alfred Taylor, James Wilson. *Chairman* : Alexander Barrie. *Secretary* : James Young.

This document, together with the following papers and articles were then deposited in the box in the cavity of the stone, namely: *Weekly Globe* of July 23rd; *Weekly Mail*, same date; *Dumfries Reformer* of 21st inst.; *Galt Reporter* of the 23rd inst.; July number of *Presbyterian Record*; and the following Canadian coins: a fifty cent piece of 1870, a twenty-five cent piece of 1874, a twenty cent piece of 1858, a ten cent piece of 1874, a five cent piece of 1876 and a one cent piece. A copy of "Reminiscences of Galt and Dumfries," by James Young, M.P.P.; a book entitled "A Good Minister of Jesus Christ," by the Rev. James A. R. Dickson; and two tracts, "The Rest of Faith" and "Immediately" by the same author, and a portrait of Mr. Dickson, together with a list of the members of the Galt Town Council and the Galt Public School Board, and of the ministers of the town.

The Rev. Mr. Dickson, on behalf of the Building Committee of the church, then presented Principal Caven with the customary silver trowel and then the reverend gentleman performed the interesting ceremony of laying the stone. After

it was concluded and the stone "well and truly laid," prayer was offered by the Rev. John M. King, M.A., of Toronto, and earnest and spirited addresses were delivered by Dr. Cochrane, of Brantford, and the Rev. J. C. Smith, B.D., of Guelph. This concluded the ceremony and those who attended dispersed.

This description is given of the church: The site is a most desirable and imposing one. The church—a stone one—is a mixture of various styles of architecture, the Gothic predominating. The building is 77 feet wide across the transepts, and 108 feet in extreme length. There will be no basement, the only likeness to one being the kitchen, and coal shed, and small store room downstairs. A large schoolroom is to be built to the rear of the church. There are two fine entrances in front, one through the main tower, and the other through a side tower, to afford the congregation means of ingress and egress. There will also be two rear entrances. The peak of the roof is 64 feet above the ground level. The spire rises to the height of 184 feet, and the side front tower to



CENTRAL CHURCH.

a height of 60 feet. The church is a very beautiful one, and will compare favorably with any similar structure in the district. (The last sentence is the greatly restrained and modest estimate of the newspaper reporter).

Such an occasion as this could not pass without being enlivened and embellished by the old-time tea-meeting, now fallen out of sight, and very soon will be out of mind. So in the evening the Town Hall was packed with sympathetic friends, where they were well provided for. This was the programme on the occasion: Tea was served from 6 to 8. Professor Caven opened with prayer. Mr. Murray sang "Songs of Praise." Mr. Dickson read letters of apology for the absence of Revs. W. S. Ball, of Guelph, and Wm. Walker, Galt. Dr. Wardrope spoke of the happy union that had taken place. Professor Maitland sang "Ilka Blade o' Grass keps its Ain Drap o' Dew." Rev. J. C. Smith spoke humorously of grumblers, telling them to go to work and do good. Miss Addison sang "When Swallows Homeward Fly." Rev. Walter Inglis put in a strong plea for the cultivation of the æsthetic in

young Canadians. Mr. Gibb sang "Home of the Soul." Rev. J. M. King gave his early recollections of Galt. Miss Scott played a piano solo. Rev. Dr. James spoke on "The Spiritual Life." Professor Maitland sang "The Four Marys." Rev. John Thomson gave an address on "Symbolics in Church Building." Principal Caven talked of Galt preachers, telling of the eloquence and piety of Dr. Bayne. Mr. Murray sang "The Battle of the Baltic." As eleven o'clock was approaching several speakers belonging to the town were omitted. Mr. D. McDougall, Registrar of Waterloo, proposed a vote of thanks to the ladies, which was unanimously carried. Misses Hume and Scott played the accompaniments.

So we come to the end of the accounts of an exceedingly important event in the life of the congregation. The building was completed and ready for divine service in the beginning of 1882. In this the congregation took a large step forward. Instead of the little brown church on the hill, so difficult of access, and so hard to heat in winter, and so oppressive with the evil

odor of ill-trimmed coal oil lamps at the evening service, it now had a large, commodious, airy, well-ventilated edifice; exceedingly beautiful, both without and within; an attractive structure, worthy of the congregation for which it was erected. This year (1880) the Hon. James Young, an honored member of the congregation through nearly its entire history, and who has held important official positions in it, published a book entitled, "Reminiscences of the Early History of Galt and the Settlement of Drumfries."

In January, 1882, a deliverance was given by the Session anent reading pulpit notices, which had grown to such excess that they had "a distracting tendency, when read at the close of the services, to unseat the savor of divine things produced and resting upon the mind through the ministry of the Word." It was thereupon decided to read such as were permissible before sermon, and these were those only bearing upon our own work as a congregation; the public press being regarded as the proper channel for all other intimations, except such societies' work

as that of the Bible Society. The Rev. William Ormiston, D.D., of New York, was secured to preach the opening sermons of the new church on the first Sabbath of March, 1882, which he did, to the great delight and satisfaction of the congregation and citizens generally, who thronged its ample space to overflowing. Two relics of the old church are in the handsome schoolroom attached to the church: the gasalier which illumines its interior, and the pulpit chair which is now on the platform. The holder of the baptismal bowl also came out of the old church on the hill.

In April, 1883, Mr. Dickson took the degree of Bachelor in Divinity (B.D.) at the Presbyterian College of Montreal. At this time the new hymn book, which had been previously voted upon by the congregation, was introduced.

In 1884 a serious indisposition was experienced by the pastor, so that for many weeks he was unable to attend to his duties, whereupon the Session and Managers conjointly agreed to give him a holiday, in which to seek health and strength, and in order to enable him to take that

they generously gave him a present of two hundred dollars to cover travelling and incidental expenses. While absent the Rev. John Porteous acted as *interim* Moderator of Session by appointment of Presbytery.

In 1885 the Willard Tract Society, conducted by Mr. S. R. Briggs, bought the copyright of a book of Mr. Dickson's, entitled, "Working for the Children, in the Home and in the Sabbath School," and published it.

On the 12th of December, 1886, Mr. Alexander Bell, Elder, died at Rockton. Mr. Bell had been an Elder from 1859. An appreciative minute was put on record, testifying to the excellence of his character and work.

Mrs. Robert Middlemiss, who died in 1886, left a bequest of \$500 to be divided as follows: Home Missions, \$200; Foreign Missions, \$100; French Evangelization, \$100; North-West Church and Manse Fund, \$50; Aged and Infirm Ministers' Fund, \$50.

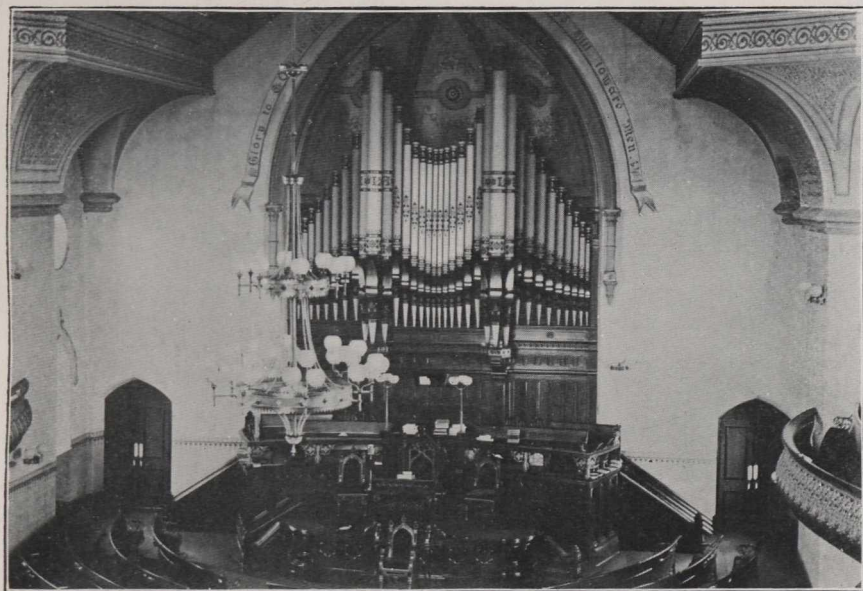
On Sept. 8th, 1887, Messrs. A. W. Wright B.A., James Bryce and Thomas Deans were elected and ordained, and inducted to the office

of the Eldership, and Mr. Robert Amos and Rev. John Porteous, being Elders, were chosen to serve in the same capacity in this congregation.

This year The Religious Tract Society, of London, England, bought the copyright of "How We Are Saved," by the Rev. J. A. R. Dickson, B.D., and published it.

At the close of 1888 and the beginning of 1889 the question of introducing an organ, was discussed by the Managers and also by the Session. Time was taken to look at the question on every side, so that there might be no undue haste, and no element of discord brought in. The Session passed this motion anent the matter: "That the Session is not averse to the introduction of an organ to improve the psalmody of the church, if the congregation approve of it."

The Managers in their Annual Report recommended this step to be taken if they could see their way to secure the necessary funds, and "that an organ be placed in the church at the same time as the other improvements are made."



A GLIMPSE WITHIN.

The other improvements were the "putting in of galleries and frescoing the church." This is their note: "The pressure for more seating accommodation still continues, not a few persons being unable to obtain the seats they want, and we therefore now recommend that subscriptions be taken up for these purposes by the Managers as early as may be convenient, and that if sufficient encouragement be given, the work be proceeded with during the ensuing summer. As stated in last year's report, the estimated cost is about \$3,000, but we hope it may be somewhat less." The next annual report of the Managers (1889) speaks of this as an accomplished fact in these terms: "In carrying out your instructions at last annual meeting, your Managers first opened a subscription list to pay for the proposed improvements in the church. We were met with the customary liberality of our members and adherents. The total amount subscribed was \$5,915.37, of which sum \$981.00 was raised by the young people of the congregation, whose liberality is worthy of commendation. As near as can be conveniently ascertained at

present, the outlay on the improvements in the church has been as follows :

Gallery, stairways, etc.....	\$2,643.00
Organ.....	2,400.00
Frescoing (including scaffolding)....	781.60
New carpeting	552.55
Other expenses connected therewith	679.88
	<hr/>
	\$7,057.03

On the 23rd of May, 1888, Mr. James McFeiggan died after a short illness, much lamented. The annual report of the Managers makes this appreciative reference to him :

“Your Managers cannot close their report without putting on record their deep sense of the loss which the congregation has sustained by the death of our late Secretary, Mr. James McFeiggan. His zealous labors to promote the welfare of the church, as well as his attainments and high personal character, deserve to be remembered, for they were unstintedly and unselfishly devoted to the discharge of the duties of the office which he so long and so ably filled.”

Mr. James Elliot, of Beverley, who died this year, left a bequest of \$100, to be divided as

follows: Home Missions, \$50; Foreign Missions, \$50.

In 1889 there was an opportunity offered of disposing of St. Andrew's Church property; the permission of the Presbytery was asked, and granted.

On April 13th, 1890, six new Elders were elected, namely, Robert Middlemiss, William Deans, Alexander McDonald, John R. White, John Doughty, and William Wallace. These were duly ordained and inducted into the office, and entered upon their work.

THE BEGINNINGS OF THE PRESENT PRESTON CONGREGATION

may be noted here, as our congregation had considerable to do with it. Mr. W. D. Hepburn and Mr. Thomas Hepburn were members of the Central Church resident in Preston, and when the Episcopalians there made an effort to gather a congregation, and to build a church, it stirred up the few Presbyterians there to do the same thing. And in this action Mr. W. D. Hepburn was the leader. Prior to this there had been

congregation of Presbyterians in Preston, but it had not flourished, chiefly for lack of proper pastoral oversight. This experience, however, did not discourage the few that remained. They determined to make a movement in a forward direction, and on November 5th, 1890, a meeting of those interested in Presbyterianism in the town was held in the house of Mr. J. D. Webster, at 8 o'clock p.m., the Rev. Jas. A. R. Dickson presiding. After prayer for divine direction, the following persons present reported themselves as favorable to the formation of a Presbyterian cause there: Messrs. W. D. Hepburn, John Woods, C. M. Adams, W. E. Guggisburg, Wm. Green, J. D. Webster, George M. Rose, Isaac Kay, Mrs. Gregg and Miss Cumming.

It was then moved, seconded and carried, that Messrs. Webster, Woods, Hepburn, Adams and Guggisburg be a committee to call on those who might unite in carrying on the cause. To learn the result of this action, it was agreed to hold another meeting a week from Saturday evening, at 8 o'clock.

That meeting was held according to agreement, and a report full of encouragement presented, under the stimulus of which they determined to go on, and work for a permanent organization of the Church there. It was therefore arranged to hire a hall and have preaching services.

These were carried on first in the Town Hall and afterwards in an upstairs room, in both of which good congregations assembled, till at length application was made to the Presbytery for organization. On August 31st, 1891, this matter was laid before Central Church Session, and "after deliberation, on motion, no opposition was offered to the movement," but rather "express the fullest sympathy with those engaged in the proposed action." The consent of the Presbytery having been received, and Dr. Dickson commissioned to effect the organization into a congregation of all who were duly certified, or made confession of faith in Jesus Christ, this was done on 15th March, 1892, when Mr. and Mrs. C. M. Adams, Miss E. Cummings, Mrs. Wm. Green, Mr. and Mrs. H. Gimble, Mr.

and Mrs. W. D. Hepburn, Mr. and Mrs. Thomas Hepburn, Miss K. Hepburn, Mrs. Isaac Kay, Mr. and Mrs. Murray, Miss Clara Roos, Miss Carrie Roos, Mr. and Mrs. Roderick Ross, Mr. and Mrs. Robert Scott, Mr. John Robertson, Mrs. O. Salyards, Mr. J. D. Webster, Mr. John S. Wood, Miss Mary Wood, Miss Jessie Wood, Mrs. Alexander Greig and Miss Maggie Greig, were received into fellowship and formed the church.

On September 17th, 1892, application was made to the Central Church for the loan of Communion vessels with which to celebrate the Lord's Supper, when it was moved by Robert Amos, seconded by William Coulthard, "that the articles of the old Communion service, not in use (two cups), be loaned to the Preston congregation as long as they may need them, or until asked for, and that Mr. Wallace and the mover be a committee to put them into possession of them."

The Communion of the Lord's Supper was observed shortly after this, when Mr. Robert Amos acted as Elder by order of the Presbytery.

On March 12th, 1893, Messrs. John S. Wood, W. D. Hepburn and Thomas Hepburn were elected to serve in the Eldership of the congregation. On April 16th the Elders elect were ordained and inducted according to the laws of the Church by the Moderator, and at a meeting of the newly-constituted Session, held immediately thereafter, Mr. Thomas Hepburn was appointed Clerk, and Mr. W. D. Hepburn Representative Elder for the current year.

On Friday evening, Oct. 27th, 1893, at a social meeting in the church at Preston, Dr. Dickson was presented with a highly appreciative address by the two congregations, and a handsome pendant silver water pitcher and two gold-lined goblets, a very rich gift, having on the pitcher this inscription: "Presented to Rev. J. A. R. Dickson, Ph.D., by the Presbyterian congregations of Doon and Preston, Aug. 21st, 1893." This was the date when it was originally proposed to make the presentation, but illness in Mr. Thomas' family hindered his coming to Preston till now. Thus ended our relation to the Preston congregation. They were fairly

afloat with encouraging prospects before them, and we bid them God speed.

Mr. H. T. Thomas, M.A., a graduate of Knox College, Toronto, was chosen as their first pastor, and ordained and inducted on August 21st, 1893.

On the evening of Aug. 28th, 1890, the congregation suffered a severe loss in the sudden and unexpected death of James Robson, one of the most active and influential members of the Session, and on the 28th of October another member passed away to his reward, namely, Thomas Dalgliesh, in the 78th year of his age, after a protracted illness, which he bore with Christian fortitude and humble resignation to the will of God. Suitable resolutions in reference to their high character and valuable services to the church were put on record by the Session, and also transmitted to their families.

On the 29th of November, 1890, another honored member, whose death is noted respectfully in the minutes of Session, passed away in the person of John Scrimgeour, Sr. Mr. Scrimgeour had been elected to the Eldership April 13th, 1876, and had served for fifteen months

when he became sick and thereafter suffered from severe illness till his end came. He was the father of Rev. John Scrimgeour, M.A., D.D., Professor in the Presbyterian College, Montreal.

On the morning of January 17th, 1892, our Communion Sabbath, Mr. James Dalgliesh died, just three hours after Mrs. Dalgliesh had passed away. On the evening previous a deputation of the Session, headed by the pastor, waited on him, with a gift of loving remembrance from the Session, to minister to him comfort and joy. He was much pleased to see his brethren, and after prayer they bade him good-bye, little thinking that next morning they would hear that he and his partner in life had passed through the valley of the shadow into the presence of the King. These losses of leading men were deeply felt by the Session and the congregation. Mr. James Dalgliesh had served for thirty-six years as an Elder and was one of the best and most favorably known members of the Session, and passing away as he did, on the morning of a Communion Sabbath, the services of that day had in them even more than ordinary solemnity.

This year, 1891, Mrs. Alison left a bequest to the church of \$50.00.

In the report of the Managers for 1891 there occurs this notice: "We take this opportunity of referring to the loss sustained by the Board of Managers in the death of Mr. Robert Broomfield, who was for many years an efficient member of the Board, and also regret that through death we have lost the services of Mr. Andrew McIlwraith, who so kindly acted as one of the Auditors for a number of years. We extend to the members of these families our heartfelt sympathy."

In the month of October, 1891, Mr. Dickson had conferred upon him the degree of Doctor of Philosophy (Ph.D.) by Wooster University, Ohio, U. S., one of the leading Presbyterian universities in the Republic. He attained it by a stated course of special study in Political Economy and Social Science. He prepared also a paper to lay before the faculty of the university on the thesis: "Conscience, the Living Source of Human Law."

On February 6th, 1892, Mr. A. W. Wright, B.A., was appointed to act as Clerk of Session. At

a joint meeting of the Session and Managers on April 4th, 1892, the mode of raising the revenue of the Church was fully considered, and the envelope system, by which weekly contributions are given according to the ability of each, was adopted, and the resolution carried, "That Dr. Dickson and Messrs. Gilholm, Colvin, Spalding, William Deans, Wright and William Coulthard be a committee to draw up and distribute a letter explaining the envelope system to the congregation, also to appoint canvassers to suitable districts, these appointments to be reported to a future joint meeting."

On April 26th, 1892, this committee handed in their report, which was to the effect that "they had drawn up and issued the letter explanatory of the envelope system of giving for the support of ordinances, as directed, also that the congregation be divided according to the Elders' districts, and that the Elder and a Manager be appointed to canvass each." This was carried into effect with the most satisfactory results, and for five years was carried out consistently, until changes that are ever taking place

began to make themselves felt, and there was a new effort put forth.

In July, 1892, a proposal was made to the Session that there should be lady visitors to call on strangers, and take an interest in the families of the congregation, which was sanctioned. The lady visitors were appointed, and entered on their mission, and did excellent service for a time, which was very helpful to the congregation. Indeed, there is always room for this service in the church, the cultivation of sociality among the members. The knowledge of one another as Christians, cherishing the same hopes, participating in the same mercies, pressing onward to the same goal, under the direction and inspiration of one and the same spirit, is of immense value to a congregation. It is a bond of union, and a source of rich blessing in the sympathy and in the support they can give to one another. It is the realization of the fellowship of the gospel, and is needed to keep the hearts of the membership warm, and willing to spend and be spent for one another.

“Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

“We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.”

On January 14th, 1893, the Session agreed to ask the congregation to increase their number by the choice of six members who should take up the work of the Eldership, the election to take place on the 29th of the present month. Then the choice of the people was that Messrs. David Nairn, William Anderson, Thomas Little, Allan H. Goodall, John Turnbull, and Andrew Struthers should act in this capacity. All of these had served in the Eldership before, except Messrs. John Turnbull and Andrew Struthers, who, on being dealt with in accordance with the laws of the Church, satisfied the Session of their knowledge and fitness, and thereupon they agreed to proceed to their ordination, and induct them with the others chosen to the office of Elder in this congregation on Sabbath, the 26th

inst. This was done, and the right hand of fellowship given to them, and their names added to the roll. Mr. Thomas Little, who was not present on this occasion, was duly inducted by prayer by the Moderator of Session, on the evening of Sabbath, April 2nd, 1893.

On June 9th, 1893, it was arranged by the Session that a Cottage prayer-meeting should be held in rotation in each Elder's district in town, and a committee was appointed, composed of David Nairn, Allan H. Goodall, William Anderson, and A. W. Wright, B.A., to arrange the details of the scheme. These meetings have often been held without any action of the Session. They have always been helpful to many by the fellowship they offered, and the spiritual stimulus they gave, and the break they made in the ordinary routine of the duties of life. They turned the current of the people's thoughts into higher channels, which brought down heavenly blessing into their hearts. And they gave the young people, and even the little children, something to do—the young people the organ to play, and the children the hymns to sing. To

many of them they would be epoch-making services, red-letter nights, when the minister and Elders and church members all came into touch with them, and made them feel that they belonged to the church, too. They were just a little out of the ordinary for the old people, and quite extraordinary for the young people. And no one not a prophet can tell what they meant to those who assembled in them. What channels of grace they became! This year Mr. Gavin Hume, who had long held an important official position in the church as its Treasurer, died, and the Managers, in their report, make this entry: "In the death of Mr. Gavin Hume your Managers have lost one of their oldest members, who served the congregation for many years as Treasurer, and took an active part in the affairs of the church. Your Managers extend to the bereaved family their heartfelt sympathy."

An invitation from Knox Church, Galt, was sent through the Moderator, asking Central Church to co-operate with them in a series of revival services to be held in May. The invi-

tation was considered and accepted, and Messrs. Alexander Macdonald and Allan H. Goodall chosen, with the Moderator, to act as representing the Session, in making arrangements for the special services.

In 1895 Mrs. Robert Cranston, lately deceased, bequeathed to the Ladies' Aid \$100, and to the Home Missions \$100, and to Foreign Missions \$100.

On March 6th, 1896, the Missionary Association of the congregation was, upon mature consideration, made to consist of the Elders, each of whom would look after the contributions to be taken up in his own district.

On March 26th, 1896, Mr. John Goldie, a life-long member of the congregation, passed to his eternal reward. He was a prominent and influential man in the church and in the community, always found on the side of righteousness and truth. His death left a great gap not easily filled.

The use of the church building for other purposes besides worship, such as concerts, organ recitals, and entertainments of various kinds, whereby to

make money, had for a long time exercised the mind of the Session, and questions sometimes were asked, and objections at other times made which demanded the settlement of the matter on a firm basis. In 1893 we have this on record: "Some conversation took place with regard to the character of programmes of entertainment given in the church edifice, when it was resolved: That it be one duty of the Church Committee to see that the programmes of public entertainment given in the church be of a proper character." And on Dec. 19th, 1894: "The matter of holding entertainments in the church edifice was introduced, and after discussion it was moved, seconded and carried, that in future the church be not granted for any outside entertainment except on consent of the Session at a legally called meeting."

It was granted to the Salvation Army for a meeting to be addressed by General Booth in January, 1895., while it was refused to the Philharmonic Society for a sacred concert, the Session having reached the conclusion that it would not be given to any who made a charge

for admittance. And they have acted in accordance with this finding ever since, down to this year of grace 1903.

This year (1896) Dr. Dickson revised a little book of his, which had been alive for over twenty-five years, and was still sought for, that is, selling. The book is entitled, "Working for Jesus, or Individual Effort for the Salvation of Precious Souls." It was first published by S. W. Partridge & Co., London, England, as a four-penny book, but having several typographical errors in it, he corrected them and added to it a little and offered it to the American Tract Society, which published it as a twenty-five cent book. He then offered it to the London Tract Society, of England, which accepted it, and purchased the copyright and published it as a shilling book. Being still called for, he proposed to the American Tract Society to have it revised, dedicated to the Young People's Society of Christian Endeavor, in which he had always taken a deep interest, and re-issued in a finer edition as a fifty cent book, which was done. Years before this Mr. Melrose, the tea-merchant

of George's Street, Edinburgh, had taken a fancy to it and had a cheap edition struck off specially for colportage work in Scotland. Dr. J. Hood Wilson of the Barclay Church, Edinburgh, told the author, as he lunched with him in his own home in Edinburgh, that he had sent one off that day to the Falkland Islands; "Indeed," he said, "I have sent it all over the world." Shortly after the issue of "Working for Jesus," Dr. Dickson was corresponding with Rev. Dr. Rand, the Secretary of A. T. S., concerning another book, entitled: "The Truth that Saves and How to Present it," which was also accepted, and the copyright purchased, and the book published by the Society, when Dr. Rand informed him that the committee of the Society had awarded him the George Wood premium for "Working for Jesus," which consisted of a gold medal and a small sum of money. This was entirely unsought and therefore unexpected, and was a genuine surprise. He knew nothing at all of any competition for such a prize. However it was none the less welcome, perhaps all the more. In due time, the medal was received

and the small sum of money. The medal is valued at forty dollars and the sum of money was fifty dollars—both of which greatly exceeded any idea formed concerning them. On the medal is this inscription on one side: "Awarded to the Rev. J. A. R. Dickon, Ph.D., Galt, Ontario, author of 'Working for Jesus,' by the American Tract Society, 1897." On the other side is: "The George Wood Medal for the Premium Tract on the Glory of Christ."

The envelopé system of contributing to the maintenance of ordinances had for the last five years wrought well, but as the time passed by, and changes of necessity took place in the congregation, and changes also in the circumstances of contributors, it was found necessary to go over the same ground again that had been gone over in the spring of 1892. And at a joint meeting of Session and Managers these two resolutions were adopted: (1) "That the congregation be canvassed, each district by a Manager and an Elder, with a view to increasing the revenue of the congregation." (2) "That each committee

request every member of the church to contribute to the envelope collection or pay pew rent, which this joint meeting of Elders and Managers considers all members should do who can afford it."

There seems to be a special emphasis laid upon the necessity of giving in this last sentence. And how much need is there for it? So many in church membership are sitting at ease and doing little or nothing toward the maintenance of ordinances, and thereby losing a special blessing. It is the duty and the privilege of each one to give, and on this principle, "as God hath prospered him." It is to be proportionate giving, but *it is* giving, however small the sum may be. Many seem to think what they give to religious objects lost. But it is not lost, it is cast as seed into God's hand, to claim the fulness of the promises, just as the farmer casts his seed into the soil to get the splendid returns of the harvest. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same

measure that ye mete withal, it shall be measured to you again." Giving to religious objects is as much a duty as praying. And many keep themselves poor by not giving. And this insistence on giving is for the member's good as well as the church's growth. We may often give too little, but we never can give too much when it is to the Lord.

On July 17th, 1897, Mr. John Doughty felt it to be his duty to tender his resignation of his office as Elder. It was meantime laid upon the table, and at the meeting of Session Oct. 16th, 1897, his resignation was accepted, and this motion passed unanimously: "That we accept the resignation of Mr. John Doughty with great regret, and we would put on record our high appreciation of his Christian character, his consistent conduct in fulfilling his official duty, and the good he has accomplished. We would pray God's blessing to abide with him and his, even while he feels constrained to take this step, a step taken entirely at his own choice. May the peace of God keep his heart and mind through Jesus Christ our Lord."

On January 15th, 1898, an election of Elders took place, when it was found that the choice of the congregation was Messrs. James E. Ker, Robert G. Struthers, Joseph C. Windell and Robert C. Hunter. The edict was read on two successive Sabbaths, and on January 23rd, 1899, Messrs. James E. Ker and Robert G. Struthers, who had been Elders before, were inducted and Messrs. Joseph C. Windell and Robert C. Hunter had the questions prescribed by the laws of the Church put to them by the Moderator, and being satisfactorily answered, the Rev. J. B. Duncan, at this time a member of the congregation, engaged in prayer and they were ordained and inducted to the office of the Eldership, the other members of Session welcoming them by giving them the right hand of fellowship. Thereafter the people and Elders were suitably addressed by the Moderator, and they took their seats and had their names added to the roll of Session.

February 14th, 1898, arrangements were again made by the Session for a series of cottage prayer-meetings to be held by the Elders in Elders' districts or groups of districts.

The introduction of the Home Department in connection with the Sabbath School was brought before the Session on Oct. 15th, 1898, and after discussion the scheme was approved by the Session, and a committee, consisting of the Moderator, Clerk and Robert G. Struthers was appointed to attend to the introduction of the scheme throughout the congregation.

At a meeting on December 11th, 1898, this committee suggested that the collectors for the schemes in the various districts of the congregation as far as practical should act as visitors for the Home Department and distribute Home Study Quarterlies to all the families of the church.

A plan of granting certificates and variously colored seals in connection with Bible Study in the Sabbath Schools in connection with the congregation was also discussed and heartily endorsed.

On Feb. 4th, 1890, a meeting of Session was held, to take into consideration an invitation which had been given to the congregation to co-operate in a series of meetings for the deepen-

ing of the spiritual life of God's people in the various churches of the town. It was agreed that the Session approve of the proposed meetings being held, and expressed its willingness to co-operate with the other churches in the matter, and delegated the Moderator, William Weir, and Robert G. Struthers as a committee to represent the Session in making arrangements. It was also agreed that the Conference might have the use of the church, if it were asked for, provided the running expenses were paid.

On July 14th, 1900, a petition, praying for legislation for the suppression of the manufacture and sale of cigarettes, was read and approved of, and ordered to be signed by the Clerk on behalf of the Session.

As Mr. Arthur W. Wright, B.A., was removing from Galt in July, 1901, the Session presented him with a group photograph of themselves and a valuable gold watch, and an address expressive of their high esteem for him as a Christian man, and their appreciation of the valuable services he had rendered to the Church in his capacity of Clerk of Session and Sunday School Superin-

tendent, and President of the young people's Sabbath evening prayer-meeting, and worker in the furtherance of the Young People's Society of Christian Endeavor. In all the work of the church he had made himself deeply felt. Mr. David Nairn was chosen to act as Clerk of Session on July 20th, 1901.

In October of this year the following letter was received from Mr. Wright:

GUELPH, Oct. 17th, 1901.

MR. DAVID NAIRN,
Session Clerk of the Central Presbyterian Church, Galt.

My Dear Mr. Nairn,—Kindly convey to the Session at their meeting on Saturday my heartfelt thanks for the beautifully framed photograph of the Session which was sent to me, and for all the other kindnesses which myself and family have received from the Central Church. Whatever the future may have in store for us, these kindnesses will never be forgotten. The picture, I am sure, will always be a family treasure in the various households that are represented there, and long years after will be a valuable memento of Dr. Dickson's long, able and faithful ministry in the Central Church, and of the cordial and effective support given to him by many helpers in that corner of the Master's vineyard. May God increasingly bless the Central Church and make it a blessing.

Yours sincerely,

ARTHUR W. WRIGHT.

An election of Elders took place on October 24th, 1901, when Messrs. William Linton, Robert T. Aitken, Robert Malcolm, jr., and Walter Littler, were the choice of the congregation. They were dealt with according to the laws of the Church, and on Sabbath, the 17th day of November, they were solemnly set apart to this ministry, and ordained and inducted into the office, and took their seats as members of Session and had their names added to the roll.

On August 17th, 1902, the Session and Managers, at a united meeting held at the close of divine service, put on record this resolution of sympathy with Dr. Dickson and his family: "That in view of the unexpected death of Mrs. Dickson, wife of our beloved pastor, and during his absence in Great Britain, the Elders and Managers attend the funeral obsequies in a body tomorrow afternoon; that on behalf of the congregation they desire to place on record their high opinion of the noble Christian character and example of the deceased in church work, as a wife and mother, and in all the relations of life; and that the deepest regret and warmest sym-

pathy be and is hereby extended to the Rev. Dr. Dickson and his sorrowing family in the sore bereavement which, in the providence of God, has fallen upon them."

A committee, consisting of Messrs. William Weir, Robert Gilholm and Hon. James Young, were appointed on August 26th, 1902, "to wait on Rev. Dr. Dickson, and arrange with him for such further leave of absence from Sabbath services as he may consider necessary, and that the treasurer of the congregation be instructed to send to Dr. Dickson a cheque for \$100."

Dr. Dickson thanked the Session and Managers and also the congregation for all their kindness and tender sympathy, expressed in so many ways to him and his family in their unspeakable sorrow.

On April 18th, 1903, steps are being taken so that the congregation may advance in mission work and maintain three missionaries, one in the foreign field and two in the home field.

In May a Mission Study Class was organized under the leadership of Mr. R. G. Struthers, to take up some standard work on missionary

enterprise, or to study some special field in all its bearings, so that there might be an intelligent understanding of the missionary problem. A goodly number of the young people have taken an interest in this work, and no doubt it will bear fruit in due time. Seed must be sown to assure a harvest. And he that soweth liberally shall reap liberally, while he that soweth sparingly shall reap also sparingly.

In view of the growing infirmities of several aged members of Session, who have long faithfully served the congregation, it was felt that they should be released from the active duties of the Eldership, and an addition asked for of new Elders, which being done on November 1st, 1903, ballots were cast, and Messrs. Isaac Blaine and James Lindsay Law, chosen, and on November 29th they were ordained and inducted as Elders to this congregation, and their names added to the Roll.

This is the table of Elders who have acted for the Session as their representative in the Presbytery and the superior courts of the Church since 1879:

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1879. James Dalgliesh.	1892. Robert Cranston.
1880. James Dalgliesh.	1893. Robert Cranston.
1881. John Scott.	1894. Robert Cranston.
1882. John Scott.	1895. Robert Cranston.
1883. James Dalgliesh.	1896. Robert Middlemiss.
1884. William Coulthard.	1897. Allan H. Goodall.
1885. Robert Cranston.	1898. Allan H. Goodall.
1886. Thomas Dalgliesh.	1899. William Weir.
1887. James Dalgliesh.	1900. William Weir.
1888. Robert Amos.	1901. William Weir.
1889. Robert Amos.	1902. William Weir.
1890. Robert Amos.	1903. James Bryce.
1891. Robert Amos.	

It might be added, as a matter of historic interest, that during these years, in addition to the ordinary textual preaching, courses of sermons or lectures have been delivered by Dr. Dickson on the following: "The Whole Book of Jonah," "The Jehovistic Revelation," "The Cities of Refuge," "The Lives of the Twelve Apostles," "The Indwelling Comforter," "The Lord's Prayer," "What is a Christian?" "The Difficulties of the Christian Life," "The Teaching of Christ," "The First Seven Christian Centuries," "The Great Words of The New Testament," "The

Names Christ Gives to His People," "The Way of God," "The Books of the New Testament," "The Books of The Old Testament, from Genesis to Kings." "The Processional of Faith, in 1 Peter I. 1-7." "The Missing Elements of Christ's Teaching in the Preaching of To-day." "On Hell," "Romans 8th chapter," "Philemon," "Psalm 103."

He has also delivered lectures, illustrated by cartoons, on "The Effects of Alcohol on the Human System," "The Synagogue and its Worship in the Time of Christ," "The Pharisees," "The Catacombs of Rome," "China and its People," and one on "Dreams," without cartoons.

This year there issued from the press a volume entitled, "Public Life and Public Men in Canada," by the Hon. James Young, a book that has found a large circle of readers interested in the affairs of Canada, who wait for the completion of Mr. Young's work in a second volume. Works of this kind, in addition to any other benefit they may confer, gather material for the histories of the future.

And now we have brought our history up to the present, when 1903 is fast fading into the unchanging past, and 1904 is within sight, and will just be here when this is issued from the press.

One fact should be recorded, and that is, that our first organ, built by a Mr. Wadsworth of Montreal, on the pneumatic system, had so many delicate valves that it was easily affected by changes of weather, and became so thoroughly unreliable as an instrument that, after suffering the sorrows that it brought for a few years, the congregation decided to get another, and a WARREN ORGAN, costing \$3,200, took the place of the Wadsworth organ, which cost \$2,400, and has now for years given the highest satisfaction. It is "a gem" in its appearance, as well as in its structure and tone.

The membership, which in 1879 was 217, has risen to the region of 750. Many changes, great changes, have taken place. The "Fathers," who were men of light and leading and liberality, carrying the church in their heart, have been called to their reward. While many most excel-

lent men have moved to other places, yet others have filled up the ranks, who have shown a praiseworthy interest in seeking the good of the house of God. For this we thank the Father of mercies. Peace has reigned all through these years, and prosperity has followed in its train. A congregation can receive nothing except it be given it from God.

VII.

OUR CHURCH ORGANIZATIONS.

“Everybody knows what good results may be obtained by good organization ; but it is well to see by the examination of details, how amply men are repaid for even a little expense of thought and time given to the methods of organizing. All organization must be followed up. It should not be an inanimate but a living, growing thing, prepared to meet the endless chances and changes which take place in this mutable world.”—*Arthur Helps*.

We have been recounting the history of the congregation, looking at its onward movement, but that is the result of the organizations which the peculiar life of the Church calls into existence. These open up channels for the outflow of its life, and cast it into moulds which reveal its distinctive character. Each congregation has a character that distinguishes it from other congregations. Some are regarded, therefore, as missionary congregations, or evangelistic congregations, or home working congregations,

or society (*i.e.*, worldly) congregations, or spiritual congregations, each being marked out by its predominant feature. St. Leonard's, in Perth, Scotland, under the ministry of the Rev. John Milne, M.A., was a busy hive of workers. They were instructed fully in the privileges of Christian service, and they were loyally observant of their Lord's will. Often when one of the members would be distributing tracts, or giving a gospel invitation, or dealing faithfully for Christ and eternity with someone, he would hear this: "You'll be from St. Leonard's." That shows how light shines out into the darkness. No congregation, as well as no man, liveth for itself. And the organizations it has show the volume and the virtue of its life. It is, therefore, of interest to learn something of these, and without that the history would be incomplete. So we venture a brief account of each.

THE YOUNG PEOPLE'S SOCIETY OF
CHRISTIAN ENDEAVOR.

Before the Christian Endeavor Society was organized there existed in the congregation another society which went by the name of "The Willing Workers' Guild." The scriptural foundation of that society was set forth in these verses: "Let him that heareth say, Come." (Rev. 22. 17.) "He first findeth his own brother Simon, and saith unto him: I have found the Messias, which is being interpreted the Christ, and he brought him to Jesus." (John 1. 41, 42.) "He that winneth souls is wise." (Prov. 11. 30.) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12. 3.) Three promises were made by all the members: First—I promise to speak to as many unconverted persons each week as opportunity may offer to me; Second—I promise to pray for them, and diligently seek their conversion; Third—I promise to report their cases to the pastor monthly. These promises were fully

explained to the members. No names were asked, that is, of the persons dealt with. All that in our monthly meetings was required was an account of the treatment of the various cases. A good number belonged to this society, and when they came together in the monthly meeting and recounted their experiences, it was one of the most intensely interesting and powerful meetings I ever had the pleasure of being present at. The members were devoted Christians, and this experience gave them strength, and fixedness of purpose, and made them more pronounced in their Christian character. This work showed them how much might be done, and how the Christian life required all the energy and skill and time that each had to do the duties that arose in it. On the part of the members there was no seeking after worldly pleasures, the will of Christ offered a field wide enough for the exercise of all their powers.

This "Willing Workers' Guild" was the nucleus of the Young People's Christian Endeavor Society, for when it was organized all the members of the Guild went into it. It gave

it tone and character, and the spirit it breathed into its heart imparted to it a distinctively vigorous and aggressive life. It lifted it high up above the motive of the ordinary young people's meeting. It made it serious, earnest, purposeful and painstaking, void of all lightness and frivolity. It gave it spiritual grip.

On November 14th, 1899, Mrs. M. A. Goodwin, Secretary of the Society, read the following "Review of the work of the Y. P. S. C. E. of Central Presbyterian Church, Galt, from October 16th, 1889, till October 30th, 1899," at a social meeting of Endeavorers and congregation. This gives such a satisfactory synopsis of the origin and progress of the Society that we insert it entire :

"On October 16th, 1889, our pastor, Dr. Dickson, called a meeting of the young people of the congregation to organize for some definite line of work. It was decided, after having the work explained, to organize a Y.P.S.C.E. The constitution was discussed and adopted in part. The active and associate pledges were read, after which sixteen signed as active mem-

bers. The following officers were elected : Hon. President, Rev. J. A. R. Dickson, B.D.; President, Mr. A. J. Colvin; Vice-President, Mr. Alex. McDonald; Secretary, Mrs. Goodwin. The following committees were formed, of which the persons whose names are appended were the conveners : Prayer-meeting, Mr. A. W. Wright, B.A.; Lookout, Miss Isa Gardiner; Sunday School, Miss Maggie Dickson; Social, Miss Beckie Goldie; Flower, Mrs. James Risk. The members took up the work in an earnest manner, keeping before them the motto : 'For Christ and the Church.' The strength of our Society was the result of prayer. A Sunday evening prayer-meeting had been held for some time, under the leadership of Mr. A. W. Wright, also a woman's prayer-meeting once a week, both of these asking for special blessing on the young people of the congregation. The work taken up at first was confined to our own church, working along the lines of the different committees. In March we decided to give a free-will offering at our monthly consecration meeting. This we still continue to do.

“In April we adopted the International Topics for our prayer-meetings, and with slight changes we still use them. Our membership steadily increased at this time. At the end of six months we had forty-six active members ; at the end of the year, fifty-nine active members ; at the end of the second year, eighty-nine active and nine associate members, Mr. A. J. Colvin remaining our President for one year. Mr. Colvin's record of attendance is worthy of notice. In the six years and a half that he remained in the active work of the Society, only four times did he fail to respond at roll-call at the monthly consecration meeting. At the end of the first year we had a balance of \$5.40 in the treasury, which we decided to give to missions, and agreed to raise \$30.00 in the coming year to support a native teacher in the New Hebrides. The missionary spirit has been kept burning since that time. A Missionary Committee was appointed, and we have had missionary subjects to study, and had returned missionaries address us, also several others who gave instructive missionary addresses. We have been enabled to give to the New Hebrides Mission,

our home fields, and to the work of Dr. Buchanan in India. In all, we have raised \$428.86—\$100.00 in 1898. In April, 1891, three mission schools were started by the Society. After the first year one disbanded, and until a few months ago two of these continued. One—the Cavers' Mission School—is still doing good work. We believe much good has been done in these schools, not only to the scholars, but also to those who have given their time and energy to the work. At the Dayton Street Mission a Tuesday evening prayer-meeting has been carried on by our members for some years. This has been a sowing time. The result is in God's hand. To these Sunday Schools and missions \$147.28 has been given to maintain them.

“The Temperance Cause has been kept before us, and we have helped with the work undertaken by the Galt Young People's Union. On August 28th of this year a Junior Endeavor Society was organized, with twenty members, Mrs. P. C. Lutz as Superintendent. The Juniors are progressive and are loyal to their pledge. The membership is now forty-eight. We wel-

come the Juniors among us, and we, no doubt, will be helped in the future by them. Our membership is now fifteen honorary members, eighty-nine active, and seven associate.

“ In looking over the roll we see many changes. Fifteen of our active members have had their names transferred to the honorary list, as duties interfered with their attending the meetings of the Society. Fifty have left town, some of these uniting with other societies where they reside. Seven have left to go into mission work. Mr. James Swinton is attending the Presbyterian College at Montreal; Miss Cassidy went to Hamilton as a city missionary; Mr. H. J. Robertson is in the Home Mission Field in the North-West Territories, and is also attending Manitoba College; Mr. W. P. Hutton and Mr. Wm. Anderson are in the Home Mission Field in Muskoka; Mrs. John Buchanan has returned to her work in Central India; Mr. Charles H. Williamson is preaching in Nova Scotia. Seven of our members have been called home. Their work was finished here, but their influence still remains. As active members they were always

ready to testify for the Master, and willing to work in any department. We miss their presence and labors of love. They obeyed the injunction: 'Work while it is day; the night cometh, when no man can work.' Fourteen of our associate members have joined as active members. The associate members have always given willing assistance in any work when asked. As members of the Y. P. S. C. E. we should ask ourselves these questions: Are we loyal to Christ and our Church? Are we ready to do what Christ would have us do, ready and watching? Do we read the Bible to know God's will, and come to Him in prayer? Are we regular in attending the services on the Sabbath, and the church prayer-meeting on Wednesday evening? Do we always prepare for the meeting of our Society by prayer and studying the topic? Do we remember to send a response, if we cannot be present at our consecration service? If we do these things we will be better church members, taking an interested part in all that pertains to the welfare of our congregation, and our thoughts will go out into active work for others.

We cannot close the ten years' work without acknowledging the help that our pastor, Dr. Dickson, has been to the Society. From the first he has guided it, and has given active help in the work undertaken. We have always been cheered by his presence and sympathy. We would express the hope that we may work together in the Master's vineyard for many years."

So ends this review. It is an interesting story of Young People's Endeavor, and since that time the Society has continued to flourish. Young men have become more numerous in it, and the meetings are well sustained, and there is in them an excellent educative force. The Society is a school whose training is of immense value, if it be properly conducted, and our Society has been marked by the greatest decorum and devout feeling. It has been a pleasant garden, from which the Church has gathered precious fruit. Long may it abide and bring forth its manifold blessing.

The present officers of the Christian Endeavor Society are: President, Mr. David McIlwraith; Secretary, Mr. James Gardiner; Trea-

surer, Miss Jennie McEachren; Missionary Treasurer, Miss Kate Dunnet.

THE NEW MISSION HALL.

This interesting note ought to be appended to the account of the Y.P.S.C.E. The Sunday School, which has been held in the house of Mr. Walter Cavers, on Sprague's Road, for the last twelve years, has now found a home in a beautiful mission hall, built at the corner of Cedar Street and Sprague's Road. The hall is of wood, with a stone foundation, 22 x 30 feet, costing in all between \$700 and \$800. This hall was built by Messrs. James E. Ker, R. G. Struthers and G. Hamilton, who have assumed full financial responsibility, thereby relieving the congregation of any burden on its account. It is intended to carry on prayer-meetings on the Tuesday evenings, and to hold any services that will be for the spiritual benefit of the neighborhood at other times through the week. The average attendance at the present time at the Sunday School is from 40 to 45, and at the weekly-prayer meeting 25. A committee is

responsible for the carrying on of the prayer-meeting, while Mr. George Hamilton is Superintendent of the Sunday School. On August 2nd, 1903, the hall was solemnly dedicated and set apart to the service of God by the Rev. Dr. Dickson. Dr. Frank R. Beattie, Professor of Apologetics in Columbia College, North Carolina being present, gave an address, and the Central Church choir conducted the service of praise. The house was full to the doors at its dedication, and a fine spirit rested on all. It has since been named ST. ANDREW'S HALL

THE LADIES' AID SOCIETY.

One of the most useful organizations in connection with the congregation is the Ladies' Aid Society. It has accomplished a great work in its own quiet way, a work for which too high praise cannot be given, or too much gratitude shown. It has placed the congregation under great obligations to it for its helpful service. That will become clear as we state the facts in relation to it.

It was organized in March, 1880. This is the

first record made by Miss Baikie, who was chosen Secretary: "Miss Preston in the chair. Mrs. Young explained the object that they had in view in forming a society to assist in raising money toward furnishing the new church, and on the meeting being asked if they wished such a society to be formed, expressed themselves unanimously in favor.

"The officers chosen were: Mrs. Dickson, President; Miss Addison, Vice-President; Miss McNaught, 2nd Vice-President; Miss Hume, Treasurer; Miss Baikie, Secretary; Miss Jennie McMillan, Assistant Secretary."

Fifty members at once paid the membership fee of ten cents, and the Society was fairly launched. And through those intervening years it has made for itself an enviable history. It has been animated by a fine spirit, zealous, persevering, and full of devotion to the best interests of the congregation. It has been an efficient aid to the Managers in relieving them repeatedly of arduous labors. One is ready to cry out: What has it not done within the sphere of its operations? To follow its work year by year

would be tedious, but we may give a statement made to the congregation at the annual meeting in 1895 :

The Ladies' Aid Society was organized fifteen years ago, for the purpose of providing the furnishings for the church.

The following are the amounts paid :

1882.	Carpet and upholstering church.....	\$1210 31
1883.	Work on basement.....	400 00
1884.	Finishing basement, dishes, tables, etc.	214 00
1885.	Mortgage on Manse	500 00
1886.	“ “ “	500 00
1887.	“ “ “	500 00
1888.	Floating debt	500 00
1889.	“ “	500 00
1890. }	New carpet and upholstering gallery	697 18
1891. }		
1892.	Floating debt.....	200 00
1893. }	Manse improvements.....	1640 50
1895. }		
	Sink in basement.....	7 50
		<hr/>
		\$6,869 49
	Balance on hand.....	223 64
		<hr/>
	Total.....	\$7,093 13

That will indicate very clearly that the work undertaken by this Society has broadened. It has lifted the mortgage on the manse, assisted in

liquidating the floating debt, and greatly improved the manse by removing the old verandah, which ran around three sides of it, and put in its place a handsome front porch, and a verandah on the river side of it, and put clothes closets in some bedrooms, and fitted it up with gas fixtures, and put in the town water and a bathroom, at the cost of \$1640.50. It also dug out the basement of the lecture room, and fitted it up, and made it a most serviceable apartment for social meetings and Sunday School work, at the cost of \$614.00. And since 1895 it has been carrying on its good work.

In 1896 it raised	-	-	\$448	29
“ 1897 “	-	-	382	82
“ 1898 “	-	-	298	28
“ 1899 “	-	-	221	34
“ 1900 “	-	-	281	70
“ 1901 “	-	-	286	92
“ 1902 “	-	-	552	73

Making a total of \$2,472 08.

Which, added to the sum mentioned above, makes in all \$9,565.21. That speaks for itself. All of it has been used in helping on the work of the congregation.

One thing deserves special mention, and that was the "publication of the Galt Cook Book," which was prepared by a committee of the Ladies' Aid Society in 1893, and an edition of 1000 copies printed, which by 1897 was entirely disposed of, and netted in profits for the Society the handsome sum of \$470.37. That was a praiseworthy enterprise. The young ladies who have called on the members of the church for contributions deserve special mention, as well as the Presidents and Secretaries who have held official positions. With them all it has been a service of love.

These have occupied the President's chair: Mrs. Alfred Taylor, Mrs. James Young, Mrs. John Goldie.

These have been Secretary: Misses Maria Baikie, Jennie McMillan, Maggie Dickson, Maggie Risk, Kate Hume, Stephanie Porteous.

Those who gave time to do the arduous work of collecting were: Misses Allen, Groff, Addison, Hume, Lutz, McMillan, Gilholm, McFeiggan, Brydon, Burnett, Menzies, Goldie, Scott, Taylor,

Bryce, Goodwin, Risk, Middlemiss, Turnbull, Weir, Doughty.

OUR TWO WEEKS OF PRAYER SERVICE.

While the Evangelical Alliance union meetings were held in the various Protestant churches in the town during the first week of January in each year, our congregation went heartily in with them and gave them support. This was from 1880 till 1892. Then it became apparent that the Evangelical Alliance services were not receiving the encouragement to which they were entitled as union meetings. They were held in the different churches, but only a small attendance from other denominations came to the church in which the service was carried on, so that each church had most of its own present. This being observed, some of the ministers thought that gatherings in the individual churches of the separate congregations would accomplish more than was being done. On this position being taken, our Session arranged for two weeks of special prayer services conducted by themselves. In these, one member of Ses-

sion presides, gives out the hymns, calls on brethren to lead in prayer, and reads the passage of Scripture proper to the occasion ; while the only duty of the other is to give the address. The subjects are carefully chosen and usually stand in close relation to each other. There is also special music prepared, in a solo and a duet, or a quartette, or a solo and chorus as the case may be. This is the special work of the young people, and they never fail to do it with becoming grace. The meetings are much enjoyed, and they give a spiritual uplift to those who attend them, and they bring a blessing on the congregation that is felt all through the year.

Last year's "Programme of Meetings" may be taken as a fair sample of what has been done through the last ten years.

MONDAY—Sin and its Consequences.

Rev. Dr. Dickson, Robt. Cranston.

TUESDAY—God's Invitations.

Mr. David Nairn, Mr. Robt. Aitkin.

WEDNESDAY—The Doctrine of Substitution.

Mr. R. G. Struthers, Mr. John Turnbull.

THURSDAY—The Office and Work of the Holy Spirit.

Mr. J. C. Windell, Mr. Robt. Malcolm.

FRIDAY—Intercessory Prayer and its Results.

Mr. James E. Kerr, Mr. Andrew Struthers.

SABBATH—Rev. A. P. Ledingham, B.A., Central India,
will officiate.

MONDAY—Rev. Mr. Ledingham will give an Address.

Spiritual Life and Growth.

Mr. Geo. Hamilton, Mr. A. H. Goodall.

TUESDAY—Fruit-bearing in Home Mission Work.

Mr. Wm. Wallace, Mr. J. R. White.

WEDNESDAY—The Power of Prayer in Foreign Mission
Work.

Mr. Wm. Linton, Mr. Wm. Deans.

THURSDAY—Soul Winning.

Mr. Isaac Blain, Mr. John Doughty.

FRIDAY—Thanksgiving.

Mr. A. G. Donaldson, Mr. David McIlwraith.

Usually passages of Scripture accompany the topics, but this year that was omitted. The meetings were held at the end of March and the beginning of April, owing to causes over which we had no control, yet they were well attended and much enjoyed, and brought blessing to many hearts.

THE SUNDAY SCHOOL.

From the beginning of the church's history, a Sunday School has been in existence to provide instruction in the Word of God for the children of the families of the congregation, and also to serve as a nursery for the church. Its object is not to take the place of parental instruction and supplant the religious training of the home, and thereby relieve fathers and mothers of their baptismal vows and obligations. Its object is rather to supplement that work with the unfolding of the Truth in ampler measure, and in regular and systematic study, carrying the children and youth through the entire circle of revelation, so that they will have a good knowledge of what the Bible is and what it contains, and also learn from it the plan of God's redemption, so that the way of salvation may become simple and plain and be perfectly understood. The chief object, therefore, of the Sunday School is to bring the children to Christ, and to build them up in Christ, and all the biblical knowledge they gain is in order to this eminently

practical end. The Sunday School teacher is co-worker with the parent in the instruction of the children and youth. Are there not some positions held by our fathers that have been almost entirely lost sight of in reference to the relation of baptized children? Positions that were of great value both to the child and the Church? Positions that led the parents to look for and expect the children to avouch themselves the Lord's. And that, too, induced the parents to pursue a line of conduct calculated to reach the end they desired to witness, which was their children confessing themselves followers of Christ. Have we not to a large extent forgotten the covenant—the everlasting covenant ordered in all things and sure? Dr. James W. Alexander, of New York, in a letter written as far back as 1845, exclaims in reference to household baptism: "But O how we neglect that ordinance! treating children in the Church, just as if they were out of it. Ought we not daily to say (in its spirit) to our children, 'You are Christian children, you are Christ's, you ought to think and feel and act as such.' And on this plan, carried

out, might we not expect more early fruit of grace than by keeping them always looking forward to a point of time at which they shall have new hearts and join the church?" In the same letter he says: "I am much touched at reading in Socrates' Ecclesiastical History the old story, remembered from my childhood, of Origen's father, who used to uncover the bosom of his sleeping boy, and kissing it, say: 'It is a temple of the Holy Ghost.'" That is fine. And it is no fancy; it will be realized to such a faith as that. Therein lies the grandeur of godly living. Now the Sunday School is not to stand in the way of such action as this. It is rather to come in and help the attainment of what is so devoutly believed. That we have constantly to insist on and cause it to stand forth clear and impressive. The Sunday School does not supplant parental care or training in the Christian nurture of the young. It would be a calamity if it did. And where this is not neglected it is to the children an unspeakable and priceless boon.

We unfortunately have no authentic history of the schools, but we have a record entitled,

"Account Book of the United Presbyterian Church Sabbath School Association," which gives a statement of the receipts and expenditures from January, 1860, till August, 1867. From it we learn these interesting facts: That the School received an annual collection from the congregation when a special sermon was preached. It also received a goodly sum from a "Ladies' Bazaar" and an anniversary service which was held in the town hall, and was of the nature of a *soirée*. It was supplied with such Sunday School papers as *The Treasury*, *The Sabbath School Visitor*, *The Family Visitor*, and others procurable from the Presbyterian Board of Philadelphia. It used four different catechisms: Leitch's Catechism, Brown's Larger Catechism, Brown's Mother's Catechism and the Westminster Shorter Catechism. Its praise service was by means of a hymn-book. It was furnished with a library, which was enlarged every year by the outlay of twenty or thirty dollars. It contributed to several missionary schemes, such as Foreign Missions, French Canadian Missions, Kildonan Schools, etc.

These are valuable indications of the life of the Sabbath School. It was a full, worthy, intelligent, progressive life, keeping fairly abreast of the times, and caring earnestly for the proper formation of the religious sentiment in the minds and hearts of the young, giving them that instruction that would make them strong in faith.

The Superintendents, so far as we can gather them, were : James Dalgliesh, who was perhaps longest in that position, Morris C. Lutz, Robert Middlemiss, William Weir, James McFeiggan, Rev. John Porteous, A. W. Wright, B.A., R. G. Struthers.

OUR MISSION SUNDAY SCHOOLS.

An account is given of them in the Y.P.S.C.E. review of ten years. They were carried on by the members of the C. E. Society ; the funds also were provided for rent, and fire and light. At this time the Cavers' Mission alone continues its good work. The Superintendents have been Messrs. Hugh J. Robertson,

W. H. Raeburn, Robert Hunter, J. C. Windell,
George Hamilton.

And the band of teachers : John Melvin, John
Doughty, Rebecca Cavers, Helen Orr, Minnie
Dickson, Annie Dickson, William Wallace, Katie
Cavers, Lizzie Cavers.

THE CHOIR.

The body of young people composing the choir is one of the church's most important factors. They come into their places with marked regularity, to every service, and with their sweet voices, and bright faces, and hearts full of joyous hope, lift up the soul of the great congregation on the spiritual tide of jubilant song. Their service is entirely gratuitous, and is to them a service that costs something. They give time to the training of themselves for the work they have to do in the choir, and not infrequently expend much money to attain a fitness to acquit themselves well and honorably in the more difficult parts of solo or duet singing. And all this is given freely, without thought of remuneration, and therefore the congregation is

deeply indebted to the choir for its loving, faithful, helpful and inspiring service. It is an unspeakable blessing both to the minister and the congregation. It unlocks the emotional nature, and lets the tide of feeling flow forth, melting the heart and making it ready for putting in the seed—the incorruptible seed of the Word. It withdraws the worried mind from the distracting and depressing influences of family and business cares, and fixes it on the things which are above. It mingles heart with heart in the rising sea of song. It sweeps away the barriers of division, and unites all, so that the congregation is like the early Christian Church: “All with one accord in one place.”

This ministry is of incalculable advantage. That is the simple reason why Mr. D. L. Moody, that wise general in the Church's host—made so much of singing at the beginning of his services. It not only drew the people, but it drew them together, and welded them into one as a worshipping assembly. It made the possibilities of giving good, and getting good ten fold greater. Just imagine what those masses of people under the

hand and heart of a man would be if untouched by the magic influence of song! How hard and stony, and unresponsive they would be! The possibility of impressing them would be unspeakably less. The choir therefore is a valuable aid to minister and congregation alike in the worship of the sanctuary.

And yet how little we think of our great indebtedness to those sweet singers? They merit not only our heart-deep gratitude but our constant praise for the kind and important office they fill in the house of God. In the former days, before instrumental music was introduced, a Precentor in the desk in front of the pulpit, often robed in a gown, led the congregation in the service of praise. The first Precentor was Mr. Robert Mitchell, the second Mr. Walter Cumming, Mr. William Coutts followed him.

Ever since 1864 the congregation has been favored with the assistance of a choir in leading the service of praise. Under Mr. William Coutts, the Precentor at that time, the choir, by permission of Session, was formed. Would that

we could give the names of the singers. But alas! no record was kept.

In 1873 Mr. Frank Paltridge succeeded him. Then came Professor Maitland for a time. Mr. Adam Murray, succeeded him on September 20th, 1875, and continued in this position until the introduction of the organ displaced the Precentor, the organist attending to both the drilling of the choir and leading it on the Lord's Day, and playing the organ. Miss Mary Hume was the first organist. She held that post for several months. Mr. T. C. Pearce succeeded her, and has held that position since the first Sabbath in June, 1891, and all through this time the choir has maintained a high standard of efficiency. T. De Witt Talmage, speaking of his ministry in Brooklyn, says: "When I came to be your pastor, we had an excellent choir in the little chapel, and they sang very sweetly to us Sabbath by Sabbath, but ever and anon there was trouble, for you know that the choirs of the United States are the Waterloos where the great battles go on." This, I am happy to say, has never been our experience. A marvellous

harmony has reigned through all these years. If discordant notes have ever sounded, grace has been given to the members to take no such notice of them as that they became matters of history. Our choir has always done its work with the reverence befitting God's house. Never has the minister, or any member, had occasion to reflect upon the conduct of the choir. Its conduct has always been with the strictest decorum. And it is a great pleasure to be able to speak of its work, and its behaviour with the highest possible praise. There have been many changes, chiefly by marriage, but whoever came in to take the places of those who have left, the same kind, friendly, Christian spirit has lived on. For this the leaders, no doubt, were largely accountable, as well as the excellent temper of the members.

THE WOMEN'S FOREIGN MISSIONARY
SOCIETY AUXILIARY.

In our time women have come to the front and have taken hold of great enterprises as never before, and their work has been most helpful and their example most inspiring. They have

sought admission into many spheres where men only were wont to act, and they have succeeded in them in such a manner as to settle for all time the question of their capacity for the noblest undertakings. They take first rank into whatever realm they enter, and carry off many of the prizes ; and we are not surprised at this. Christianity, with its benign spirit, and its strengthening grace, has done much for woman-kind. It has lifted her up, filled her heart with great thoughts, and imparted to her the desire for the accomplishment of world-embracing purposes, and one of the worthiest of these is seeking the salvation of heathen women who sit in isolation and darkness in heathen lands. This is done by sending forth women missionaries and women medical practitioners to carry truth to the hearts and healing to the bodies of their sisters in India and China and the islands of the sea. To open up channels for the accomplishment of this the Presbyterian Church in Canada organized the W. F. M. S. in the year 1875. Since that time it has been one of the chief agents in foreign missionary enterprise—indeed,

it has become indispensable. Our Auxiliary was formed April 3rd, 1889. This is the minute recording its birth :

“A meeting having been called in the lecture room of Central Church for the purpose of organizing an Auxiliary to ‘The Women’s Foreign Missionary Society,’ the necessary steps were taken for the formation of the Auxiliary. As organized the Auxiliary consists of twenty-four members. The following officers were elected : President, Mrs. J. A. R. Dickson ; 1st Vice-President, Mrs. A. J. Colvin ; 2nd Vice-President, Mrs. John Goodwin ; Secretary, Miss Helen Coulthard ; Treasurer, Mrs. James McQueen.”

At once it entered upon its work, and for the last thirteen years it has done most excellent service. It has raised a respectable amount of money ; it has provided clothing and other necessaries for the Indian Reserve Schools of the great North-West, and it has imparted missionary information, and cultivated Bible study, and made its members stronger in heart and in head regarding their position and privileges in this work that lies so close to the heart of the

Lord. It has been a rallying point for the women of the congregation. It has united them in prayer and thought and effort in one of the noblest causes. And it has brought to every one of them unspeakable blessing. We can do nothing for the Lord without blessing. Hence the history of the Auxiliary is a sacred memory.

The following amounts have been contributed by it to the mission funds of the Church in the respective years :

1890 - \$ 95 00	1897 - \$126 70
1891 - 141 41	1898 - 120 06
1892 - 131 30	1899 - 144 64
1893 - 127 00	1900 - 114 35
1894 - 96 57	1901 - 159 29
1895 - 82 95	1902 - 208 87
1896 - 125 53	1903 - 226 00
Making a total of - - - \$1,899 67	

That is, doubtless, worth while working for ; but the gathering together of the women, month after month, to hear of the progress of God's cause, and to think of it seriously, and join their desires in pleading for its extension, and thereby have a real fellowship in the gospel, has been worth far more than all the money contributed.

The officers of the Society for this year, 1903, are: President, Mrs. John Goodwin; 1st Vice-President, Mrs. John Goldie; 2nd Vice-President, Miss Robinson; 3rd Vice-President, Mrs. Malcolm; Secretary, Miss S. Porteous; Treasurer, Miss H. Coulthard; Secretary of Missionary Tidings, Mrs. Sinclair.

OUR MID-WEEK PRAYER-MEETING.

Among the organizations of the congregation none is of greater importance than this. This lies at the very heart of its life. This is the source of its power, with God and with man. This shows its vitality, and the possibilities of its life. What a congregation *may* do is readily discovered in its prayer-meeting. That reveals its warmth of heart, its zeal, its intelligence, its earnestness, its capacity for spiritual service. The prayer-meeting is the Gideon's band of the congregation. The famous country parson, Dr. A. K. H. Boyd, of St. Andrew's, Scotland, author of the "Recreations of a Country Parson," and many other entertaining and choice volumes, calls the prayer-meeting "*a sifted congrega-*

tion." Such is his unique and appropriate title. And he observed very truthfully and with deep feeling: "I do not think so much of Sunday services. It seems the regular task to be present at these. I am thinking of week-day services; which, in the regions known to the writer, are generally more devotional, more elevating, than those of an ordinary Sunday. I am aware that they are sometimes carelessly done, and trusted to very incompetent hands. But I know places where you have far greater assurance of finding God's worship at its best, and conducted by His very best ministers, on a week-day than on a Sunday. And it is a sifted congregation. The devoutest souls are there; the sour and pharisaic being happily absent; these jar one a great deal more than the average lukewarm being, who when trouble comes will come all right. The Pharisee will always be all wrong, unless a quite new leaf be turned over." There can be no doubt that every true minister feels that the best of his people are to be found in the weekly prayer-meeting. Those who are spiritually alive are there; those who realize their own

need are there ; those who would show their sympathy with the world-wide work of God are there ; those who would further the cause of Christ and have fellowship in the petition, "Thy Kingdom come," are there ; those who would strengthen the weak, comfort the disconsolate, cheer the downcast, establish the wavering, lift up the fallen and save the lost are there. There with a definite purpose. They have come up to the help of the Lord against the mighty. The prayer-meeting usually gathers into it the real workers, the spiritual men and women of the church. These are the deeply interested ones—those who are keenly alive to the Word of God. Those who desire to see the Kingdom of God established in the earth. These constitute the Aaron and Hur who hold up the hands of the minister, and make the Host of the Lord prevail against their enemies. How much depends upon them ! They are of more consequence to a congregation than all else. Mr. Spurgeon tells us that it was because of his praying people that his preaching was so eminently successful. And his own words are : "That is the top and bottom

of the success of all true success—the prayer-meeting.”

From the very first our congregation has maintained a weekly prayer-meeting. It has been fairly well attended, and has kept growing in numbers and in interest. It is not yet what it ought to be. The pastor has held and taught constantly that every family in the congregation ought to be represented in the prayer-meeting by one or more members. There ought to be a link of connection between the place of power and the distributing agency of the church—the individuals and the families that are identified with it. All the members should be tied up together in the same bundle of life. The prosperity of the congregation, and the thorough efficiency of its work is a matter that touches very closely not the heart of the pastor alone, but that of every one of the people. One of the saddest memories of my ministry is to think of those who never met with their fellow Christians for united prayer, who never seemed to reach the idea that united prayer was a divine evidence and also one of the great channels of bless-

ing, who year after year never enter the weekly prayer-meeting. What can such individuals have but cold hearts and colder lives. "Restraining prayer" is a great sin before God, and a great stumbling block in the way of man. The minister of a congregation can only count on those who come up to his help—not on those who stay away. And the presence of a man regularly in the prayer-meeting or in the congregation on the Lord's Day is a profession of faith in Jesus Christ. He shows which side he is on; and by doing so, he carries encouragement and help to all who are there, and strengthens their hands in the work. He is an invaluable member, an influential member; one who is preaching a powerful sermon by his actions. Men may not heed him much at first, but at last they cannot help heeding him. He has carried them captive by his conduct!

We are thankful for the manner in which our mid-week prayer-meeting has been upheld, and at the same time we are desirous that it should be the place where every family in the congregation may come into touch with each other, for

we are members one of another. There in prayer hearts unite. In the offering up of desires for blessing, they are fused and become one. In the looking out for the return of prayers they blend in the hope of the glory of God. When all are met together "with one accord in one place," pleading the promises, we may expect great things. The holy George Herbert has in his "Temple" this beautiful verse :

"Though private prayer be a brave design,
Yet public hath more promises, more love ;
And love's a weight to hearts, to eyes a sign ;
We all are but cold suitors ; let us move
Where it is warmest. Leave thy six and seven ;
Pray with the most ; for where most pray is heaven."

We need constantly this fellowship in prayer. We need it to help us in all the ways of righteousness. We need it to bind us to God ; to shield us against evil ; to bring us into the consciousness of our Christian brotherhood ; to keep our hearts warm amid the chilling ungodliness of the world ; to brace us up to do our duty with a holy daring ; to lift us above all worldly consideration, and make us witnesses who are

not ashamed of the Gospel of Christ. In the weekly prayer service, where true faith is active, we receive a new consecration for life.

THE MISSION BAND.

The same year in which the W. F. M. S. came into existence, a Mission Band was formed, composed of young ladies, which might serve as a preparatory school in missionary education. The organization has done excellent service in many ways. It has brought the young ladies together, given them a common object for which to think and plan and labor, and it has called into active and fruitful effort head and heart and hand. It has led them to study the conditions of the heathen world, and thus has widened the outlook of the members, and created for them a larger world. It has secured united and intelligent activity in the promotion of the chief object contemplated by the Church of Christ, namely, the Evangelization of the World, by seeking the spiritual good of heathen women by their uplifting into the light of the Cross, which has carried

blessing into many homes, both here and abroad. With this has come a quickening light for the mind, a sympathetic enlargement for the heart, and a real, solid comfort for the conscience. And it has given them a delightful fellowship in a most valuable labor of love. While they have earnestly prayed "Thy Kingdom come," the Kingdom of Christ has come in earnest to their own souls.

I am sorry that the first minute book of the Mission Band cannot be found, or is not available, containing, as it does, the record of the first seven years of its existence. And, in addition to that, those who were members at the beginning find difficulty in recalling all who were on its roll. These names, however, are given as among the first: President, Miss Lizzie Hume; Secretary, Miss Jessie Turnbull; as members: Misses Jean McIlwraith, Mary Fleming, Bessie Fleming, Jennie Irving, Jean Weir, Isabella Elmslie, Kate Dunnet, Nellie Scott, Maggie Hume.

The annual contributions of the Mission Band, as embodied in the church reports, are:

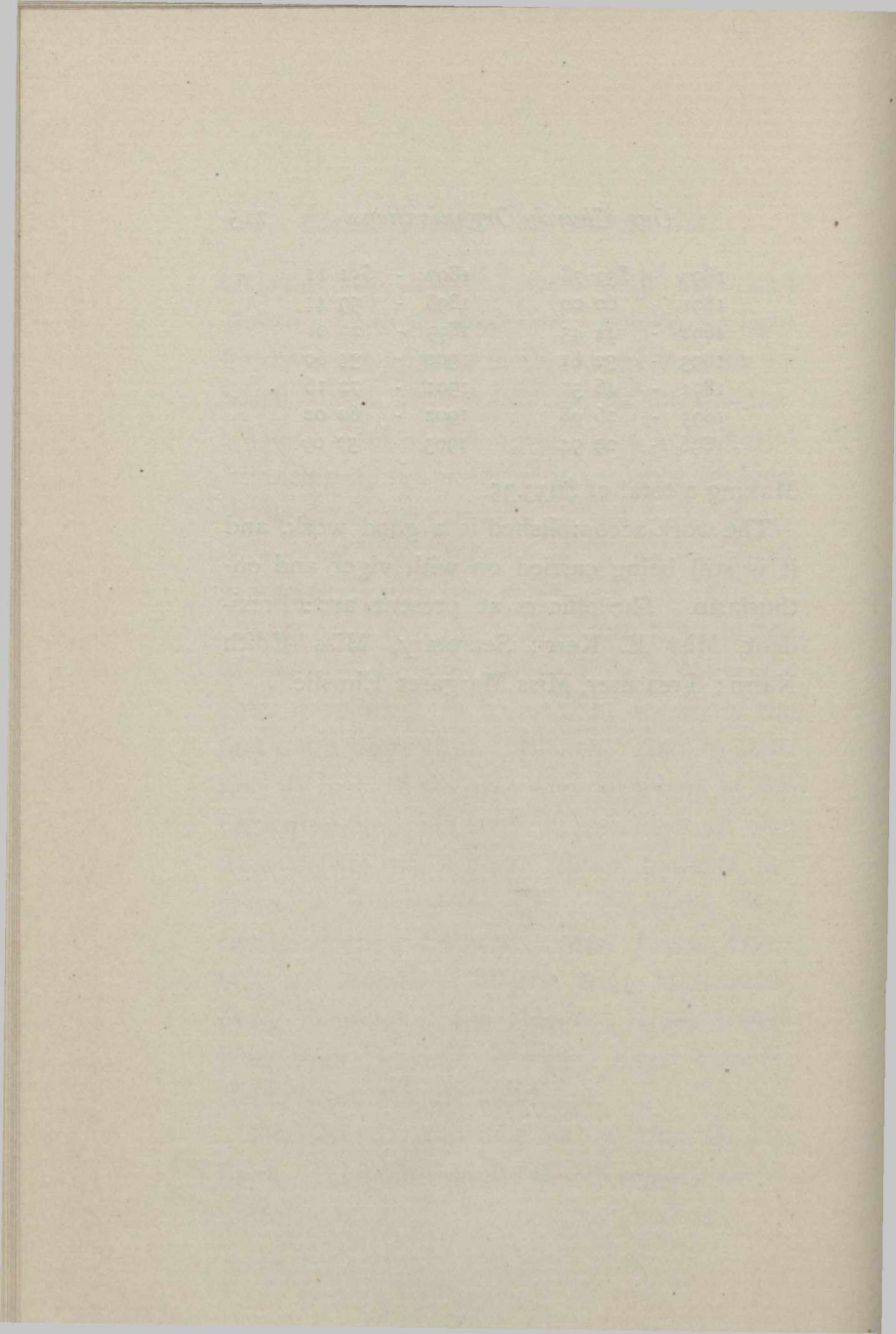
Our Church Organizations

215

1890 - \$52 78	1897 - \$51 11
1891 - 60 00	1898 - 59 44
1892 - 44 43	1899 - 29 01
1893 - 32 81	1900 - 34 60
1894 - 46 37	1901 - 72 16
1895 - 26 08	1902 - 62 02
1896 - 29 94	1903 - 32 60

Making a total of \$633.35.

The work accomplished is a good work, and it is still being carried on with vigor and enthusiasm. The officers at present are: President, Miss E. Kerr; Secretary, Miss Edith Nairn; Treasurer, Miss Margaret Elmslie.



BOOK II.
Memorial Sketches.

BOOK II
Memorial Sketches

MEMORIAL SKETCHES OF SOME MEMBERS OF THE CHURCH.

“It is no self-deception on our part that death glorifies the departed in our memory ; the reason is that we then grasp the whole character of the departed, not merely the separate local features of his image. A similar fact occurs as regards the absent, and for a precisely similar reason.”—*Rothe's "Still Hours."*

“Admiration elevates and ennobles the soul. The generous parts of human nature are disengaged and exalted in presence of, and as it were in contrast with, the image of the good. This is the reason why admiration is by itself so beneficent.”—*Cousin.*

A FOREWORD,

to bring us to a good understanding
and give to us the right point of view.

“For as many as received Christ, to them gave He power to become the sons of God.” You thus see how it is that the gospel of Jesus Christ ushers all who embrace it to a life of virtue and progressive holiness. Their purification is as much a free gift as their pardon is. Christ is given, and all those things of which He is the pledge are given also.”—*Dr. Chalmers.*

WE take note of the fact, which cannot be disputed, that it is always a difficult, and even a hazardous thing, to speak of another, because our words are the expression of a judgment, and we know really so little of each other. We do not lie all open to the day. We cannot read each other like a book. There is much that is hidden from us. We do not see each other through and through. There are in our own nature heights we cannot scale, and depths we cannot fathom; provinces which we have not discovered and surveyed, but which occasionally, under the force of some strong impulse, come into the light, and lead us to say: "I never thought that was in me," or "that I could do that." And our friends cry, "I should never have thought that of him." Oh, the mystery of our nature! It is truth the poet sings:

"We are spirits clad in veils;
Man by man was never seen;
All our deep communion fails
To remove the shadowy screen.
Heart to heart was never known;
Mind to mind did never meet;
We are columns left alone
Of a temple once complete."

We therefore can only have hints of each other's true nature. Now and again there are outshinings of the glory that abides within. And all of that we are privileged to see, and feel, and know, we should distinctly recognize, and rejoice in, and make the most of it. Dr. Johnson was wont to say: "Just praise is a debt," and it is that alone we would pay. If there are any bad things to say of the individuals of whom we write we utter them not, our object is to cherish the good. We know that none is perfect, that "in many things we all stumble," yet it is a joy, an encouragement, an inspiration to us, to mark the good things, and especially the religious things that belong to the character. We owe gratitude and reverence to the noble men and women who have gone before us, preparing the way in which we walk with so much comfort, and laying the foundations of those institutions which we find so advantageous to ourselves, and which form so large a part of our life, and minister to us so much help. They have made possible to us nobler achievements. And one thing especially we owe them, and that is to keep their memory

green, and their fair fame unsullied, and their beautiful and worthy characters before our eyes, that they may inspire us to a pure, sweet, solemn existence, overshadowed by the light of eternity. We are desirous of recording the impressions made on us in converse with them and the incidents that arose, and the pleasant recollections that ought to be cherished. "The memory of the just is blessed." It is a heritage we can ill afford to lose. The memories of them rise to our mental eye, and stand forth like portraits in a gallery ; with much in common, yet with some things that are peculiar to each. These things we shall touch upon. One thing they all had in common was, that *they walked by faith*. They trod the lower world as pilgrims and strangers, because they had ever in their hearts the sense of the hereafter. They discovered their real dwelling place in the city that hath foundations whose builder and maker is God. And their hearts were there before them. Hence, wherein they were higher than we are, they awaken our aspirations ; wherein they were before us in attainment, they invite us to follow after ; wherein they were

better than we are, they arouse us to endeavor. Their failings and faults are all forgotten because we see them, not in the light of time with its motes in the sunbeam, but in the light of eternity, of which we may say, the darkness is past and the true light now shineth. They are calling us to redeem the time because the days are evil; to purge our faith from fleshly reasonings that weaken it and make it worthless; to let our love heavenward and Godward grow unimpeded, for there is the everlasting; to be ever ready to enter in, for we know not when the Son of Man cometh.

They made much of the Bible. It was their hand-book. They were well up in it. They knew more of it than of all other books. They fed upon its fatness and were built up by it into the loveliness of a gracious and symmetrical character.

They were an undemonstrative people, but while they were so, it was not because they did not feel, nor yet because they had nothing to say, but their strong sense of propriety restrained them from any effusive utterance, or from any showy

action. They disliked anything that savored of ostentation. They believed more in being than in saying. They cherished a high sense of truth within them, and an intensely reverential life—a life of worship.

They were profoundly sympathetic—"innerly" is the Scotch word—and the greatest sympathy of the true Scot with one in sore trouble is expressed without the utterance of a word—by a hearty handshake and a great squeeze of the hand. They carried in their hearts a great store of genuine affection. I say "in their hearts," not upon their sleeve, so that it was not visible at the first blush, but as you deserved it, it blossomed forth. They were true as steel and trustworthy to a fault. It is a privilege to have known them. Their name is as ointment poured forth; may the fragrance thereof fill all the house.

When *The Reformer* newspaper published its Jubilee number in 1899 I was asked to make a contribution to that number, and I did so in a paper entitled, "Memories of the Past," in which I sketched, without naming, a few of my

old members. From this I quote here occasionally.

MISS MATILDA PRESTON was one of the best and most favorably known of the citizens of Galt. Her life was set in the eye of the world, as she kept a school for young people where they not only received instruction in the ordinary branches of an English education, but also in that which is of even greater importance, the art of behaving well and of thinking rightly on moral questions, and the higher spiritual truths of the Christian religion. She cultivated assiduously in her pupils correct feeling, leading to good conduct, and in this way left impressions on the minds and hearts of many of the best people of Galt. She was a queenly woman and profoundly Christian in her nature and life, and so she was pre-eminently a worker in the vineyard of the Lord. She took great interest in the Church and its mission to the world. She sought earnestly to further every scheme for the uplifting and spiritual benefit of mankind. She taught a young woman's Bible

class in the Sunday School for many years with great acceptance and with good results. She not only insisted on precept, but on practice. If any of her class neglected to bring their collection one day, she insisted on their bringing it the next. She looked after the members of her class through the week, visiting them in their homes, so that there grew up a mutual respect and affection.

She wanted to spend and be spent in doing something useful. Once, when I had been speaking of mission work in the New Hebrides, I said that thirty dollars would keep a native Bible reader at work for a whole year. Next morning she called upon me to get my permission to collect the amount for this object. She said: "I cannot give it myself, but I'll get it from my friends." Permission was granted at once, and in a few days the money was forwarded to Dr. Reid, the agent of the Church at Toronto. Being President of the Ontario Union of Christian Endeavor that year, I mentioned this incident in meetings that I was invited to address all over Ontario, and many a contribution of thirty

dollars was the result. I could give a number of instances, but here is one. I referred to this incident in speaking to the W. F. M. S. at Hespeler, and a few weeks thereafter a young woman called at the manse, and, after being seated, she said: "Did you say that thirty dollars would support a native worker a whole year in the New Hebrides?" I said, "Yes." "Well," she replied, putting her hand into an out of the way portion of her dress, where ladies' pockets were worn at the time, and bringing out the money, "here it is." I took it and counted it and thanked her very much, saying I would send it at once. "But," I said, "What is your name?" "Oh, never mind," she replied. "But," I said once more, "if they know your name the missionary may send you an account of the Bible woman you support." Still she would not tell me who she was. I discovered after that she was a worker in the mill at Hespeler, and had saved this amount out of her slender earnings, and gave it without a desire of it being known—a beautiful instance of the right spirit in serving the Lord.

Miss Preston, though not rich herself, cared for any who needed help, whether families or individuals. If she could not provide for them herself, she had many friends who delighted to give her what she wanted. She was the channel of many generous gifts. She was always in her place at church and prayer-meeting, a humble and intelligent worshipper, glad to go up to the house of the Lord. She did not neglect her own vineyard. The state of her heart Godward was with her her great concern. In 1891, in conversation with her she told me that she had had a "most delightful week thinking of Christ and looking away from herself altogether." Oh, that is the great secret of peace and purity and power.

She presented a Bible to the Church for use in the Weekly Prayer Meeting. It bears this inscription in her own handwriting :

"That God may bless the use of this Bible in the Central Presbyterian Church prayer-meeting ; and may the Holy Spirit guide and sanctify the minister and members is the prayer of M. Preston, Galt, January 22nd, 1890."

And that Bible is in use still, after thirteen years, in as good condition as when it was placed there. That inscription breathes the spirit that animated the giver, and that marked all her life. In proof of this I may insert an anonymous letter she sent me, easily recognizable by her writing. It explains itself:

“DEAR SIR,—Do not be discouraged that no one waits after meeting. A number in the congregation have been for some time past praying for special persons; the persons prayed for are chiefly among our young men. Go on hoping and working, and I am persuaded God will let the result appear in His own time.

“ONE INTERESTED.

“NOV. 22nd, 1887.”

She was a faithful yokefellow in the Gospel and she being dead yet speaketh.

MRS. REBECCA RODGERS.—Her early Church life had been passed in Ayr, where she with her husband, Alexander Rodgers, were charter members of Stanley Street Church, which was organized on October 19th, 1834. She had also enjoyed the ministry of Rev. John Dunbar of Glenmorris, whom she held in high esteem, and of whom she always spoke in terms of

admiration. She became a member of the then "Melville Church" on May 17th, 1866. She was quite blind when I came to Galt in 1879 but she recognized me by my voice just as though she had seen me. This infirmity did not hinder her from being in her place regularly at church. She was led thither by her devoted grandchild, Lottie Groff, now Mrs. Alexander McDonald. Her love to God's house was a passion with her. To lose a season of public worship was to her a real deprivation of that which kept her soul alive. She had a constant relish for the sweet fellowship of God's people. Her feeling is fitly expressed in these stanzas:

"I love thy Church, O God,
Her walls before Thee stand ;
Dear as the apple of Thine eye
And graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend,
For her my cares and toils be given,—
Till toils and cares shall end.

"Beyond my highest joy,
I prize her heavenly ways ;
Her sweet communion, solemn vows
Her hymns of love and praise."

Her mind was well stored with the precious and incorruptible seed of the Word, and nothing brought her greater joy than a conversation on the deep things of God and the great things of His law. She had a rich experience of divine things, and as a result, was a woman of strong character and of striking individuality, who has left her impress upon her children. She was quick in her mental movement, had a bright, cheery tone in her voice, and an animated action accompanying any sentiment to which she gave expression. Everything bore evidence of a kind and warm heart. Her memory of the Scriptures was distinct and accurate. Sometimes her granddaughters in reading to her would venture to skip a verse or two, and at once the culprit would be caught and the full tale of verses given. Her judgment on great moral questions was not to seek. It was formed after careful and just thought and was always ready. She took a deep interest in moral reform and especially in that phase of it, the Temperance Movement. One day we were speaking on the intemperance of our times, and

I ventured this statement, that Galt was a very sober place, and that much strong drink could not be sold in it, and at once she replied like the shooting of a dart, "Aye, and what keeps up a' thae taverns?" That question has in it an unanswerable argument. She had her granddaughter at church take down the text and the heads of discourse, and as much of the sermon as she could gather up, for the sake of keeping the pulpit teaching in memory and discussing it perhaps during the week. She was scrupulously careful in moral training and spiritual culture. In the new world created by the revelation of God she constantly lived, enjoying its peace and its abundance of mercy and grace. How genuine Christianity ennoble the character! and as Edmund Spenser says, in his "Faerie Queen": "The noblest mind the best contentment has." That was seen in Mrs. Rodgers, for she was ever happy and contented, taking each day, as it came out of God's hand, a gift of love to her. Her interest in the progress of Christ's cause never abated, but rather grew to the very end.

She died as she lived, trusting in the Lord, to whom long ago she had given herself.

ADAM WEIR, son of William Weir, Elder in the congregation since 1880. Adam died while yet a young man, but not before he had revealed in himself a fine Christian spirit, thoughtful, tender, gracious ; and a noble devotion to the house of his God. He was a faithful helper of the minister. He seemed to charge himself with the oversight of the congregation, and anything affecting it he was thoroughly alive unto. Any person who had come to it as a stranger ; anyone who was sick or in trouble ; anyone who would be benefited by a little attention he would tell me about. And he would take pains to do that. He would wait and watch for me, and make the opportunity he sought.

He seemed to get at the heart of truth by instinct, and he did it as if by nature, with the whole force of his being. He was the embodiment of Christian kindness, and the memory of him, as one who gave himself up to the Lord wholly is very precious. He was honored by God to

be a worker in His vineyard, and he did what he could, and did it with a delight that made his face radiant, and a seriousness that made his action impressive, and a love that lifted the act out of the realm of mere routine and made it holy unto the Lord. The thought of his devout and dutiful spirit, of his redeeming the time by acting at once on the touch of God's gracious Spirit, is to us a part of our glorious heritage.

MRS. JOHN OLIVER (Beverly), was a woman of a bright, sunny nature, and of great kindliness of heart. She was a Christian of a very pronounced type. She let her light shine before men, so that they saw her good works and glorified God in her. In all the trials of her life her faith upheld her. Jesus was to her more than a name. He was a personal friend. This was manifest in a severe sickness she passed through, necessitating a trying operation. In it she revealed a strong and beautiful confidence in her Saviour, which helped much toward her recovery. And when He came to receive her to Himself she was ready to enter into the Father's house.

MRS. WILLIAM SMITH, a young mother, early passed away, leaving behind her children dear to her heart. But it is a very sweet memory to us—the earnest and devoted life she led after her acceptance of Christ, and the zeal she showed for her own growth in grace, and the spiritual good of her children. In my visits she was always seeking to know better the way of life, and exceedingly desirous to conform more closely to the spirit and example of her Lord. May her children follow in her steps.

MR. JAMES DALGLIESH, was one of the first members of the congregation and also one of the first Elders, a position he held honorably all the rest of his life. He was also Clerk of the Session during that entire period, except a year or so at the beginning when Mr. Adam Ker made the record.

The Session records for over thirty years are his best monument. There they are, in his neat handwriting, in their precise phraseology, in their scrupulously clean pages, in their faithful adherence to fact, revealing the character of the

man. He was upright, genuine, true, godly and devout, with a high sense of the importance of his office, and seeking to fulfil its duties as to the Lord. He was always in his place at church on the Lord's Day, and also in the weekly prayer-meeting. And when he prayed, his prayers were reverent and full of unction, scriptural and large in compass, rich with the grand sentiments of the old theology, and often picturesque in their quaintness.

To one unaccustomed to his style of composition they seemed disjointed, and lacking in connection and clearness, but when one grew acquainted with that they became a stream that caught one's heart and carried him onward into a season of true devotion. The Rev. Dr. John King, once writing me from Winnipeg, expressed his confidence in Mr. Dalgliesh and his appreciation of him in the highest terms. His memory of him had remained fresh through more than a quarter of a century. Trained as he had been in the theology of the Westminster Standards, he had very definite conceptions of doctrine. He did not believe in loose notions

that swing like a pendulum to both extremes. He held to the New Testament teaching that the way of life is a narrow way, that it does not permit a man to do as he will, except his will coincide with God's will. He stood, therefore, for sound scriptural teaching, and the fear of God was ever before his eyes. And the fruits of that fear were manifest in his reticence on religious subjects. He thought much and he said little. He had a dread of talking, that had nothing behind it in the shape of deep conviction and living spiritual reality. He therefore preferred that the strength of his conviction should go into his life rather than into his lips. He, in his quiet, unobtrusive, clean and true life embodied the religion he professed. His presence was felt rather than heard; and when he did speak his words were forceful and effective. He was generous in his nature. In the early days of the congregation he is noted in the church account; "Mr. Ormiston (afterwards Dr. Ormiston) paid by Mr. Dalgliesh." That was for his services on the Sabbath Day, and that occurred frequently. He was a most unworldly man.

He was, by trade a stonemason, and erected many of the best buildings of the town and neighboring country, doing for them the work of architect as well as builder. Of him we may say, as Thomas Carlyle said of his father, who was of the same craft: "I shall look on the houses he built with a certain proud interest. They stand firm and sound to the heart all over his little district. No one that comes after him will ever say: 'Here was the finger of a hollow eye-servant.'"

When he died a well-known figure in Galt passed away and left the community poorer, because it had lost his presence and his strong uplifting influence.

His wife must not be overlooked. She was always of interest to the people of Galt, as well as to visitors to the town, because of her relation to James Hogg, the poet of the Yarrow—the famous Ettrick Shepherd—who occupies no mean place in the "Noctes Ambrosianæ" of Christopher North. She was James Hogg's niece, and, no doubt, did not forget that fact, but notwithstanding that she was very modest,

very quiet and very contented. Composure dwelt upon her face, and peace reigned in her heart. Her life was spent amid the sanctities of the home, ministering to her husband and children. Sustained by the precious Truth she had learned early in her youth, she passed the time of her sojourn here in fear. And when the end came to them it was only a few hours apart—fellow-travellers in life, in death they were not divided.

MR. ALEXANDER BELL was ordained an Elder of the then United Presbyterian Church, Galt, December 25th, 1859. He had been for several years before this a member of Session of St. George's congregation. He was little in stature, and slight in body, but great in heart. He was always surcharged with good cheer—happy in the Lord. He lived in Rockton, ten miles from Galt, yet he walked that distance to church every Lord's Day, all through the year, taking his chances of a lift in passing buggy or cutter. Sometimes he was fortunate enough to get a lift, sometimes not, but that never changed

his tone or ruffled his spirit. He always carried the same kindly, animated, joyous heart with him, and was like a pleasant gleam of sunshine wherever he went ; a man of a sweet, conciliatory temper, affable Christian spirit, and true, godly character. He taught writing, and thereby enabled many to send out legible communications, which is a matter of no small moment in the affairs of the world. Nothing is so exasperating as a letter one cannot read, and yet many letters are merely puzzles. Mr. Bell took in a wide stretch of country in his teaching tours, and rendered a good service to his fellow men. He died on December 12th, 1886, at the home of his son, David Bell, at Rockton, and the Session put on record this resolution, which is so comprehensive, and so well expressed, that nothing more appropriate can close our reference to Mr. Bell : " As a Session we are reminded by the decease of a brother Elder of the certainty of death, and of the uncertainty of life, of the pressing duty for daily preparation for such a change. The deceased brother for whom we mourn, and for whom we would cherish a

warm remembrance, had many estimable Christian graces, and was punctual in the discharge of his duties when within that portion of the bounds of the congregation over which his oversight extended. He was possessed of a clear and solid ground of hope of eternal life, built upon the eternal Word (the believer's portion), and exemplified it by reverence for sacred things, with an ever-deepening and growing love to the Saviour. And the change in our brother, we trust, has been a happy one from the frailties and imperfections of time to the full enjoyment of the promises. The Session sympathize with the bereaved family, and direct that this minute of remembrance be transmitted to David Bell, his son, for the members of his family."

MR. THOMAS DALGLIESH was the brother of James Dalgliesh, but not so prominent in the activities of church life as he was. James, being Session Clerk and Representative Elder, was thrown more into the stream of public life, and lived more in the eye of the church. But Thomas was no less a strong man of marked

personality. He was a member of the congregation from the beginning, and an Elder from March, 1858, till his death, fulfilling all the duties of the office with faithfulness to the church and honor and praise to himself. He was a fine example of the Christian of former days, full of theological knowledge, well read in the history of the Church, familiar with the famous men of the past through their biographies, and cherishing the memories of bygone times as a precious possession. He was a thoughtful man and delighted in reading the best books, and Review articles of the first class, in which there was something to give the mind healthy exercise, calling forth its powers and making it strong. He loved the old divines, Boston, Erskine, Lawson and the "Marrow of Modern Divinity." He often spoke of Boston's "Crook in the Lot" approvingly. The Life of Dr. Lawson, of Selkirk, was a favorite biography. It was to him a real refreshment to converse a while on the great movements of the times, whether political or religious.

The Rev. Walter Inglis, of Ayr, calling at the

manse, would often end up an interesting conversation with "Weel, I'll awa' tae my auld howf"—this was to Thomas Dalgliesh's, where he usually stayed when visiting Galt. They were kindred spirits and loved largely the same things with the same fervor. One of the distinctive notes of the old Scotch life is the unique place given to the Church and the ministry. These are not so subordinated that they lose all significance; the very opposite, they are lifted into the light and made conspicuous. They are ruling elements in the life. Hence the love for and the respect paid to the minister. Hence the truly Old Testament feeling about the house of God: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." Often I have heard Mr. Dalgliesh speak of the time he went to church in the early days, near Ayr, and sat on rough boards set on the ends of logs, and no stove heating the house, even in the midst of winter. Yet, he affirmed, they never felt cold. Ah, I imagine it was a case like that recorded in the

Gospel: "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" The Word was precious in those days. It was heard only occasionally and was greatly desired and prized.

He would often, too, compare the former days with these latter ones and mark the changes that had come. The rise of temperance feeling he thought specially significant. "I have seen a pail full of whiskey in the grocery store, and at the end of the rigs on the field that was being harvested, and at a barn raising. I have seen it stand there with a tin cup to dip it out with and take a drink, and nobody thought anything of it then; but now that has gone. It could hardly be done now. Ah, sir, the world moves!" And no doubt it does. But how long shall men be under the necessity of fighting that blighting curse, the drink traffic, ere it is driven from the earth? How long?

Mr. Dalgliesh had lived a toilsome life and when sickness came it quickly subdued the once powerful frame and laid him low. He sank slowly, growing gradually weaker till he

slept his last sleep, and a good man was missed from among us.

MR. JAMES ROBSON—a man among a thousand! In a nameless sketch of him in “Memories of the Past,” I say: “A stalwart man, whose striding step, as he swung along the street, his head aloft, is not easily forgotten. He honored the memory of Dr. Bayne by many a proud and loving reference. He was a theologian by nature, keen of scent on doctrine, loving the high ranges of revelation, and in all setting great store by the honor of God.” He had been a member of Dr. Bayne’s Session, and one whom Dr. Bayne trusted and loved, for he was a thoroughly manly man. His treatment of his minister was respectful, and appreciative of his official character. He never forgot what was due to him, nor yet what was due to himself. He had a large and liberal conception of church work, and he loved to do his share. He cared not for the honor of the position apart from the service that it called upon him to render. He

was exhilarated by his work ; it kept him fresh and youthful and joyous.

He visited his district once or twice with me after seven o'clock at night, in order to find all the family at home. We found that it was just as difficult to get all the members at home then as at any other part of the day. Our Canadian life, with its excessive freedom, makes it almost impossible to keep the family together for a few hours at any time. A meal can hardly be taken without some one asking to be excused as soon as it is partaken of ; or some may be absent. Hardly ever are all the members of the family at home to the minister or Elder. That is the case especially in town ; in the rural districts it is possible more frequently, although not always even there. When Mr. Robson visited he was not a silent member ; he was ever ready with a kindly, inspiring word, a helpful advice couched in some impressive Scripture passage, or a sympathetic prayer that took all into its brotherly arms and carried the whole family to God. His presence in the homes of the people was an event.

In the weekly prayer-meeting he was a prominent figure ; whoever was there, or whoever was absent, he was always in his place, and when he rose to lead in prayer, and began to utter his petitions, every ear was all attention. And whoever might be looked for in church on the Lord's Day, James Robson was to be relied on as one who would be in his place at every service, unless he was hindered by sickness. This was regarded by him as part of his religious work and witnessing for God. He was a thoroughly conscientious and consistent Christian man, wearing the white flower of a blameless life. He was large-hearted and sympathetic ; he felt with the suffering as well as for them. He was also large-minded, and tolerant of opinions that were in direct opposition to those which he cherished and loved. He could give to others elbow-room to act, as well as liberty to think differently from himself, but he held firmly by the essential truths, and would not suffer the foundations to be destroyed. He was not ashamed to acknowledge wherein he once was wrong. One day I had preached a strong

evangelistic discourse that laid hold powerfully of Mr. Robson's mind and heart, and, speaking with me afterward in reference to it, in view of the past, he said: "Why, we have been opposing the very truth itself." I had been presenting some aspects of truth which, in the excitement of the controversies of the past, had been looked upon with disfavor, but which he would now recognize to be scriptural. He was sincerely honest and upright in all his actions; he was an outstanding character in the community; all who knew him had for him the highest respect. He was called suddenly home one evening after tea, being ill less than two hours. His death was a great shock to the community, and a great loss to the church. He was much missed, and much mourned.

MRS. JAMES ROBSON may be mentioned here also. She was a mother in Israel, a fit mate for a man like Mr. Robson. Her life was distinctively Christian, and her character was one of singular beauty. Her face was a fitting index to her soul; she was, like Abigail, "of a beautiful

countenance." She wore a pleasant smile, and her temper was always sweet. You could not meet her without receiving a blessing for your heart.

Like her husband, she gave God the first place, and loved the courts of His house. The sanctuary was her resort on the Sabbath Day, and the prayer-meeting in the middle of the week. In them she found refreshment and strength for the work she was called on to do. Her feeling was that of David, when he cried: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—Ps. 27. 4.

Some time after her husband died she sold her property here, and went to live with one of her sons at Petrolia. She frequently visited Galt, however, and it was on one of these visits that she passed hence, after a short attack of pain in the region of her heart. This came in the middle of the night. But she was ready to go in, for her trust was in Jesus alone.

MRS. MARGARET SHEIL.—How delightfully refreshing a pleasant memory is! I have felt that again and again, as I have thought of the women of my congregation who have gone in to the Marriage Supper of the Lamb. How queenly they were! How truly noble! Quiet, retiring, modest! Kind, thoughtful, upright, sincere! And so thoroughly religious. Not only saturated with religious sentiment, but also established in religious principle. The Christian faith was the very atmosphere of their lives; it furnished them with materials for thought, motives for action, means of enjoyment, and measures by which to test the qualities of things. It was not to them a mere profession; it was far more, it was a royal possession. It enriched them; it entered, like iron and ozone, into their very blood, increasing their vital forces and making them strong. And all this was exemplified in Mrs. Sheil. She was a fine type of this school; delighting in all the ordinances of the sanctuary, and embracing every opportunity to meet with God's people for prayer. She was a pillar in God's House in

her regular attendance, upholding the hands of the minister, and encouraging others to be in their places, and thereby strengthening the host of worshippers. There are more preachers than one in the church on the Lord's Day; every member who is in his place is a preacher, thereby telling others that he has heard God's command through His servant, in these words: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much more as ye see the day approaching" (Heb. 10. 25), and that he honors this command. And also that he realizes his need of the help that the ordinances impart, and the fellowship which the Christian body ministers. That the house of God is the "Interpreter's House" to him, where difficult problems are solved, and hard questions are answered. "When I thought to know this (the prosperity of the wicked), it was too painful for me," cries the Hebrew psalmist, "until I went into the sanctuary of God; then understood I their end."

The spirit of devotion and worship lived in

her; and when times of trying sickness came, she was wonderfully sustained, and as one risen with Christ, set her affections on things above. I will not forget how, in a serious illness, which she thought her last, she looked forward joyfully and full of calm resignation to the will of God. But the time of the end had not come. She recovered, and enjoyed a year or two of comparatively good health; and when her last sickness did come, it was a long period of battle with a malignant disease, of great and oppressive suffering, which finally conquered her. How patient she was! No murmur escaped her lips; no repining troubled her heart. She was the Lord's and her feeling was: "Let Him do what seemeth Him good." Jesus keeping His tryst with her, came and received her to Himself, so that where He is she might be also. Her life is fragrant to me as a blossoming bush of honeysuckle, and beautiful with a quiet repose and a noble grandeur that abide.

MR. JAMES DEANS was a man of fine, sweet nature and cheery disposition, and evangelical

spirit. He had a singular love for the Gospel of God's grace, and nourished his soul on its blessed truths. He could get no higher theme of converse and none other to him was satisfying. While here he lived in the palace of the King. He was always bright and happy, and you had no need to ask him, "What is your best word?" for he always gave you that. He stood in the light that never fails or fades away, satisfied with its revelation and its rest. He enjoyed his religion, finding in it comfort and strength to serve God now, and the inspiration of a blessed hope for the future. All my recollections bring him back to me as a profoundly happy man, and that always flowing out of his living faith in the Saviour of sinners. He took great delight in reading C. H. Spurgeon's sermons, with their clear exposition of divine mysteries, their forceful illustration of doctrine, their uplifting spiritual power. They furnished to him strong meat, and materially helped to develop a sterling character.

He was a regular subscriber for *The Metropolitan Pulpit*, which, when he had read and

feasted on himself, he gave away, that others might enjoy the rich banquet they spread for the hungry soul.

God had blessed and prospered him in his work and he was generous in his use of what God had given him. He held it only as one who administered God's bounty. He regarded himself as the steward of God. From more quarters than one have we heard of his generous gifts bestowed with a lavish hand.

His end came unexpectedly one day. His advancing years increased a deafness, with which he had been troubled for a long time past, so that it was very difficult for him to hear at all. He was staying with his daughter, Mrs. Helen Telfer, in Galt, and he liked to go up town and see his old friends, and hear the news, and get the mail at the post-office. In going there he had to cross the railway track, where there are many lines of rail laid. And one day, as he was crossing, a train was shunting in the yard, and a loose, single car moving along the track, entirely unobserved by him, came upon him, and though the people shouted a warning with loud cries, yet

he heard them not, and there met his end, being killed instantly. The appointed time had come, and in this way God called him home. But for this he was waiting and prepared. In conversations had with him some time before it was evident that he was looking forward with joyous hope to the time when he would enter in and go no more out.

In memory of him, his son Mr. Thomas Deans, North Dumfries, has given a memorial bell, one thousand pounds in weight, to be one of a chime for the Central Church.

MRS. HELEN TELFER was the daughter of Mr. James Deans, and inherited many of his qualities. She was quiet and retiring, shunning publicity, and loving most the peaceful seclusion of her own fireside. She answered to the Apostle's injunction to the young women: "To love their children, to be discreet, chaste, keepers at home." She was deeply religious, devoted to the truth, seeking always to exemplify the obedience of the faith. She fed upon the hidden manna, and bore abroad in the kind-

liness of her spirit, and in the sweet charity of her disposition, a benediction wherever she went. Her children rose up to call her blessed. Her life made no great stir, but, like the movement of the silent sunbeam, and the refreshing dewdrop stealing down upon the thirsty plant, it made impressions that abide, and that nourish the higher and better life of the soul. She sought constantly and earnestly to approve herself to God, and she and her children lived in the fear of God.

She suffered long from a malignant disease, which eventually ended her pilgrimage. But all through it she was patient, and endured what God sent her without a murmur. When I called to see her she would ask me to sing for her, which I did. One day I asked her if there was any hymn she would like, and she said: "Sing 'Rock of Ages, cleft for me.'" I sang it, and when I came to the last verse, and to this line, "When I soar to worlds unknown," etc., I shall never forget her look. She was near her end, and I realized the thorough unscripturalness of the thought here, and how unsuitable it was, be-

cause untrue. We go not to "worlds unknown," but to our Father's House, where a place is prepared for us; and we go not unattended. Jesus says: "I will come again, and receive you unto Myself, that where I am, there ye may be also." That is not soaring to worlds unknown. No! No! It is going home to a loving heart, and a sweet fellowship, and unspeakable joy. Taking Christ's own representation, of which Paul's is just the echo, "Absent from the body, present with the Lord," there is in it warmth and comfort and upholding, just what the parting soul needs. When our feet are crossing the threshold the Lord comes to meet us and give us welcome. Ever since singing that verse at that time I have had a feeling much averse to it, and would never again sing it in like circumstances. We should sustain the heart with truth at that trying time.

At the extremity of her suffering she was full of blessed confidence and sweet peace, and died as she had lived, trusting in the mercy of God through her Saviour, Jesus Christ.

She loved all good things, the Word of God,

the house of God, the place of prayer, the fellowship of Christian hearts, and the blessed hope, and now, in the faithfulness of God, she is enjoying to the full the Everlasting Kingdom of our Lord and Saviour, Jesus Christ.

MRS. ALEX FISHER—To recall the life of someone whom we have known out of the dim shades of the memory into the light of the present consciousness is like invoking a rich benediction upon the soul. It is like the smell of violets in the early spring, or of heliotrope and fragrant roses in the summer, or of hyacinths in midwinter. It is exceedingly refreshing and invigorating. It carries into our present experience a fresh inspiration and a new girding with power, and a higher motive to live more worthily. So we feel as we recall the beautiful and quiet career of Mrs. Fisher. She was one of those charming personalities who carry with them a rich glow of kind, loving feeling, and a motherly warmth of heart and a healthy, heartsome, decisive religiousness of spirit. She was religious with the consent of her whole being, and of large

intelligence in the ways of God. A great reader of religious books. Her heart was not walled in, but overflowed with generous and tender affection. It was an unspeakable pleasure to visit her, and hear her narrate her experiences; and that is a precious coin, always current among the godly. She took great delight in gospel truth, and was a beautiful exponent of it in her own mild, sweet nature, and in the lovely and attractive life she lived. She seemed to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty. We cannot forget her sweet Christian contentment, her bright, cheery countenance, enlivened by thought and made beautiful by true piety, her dignified repose of character, that seemed always sufficient for itself. Whatever earthly fountains might supply her with, it was evident that she drew most from those above. Whatever the nether springs afforded, her main reliance was upon the upper springs; and these never run dry. She spent her last years with Mrs. Robertson in Woodstock, where I had the happiness of calling on her frequently, and she was still the same

that she had been before, engaged in reading some spiritual book that fed her soul with heavenly manna, conversing with delight upon the great themes of the higher Christian life, seeking zealously greater conformity to Christ, and spending the time in prayer and pious meditation. She loved God's house, and never failed to appear there when she could. And when failing strength hindered her from going there, she often mourned the loss she deeply felt. The house of God meant much to her, was much to her, as it is to all who are truly spiritual. The Bible, which holds the chief place there, held the chief place in her regard. She loved other good books, but this best of all. She had stored her memory with it. One day near the end, when sight had failed and she could no longer see to read, her daughter, Mrs. Alfred Taylor, called and asked, "What are you doing this morning, mother?" "Oh," she said, "I am going through Nehemiah." She was reading it from the tablet of her memory where it was inscribed long before. The Lord, in his love, satisfied all her longings and hungerings after

better things, as he said to her, "Come up higher," and the lovely, saintly soul entered into the presence of the King—to see Him and be like Him, and to crown Him Lord of all.

MR. JAMES MCMILLAN was active in the church, and deeply interested in all that affected its welfare. He was, like many of his time, a great admirer of Dr. Bayne, and could not speak too strongly in his praise. If ever hero-worship existed in Galt, it was among the followers of Dr. Bayne. To touch that chord was to receive a quick and large response. Mr. McMillan was regarded by those who knew him best as a great-hearted man; a man of principle, straightforward and honorable. He was zealous of the orthodoxy of the Church, and was intense in his feeling against any depreciation of doctrinal standards. He was not meagre and moderate in his theology, but rich and strong. He was in no uncertainty as to what he believed. He was one of the leaders in the formation of the "Bayne Church," all the members of which united together under this name to affirm their

adherence to the teachings which characterized Dr. Bayne's ministry. And these teachings were the higher ranges of Christian truth, dealing more with the Divine purposes and the Divine action, than with human duty. He preached twelve sermons on Calvinism in course, and he who informed me of the fact, said: "Whether it was reasonable or not, you felt it was scriptural." Dr. Bayne's strong preaching made and moulded strong minds, and had a special charm for them. It was massive in truth and meaty to the hungry, and fed them. Mr. McMillan had an exceedingly kind nature that was generous to a fault. When I became acquainted with him he had been in ill-health for a number of years, and was, therefore, not at his best, yet he was genial and benign, and quick in thought and ready in expression, possessing evidently a full mind and a gracious soul. One of the old divines, in whose works he delighted, says: "The height of creature perfection lies in the constant habit of bringing our own emptiness to Christ's fulness." And that he did, with a profound humility, and

sense of his great need of the merciful loving-kindness of God. He knew whom he had believed, and was persuaded that He was able to keep that which he had committed to Him against that day. He trusted in Him alone. His old friends cherish his memory as something precious, and still speak of him with enthusiasm. Though he had a long sickness, that hung upon him like a cloud, yet its skirts were illumined by a rainbow of bright promise, which gave him a sure hope, which upheld his heart and kept him at rest in God's unchangeable word. He waited patiently till his appointed time came, and that with sweet submission to the Divine will. He was never heard to mourn or complain. He evidently believed that God, in His government of the world, made no mistakes.

MRS. JAMES MCMILLAN was a woman of marked individuality in the sphere of Christian goodness. She was loving-kindness embodied. She was pre-eminently a mother, loving the quietude of her own home, and reigning there

in the exercise of a sweet disposition rarely equalled, and a self-control, and a patience, and a strength of judgment hardly ever excelled. A wise thoughtfulness characterized all her ways. She was deeply permeated by the truth—indeed I might very properly say, possessed by the truth. It was to her more than a word, it was a spiritual power, an operative principle affecting her heart and shaping her life, imparting to her good reasons for action, offering a desirable end to attain, and creating for her an atmosphere in whose light everything was seen. The Word of God was to her a lamp to her feet and a light to her path. She loved other books, but the Bible most and best. That was the living spring whose waters were most satisfying to her, and which were most sought after.

She was a true and steadfast friend. The tide of time flowed on, but it wrought no change in her affections; she was constant and unaltering as the Pole Star. A remarkable equableness of temperament was hers. She was neither lifted up nor cast down unduly, but held on in

the even tenor of her way. Her firm faith in the fatherly love of God upheld her spirit and ministered to her a peace which the world could neither give nor take away. God's Word she never doubted or questioned, but accepted gladly, and built the structure of her life upon it.

Whatever else of sorrow came to her in the course of her life, there were two great sorrows that stood out like great mountain peaks above the rest; one of which was the death of her daughter, Grace, in her early youth, and in her young beauty and charm. Through a livelong year she slowly faded away, and passed into the land where "everlasting spring abides and never withering flowers," only remembered by what she had been. The other was the death of Mr. McMillan, after a long illness. Both were great trials which she bore with Christian resignation, looking through the darkness and desolation they brought into her existence into the light of God's face, and there finding a sure resting place in her great grief. She lived years after her husband's death, and when her end came it was quite unexpected, after only a few hours' illness.

But in this she enjoyed a great mercy. The chariot of God came and caught her up, and took her home, without any great pain or lingering sickness. With comfort we write: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

MRS. JOHN SPALDING.—If we wanted to test the reality of a Christian profession how would we do that? By looking at the life. Our Lord said: "Ye shall know them by their fruits." If we were desirous to know the real character of a mother, where would we search for proofs of that? In the lives of her children. In their temper, in their disposition, in their life, in their character. In the whole conduct of their conversation among men. That would give us demonstrative proof. That would show what the mother had been. For while we have in the children's faces the features of the parents, we have at the same time the moral and spiritual impressions made upon their hearts, especially by the mother. She seems to stand nearer to

the children than the father. She is more with them, and her character affects them more deeply. They drink into her spirit and reflect her very nature in their own, and are to us a living exhibition of what she was.

Mrs. Spalding was above all else a mother, a keeper at home, delighting in all the sanctities of the home. She so trained her children that they rise up and bless her and treasure her memory as a sacred possession. In the home she found her sphere of service and her kingdom, where she reigned over loving and obedient hearts. Her light shone there in a disposition bright and cheerful, in a heart overflowing with great kindness, in a countenance that ever wore a sweet and winning smile, and in a life that always was humbly loyal to the Lord. Her religious spirit poured itself into her daily activities, and made her existence a wholesome and beneficent experience. She shed an inspiring and uplifting sunshine wherever she went. Her place in the House of God and in the prayer-meeting was never vacant if she was well. She honored God's ordinances by a wor-

shipful waiting on them. She gave them the first place. She did not talk her religion, she lived it. It was to her the breath of her life, and like her breathing, unconsciously enjoyed to the full.

She was a native of Hawick, Scotland, and she carried in her heart a great love to the famous town and its people. She was ever ready to tell some interesting story or some amusing incident in the history of the place. Much of the spirit that animated Mr. Robert Murray, an old and intimate friend of hers, who has written the History of Hawick down to 1835, lived in her. She prided herself in the old town and its ways, and nothing pleased her better than to welcome visitors from its familiar scenes and learn of its present progress and welfare.

It was her lot to pass through a long and severe illness ere she reached her end. Sometimes improvement would come and hopes of health would revive, then reverse of this condition would ensue, and thus until the last. But through it all she never lost her fine, sweet

spirit, her patient, noble endurance, her leaning upon the Lord, who has said: "I will never leave thee, nor forsake thee." (Heb. 13. 5.)

MR. THOMAS TODD.—He was one of the first men I became acquainted with in Galt, and he was a true and trusted friend as long as he lived. I could not help loving him for all his excellent qualities, and his great kindness, and unchanging fidelity. He was always the same, a man to be relied upon. He was a man of affairs, and as I say in "Memories of the Past," whatever he undertook he carried through, and that, too, in a thoroughly unselfish manner. "He could walk steadily where others feared to tread. A business expert, and though he carried many a weighty responsibility, his cheery voice, his pleasant smile, his kind, encouraging word, were an inspiration of the best kind, and that especially to his minister. He was liberal and loving by nature, and every way a noble soul." After more than ten years since these words were penned they still stand as a fair estimate of his character. Only I feel that here some

additional particulars ought to be added by way of illustration or amplification of what is here set down. We were associated not only in church work, but in the Trusteeship of the Galt Collegiate Institute, and I saw him in his daily engagements as one of our leading business men, and also in the privacies of his home life, so that I saw him all round, and knew him intimately. I therefore feel free to record my impressions of him. Business men by business men are seen only on one side of their character, the observant minister usually has opportunity of seeing them on many sides, because he has to do with them in more ways than one. He was exceedingly generous in his nature. I know that in my own experience. And one of his employees, whom I met years after he had left his service, spoke of his kindness to the poor in the most laudatory terms, finishing with: "No one knows how much good he does in a quiet way. I tell you, Mr. Todd is a genuinely good man." This individual had been his confidential clerk. I always think with comfort and delight of Mr. Todd in his relation to me and

my work. He was, in his department of service, a true yokefellow, doing all in his power to further the cause that was dear to his heart—the cause of Christ. He was a born leader of men and whatever he took in hand he accomplished. He carried things through to a successful issue. The chief joy of his life was in the church, its services, and its success. He was always in his place on the Lord's Day if at home and well. And he was liberal in support of all the schemes which the church was carrying on. It was to him a real delight to have a hand in furthering some good object. In his public career he was found foremost in great enterprises, inspiring others with confidence and hope, and carrying them forward into works of value to the entire community. Everything of value to the people found in Mr. Todd an earnest advocate and a zealous supporter. He was a thoroughly unselfish man, and when, in the providence of God, he was called home, many mourned his loss who acknowledged him their best earthly friend. Not only did his family suffer a great loss, but the church he loved and labored for, and he

community whose interests he sought to advance, both mourned and missed him much.

MRS. THOMAS TODD.—Mrs. Todd was a kindred spirit to Mr. Todd. If she had one predominant characteristic it was this, that she was bent on doing good. Kindness was her distinguishing quality. That in her was always seeking expression. And she gave it expression constantly in secret unobtrusive ways. With her own hands she ministered to the poor and needy. And those in straitened circumstances—deserving people—found in her a warm friend. But few knew the extent of her beneficence. She hated the pharisaic spirit of sounding a trumpet before one in the work of charity. With her it was pure Christian charity. She did it for its own sake. But this in her sprang from religious principle, that was its source. She loved the pure gospel of the grace of God, and would tolerate nothing else. And as years rolled by she clung to it with firmer and firmer grasp. Nothing but the gospel would satisfy her soul. She must hear of Christ and His work, otherwise she

was unsatisfied. Christ's name was to her full of music, and life came into her soul through it. A sermon that did not have something of Christ in it was utterly worthless to her.

Her heart went out after the salvation of souls. What hungering and thirsting she had in reference to this! Often when I have called on her our conversation would be of nothing else. One could not but feel the intensity of her spirit in regard to this, and be mightily stirred by it. There was in her no worldly spirit, dwelling upon the frivolities of life and the empty vanities of time. Another light shone in her sky, that was brighter than the light of the noonday sun, and that dimmed all else. Many listening to her talk might think her narrow and out of harmony with her mundane relations, but she was simply coming down upon them from a higher sphere—to lift them up. To lift anything higher we must be above it. And one can elevate the world, not by conformity to it, but by being better than it is, and higher than it holds itself. You cannot reform a drunkard by drinking with him, or a worldling by being of the same mind. No, you

must be sober and spiritually minded to do both.

Mrs. Todd had strong faith in prayer. When Mr. Todd crossed the Atlantic, as he did often on business, she never failed to accompany him with her prayers. Once he had to cross in mid-winter, and she was much opposed to his tempting the stormy sea at such time. She entreated him not to go, but he persisted in going. When he would not on any account give up his intention, her greatest conceivable threat of evil was put in these words: "Now, I'll not pray for you, Todd; remember that, I'll not pray for you."

She went out to the North-West to visit Dr. and Mrs. Lowe, and while there was called home. Some years before she had been seriously ill, indeed hopelessly ill, but she recovered, and lived on, with all the experiences of that time as a preparation for the Lord's coming, whenever that might be. She was found waiting and ready to go in to the Marriage Supper of the Lamb.

MR. JAMES MCFEIGGAN.—"As a man thinketh in his heart, so is he." This is the divine

principle on which our judgment of a man is to proceed. What does he think? What is his purpose? What is his reigning affection? What is he in his heart? But who can look into the depths of the inner nature? Only God. He looks not upon the outward appearance as man looks, he looks upon the heart. And how much is there that fails to find expression? How much lives there unseen by men? What a revelation it would be to have all that is in the heart laid bare. Yet therein we have the real man, and to get anywhere near him there must be real love and true friendship, and that we claim in our relation to Mr. McFeiggan. He was a true man in the highest sense of the term, as sterling and trustworthy a man as ever lived; a whole-hearted, genuine man. As a business man, he was active, diligent, conscientious, as deeply interested in the affairs of the company he represented as though everything in it had been his own. His was no eye service. He had a high sense of right, and a noble conception of honor, and a large and justly comprehensive idea of duty, and therefore his business life was

a worthy and an honorable one. Righteousness marked it with its distinguishing and famous brand. No one could charge him with taking mean advantages ; he was open and honest and straightforward. He carried his Christian principles into the work of every day, to give him clear thought, full power of consideration, and just judgment in all matters that came before him. Many difficult problems he had to solve and many cunning tricks he had to discover, but he set about all as a Christian man should, and seldom failed of a singular success. And as he was in his worldly business, so he was in his church life. In "Memories of the Past" I speak of him in this way : "Another was a man, not large in body, but large in purpose, noble in thought, and of marked executive ability ; quick and decisive, eye flashing, and voice tuned to the action of the mind ; a man always to be depended upon ; an enthusiastic worker for his church. He was a born leader of men, generous to a fault, and lovable in a high degree because of his sterling character ; a man whom

you wanted to grapple to your soul with hooks of steel."

He was Secretary of the Board of Managers, and was in that office thorough and efficient. On January 17th, 1888, the Managers, in view of his length of service, extending well on towards twenty years, and the ability and faithfulness and accuracy with which he had discharged the duties devolving upon him, presented him with a handsome gold watch and chain. He took a deep interest in all that pertained to the prosperity of the Church, and that not from an outside and merely official relation, but from a true, spiritual relation to it. Many a brotherly talk we had together of sacred things, especially after the Sabbath evening service, and very refreshing and very helpful they were. He had been well trained in the truth, and had sought to digest it thoroughly for himself. He endeavored too, to reduce it to practice. He, after the death of his father, had taken his father's place, and had, by his business ability, made ample provision for the family. He was a faithful son, a loving brother, a sincere friend

and a true Christian. His death was a great loss to the church, likewise to the community, and especially to his friends. We miss him much. We mourn, but would not murmur.

MR. ROBERT MALCOLM.—In the history of St. Andrew's Church Mr. Malcolm was a prominent figure. He was one of the most active workers, always at the front in some department of service, giving such assistance as to help it on. For a long time he occupied the Precentor's desk, leading the singing with fine voice and nicely attuned ear. He was for a longer time Secretary of the Board of Managers, keeping neat and accurate records of their proceedings, and again he was chosen for the high and responsible office of Eldership, and thus the seal of the church's approval was put upon him as a sincere, Christian man. In reading the old church minutes one thing is very remarkable, namely, the excellent spirit he shows. He is so much there that we can feel his presence and mark his temper, and above all, his unselfishness. He is a man in whom the true Christian disposition is

discernible without any effort to find it. A kind-hearted man, a fatherly man, a pleasant, genial man, steadfast and true, ever looking on the bright side of things.

Having the true Scotch spirit in him, he was always a great man for his own church, regular in his attendance on the services, and seeking by every proper means to advance its interests. No half-hearted work was his. He gave himself wholly to whatever he did.

He was away from Galt for a number of years, and when he came back he identified himself with the Central Presbyterian Church, and in it he showed the same spirit and the same active interest that had marked his previous career. He was always in his place on the Lord's day, listening as for life and appreciating the word preached. He heard to some purpose. He took it home to himself to live by, to be his strength, his comfort, his joy. The Word of God was precious to him.

He had a great concern for the welfare of the church, and looked after strangers, giving them a cordial welcome, encouraging them to attend-

ance upon the means of grace. He cheered the heart of his pastor by many a kindly word. He was helpful in many ways. His was a sterling character.

He was a man who was diligent in business. No one ever saw him idling about. He was always busy. I should say that he exceedingly disliked doing nothing. He was able to attend to his business up to the last, for he was only a day or two ill when he was called home. But he was ready to enter in and be forever with the Lord.

His memory as a zealous, faithful, self-forgetting, humble Christian man remains to us as a precious heritage.

MR. JOHN OLIVER.—He was the church officer for many years, and performed his duties with singleness of eye and thorough conscientiousness of purpose. He had an infirmity which was a great advantage to him in the position he held. He was quite deaf, and therefore, seldom overheard any disparaging remarks made concerning his work. Everyone seems to think

that the church officer is his own special servant, and consequently he takes the liberty to challenge him and charge home upon him his deficiencies, real or supposed. So that his position requires great patience and long-suffering, forbearance and a very forgiving spirit. But there was little or no ground of complaint against John Oliver, for he made a conscience of his work. He did it as unto the Lord. His religion affected all his life and made it all holy unto the Lord. His feeling was finely expressed by the saintly George Herbert in his poem, "The Elixir."

"Teach me, my God and King,
In all things Thee to see ;
And what I do in anything,
To do it as for Thee.

"All may of Thee partake—
Nothing can be so mean
Which, with this tincture, 'for Thy sake,'
Will not grow bright and clean.

"A servant with this clause
Makes drudgery divine—
Who sweeps a room as for Thy laws,
Makes that and the action fine."

He loved his Bible and read it constantly, and meditated upon its glorious truths. They were his spiritual food. They were God's voice speaking to him. They were true to him and he received them without question. He did the work of every day in the faith of them. They ministered to him strength and hope and peace. They drew him to pour out his heart in prayer to God. He believed that God heard and answered prayer, and so he was a man of prayer. Being deaf, he was often found in the vestry lifting up his soul to God in prayer, or intensely occupied in reading the Scriptures.

He was a manly man—straightforward, open-hearted, simple-minded, sincere—a man of scrupulous fidelity. He loved anyone who could open up the Scriptures and tell of some prayer answered, or of some truth experienced, or of some promise that had had a gracious fulfilment. He was exhilarated by Christian fellowship. He often said that owing to his deafness he was shut out from enjoying the conversation of his friends, for they could not make him hear. In

this lay the only serious disadvantage of his deafness. He loved his work, and he was loved by all. He was the only one among all our people I ever heard speak in an idolizing way of the church. "Man," he said, "I love the very building." But this came of his devout spirit and his love for the people of God. Many a night in the bitter winter weather he made his couch beneath the pulpit, in the kitchen in the basement, that he might keep the furnaces going, that we might have a comfortable house to worship in next day. The church officer's position is a most trying one, but he was one of the most successful in it I have known.

MR. JOHN MCNAB, SR, was born in Perthshire, Scotland, and therefore was a Highlander, not only by name but by birth. One could not be long with him without learning that he was a typical Highlander, possessing all those qualities which seem to inhere in all who come from the mountainous region of the north. He had in him a lordly independence of spirit, a delicate refinement of feeling, a daring boldness of

expression, a conscious superiority of soul, and a hot and hasty temper that flashed up in a moment and died in a moment; and above all, the devotional and reverential temperament that so largely characterizes the Highlander. He loved the house of God and its hallowed services and the high doctrines of the confession of faith, and was a great admirer of Dr. Bayne. He was very outspoken in regard to his theological views.

On one occasion Dr. Caven and I visited him in connection with the endowment fund of Knox College. He patiently heard Dr. Caven's statement, and, having a strong aversion to any means of praise but the Psalms of David, he said to Dr. Caven in a high key, "How is it that you come to me to get help for a college that sends out men that sing hymns?" That was, to Mr. McNab's mind, the deadliest kind of heresy—worshipping God with the product of human genius rather than with the spiritual songs God had provided in his word. His reading outside of the Bible lay in McCheyne and Boston, Doddridge, Erskine, and Symington on the Atonement, and such like books. Mrs. John

McNab, Sr., his wife, was a very superior woman. She, like her husband, was devout and attentive to her religious duties. Through the night, when she could not sleep, her children heard her repeating the Psalms, and when her husband was in a dark mood she would seek to charm away the evil spirit by the same means. She lived in the fear of God, and had an intense thirst for the Word of God. It was to her inexpressibly precious, sweeter than honey and the honeycomb. She was given to prayer. As one of her children said to me, "The Lord must be served whatever was done." She was remarkable for her forgetfulness of herself and her devotion to the welfare of others. The Gaelic language was her delight, and often she would read in the Gaelic Bible, for there she got the meaning better than she could gather it from the English version. The Sabbath was kept with a strictness which was not without a touch of severity. She, like her husband, thought highly of Dr. Bayne, and carried the children to church regularly, as was the custom in former days, and there they sat, although they could not take in Dr. Bayne's

discourse ; yet they had to listen. This is the testimony one of the children bore in after years : “We young people found it tedious ; we could not take it in, and I had often to bite my tongue to keep awake.” By the thorough consecration of her heart and life to the Lord, she had a distinct and deep influence on her children. They rise up and call her blessed. Oh, how blessed is the memory of a godly parentage ! That is the highest earthly distinction one can enjoy—to be able to say, “My parents were devout, Christian people.”

MRS. JOHN MCNAB, JR.—Her maiden name was Jane Veitch. She was a bright, cheerful, happy Christian, evidently living in the light, and finding all her world in the home where God had placed her, and in living for the good of her husband and their children. She was a loving wife and a devoted mother. She had great affection for her children, and it was out of this that the great sorrow of her life came. She had a sick son, whose health never improved, and, as the sick one is the centre of the home,

attracting all the attention and sympathy, and calling for all the care, he became an absorbing object of interest and concern, and when, in the providence of God, he was called away, her sense of loss was so great that she was deeply oppressed by it, and seldom did the weight lift till she went in to the haven of rest. When we visited her a whole-hearted welcome always awaited us, and a real kindness ministered to our necessities ; and when we sat down to read the Word and talk of it, she was an attentive and delighted listener.

At her funeral friends were present from far and near, testifying their loving respect to the precious memory of a sweet soul, a beneficent life and a most worthy character.

MR. JOHN GOLDIE—a man greatly beloved. We speak of him, not to eulogize him but simply to point out the lessons of his life. He needs no words of eulogy uttered in his behalf, the unadorned facts of his life are his highest praise.

John Goldie's character was one of singular

simplicity and of rare beauty. It was charged with a quiet, unaffected, winsome sweetness that laid hold of all who came within the circle of his influence. He was sterlingly true, and, therefore, upright, and modest, and unpretentious, and unassuming. Of him it might be said, as was sung of one of his relations before him :

“Thine was the soul that ever viewed
Deceit with deep disdain,
Nor ever on thy manhood cast
Dishonor’s faintest stain.

“The singleness of mind and heart,
The proud humility,
That would have scorned before the world
To seem, and not to be.”

He was honest in the depths of his nature, and in all its outworking. So much so, that it shone in the most transparent way in thought and word and deed. His whole life was a grandly honest life. In coming into his presence you felt this as the atmosphere he carried about him, and when he spoke the conclusion you had reached was confirmed. He was very reserved, and, consequently, unobtrusive, un-

demonstrative and unostentatious. He had a real and a marked humility. As one of the men long in his service and in close relations with him said to me, speaking of this: "His humility was rather under." That is, it was excessive. He had a strong dislike to show and empty pomp and mere display. There was too much of the childish in that for his strong, robust and manly nature. But with all his heart he loved reality; reality alone claimed his respect and sincere admiration. He was a worshipper of the truth. He was kind in a high degree, and his kindness was marked by a wisdom which made it doubly precious. Like all noble natures, he was unsuspecting and confiding, and taking others as being like himself, he was often sorely deceived and disappointed, but these experiences never bred in him any taint or touch of bitterness. He was utterly unselfish; he lived for others; he was generous wherever there was need; he was honorable to a fault—his word once given stood. He was a man of large intelligence and of wide culture, and when he had in any matter reached a decision he was like a

Roman soldier in holding his position, nothing but the best reasons would alter his attitude. And behind every quality he had a firm and unbending will, a well-instructed and finely balanced mind, a sound and enlightened judgment, and a heart of genuine charity.

And whence came this character, marked by all the elements of true greatness? It would be hard to tell how much he inherited from his worthy parents, who were at once godly and intellectual, and of great strength of character. Or how much he got from the sacred region where he first saw the light and spent his busy youth—a region marked with monuments to the memory of the martyrs of the covenant; where the very air is charged with stirring and holy traditions; where every spot speaks of unswerving devotion to Christ, the King and Head of his Church; where Christian principle was life, and divine truth the food by which it was sustained; or how much he cultivated into character by the force of his own will and the grace of God working in his own heart. It would be difficult to make the analysis, but, no doubt, all

wrought together to produce the result. We only reach the lowest stratum which upholds all the rest, and gives form and distinctive shape and living spirit to all the rest, when we come to his religious life.

This was the corner stone of the entire structure and the indwelling spirit of the whole life. It was used as a power, and not paraded as a possession. It spoke through the life, and not by the lips. It was seen in doing and not in saying. It proclaimed itself in a consistent course of Christian conduct, which all were compelled to admire, and which, we trust, many will be constrained to imitate. For "by it he being dead yet speaketh." The whole of John Goldie's life stood in the closest possible connection with religious motives. His early training, his thorough knowledge of the Scriptures, his earnest and deep consideration of the truth, and the strong convictions at which he had arrived and which became ruling principles in him, made him the godly man he was in his home, the consistent and honorable member he was of the Church, the useful and influential citizen he

was in our town, and the highly respected and trusted business man he was all over this continent, the name of the firm of which he was the leading member being everywhere the synonym for truth and honesty.

While Mr. Goldie carried his light everywhere, yet it was in his home that it shone with peculiar lustre. There it was felt in tender affection, in affability, in loving kindness, in genial courtesy, and in an unaffected, charming grace. One sentence from a letter I received last July from a brother minister who had the happiness of spending a few days with him, speaks volumes, so that on this point we need add nothing more. I may say that the writer is a shrewd, keen-eyed man, and this is his revealing sentence: "I shall not soon forget the kindness of Mr. Goldie and his family. Homes like Mr. Goldie's manifest the grace of the Lord Jesus better than many sermons and loud professions. To stay in that home for the brief space permitted to me was the very sweetest experience of my visit East."

Of his church relations, I may say that he

was a regular attendant on ordinances, liberal in his support of every good cause; seeking zealously the extension of Christ's kingdom at home and abroad. Unlike many who are church members, and who rest content with a superficial knowledge and comprehension of things, he thought deeply on the great problems of existence and responsibility and duty. And in doing so he took broad views, gathering into his consideration many facts; looking at all questions through the undimmed atmosphere of the holy Word. He had a clear apprehension and firm grip of the principles of the Bible and he held them fast with genuine Puritan loyalty, God's word being ever final with him. His presence with us was a continual source of inspiration and of strength. He, as a Christian man, stood for something because he was entirely surrendered to God. And all he did, and all he was, manifested his godliness. For lives like his the world is in pressing need to-day. Lives that in every relation and in every engagement, reveal the presence and the power of Christian motives. Lives that

possess grace and do not only profess grace. Lives that are embodiments of truth and not only speakers about truth. John Goldie was identified with this congregation all through its history, and was from the first one of its main pillars. We thank God for him to-day, as one of His good gifts to us, whose memory is very precious.

Among his men John Goldie was always a favorite. He went among them in the most kindly and brotherly way. Being a genuine man, he felt himself one of them. He had a heart for every workman. His visits to the shops were always welcome as he threw a pleasant smile here and a kindly word there. And if help were needed, he was ever ready to lend assistance. There was in him no haughty pride, no contemptuous looking down on the men, no assertion of superiority, but rather that of strong, all conquering sympathy.

On every hand, I have heard expressions of the highest regard and sincerest affection for Mr. Goldie on the part of the men. They all loved him because he loved them. And I have

no hesitation in saying that John Goldie, by his sympathy with his men, by the true kindness of his heart, held the key to the solution of the great problem of our time, namely, the relation of capital and labor.

That solution lies in real heartfelt sympathy. Treating workmen as brethren. When Judge Talfourd was dying he uttered this truth for England, which is a truth for all the world: "That which is wanted to hold together the bursting bonds of the different classes of this country, is not kindness but sympathy." There can be no question that this Scripture truth, added to and reinforcing his own sense of right, led him to this course of action. "Masters give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven." (Col. 4. 1.) Of Mr. Goldie's beneficence we need not say anything. The daily press has been referring to his many gifts to public institutions, but they have not a complete list, nor are they likely to have that, for he did not give to be seen of men. He disliked publicity, and especially in this, but we know that his gifts were

liberal and his beneficiaries many. He had learned the luxury of doing good. He had learned, too, the spiritual use of money.

Of Mr. Goldie's scientific discoveries we have all been reading, but who among us knew that before? This but reveals how great a man we have lost. "His soul was like a star and dwelt apart." He was one of the oldest, best-known and most highly respected men in the community, a source of strength to every good cause. The large place he held in public esteem was witnessed by the respect shown on the day of his interment, when the places of business were closed, when the town bell tolled in turn with Trinity Church bell, when the Town Council and many societies took places in the procession, and flags hung half-mast all over the town; all sorrowing under the grief of a common loss. What underlay this unusual and universal exhibition of regard and affection? The fact that Mr. Goldie stood for truth and honesty and sympathy, and great worth, and true humility.

Throughout his protracted and painful sickness, he was patient without a murmur, submis-

sive to the Divine will, leaving himself in God's hands with his accustomed sweetness of temper, and gradually sank till his departure was more like translation than death. His life was rounded off with an end full of repose in the Lord, "and by it he being dead yet speaketh." His loss makes a great void in our community. But in the life he lived and the blessed memories that are ours, he has enriched us with a heritage that is worth more than gold. A good man's memory is imperishable. "And he being dead yet speaketh."

THE REV. JOHN PORTEOUS.—In "Memories of the Past" I say of him: "Another wore the priestly garb and stood erect as a larch, and his standing typed his character. Widely read and well informed in all that constitutes a liberal education, he was a joy to meet. Handsome to look upon, his soul was equally beautiful. A judicious councillor, a warm and true friend, a tower of strength. His memory is precious and his name is fragrant still, and long will be." What more needs to be said I uttered, in his

funeral sermon on January 12th, 1896, from which I quote :

“Of the ‘works’ of one who was prominent among us, I wish to speak as I knew them and noted them through thirteen years of close and intimate relationship with him, years in which I saw him as he was, without reserve. In those years I had come to regard him with the greatest respect, and to hold him in the highest esteem, and even to love him as a father. I would to-day honor his memory as a part of the heritage God has given to you and to me—a memory full of noble impulse and holy inspiration! Because there was in John Porteous a sterling integrity of character, and a deep moral earnestness of soul, and a strong living faith in God that carried him on quietly and steadily and contentedly. He was no dazzling meteor that burned itself into dust; no flash that blazed but for a little; he was a light that burned, fed by the oil of the prophetic olive trees.

“As it was with Dr. David Livingstone, whose faith in God and love to Christ were not evapo-

rated and spent in words but nourished in his heart by the Word of God—whose faith in God and love to Christ carried him through his great works of exploration and evangelization in Equatorial Africa, going from one tribe to another, and telling them of a Saviour, and letting the light of a Saviour's face fall on them through his own, and the purity and righteousness of a Saviour's life be seen in his own, till he died on his knees praying for them in his tent at Chitambo's village, Ilala ; so was it with Mr. Porteous. He lived by faith ; and that upheld his soul, nourished his heart, cleansed and strengthened his intellect, and made his life one in its blamelessness and beauty and blessing. He was not given to descanting upon his feelings, or to opening up to public view his secret dealings with God, he believed rather in a modest reserve. And so we have to judge of him by what he was, and what he did, rather than by what he said. But while I say this, let no one imagine that he never took delight in private to speak of the experiences of the heart. One day we were conversing together on the

power of the Word, when he said, 'Yes, one day I was down and in the dumps. I felt as though all was against me, and that the world was grinding me to powder. But I read the 56th Psalm, and at once I got relief; I was delivered, and had the world beneath my feet.'

"I say nothing of his work in the pastorate in St. Catharines, Kirkwall or Port Dalhousie, only this, that the thorough efficiency with which it was done was borne witness to repeatedly, in a public way, long afterwards by those who had been under his pastoral care.

"He taught the truth and preached the Gospel faithfully. And for this he was well fitted, for he had a singularly clear head, a strong analytical mind, and a sound judgment. He thought deeply about things. He was not satisfied with partial statements or one-sided views of things. His mind was more of the scientific than of the poetic cast, and therefore he had to take up into it all the facts of the case, to arrive at a judgment. He was not hasty in his conclusions—he took time to get a full view. And having reached his ground he held it like a Roman

soldier, never flinching before any foe. He was orthodox to a fault. He held by the truths that had been victorious through nineteen centuries. The truths that have satisfied the hunger of the soul, that have illumined the mind, that have brought rest to the conscience, and eternal life to the man. Saving truths! What are they? The sacrificial atonement of Christ, and the incarnation of Christ as necessary to that end. Regeneration by the Spirit and sanctification by the truth applied by the Spirit. Repentance toward God and faith in our Lord Jesus Christ as an act of the individual, which converts the soul from sin to holiness. And the necessity of a life of obedience to Christ in the keeping of His commandments. He believed in the resurrection of the dead, the day of judgment, the final awards of eternal weal or eternal woe.

“These essential truths he had studied profoundly, in the light of modern science and criticism, in the light of skeptical doubts and infidel objections, and secularistic scorn, and after all examinations he always breathed this spirit:

“ Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies
And bind the Gospel to my heart.”

“ He was a trusty standard bearer in the Lord's host.

“ His mind was so active and so full of power up to the very last that he was reading and thinking vigorously upon the present-day problems of science and sociology and political economy. He looked out upon the world with ever-increasing interest because he regarded it as God's world ; where He is busy working out His high and holy purposes.

“ While this was the case, his life was not entirely given up to study and reflection. He was not a recluse. He loved the fellowship of his brethren. He took a lively interest in the Ministerial Association of the town, and prepared for it thoughtful and well digested papers, which were highly appreciated by his sympathetic brethren.

“ He had his friends whom he visited regularly, and these times were seasons of real joy and gladness, and of mental and moral refreshment.

One highly cultured lady said to me during his last sickness, and in whose home he had spent many a delightful evening—‘We shall miss him much, his visits were a benediction.’ Such all found them.

“He did not confine himself to friendly visits. He regularly visited the sick in the congregation. And these visits were set great store by. They were made so quietly and so unobtrusively. And were so full of thoughtful consideration and tender feeling that they left a sweet savor upon the soul. He did much work of this kind, and enjoyed it, and found satisfaction in it, so that he said nothing of it.

“He was always ready to do anything within his power for the good of the congregation. He was to me a true yoke-fellow; ever ready to help in conducting a prayer meeting, in taking part in a funeral service, a baptismal service, a communion service, or any work laid upon him. He did readily and gladly whatever he could.

“One outstanding feature of his character was his regular attendance on the services of the church on the Sunday and in mid-week. Seldom

was he absent from church or prayer-meeting. If he was, he was either sick or out of town on service somewhere else.

“He had with his usual thoroughness consistent views of a religious life. He had got beyond mere professions to moral and spiritual practices. He was not content with belonging to the host, he had to be a worker and a warrior as well. He cared nothing for honorary distinctions he must have honorable service. He was no sleeping partner in the concern, he was an active agent. And so he was always at his post, witnessing for Christ there, helping his brethren in their work.

“One of the truly amazing things in the world of intelligent beings is this—that all men can appreciate putting their work, their personality, their means, their influence solidly into a political organization for the attainment of certain ends, or into a social organization or into an educational organization for the accomplishment of their purposes while there are tens of thousands who never have the idea dawn on their minds that the church is an organization for the accomp-

lishment of an end, the great end, the supreme end of human life, namely, the bringing of men to Christ and the building of them up in the knowledge and life of Christ.

“ How many are they of this class even in the Church! who think deeply enough on outside things, but who never are touched by the idea that the Church is a militant host fighting for God and the salvation of men, by Christian testimony, by united prayer, by godly living and by generous giving ; and that their presence and help is needed as of moment, Christ having said, ‘ To every man his work.’ Mr. Porteous saw this with the clearness of a sunbeam and was ever at his post, witnessing for the Lord, an encouragement and an example to us all! Looking back over his life I may sum up all by saying he was sound in doctrine, sound in faith, sound in life. He exemplified the truth of the Gospel in all he did. We shall miss him much, but we shall cherish his memory as a ‘ brother beloved.’ His real goodness shall abide with us. He has gone before, we shall by God’s grace follow after.”

MR. ANDREW MCILWRAITH.—In St. Andrew's Church Mr. McIlwraith was an active worker. He belonged to the Board of Managers, and was also chosen to the responsible position of Secretary-Treasurer, which shows the confidence the congregation reposed in him. He was trusted. Dr. Campbell, in his "Statistical Register of St. Andrew's Church," says of him: "A native of Newton in Ayr, and brought up under the ministry of the distinguished preachers, Caird, Stewart, Boyd, Burns and Macgregor." This left its mark on him, for he was thoughtful, retiring and quiet in his demeanor, highly intelligent, with a well cultivated mind; a choice spirit. In "Memoirs of the Past," I speak of him in this way: "Another was of a dreamy, meditative temperament, who often made tours in the country to hunt up the wealth of lovely wildflowers found there, bringing back many a prize. A born naturalist, a man of refinement and culture, who was an educative force on everyone he touched; extremely modest, but a thoroughly brotherly and companionable man." He was kind and sym-

pathetic, unobtrusive and reserved. He would not thrust himself upon your attention, but if you desired to enter into fellowship with him there was a large and liberal feast of good things awaiting you, one that enriched you with influences that stirred thought and awoke feeling, and made their impact upon the will strongly felt. He was one of those noble, worthy, diffident men, of whom the noisy world hears least, but who are generally best worth hearing of. He belonged to "Galt Literary and Scientific Society," and prepared for it a paper on "The Flora of Galt," which was published in the town papers. He was a most valuable member, taking a deep interest in every matter that came under discussion. In the Central Church he was felt to be a tower of strength. His upright, honorable life, his spotless and consistent character, his embodiment of truth made him one of the most respected members. Such men are alike the glory of the church and the preserving salt of the community. They cannot be valued too highly. Mr. McIlwraith read widely, we might say, omnivorously. His

intellectual cravings had to be met, and therefore he was a lover of solid books. Another marked feature of his character was his desire to help others. That was ever seeking expression and did not fail of finding it. His was a beneficent and gracious presence. One whose influence abides with us like the sweet and reviving fragrance of roses. We wish not to lose it, but to live in its atmosphere, it is so helpful. How true is it that "the memory of the just is blessed."

MRS. HANNAH BRYCE was one of the old members of the church, uniting with it under the pastorate of the Rev. W. T. Murdoch in 1863. She was born in Mid-Lothian, Scotland, lived in Auchindinny and Roslin after her marriage, and attended the Glencorse parish church with her husband, who wrought in the Roslin and Stobbs' powder mills. They lived also at Gorebridge, where she enjoyed the ministry of the Rev. Cathcart Leslie, of the Established Church. This church was two and a half miles away from where they lived, while the United

Presbyterian Church was only half a mile away, so that to the Sunday School of this church the children went—a wonderfully liberal course of action at that time! Of this Sunday School, Mr. James Donaldson was superintendent. This Mr. James Donaldson was the late Rev. James Donaldson, of Galt, the father of Mr. A. G. Donaldson, and husband of Mrs. Donaldson, who are both members of the Central Church. Mr. James Donaldson was a scholarly, able, and highly respectable minister of the United Presbyterian Church in Scotland, and of the Canada Presbyterian Church in this country. He was in infirm health some years before his death. He had hosts of friends who were strongly attached to him, and loved to see his bright intelligent face, and to hear his large discourse of general affairs, and especially of scriptural truth. He was an able and eloquent expounder of the sacred Scriptures. He died on September 19th, 1900. Mrs. Bryce and her family came to Canada in 1855. On the voyage they suffered shipwreck on the Bird Rocks in the Gulf of St. Lawrence, and they lost everything. They

were picked up and landed at Pictou, Nova Scotia, where they were kindly and hospitably entertained for seventeen days by the late Mr. George Pringle, of Queen Street, Galt, who was at that time living in Pictou. On coming into this western country they settled on the Clyde farm, where Mrs. Bryce lived out the term of her life, dying in 1901. When they settled on the farm they felt keenly the loss of the religious services to which they had been accustomed; for this to people of her class was almost their entire world. Add to the home life, the church service, and a friendly neighbor or two, and you have their complete sphere of existence. In those early days Mr. Bryce's first team was one of oxen, and not suitable to go to church with. But Mr. Oliver Goodfellow, a neighbor, had horses and a lumber waggon in which he and his family went to church. In this Mr. Bryce's family found a place and gladly went, too, and this gave Mrs. Bryce great joy, for her nature was deeply religious. The Bible formed about her the atmosphere she breathed. By its teaching she lived. And she was always of a sweet

spirit, a bright face, a pleasant voice, sounding out the Mid-Lothian doric in an exceedingly attractive way. One felt rested in heart after being with her a little while in conversation. She had very high appreciation of the ministers under whom she sat. Among her treasures was a small pamphlet by the Rev. Wm. T. Murdoch, entitled: "The Gospel of Grace Vindicated." At church, always in her place when it was at all possible, she was an earnest and devout listener, never tiring of hearing of the Saviour's love, having a deep inward conviction of the truth as it is in Jesus. Next to her Bible, she valued good, sound religious books; among her favorites were: Baxter's "Saints' Rest;" Alleine's "Alarm to the Unconverted;" Willison's "Afflicted Man's Companion;" Rutherford's Sermons, and Spurgeon's "Saint and his Saviour." She was a faithful, kind, devoted mother, and trained her children with Christian care. One of them, though very small at the time, remembers yet the preacher's desk, the high pulpit and the ten commandments on either side of the pulpit, and the tunes that were sung. A fragrant memory

this to carry in life! An uplifting memory! Mrs. Bryce, after a brief illness, went home full of faith and of years, dying as she had lived.

MR. ROBERT BARRIE.—How various are the manifestations of the Spirit in the people of God! They are like the expressions of the spirit of life in the wide domain of Nature, which reveals itself in the grass that grows upon the mountains and in an endless variety of plants and flowers and shrubs and trees; each possessing its own peculiar beauty; and each therefore offering its own hymn of praise to the Great Creator. So is it in the Christian life. The life is one, but its expression is different. And in the determination of that expression small and apparently insignificant things have a mighty influence.

“A pebble in the streamlet scant
Has turned the course of many a river,
A dewdrop on the baby plant
Has warped the giant oak forever.”

That comes out in men and women whose life expression is not cast in the ordinary mould.

And that is seen in Mr. Barrie. He was of a thoroughly theological temperament. He was very strong on the high points of Christian doctrine. He would tolerate difference of opinion, but with anything that injuriously affected what was fundamental, or that stood in the way of sinners coming to Christ, he had no patience. He loved the writings of John Flavel and books of that stamp, and was often found quoting them. He was very reticent about his religious feeling and experience, holding, as many of a former generation did, that that is a matter between a man and his God. He was on this account not emotional in his religion, his soul did not bubble up on the slightest occasion and overflow and spend its force, and then lie prone upon the earth. He was one who in a collected composure held on the even tenor of his way. The zeal with which many exhibited their religion, especially in profuse professions of experience, was to him exceedingly distasteful. It awoke in him a feeling of strong dislike. He had been trained in a godly home, and carried with him into life the marks of that training.

The Shorter Catechism, that rich storehouse of truth set forth with marvellous clearness and yet with great theological profundity, he had thoroughly mastered. And he who has mastered that is no mean theologian. He loved the House of God, and was regularly in his place there when not hindered by sickness. And after he left the farm and came into town he was found at the prayer-meeting in the middle of the week also. He was loyal to his church and her services and work. The appreciation of Mr. Barrie's character on the part of the congregation is seen in this, that he was nominated to act as Elder, but he would not consent to stand. He was a man of kind disposition, of clean, upright life, and of honest, sterling character: a godly man. In the time of the great revival in Galt he was greatly exercised in the points that were raised, and that were canvassed so thoroughly. He held fast to the old landmarks, and had no sympathy with the peculiar views that were sometimes presented, and which he regarded as thoroughly unscriptural and unsound. He could not away with false

doctrine. He kept on steadily in the old paths. His sympathy was with the ordinary evangelical preaching of the truth, and the ordinary means of grace, carefully and consistently and conscientiously waited upon and used, as by far the most effective in building up the Church of Christ. No argument he ever heard caused him in the least to fall from that position.

And without doubt the greatest strength of the Church and the mightiest force for its advancement lies there. That lays the emphasis where in our time it is specially needed. A deeper life in the Church will secure a wider work of grace.

MR. DAVID MITCHELL died quite a young man, just twenty-four years of age, but from the day he came to Christ and gave himself to Him, he was an out-and-out Christian. The great sphere of his religious life, where we saw him and marked him most, was the Young People's Society of Christian Endeavor. There he developed his powers, and it was delightful to see his serious walk, his consistent life, his devotion

to Christ. There he took a stand for Christ, and he took it in a right manly fashion. Although he was naturally bashful and retiring, holding himself back rather than thrusting himself forward, it was a joy to see him overcoming his natural bias and stepping out in serving Jesus. He was one to be trusted in the C. E. meeting, for he never failed to do his part, and to do his very best, whether in reading a Scripture passage or a choice selection, or in leading the meeting. He loved the company of Christian people, and enjoyed their fellowship. No one, to my knowledge, ever heard him utter an unadvised word, or express a hasty feeling, or witnessed him do any unworthy thing since he was converted. He took a deep interest in the Y. M. C. A., and felt at home there, and strengthened it by his presence and influence. His memory is precious, blooming like a rose, and fragrant as musk ; his lovely life as a young disciple is a treasure which we prize. He was early taken home that he might serve the Saviour there.

MR. GEORGE AITKEN.—When Paul, amid the storm of the Mediterranean Sea and the great consternation of the two hundred and seventy-six souls on board the ship with him, took bread and gave thanks to God in presence of them all, and when he had broken it, began to eat. That act, a truly sacramental act, had greater effect on the voyagers than all his preaching ; it gave them courage and confidence to do the same. “ Then were they all of good cheer, and they also took some meat.” This illustrates the power of example, the influence that flows out of a small, simple, natural action done in the clear light of God’s face ; an act in which heaven and earth meet together in proper relationship, and the life of the godly man is full of sacramental action. There is in it all a clear recognition of God, and a blessing of God for His mercies, and an acknowledgment of God’s presence that exalts, and purifies, and ennobles the lowliest life. Life in God and with God is always beautiful and worthy and influential. Mr. Aitken’s life was of that character. He was

born in Alton, near Hawick, Scotland, in the year 1826. He had that supreme privilege in life, a godly upbringing in a strict Presbyterian home; this left its mark on him which was never effaced. He married in Scotland, and came with his family to this country in 1883, from that sweet and lovely spot, so well named, Lilliesleaf. He brought with him to this land all those excellent qualities which belong to the great and influential middle class of Scotland, who are religiously trained, and whose moral culture is of the strictest sort. Indeed, the pure moral character is regarded as the legitimate outcome of a real Christian faith, and no man is sooner discredited there than the man who plays loosely with moral principle. Mr. Aitken was one who exemplified in his life the strength of a scriptural faith, and the sweet composure of a well-grounded confidence in God. In Scotland he was a member of the Established Church at Lilliesleaf, and such was the respect entertained toward him that he was chosen by the congregation to serve them in the office of the Elder, which testified to their appreciation of his godly

character, and his consistent religious life. That, in a Presbyterian community, is one of the best degrees a man can attain. He was also Clerk of Session. He was by trade a stonemason, and built his own house here of the grey granite which enters so largely into our enduring structures. He was not spared long to his family and the church here, for he was called home in 1886. But he was long enough with us to leave the impress of his Christian life upon our hearts. He was upright, sedate, serious ; a man of consistent godly character ; he kept his own way, and minded his own business. His world lay largely within the sphere of his own home, where, if a man does his duty faithfully, he does most for the world at large. His conduct was a course of sacramental acts like that of the great Apostle on the ship in the storm-vexed sea ; and the godly influence of his life and his home shone in the character of his son, George, while he lived, and in his daughters, Esther and Margaret, also, who were exemplary Christians and abode in the truth. They were all worthy and honored members of the Church, beloved and

respected by all who knew them ; and when they died, they died in the faith of their father's Saviour, and in the peace of their father's God. They are there in the New Jerusalem, united and at home for evermore, inheriting the promises.

A CLUSTER OF GRAPES ON THE TRUE
VINE.

One cannot think very long upon life and its limitations without growing very charitable. And one cannot penetrate to the heart of things without discovering beneath the surface rich lodes of precious ore, which, when carefully assayed, prove exceedingly valuable. What some would regard as useless barren rock, oft-times is worth more than the best soil, and yields far more wealth than the fine forest or the pleasant pastures. Things full often are not what they seem. And so it is with human character. The infirmities of the flesh and the imperfections of the spirit too frequently lie upon the surface, and fill the eye of the beholder to the exclusion of the better elements of the

nature. And the whole man is judged by a blemish, an eccentricity, an unfortunate habit or a purely accidental misstep or slip of the tongue, which is to do him a great injustice. A little chaff among the golden grain does not destroy the preciousness of the grain, for it may be winnowed. Quartz mingled with the lode of gold does not impair it, for it may be separated. And even sin does not destroy a man, unless he loves it and lives for it; for it may be forgiven. Dr. Duncan, professor of Hebrew in New College, Edinburgh, when dealing with Psalm 51. 2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin," in his class, said: "Blessed thought, gentlemen! My sin and I can be separated. No doubt it is my sin, but it is not myself—not a natural, original, essential part of myself. I and it can be separated; it can be thoroughly taken away."

In judging of character, we should never forget the speedy, gracious, merciful possibility that lies here! We may often err in being over-righteous, but we shall not err in being over-charitable. Our severe righteousness does not

commend the righteousness of God, because it so frequently becomes unrighteousness. We should constantly remember the imperfection of human nature, and in our estimates of character make allowance for that, as Paul urges us to do in Gal. 6. 1, 2: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, *considering thyself*, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." Through that lens we shall see more justly, and think more kindly than we would be inclined to do without it.

When I think of the sweet, saintly souls who lived so nobly in the sacred circle of their families, and cherished in their hearts a good hope through grace, and by the same grace passed the time of their sojourning here in the fear of God, I thank God again and again! And I am ready to put my seal to the truth of that verse of Gray's "Elegy":

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

They were alike in so many things that I have thought wise to mention their leading traits of character, always taking the others for granted, and so in a measure grouping them. What treasure-houses of the Scripture their hearts and memories were! MRS. JOHN HENDERSON, when she could remember nothing else, could repeat the Psalms with marvellous correctness. So could MRS. JAMES ELLIOT, of Beverly. Both attained a great age, but they never lost their grip on what had been committed to their memories in their early days. These precious experiences of the Hebrew saints furnished them with songs in the house of their pilgrimage. They were to them spiritual manna in the wilderness of the world. Hence they shone in their homes with a quiet beauty and a rare contentment of spirit. Their fine feeling breathed over all about them and made them right queenly. Their presence had in it a potent life and a hallowing influence. We felt it so with MRS. GEORGE BARRIE, MRS. ELIZABETH MCFEIGGAN, MRS. WILLIAM COWAN, MRS. THOMAS ELLIOT and MRS.

ROBERT CRANSTON. And how fully they set the altar of God in the very heart of their activities! Everything they did had a reference to it, even though seemingly distant; they fetched from it motive force, and it gave them an object to live for. Their faces were always serious and yet bright, their voices carrying the music of a true assurance of heart, and their bearing humble and happy. How finely this was exemplified in MRS. ALEXANDER CONKEY, MRS. GEORGE CRAGIE and MRS. ALEXANDER HUME. How diligent in business they were, how devoted to the furtherance of their children in everything that was excellent. How they lived for them was seen in MRS. ROBERT AMOS, MRS. THOMAS RUTHERFORD, MRS. ROBERT GRAY and MRS. ROBERT MINTO.

How much they enjoyed a season of communion in the precious Gospel! How their hearts thrilled at the touch of the truth! How responsive they were to the clear notes of the divine promises! And how believingly they laid to their hearts the heavenly unction of comforting confidence! It is a real joy to recall the

converse of those days ! What considerate kindness lived in their hearts and poured itself into their lives ! MRS. WM. MCGREGOR was a living embodiment of that. A grand, motherly woman, tender hearted and sympathetic. Nourishing in the soul a reverent faith, and cherishing a glorious hope and enduring as seeing Him who is invisible. She received a sudden call and went in where, by faith, she had so often looked. MRS. WM. COULTHARD also, who was ever so genial, so truly appreciative of every good thing. Her visits to her fellow members were a source of joy and comfort, and her presence always carried with it a benediction. She was a devoted and consecrated follower of the Lord. When she went home she was much missed. But her memory is precious and it is fragrant still. And there was MRS. GRACE ADDISON, with all the delicacy of her Highland appreciation of sacred things, and her strongly accentuated dislike of unreality in the spiritual life. Her firm adherence to the holy Word and intolerance of any thing that usurped its place or dislodged its law was marked. There was for her in the Scrip-

ture an unquestioned finality. The prophet Isaiah sounded out the deep feeling of her heart when he cried: "Hear, O Heaven, and give ear, O earth; for the Lord hath spoken." That excluded all controversy. When the Supreme Wisdom uttered His voice there was nothing more to be said.

MRS. ROBERT MCGREGOR, who was long ill, but even at her worst wonderfully contented and bright. The grace of God shone in her and illuminated a face already beautiful, and upheld her spirit in its native sweetness. The Word of God had come home to her heart with power, and she rejoiced in its inspiration and in the strength that it ministered. She was kept as in the hollow of God's hand all through her sickness, and bore it with Christian fortitude, and died in the blessed hope of the Gospel, leaving behind her a memory to be cherished and honored.

MRS. W. SUTHERLAND, daughter of Mr. and Mrs. R. McGregor, one of the truest and sweetest spirits that ever breathed, profoundly Christian, a loyal follower of the Lord. Whatever she

saw to be her duty she did. She was her mother's ministering angel while she lived, and after her mother's death she took her place and wholly fulfilled its sacred duties. After she was married and was about to go to London with her husband, she brought her youngest sister to see me about uniting with the Church. She felt she had to do that before she went away. Just before the operation that held in it all the hope of life there was for her, I saw her and conversed with her, and for a sweet confidence in Christ, and an entire submission to His will, knowing that all would be best as He ordained it, I have never seen anything finer. She was a devoted and lovely Christian character. A noble soul.

MRS. ALEXANDER MACKENZIE, daughter of Mr. and Mrs. R. Gilholm, was another of a like nature. She was, before her marriage, a faithful Sunday School worker and deeply interested in everything that pertained to the welfare of the church. She was of a sweet spirit, a loving heart and a retiring disposition. A deeply serious soul, untouched by the worldly spirit.

The atmosphere about her, the world in which she lived, the motives that impelled her to action were all Christian. She found her fount of inspiration for thought and purpose and action in the Word of God. A great reader of books, but no book influenced her like the Book of God. In church work she could always be depended upon. And all that she did was in a spirit of utter unselfishness and self-forgetfulness. She loved and she labored. Her heart drew her to service for Christ, and her hands and feet followed. Her quiet, unostentatious, sweet presence rises clear and distinct to our memory yet, and by reason of its reserve and unobtrusive beauty it is imperishable. She was a beautiful and charming character, whom to know was to love.

MRS. GEORGE PATTERSON and her daughter, MISS MAGGIE ARNOT PATTERSON, devout and devoted souls! Making much of the sacred Word, meditating in it day and night and enjoying much of the blessedness of which the psalmist sings. They came of a godly and cultivated stock and were ever hymning their

thoughts in metre. Many of their compositions have we seen, all bearing evidence that they not only had the poetic temperament, but they had also the facility of verse. But their greatest talent was the pious, godly lives they lived, and by which they still speak to all who knew them. Their motto was: "For me to live is Christ." They were the meek ones of the earth and were willing to have their lives hid with Christ in God.

MRS. WILLIAM RIDDLE, whose maiden name was Jessie Watson, was a woman of outstanding character, clear-headed and intensely in earnest in the moral and spiritual realm, loving the good and hating the evil. In her a righteous indignation burned against all that was mean, or immoral, or out of harmony with God's Word. She was a true and faithful friend, a loving mother, careful in the upbringing of her children, and a pronounced Christian. She could not tolerate ungodliness. Many a memorable saying she uttered in her own terse and telling way. She was very kind and warm-hearted. She was all through her last sickness resigned to God's will

and waiting to enter in. On Tuesday June 30th, 1903, at 4.15 p.m., in her seventy-seventh year, faith was exchanged for sight.

MRS. GILBERT MARKLE, who was but a brief period with us, was a bright, pleasant soul. Before coming to Galt she had been a member of the choir in Hespeler, and bore there a high character for Christian consistency and moral worth. Quite young she was called home—but we would not question either the wisdom or the love of God.

MRS. JOHN DOUGHTY was an exceedingly sweet character. She bore the deep marks of the Godly home out of which she had come. She loved the service of Christ, and delighted in the fellowship of God's people. Her earthly course was brief but blessed. We call her to mind as a bright, happy, devoted follower of the Lord.

MRS. ANDREW STRUTHERS, another who was called early away. Her sickness was brief, but in it the spirit of her life was seen. She lived in the fear of God, and was devoted to her husband and her little daughter. Her father's

home was an intelligent Christian home, where a careful training had been given to all the children in the things that belong to their peace; this moulded her character, and breathed its distinctive spirit into her life. She carried about her the atmosphere such a godly training imparts.

MRS. ROBERT MITCHELL, West Main Street, was one of those delightful characters which one is always pleased to meet; living in the sunshine and scattering it, walking by faith, and working by love, and adorning the doctrine that she professed. How refreshing a visit to Mrs. Mitchell was. It invigorated the soul. There was always a bright, high clear note of praise in her converse. In the sickness which preceded the close of her earthly life, there was not a murmur. What engaged her mind most was the mercy of God.

MISS MARY MITCHELL, her daughter, was a choice soul. How attentive she was to her mother! How kind she was to all! How genuinely unselfish! In her shone a beautiful humility and a devoted love. Like her mother

she loved the house of God, and was a regular frequenter of the mid-week prayer-meeting. All who knew her loved her, for she had a true and sterling worth, and when after a short illness she passed away, many mourned her loss. Then the beauty and strength of her Christian life was recognized by all.

MRS. ELIZABETH WIGHTMAN, a woman of a sweet temper and a devout spirit; above all, a motherly woman, loving her home and her children, and ever seeking their highest good, and making that home one of the sweetest spots on earth. The light of God's law rested upon her heart and all in her house. She was kindness embodied, carrying comfort in her whole bearing. She revered God's holy day and God's sanctuary, and seldom was absent if she could be there. She could sing:

"Thine earthly Sabbath, Lord, we love
But there's a nobler rest above."

MRS. HANNAH JAMIESON was one of the oldest members of St. Andrew's Church. We find her name appearing with great regularity in the record of those attending the celebration

of the Lord's Supper. She came into Central Church with the body of the St. Andrew's congregation, and thereafter, because of infirmity and old age, she was not often at church service, but she had a great reverence for the house of God, and a deep love for the Word of God, and delighted in the fellowship of Christian people. She was a strong-minded woman—clear in her thought, forceful in her speech, large in her sympathies. A delightful converser, it was always a refreshment to the heart to meet with her. It is long since she passed away full of a glorious hope, but the memory of her is green still.

MRS. WILLIAM SKENE was a very beautiful and attractive character, of a sweet disposition, a kind heart and a gracious spirit. The influence of that spirit filled her home and came in power upon all her children. That is the mother's best gift of love, and it works like a charm in the hearts of all within the inner circle, and it sweeps without in mighty tides of influence that take many souls captive. She was bright and lovely in her life. I remember well her

placid composure, full of noble and notable dignity. She was pre-eminently a mother and a keeper at home, bearing the burden of care a family always brings. Through all her last illness she never murmured, but was entirely submissive to God's will. She died as she had lived, trusting in the Word of God, which cannot be broken, leaving to her family a memory more precious than gold.

MRS. JOHN SCOTT, whose sphere of action was in her own home, was a kind-hearted, excellent, motherly woman, loving her church for the spirit of faith it kept alive in her, and faithful while in health in her attendance on its ordinances. Thither she carried her children, putting before them a pious example. Before her death she had been a long time ill, yet she was submissive to the divine appointment. She had, during her illness, a slight improvement for a few days, and in them she went to church, and after this event she delighted to speak of it as a great achievement, and it was for her at that time. She was always cheered and comforted by a brief pastoral visit, with reading of the

Word and prayer. To her family, who were tenderly attached to her, she left a sweet and precious memory.

And what shall I say of the men who, in the storm and stress of the work-a-day world, wore the white flower of a blameless life, in the workshop, on the farm, in the busy mart? This may truly be said without any fear of contradiction: "They held fast their profession, they endured to the end." The great noisy world heard nothing of them, but they were touching their own world, and witnessing a good confession before many witnesses. MR. WILLIAM COWAN, of North Dumfries, who came from the banks of the classic Yarrow, who went to school with James Dalgliesh, and attended the ministry of Dr. Russell in 1829 and thereafter. He loved the old religious authors, and his Bible, and his Church, and as one characterized him in a single sentence: "He was a God-fearing man." MR. OLIVER GOODFELLOW, bright, cheerful, loving well an innocent joke or any true touch of humor, but withal profoundly and sympathetically religious; a good man; a pillar in the

church while well by his regular attendance and his conscientious maintenance of ordinances; highly respected by a wide circle of friends, for he himself was very friendly. MR. WILLIAM RIDDLE, of Beverly, extremely quiet and reserved, yet strong in his clear convictions of truth, and stronger still in the embodiment of the truth in his daily conduct; a fine sample of the old-fashioned Christian, who said little but thought much, and did much without thinking it at all remarkable. MR. ADAM MCDUGAL, who wore a pleasant smile, and had always some kind, helpful word to utter, whose spirit was a contented, peace-loving, charitable spirit, and whose life was suffused with Christian feeling, and supported and fashioned by Christian principle, was a lovely and consistent Christian man, whose practice justified his profession. He was ill a long time before he entered into the House of Many Mansions, but he waited patiently the will of God, and went home full of sweet and loving confidence in the Lord.

MR. ALEXANDER MCBEAN—a large-hearted and large-minded man, generous to a fault, kind

and sympathetic ; loving the truth of God, and His house and its ordinances, and giving them a liberal support. His sterling honesty and uprightness were marked features in his character. He was highly esteemed and loved by all who knew him, and he had a wide circle of friends. He was a man of pronounced views as a citizen and church member ; he sought always to hold fast to what was right ; righteousness might be regarded as his life motto.

MR. GEORGE CRAGIE, a stonemason by trade, and an adherent from his youth of the Established Church of Scotland, and also a member of Central Church, was of a retiring nature, most unassuming, willing to hide himself rather than hold himself forth ; yet there shone in his heart and in his home "the true light," which, while it gladdened him, glorified him also. It is worth more than we can compute to have such demure, decent, devoted, godly men in a community ; they are a preserving salt ; they give it strength, stability and importance, so that it stands for something in the life of the land.

MR. JOHN T. IRVING, who was loyal to the truth even when he had to stand alone. He told me that when he was out in Iowa, doing business for a time, he connected himself with a church there, and after Communion service, the members would come from church and enter the street cars and go off for a picnic the rest of the day. Being invited and even pressed to go, his answer was, "No, we never do such things in Canada." He made a conscience of adhering to the truth. His godly upbringing and his early Christian culture stayed by him all his life and made its sweetness and strength and light felt in his home, laying its benediction upon all the members of his family.

MR. JAMES ELLIOT, of Beverly, who with his wife, were one in religious training and sentiment and hope. The old-fashioned religious life of the early part of the nineteenth century creating the atmosphere in which they lived and in which they died. That perfectly satisfied them, and was renewed by reading the famous Men of the Covenant and communing with the old Scots Worthies. They, like so many of

their time, cultivated a life that was deep, rather than one that ran glittering in the sunlight, and the Bible was their principal and unfailing companion, and God in it.

MR. WALTER LINTON, who had come into Galt from his farm in Waterloo Township to spend his last days in town, as many have done. His love for his Bible and his Church was a strong, imperishable love. Devout in spirit, permeated with reverence and full of faith in the unseen Holy, his life was beautiful and attractive. He had a rich experimental knowledge of divine things, and looked for that in anyone who stood up as a teacher in the sacred desk. One Sabbath I had been preaching anniversary sermons for a brother minister, and, as is customary among us, he had taken my place. When I returned I happened to meet Mr. Linton and asked him how he enjoyed the services of the preacher, when he remarked, "Aye, there was a lot o' guess wark yonder." One of the severest criticisms, I think, I ever heard from any lips. One day I called on him when he was unwell. I sat down on a chair at the head of the bed and

enquired how he was, and after he had told me, he turned round and said, "I suppose there maun aye be something to tak' us off." I said "Yes, that is true. When our appointed time has filled up its measure, we go whether we are well or ill." Some time after he was called up higher to enjoy the things he had often thought about sagely and seriously.

MR. JOHN LINTON had also come into Galt to spend the residue of his days, where he could enjoy more religious privileges than he did on his farm near Doon. He was full of evangelistic fervor, anxious for the revival of God's work and the conversion of sinners. The key-note of his life while I knew him was, "That I might save some." He had a great hunger in his heart for the salvation of souls, and he longed to have this hunger satisfied. To this end he bought papers and books that were laden with gospel truths, and distributed them freely, casting them like seed into the soil. The Lord came to him suddenly one day, while apparently in perfect health, and took him to Himself.

Still another Linton: MR. JOHN LINTON, a

man of strong Christian faith and of most worthy character. He seemed to go leaning upon the Lord, trusting in His word and rejoicing in His promise. He was a long time sick of an incurable malady, and while so, one of his daughters, Maggie, a young woman who had displayed a loyalty to Christ that was beautiful, passed out of this scene into the eternal, which was a sore trial. But the Lord stood by him, as He did to the very end. He endured as seeing Him who is invisible.

MR. ANDREW SCLATER, who lived to a good age, a great advocate of the Psalms as the only permissible means of divine praise, and therefore much opposed to the hymns. One day he took me severely to task for singing hymns, when I pointed out to him that we were commanded to do so: "In psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And more than that, bound up within the covers of our Scotch Bibles we had paraphrases and five hymns, which we sometimes used, and which did not greatly differ from those in the Hymnal! To this he

could make no reply, and thereafter I never heard another word about hymns. He was a quiet, consistent Christian man, much missed from his place in church when he died, for he loved the habitation of God's house, the place where his honor dwelleth, and was always there when in good health.

MR. THOMAS ADAMS, a very Nathaniel! But how influential over his family! He was reserved to a degree. Yet open the conversation in scriptural channels, and it would flow delightfully. And how beautifully simple was his faith in the Word, and his trust in God! A treasure that was not paraded, but used constantly. He believed that God would do as He had spoken. And he lived and died in confidence in God.

MR. JOHN MCDUGAL, who was a man of a beaming countenance, sprightly in his action and movement, exceeding kind of heart and very lovable. A most trustworthy man; one of whom Mr. John Goldie, his employer, thought highly, and in whose service he had been for a great many years. When under the burden of

years he was unable to do much, Mr. Goldie told him to keep his place, and just do what he could. And he did till the end came. He was a godly man, upright, happy, contented. His wife was like him, and when I came first to Galt and called on her, it was a joy to have a talk with her on the spiritualities of the Kingdom. Nothing but that would satisfy the old Scottish heart, with its rich Old Testament culture, and its New Testament confidence and hope. The environment of their souls was all scriptural, and the breath of their life spiritual. So that in this Holy Communion there was joy and strength and encouragement.

MR. DAVID JARDINE, a man full of the spirit of industry. He was diligent in his business, fervent in spirit, serving the Lord. His Sabbath was sacred to worship; his week was filled with work. Kind and genial, loving his family, and devoted to their best interests, he showed his Christian spirit by providing for his own. Quiet and unostentatious, he thought much, felt deeply, and said little. He was his own master in his business; but he always recognized, and

realized, too, that he had a Master in Heaven, and lived as in His sight. A rheumatic trouble, that afflicted him years before his death, called him to look seriously into the hereafter, and be ready to enter in. God has his own way of preparing each one for the solemnities of the future.

MR. WILLIAM THOMPSON and MISS AGNES THOMPSON, the two tallest people in North Dumfries, were both exemplary Christian people. Single-hearted and sincere ; thoroughly reliable and consistent. They lived in the faith of Christ as a living Saviour, and passed hence trusting in Him.

MR. WALTER BRYDON, whose shop was at the head of Main Street, and whose cheerful face and kindly countenance was so long seen beaming there ! He was born in Roxboroughshire, Scotland, in March, 1830, and was brought to Canada the same year. His parents settled on a farm in the Township of King, County of York. Here Mr. Brydon lived till the fall of 1847, when he came to Galt a lad of seventeen, and carried on the business of carriage building. He united

with the church under the Rev. John James and continued in membership till his death on Nov. 30th, 1897. He was a man of highly benevolent disposition, always ready to help in time of trouble. He had a kind heart, full of tenderness and sympathy. He was very unselfish. He was an honorable man, and was a staunch friend. Mild in his nature, he would rather suffer wrong than resent it. Fond of music and the psalms of David, his soul was full of song. He was specially fond of the Word of God. He sought earnestly to live by it. He had a long and sore sickness that ended his earthly pilgrimage, and he bore it with Christian patience and fortitude. He waited in quietness without a murmur till his end came.

MR. WILLIAM DOUGLAS was one of the staunch old members who had a real pride in his church connection. It was to him an honorable distinction. He valued very highly the Church and its work and its fellowship. It was a home for his heart. He was not a stranger to the power of the truth. He exemplified its teachings in a loving spirit, and a kind disposition

and an active benevolence. He sought to adorn the doctrine which he professed. The fear of God was before his eyes, and his joy was to do what would please Him.

MR. AND MRS. GEORGE TURNBULL were a loving couple, being all in all to each other. They were beautiful to see in their tender, loving way, keeping alive their early affection to the very end. Arm in arm they always walked in the old Scotch fashion, in no vain show. Their hearts were one. They were most worthy people. They could be counted on in their attendance at church, which was every Sabbath, at both services. They were faithfully in their place at the weekly prayer-meeting, too. They enjoyed the fellowship of God's people, and were attentive and intelligent worshippers in the sanctuary. They were fine examples of the religious life of the former days. Bright, cheerful, contented, happy as the day was long. When Mr. Turnbull was called away after a lengthy and trying sickness, it was a terrible blow to Mrs. Turnbull, to which she could hardly be reconciled. But time wrought what reason and faith, blinded

and stunned, could not. Some years after she was called to join her husband where there is no parting for ever. Our memory of them in their godly simplicity and thorough sincerity is very sweet.

MR. ROBT. LEES, was a man tall and erect, a notable man to meet. Unobtrusive in his manner, sincere in his life, and upright, and trustworthy in conduct. A good man whose example spoke volumes. As a church member he was faithful and consistent, and as a friend steadfast. He was called suddenly away, but not as one unready.

MR. AND MRS. HUGH FAIRGRIEVE.—Two worthies of the early days of the church. They were among its first members, bringing their certificates of membership from Ladhope, Scotland. Mr. Fairgrieve was evidently looked upon as a man of character, for he was asked to serve in the office of Elder, but being of a very retiring disposition and accounting himself unsuited to such a position, he could not be brought to accept it. He and Mrs. Fairgrieve were always friends of the minister, and faithful

to the church, and walking worthy of their profession in a quiet, godly, consistent Christian life, they were to it a source of strength. They were spared to a good age, and when they passed away they left behind them a name untarnished and a memory to be cherished. Five children, bearing in their characters the marks of their early Christian training, are with us still.

MR. AND MRS. JAMES TAYLOR.—The greater part of their life was spent in connection with St. Andrew's Church, where they were honored members. But on the union of the two congregations they became members of Central Church. Mr. Taylor did not survive this event many years. He was a man of excellent character, faithful in the performance of all his duties and a humble and obedient Christian. Mrs. Taylor, whom I knew best, was a woman of decided character, one might say, of strong character. She had thought out many things for herself, and was firm in her views of things and outspoken concerning them. She had the courage of her convictions. In her religious life she attached a high value to

religious ordinances. The house of God was honored by her in a regular attendance ; and in a solemn and serious participation in its services, and in a generous contribution to its maintenance. She loved Gospel truth and nourished her soul with it. Whatever lacked evangelical salt was distasteful to her, she could not away with it. She took special delight in speaking a helpful word to her minister, and in that way she did good to many by doing good to him. When sickness came and shut her in, she longed for and loved the visits of her pastor and other Christian friends. The reading of some choice portion of God's Word and conversing on it, and praying over it were exceedingly grateful to her. She prized them highly. Through all her long and trying illness her faith was firm and shone bright, even to the very end, till the Lord came and took her home.

MR. AND MRS. DAVID ARMSTRONG (of Branchton).—They were two singularly strong characters, highly intelligent and cultured. They lived quiet lives upon the farm, but delighted to hold communion with the noblest spirits

through reading their books. They were both great readers and excellent conversers; rich in thought, ready with incident and story, and never failing in forcible application by original observation. It was always a refreshing experience to pay them a visit and enjoy their vigorous and healthy and uplifting talks. They were devout and consistent godly people, keeping alive in themselves the flame of a true and well instructed faith, which embodied itself in a good life. Good books were their constant companions, and good people their unfailing friends. The atmosphere in which they walked was a pure, wholesome and bracing atmosphere, which was charged with intellectual and spiritual ozone. It did one good to breathe it, it was so full of stimulating light and cheerful brightness.

MR. ARCHIBALD HUNTER was long a member of St. Andrew's and became a member of Central Church at the union of the congregations, with all his family. He was a friend of good men, and highly appreciated their fellowship. He was an admirer of the Rev. John M. King for his fine scriptural preaching. His

house was the resort of the Rev. Messrs. Muir and Campbell, where they found congenial company. How much lies in that? He honored God's house by a faithful attendance on the Sabbath services, and he insisted on his family doing the same. He carried the spirit of the sanctuary into the home, so that the home became an outer circle of sweet, bright, Christian influences. He was a long time laid aside through illness, ere the end of his journey was reached. But he was graciously sustained. The promise was fulfilled in his experience, "Lo I am with you alway, even unto the end."

MR. GAVIN HUME was a man of business. He, in his early years, enjoyed a godly training. He was full of the traditions of the celebrated Rev. William Anderson, of Glasgow, who had been his father's minister. Of him he delighted to talk. He was careful in the ordering of his own house, so that all his family became active, intelligent, devoted workers in the church. He himself was, from the time he became a member till near his death, treasurer of the congregation, and in that capacity he was painstaking and

faithful. Elsewhere in this book we have put on record the resolution of the Managers expressing their appreciation of his valuable services.

MR. ANDREW ELLIOT was one of the oldest citizens of Galt and a man much thought of in his time. Like most Scotchmen he was reticent and withheld himself from public notice. But that could not hide his sterling qualities. He was a highly intelligent man, and a great reader of good books. He was a Christian man who loved the gates of Zion and frequented the place where God has promised specially to come. And the faith that was there nourished within him was the stay of his soul, and kept him alive Godward to the end of his pilgrimage.

MR. and MRS. ANDREW ORR were among the first members of the church, their names being attached to the call extended to the Rev. John James. They took a lively interest in the progress of the new cause. Their home was a place where the minister's children found a kind welcome and a lavish entertainment. Being not far from the town, the farmhouse was much fre-

mented by them. The memory of those days remains green still in the hearts of those who then were setting out on their life journey. The children still remain attached to the church of their parents, taking an intelligent interest in its work.

MR. GEORGE FAIRGRIEVE, an honest, honorable man, who passed the time of his sojourning here in the fear of God, doing his daily work, living his quiet home life, attending the house of God and holding fast to the truth filled up the measure of his uneventful life, yet the sweetness and beauty of it is to be remembered. Of such the noisy world hears nothing. Yet they are like the musk mixed with the mortar with which the great cathedral of Constantinople was built—they perfume their own place and make it deliciously fragrant. What we have said of Mr. George Fairgrieve applies with equal force to MR. ADAM BEATTIE and MR. WILLIAM WELLS, of North Dumfries, and MR. and MRS JAMES GOURLAY and MR. JAMES MCQUEEN, of Galt.

Of MRS. MARY BELL, MRS. ISABELLA

TAYLOR, MRS. ADAM BELL and MRS. D. HUNTER we may speak together, because essentially the same things may be said of each. They loved truly and lived trustfully by the Truth of God. It was to them in life, in sickness and in death, their mainstay. God spoke through it to their hearts, and it brought to them abundance of spiritual blessing, strength, hope, comfort, grace, peace—in a word, all that they needed. Their lives were lovely, for the light of God's face was on them, and to the end they proved the faithfulness of God, whose love is unchanging.

MR. JAMES WILSON.—One kind of character constantly in demand in the conduct of human affairs is the steadfast, reliable character. One that is not carried away by every wind that blows. One that can bear a blast of testing and still be found holding firmly his ground. One who does not readily change. Such an one was Mr. Wilson. He thoughtfully and conscientiously chose his ground, and held it against all comers; and so he was a man of value among the people. He was for many

years a leading figure in Old St. Andrew's. In the records we find him acting as chairman at the annual meetings, and at important committee meetings, and also as a member of the Board of Managers; and so highly was he thought of by the congregation that he was elected an Elder in 1862. He was one of the most influential members there, associated with Mr. Alexander Conkey, and Mr. Andrew McIlwraith, and Mr. Robert Malcolm, in doing a great work in that congregation. He was, with Mr. Alfred Taylor, the leader in the union of "St. Andrew's" and "Union" congregations, and after they became one he showed the same energy and interest in Central Church. He was an intelligent, Christian man, kind-hearted, and firm and faithful in the performance of every duty laid upon him. A man of strong and pronounced character. He would have no half measures, no halfheartedness, only the thorough-going found favor with him, and that in the whole circle of his life. On this account he was often consulted by his neighbors on difficult questions. Being looked upon not only as a

man of his word, but as an highly intelligent man, whose judgment could be relied on, his advice was freely sought and joyfully given. He was a strong temperance man, holding fast to, and, in his own way, doing all he could to advance the principles of total abstinence. He was very strict in the upbringing of his children. He held fast to the old ways, that seem severe, but that justify themselves most fully by the good fruit they bring forth. He had been taught never to leave his own church—an article of faith among Presbyterians of former days, and one that never did harm, but rather unbounded good, for it saved many from gadding idly about to hear the newest voice or the finest singer, without any idea of worshipping God, or participating in Divine service—and this he inculcated in his children. He felt the force of the old proverb in the province of the religious life as well as in that of the business life—"A rolling stone gathers no moss," *i.e.*, it has neither covering nor beauty. He realized the value of education, and had the Scotch appreciation of learning, which is an apprecia-

tion that reaches almost to idolatry ; and he was wont to say to his sons, concerning their children : " Be sure that they go to school— Day school and Sunday School—and do not allow them to miss a single day " ; and they did not let his word fall to the ground. His honesty and uprightness were unimpeachable.

MR. ROBERT BROOMFIELD was one of the members who was deeply interested in the church and its prosperity. He lived for it and he labored for it, giving it a joyful and willing service in the department with which he was identified, that of the Managers. He was an unassuming man, a good business man, a straightforward and trustworthy man. He honored God in the service of His house. He brought up his family to keep the Sabbath, and taught them by example and precept to live in the fear of God. He passed through the fires of a long and trying sickness with singular patience and without a murmur, supported by the Word of God and cheered and comforted with its revelation. He died in 1891, and the Managers record the loss the congregation sustained.

MRS. GEORGE MOORE, the mother of John D. Moore, ex-M.P.P., and now Registrar of the County of Waterloo, was a woman worth knowing, because of her sterling character and her true nobility of nature. And a visit with her was always a source of pleasure and profit. She was simple and unconventional in her habits, and void of all affectation and pretense. She worshipped reality and truth and loved real goodness. Her early training had been in the severe and stern school of the Calvinistic creed of her fathers and that had shaped her thoughts, and cut out channels for her feeling and moulded her nature. And all through her life it brought to her profound satisfaction. The Shorter Catechism was with her a textbook of which she never wearied and, like all who learn it early and have it engraven on the memory, it was ever at command to open up and explain some deep question in theology, or to solve some knotty problem in religious experience. Great was her satisfaction in the use of it. When she gave the "answer" to the questions, the "proofs" were not wanting. For many years bodily

infirmity hindered her from attendance on public worship, but her interest in the church and its minister and its members never failed. Being shut in, she gave herself to meditating upon the Word of God day and night, and had thought out to her own satisfaction many large questions of vast moment. And so her straightforward talk, her clear views of the teachings of God's Word, her deep and far-reaching thoughts of life and the life to come, her strong commonsense conceptions of things uttered in terse and telling sentences were very refreshing. It was like a cool invigorating breeze from the salt sea! One institution she greatly enjoyed was the prayer-meeting which had been kept up for over a quarter of a century in Cedar Creek by the members of five or six congregations in that district. It was held in the homes of the people, and when it came to her house it was always a delightful occasion for her. It brought with it spiritual fellowship and spiritual food. The prayers and the preaching were both helpful and inspiring. They ministered materially to her heart-life, increasing her faith, and calling forth

her love, and brightening her hope. Often after an address or an exposition I have heard her say: "That suits me." "Aye, that is what is needed."

She was of a thankful spirit, suffering none of God's mercies to go unmarked. Her thought of this was much in keeping with that of Mr. John Livingstone, of Ancrum, 1650: "Alas! for that capital crime of the Lord's people—barrenness in praises. Oh, how fully I am persuaded that a line of praises is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning!"

Before she was called home she was fully prepared by looking into the Hereafter, and listening to its voices, and longing for its rest, and the riches of its fellowship, and the rejoicing of its love. She was quietly and believingly awaiting the Lord's time. And when He came to receive her unto Himself, it was the answer of many a prayer and the fulfilment of many a promise on which she had firmly builded.

MR. WILLIAM LAIDLAW.—Sympathy is not only the sweetness of life, but it is also one of its chief supports; it doubles the strength of the

soul because it adds that of another soul to it. Paul loved sympathy, and greatly appreciated that of the Roman Christians, who, Luke says, when they "heard of us, came to meet us as far as Appii Forum and the three taverns, whom, when Paul saw, he thanked God and took courage." Our Lord loved sympathy, and felt acutely the want of it. How strongly that feeling is expressed in that question: "What! Could ye not watch with me one hour?" These human hearts of ours must have sympathy or die. Sympathy was Mr. Laidlaw's distinctive quality; he carried in him a heart full of kind, intelligent sympathy. Cheerful and happy, he was ever ready to say something to encourage one in his work, and he never failed to do that. He eschewed anything that had a tendency to discourage; he believed in shedding light rather than gathering darkness.

He prized very highly his place in the company of God's people, and enjoyed the services of God's house, and was thoughtfully attentive to strangers; and this last excellence of character is a rare quality among Presbyterians, and

yet it is one that is most advantageous to the prosperity of the Church. How much congregations lose for the lack of it, and how much they gain that possess it! It is a golden virtue in a congregation; it is a bond that is very strong and not easily broken; it makes men feel at home at once, and at home, too, in God's house, where all are on an equality. Mr. Laidlaw always had an open heart, and an open hand to extend a gracious and kindly welcome to strangers. One word as to his personal appearance as it lives in our memory. He had a high color on his cheek, a bright, twinkling eye, an open countenance, and a slight nervous stutter when he spoke. He had as another distinguishing element in his character a twin grace to sympathy, namely, kindness. On one occasion he heard that Mrs. Dickson would like a lap-board for sewing purposes, and he made her one and came and presented it to her. That gift was bestowed many years ago, and it is still kept in grateful memory of the giver, and is now doubly dear, for both giver and receiver are no longer with us. Business carried Mr. Laid-

law often from home to other towns and cities, and while away he was sure to find out where the weekly prayer-meeting was held, and go to it; and also where the church choir practiced for Sunday services, and meet with them, as he had a great love for music. Everything pertaining to the house of God and the prosperity of the cause of Christ he took a deep and lively interest in. It was a real joy to him to see the Church advancing, and overtaking the work entrusted to it. One great trial that came into his life was the death of his son, George Arnot, a young man of excellent disposition, and many fine qualities. This left a blank which could not be filled, but through it poured spiritual influences which wrought upon heart and spirit alike, refining the nature and elevating the thoughts Godward.

What a marvellous leverage God has in the removal of a loved one! Thereby he lifts up the soul, fills it with considerations unthought of before, changes it through and through, and moulds it to a new life; so that God's greatest mercies often mingle with our greatest miseries,

and out of our most trying sorrows come God's richest sunshine and satisfaction. He empties earth that He may furnish heaven with inhabitants, who give the celestial city a large human interest, and a mighty attractive force. He draws us upward, and "Nearer my God, to Thee" becomes more than a prayer-song, it becomes an experience.

MR. WILLIAM STRUTHERS, a man kind and friendly, delighting in a quiet conversation on topics of more than temporary interest, and having no sympathy with anything that was merely for show. The blood of his ancestors ran in his veins, he came from a good old stock. His grandfather was a Covenanter, hunted by Claverhouse, and on one occasion hidden from the eyes of his soldiers by his comrades in the harvest field causing him to lie down in a furrow, where they covered him over with the cut wheat, so that he escaped. "He was brought up in the strictest way as a Christian and as a Presbyterian." In 1840 he married Mary Gilchrist, who was born on the Stockwell farm near Carlisle in the year 1819. Her father was educated

under the late Dr. Owen and was one of the principal men in the church with which he was connected. Having a large family, and being the owner of a large farm, he required many servants to overtake the work that was to be done. These had all to learn the Shorter Catechism, and to repeat the answers to the questions in turn every Sabbath evening; and every morning even in the busiest times all had to be present at family worship. On the Sabbath day no one was allowed to mention any secular affair—because it was the Lord's Day. That direction in Isaiah 58. 13, 14 was carried out to the letter. There is in possession of the family still a Bible which was given as a wedding present to their great grandmother, Margaret Warnock, in the year 1770.

Mr. Struthers was born near Carluke, Lanarkshire, Scotland, in 1817. He came with Mrs. Struthers to Canada in 1849, with their three children, Mary, Archibald and William—two in addition to these had been born to them, but they died in infancy. Mr. Struthers engaged with the Hon. David Christie for one year, and

at that time was a member of the United Presbyterian Church, Brantford. The following year, 1850, he purchased a farm four and a half miles from Ayr on Sprague's Road. He united with what is now Stanley Street Church and remained a member of it for thirty-five years. Here, too, all the members of the family save one, being nine in all, made profession of their faith in Christ: the highest ambition of the parents being the spiritual welfare of their children. Great attention was paid to this. Mrs. Struthers went over the Sunday School lessons with the children, so that they would be fitted to profit by it when it was taught. She assisted them, too, in the work of proving a doctrine, and also in writing an essay on some subject in connection with the lesson of the Sunday School.

Though they had to walk to church they were regularly in their place. The older members remained to the Sabbath School, which was held after service and did not get home till four o'clock, which made a long day, especially for children. Mrs. Struthers being asked on one occasion by her minister, "How it was that she

was so successful in getting all her family to remain in the Sunday School until they were grown up?" made answer: "They were never consulted." It was the law of the house; and no one ever thought of doing otherwise.

In 1886 Mr. and Mrs. Struthers retired from the cares and toils of the farm and came into Galt. Some of the members of the family had preceded them. On their settling here the parents and three of the children united with the Central Church. And in August of the same year Mrs. Struthers passed to her reward. She was a large-minded and large-hearted woman. Her memory was well stored with precious truth and was remarkably tenacious. She was highly intelligent and of large experience and left her mark on the religious character of her children, who unite in calling her blessed. In 1887 Archibald, the eldest son, died also. In 1889 Mr. Struthers was called home. He was one who embodied in his quiet, comely, circumspect life the truth of the Gospel. He was devoted to his children, and he also took a large and living interest in the church and its work.

To him, as to the religious Scot everywhere, the Church and the Sabbath and the services of the house of God were central; controlling all the rest of life, and giving to it color and character and consistency. He left his impress on the hearts of all who came into close contact with him as a kind, generous, true friend, and made his children feel that he was a loving father.

MRS. CHRISTIAN SMITH was one of the staunch, strong, solid, godly people who have come out of the conditions of the past well-trained and grounded in the truth, and with a heart to love it, and a strong desire to live it, and have a character in keeping with its teaching. Every Lord's Day the children of her home repeated that excellent body of divinity, the Shorter Catechism, from beginning to end. Such food as that for the mind makes intelligent and well-instructed Christians. She came from Aberdeen in 1854, and lived in Canada well on to half a century, giving our country the best part of her life of faith and Christian service and example, which is a gift of unspeakable value.

MRS. ROBERT TURNBULL, whose husband

died two months after my arrival in Galt, was ill a whole year ere the end came. It was my melancholy duty and privilege to visit her weekly during that time, and though it is long ago, and memory grows faint in its picturings, yet I can recall her patience, her submission to God's purpose, her un murmuring and contented spirit, her faith in the Lord. She and her husband had taken a deep interest in the church and loyally maintained it, and at home she had not failed to attend to the godly upbringing of her children, who were all devoted to her, and acutely felt her loss. The mother seems more to the children than any one else, and when she is taken the loss is unspeakable and irreparable.

MRS. ELIZABETH SMALL came to this country with her husband when both were well advanced in years, from Blairgowrie in Perthshire, with its rich and charming scenery, that she might be near her daughter, Mrs. Walker. She was an intelligent Christian, and enjoyed a talk on spiritual things, and prized the fellowship of godly people. It had been her privilege in her

early Sunday School days to hear Robert Murray McCheyne tell of his visit to the Holy Land. He came before them wearing the Hebrew covering for the head when they prayed in the synagogue, showed them some pebbles from the shore where the swine ran down into the sea, and entertained them with many interesting things from the East. She had also heard the Rev. A. A. Bonar, D.D., and spoke enthusiastically of her memories of him. It was a delight to listen to her reminiscences of those recent Scots worthies, all revealing how imperishable early impressions are, and teaching us to bethink ourselves as we deal with the young.

MRS. AGNES CALDWELL, a woman of most excellent character, strong-minded and steadfast in the faith, holding fast the form of sound words. Her life was a bright and beautiful home-life, in which the godly upbringing of her children was the chief part. She had a singularly strong affection for the house of God, and the fellowship of Christian people. The church was the pivot on which her life revolved, and

out of its ministries flowed the principal forces of her life. She passed the time of her sojourning in sweet content, trusting in the Lord.

MR. ROBERT MIDDLEMISS was an esteemed Elder of the congregation for many years. He was also Superintendent of the Sunday School for a time. While the proof sheets of this volume were being read he was called away (December 1st, 1903). He had been seriously ill for nearly a year. While in health he was faithful in the discharge of his duty, regularly in his place at church and at the weekly prayer-meeting, and taking always a deep interest in the prosperity of the congregation. The handsome set of pulpit chairs was his gift to the new church. He was a good, godly, upright man, consistent and conscientious, retiring, and loving most the quiet and undemonstrative ways of the olden time. He was staid and staunch and sterling. We miss much these men of mark, and mourn their loss here, while we cannot but rejoice that they have safely arrived at home.

MRS. JOHN SCOTT, another aged member, passed away to-day, December 4th, 1903. She

had been a prisoner of God's providence for years, owing to infirmity, yet she nourished her faith and kept it alive by the Word of God. She hungered for the house of God, and thirsted for the living water that flows in cooling streams there. It was to her an interpreter's house, where God spoke to her. When I saw her three days ago, she said she was ready if it was God's will that she should go. She was resting alone on the work of the Lord Jesus.

MR. JAMES WARNOCK was one of the leading business men of the town of Galt. A man of large intelligence and great enterprize. A man of principle and sterling integrity. A man whose word was his bond. A strong-minded man, strong at both poles—in his loves and in his aversions. He was upright, honest, honorable—a man to be relied on. His life was pre-eminently a business life. But passing beyond that into the sacred circle of the home, where the tender, sweet, fragrant graces grow, there he was most kind, loving, sympathetic. He was a devoted husband and a loving father. One who was at rest in the bosom of his family, finding

there the highest earthly satisfaction. He was a true, staunch friend. He had a high esteem of my predecessor, Mr. Bentley, and his friendship for him continued to the end. He had been bred up to a respect for God's house, and a reverence for His law, and he was constant in his attendance on the Sabbath services. He thought more and felt more of religion than he expressed in words. He belonged to the old school, who were reticent and who thought these things were not for public talk, but for private and personal enjoyment.

When his last sickness came, his faith was in the Only One who can send succor, and on Him he rested with child-like confidence. How thankful we should be that in our earthly extremity we can say :

“O God, our help in ages past,
Our hope for time to come ;
Our shelter from the stormy blast,
And our eternal home.”

MR. and MRS. ROBERT MURRAY, both choice spirits, intelligent, large-hearted Christians ; al-

ways in their place at church in the spirit of true worshippers, humble and devout, and in their daily life adorning the doctrine they professed by a circumspect walk. They took a lively interest in the church and all that pertained to its welfare. They were very unassuming in their nature, quiet and retiring in their disposition, yet cherishing in their hearts the noblest ideals of life and duty. Mr. Murray not only attended to his daily avocation as a working man, by which he was able to give his sons a liberal education, sending them to the university, but he also plied his pen diligently in writing for the press, and in preparing books that are prized by his fellow townsmen. He came from Hawick in 1882, and after a number of years spent here in fellowship with many who hailed from the same place, returned thither again in 1892 and became Curator of the Archeological Museum. After a few years he died July 26th, 1901; and shortly after his faithful, loving partner died also, and now both lie together in the beautiful Wellogate Cemetery on the hillside above the town, awaiting the resur-

rection. I visited their graves this summer with my relative, Mr. Miller, of Hawick, and not knowing exactly where to look for the sacred spot, I asked a workman who was trimming the paths, where Mr. Murray's grave was, when he answered in a question: "Robert Murray, the historian?" I said, "Yes!" He conducted us to the place where they now rest. A handsome monument has been erected there by the Archeological Society of Hawick. Its inscription recounts the excellencies of his character, and on the base are the words in large letters: "HE WAS LEAL TO THE BORDER." Five years before it was my privilege to visit the Earl of Minto at Minto House with him. The Earl received us graciously, and Mr. Murray and he chatted in the most familiar way as old acquaintances. Mr. Murray was one of Nature's noblemen. The same day we visited ex-Provost Hogg, of Hawick, and stories, for which Hawick folk are famous, flowed like a stream. He was every whit a man, and was at home wherever he found a brother man. He had so drunk into the spirit of Christ's teaching that he took little

note of mere external conditions. He was a strong advocate of total abstinence from all intoxicating liquors. Mrs. Murray was a kind, thoughtful, motherly woman, who made her home bright and beautiful with the hues of her own spirit, a fit mate for such a man as Mr. Murray. Mr. Murray has left behind him "A History of Hawick;" "Hawick Songs and Song Writers," which has reached a third edition; "Hawick Characters," and an interesting brochure on the Yetholm Gypsies. His memory is like the fragrance of roses.

MRS. J. A. R. DICKSON.—I find great difficulty in speaking of one so close to me, and so unspeakably dear to my heart; and yet I have been told by my kindest and most judicious friends, in the congregation and out of it, that the volume would be incomplete without a notice of her who, for twenty-three years, was as much as myself to the congregation, and perhaps more than myself, for she lived in me and wrought through me in the most effective way by the love and influence of her life.

She was blessed by having profoundly pious

parents ; a father and mother who were highly intelligent Christians, who knew the saving truth of the gospel and rejoiced in it, and who understood the truth for the daily life and obeyed it. Theirs was a rich experience of the spiritual realities. They knew whom they had believed and also what they believed. To them the darkness was past and the true light shone, and gave them assurance and comfort and strength. Never have I seen finer exponents of the truth of the saving grace of God ; they lived in the power of it, and left this glorious heritage to their children. They were people of character in the highest and best sense. The keynote of their earthly sojourn was : "For me to live is Christ," and Christ lived in them. The thought of their pure, and loving, and consecrated lives is a blessed and inspiring memory. They were Christians of a high order, thoroughly unworldly, thinking more of what Christ thought of them than of what men thought of them ; entirely indifferent to the judgment of the world, and shaping their course by the light that shines in a dark place.

Bred up in such an atmosphere as this, the best things might very properly be expected, and they were not looked for in vain. The daughter was like the parents, she breathed their spirit and imitated their example. She was an entirely consecrated soul and all through her life, from the day the Lord gave her to me, she was devoted to the Lord, and all these years she was an angel of God to her husband and her children. Her days were passed in sweet communion and fellowship with the Lord. The first thing she did in the morning was to read her Scripture portion, as set down in the International Bible Reading Association's slips, and the last thing at night was to seek God in prayer, laying all her loved ones on His bosom; she lived in the spirit of prayer. Morning by morning she applied the spiritual eye salve that she might see clearly, and regaled herself by the heavenly manna that she might be strong to serve, and went forth with God. She endured as seeing Him who is invisible amid the shadowy spectres of a passing scene. Her life was lived as in the presence of God.

No one, I believe, ever heard her utter an unadvised word. She kept her heart with all diligence, lest she should in any way offend. Her family was her first concern, and that afforded great scope for her love, her wisdom, her grace, her activity. She was never idle; our large family kept her busy; and having all her life, till the last year, good health, it was a joy to her to be fully employed, either for her own or for others. She was tireless in her activity, and in everything she did there was a sweetness like the perfume of roses, and her pleasant face was a true heart's ease, bringing a gracious contentment and rest to the whole of us.

Her judgment was always clear and wise, because it was thoroughly scriptural. Everything she did was based upon and built up on the Word. Her influence was felt by everyone as an active force. She was our idol—the one we all seemed to live by and for; whom it was our joy to please. She was the sun of our home, around whom we all moved—the centre where we all found our point of rest. And when she was taken from us darkness and desolation came

in our unspeakable loss. It was to us as Egyptian darkness—a darkness that could be felt; a darkness in which God alone could give light, and a sorrow in which God alone could soothe the heart. She being dead yet speaketh. Her life is a blessed memory. With her God's judgment ruled in everything. I cannot tell how strongly she felt against the traffic in strong drink, which has blighted so many lives, and ruined so many homes. Her whole soul was in the great missionary enterprise of the Church of Christ, and it was with her a constant study. She believed firmly in the doctrine of the second coming of Christ, and found in it a source of comfort and strength. The Bible was with her "The Book" which gave her light, and law, and life; which controlled her judgment and ruled her heart, and commanded her conscience. Beyond that she read widely, but all that she read had to be of a distinct character, that is, it had to be spiritual, and the more intensely so the better. Andrew A. Bonar, Samuel Rutherford, Frances Ridley Havergal, Dr. Matheson, of Edinburgh, Andrew Murray, R. M. McCheyne,

Gypsy Smith, Henry Moorehouse, and men and women of that temper, were her companions and teachers. Anyone with a spiritual experience, with a heavenly vision, or a deeper insight into the Scripture was welcomed at once. Religious biography was with her a real fellowship with the choicest minds and hearts of God's saints, and Christian thinkers and Christian workers all brought to her their distinctive gifts of encouraging words, and uplifting thoughts, and noble examples, which enriched her mind and enlarged her life. Her outlook was wide as the history of the Church, and her love as large as the household of faith. She was generous and unselfish to a degree. She thought of herself last; the law of kindness was in her heart in constant operation. What a rich gift of God she was to me and mine; and what a blessing to have possessed so long! I thank God for her love, her life, her labor through all these years. She moved among us like a beam of heavenly light—a perpetual benediction; an inspirer of joy and gladness, her pure, sweet, devout soul, unchanging and unchanged year after year.

Her love toward her parents, like her love to us, was a devoted and sacred affection, full of exquisite tenderness. Her faith in God never faltered, and her obedience was sincere and unreserved. She was a true helpmeet. Her thought regarding the members of the congregation never ceased; and often she would remind me of duties to be performed. She was a tower of strength to her husband and a judicious counsellor; one on whom he rested with confidence and in whom he trusted implicitly. No circumstance could arise in which she would not act with marked wisdom. In the religious culture of the children she was most careful and diligent, impressing upon them the thoughts of God, and not trusting in anything else, however beautiful it might seem, or however eloquently expressed. The simple Word of the Living God always took the first place, and was sufficient and final. She rested upon the Word of the King. Anything that did not accord with that was rejected at once. This unswerving faith in what God had spoken was the stay of her soul, the light of her life, the blessedness of her being.

Like the prophet Elijah, she could say, "God, before whom I stand." And like Paul, "Whose I am, and whom I serve." This was her constant attitude and her reigning feeling; and withal there was such a sweet and charming meekness in her spirit. She was one of the separated unto God; one who was entirely surrendered.

After her departure, one of the things that surprised me most, was the universal acknowledgment of her uplifting influence. Letters of sympathy from all quarters made mention of it. I will only quote a few brief statements in confirmation of this. One writes: "To me she was the most perfect character I ever met, and she was always an inspiration to try and be better. What a legacy she has left her dear children for she certainly bore all the fruits of the Spirit." Another writer, as representing many, says: "Her womanly Christian life in her home, her bright, as well as faithful, way of doing her many duties as a house-mother and pastor's wife, and the sweet dignity of all her church work won our affectionate admiration." An-

other expresses himself in this way: "It has been my privilege to know her ever since she came to Galt, and I have always had a great respect for her. I cannot think of any other who was so devoted to her family, and who endeared herself to so many by her kind and loving deeds and bright and winsome smile. Hers was one of those wholesome lives that one could not know without being the better for it." Another says: "What a beautiful life Mrs. Dickson's was—so full of love and gentleness and sympathy, and so unselfish." Another: "The memory of her beautiful life and sweet Christian character will be a benediction not only to you all in the home, but to many homes wherever she was known." Another speaks of "that life that was so beautiful and blessed." I append two resolutions to close this notice:

"The following resolution was passed at the meeting of our Guelph Presbyterial W. F. M. S., which took place at Berlin on the 18th and 19th February, 1903:—Moved by Mrs. D. McRae, seconded by Mrs. Watt, 'That the members of the Women's Foreign Missionary Society of the Presbytery of Guelph, desire to

express their loving sympathy with the family of the late Mrs. Dickson, of Galt, a beloved President of her auxiliary, and at one time President of this Presbyterian Society. We remember her acceptable service, the sunshine of her face, her genius as presiding officer, the Christ-like spirit she showed, and her gift of bringing things new and old out of God's Word. Amid our own sense of loss we would lovingly commend those who mourn in her own home to the God of comfort, asking that He give strength and consolation and be with them all the days until they shall be re-united and be forever with Him.'

"Yours sincerely,

"ELIZA J. KERR.

"*Cor. Sec. W. F. M. S.*"

"To the Rev. Dr. J. A. R. Dickson and family :

"HIGHLY ESTEEMED FRIENDS.—The members of the Ministerial Association of Galt and vicinity have learned with profound sorrow of the unspeakable loss you have sustained in the death of your beloved wife and mother.

"The members of the Association, in common with a very large circle of friends, feel that in the removal from earth of dear Mrs. Dickson they have lost the presence and companionship of a woman of exalted Christian character; the companionship of one whose face shone with sweet and frequent communion with her Saviour; one in whose quiet, gentle, Christian life was reflected the 'simplicity that is in Christ.'

"She has gone from the scenes of earth to her rich reward above, leaving behind her a noble work well done; well done as the prudent adviser and constant helper of her husband—a minister of the gospel; well done as a mother, tender and loving, ever teaching her children by precept and pure example to walk in the way of holiness; well done in the Church, whose prosperity was the rejoicing of her heart; and 'well done' could truthfully be inscribed upon whatever she did. Those of us who remain behind cannot but feel that while earth is poorer because of her absence, heaven is richer because of her presence.

"We are well aware that human sympathy has but little power to assuage a grief that will nigh overwhelm the soul, yet it is all we have to give, and it is most heartily and tenderly extended to you all. We commend you to the deeper, higher, broader sympathy of Him who 'will not break the bruised reed nor quench the smoking flax,' believing that in 'all your afflictions He is afflicted.'

"As one whom his mother comforteth, so may you all be comforted by Him who said to his near disciples and to all his true followers: 'I will not leave you comfortless.'

"On behalf of the Ministerial Association:

"ADAM G. KING, D.D.

"W. E. PEScott, B.A.

"Galt, Ontario, October 8th, 1902."

Resolutions in the same tenor came from the various societies in the congregation, and from many in the town, all carrying everything that man could give of kindly comfort and Christian consolation, all of which were much prized by our family. Dr. Francis R. Beattie, of Louisville, Kentucky, who had come to take charge of a town pulpit for a few Sabbaths, arrived shortly after the death of Mrs. Dickson, and in a note of brotherly sympathy observes: "The whole community is deeply moved by the event." The Rev. John H. McVicar, B.A., who was among the ministers present at the funeral, says: "The deep emotion, so evident throughout the gathering at the funeral service in the church, showed how much Mrs. Dickson was beloved, and how greatly she will be missed. Though I saw her so seldom I felt and feel as if a warm-hearted friend had been removed." The Rev. J. B. Mullen, at the request of the family, conducted the funeral service with a thorough appreciation of the circumstances and of the character of Mrs. Dickson.

I thank God that she did not live in vain. Her life force, since her going home, seems to have gathered itself together into a compact unit, and exerts itself with redoubled might upon the hearts of her friends, rather than to have spent itself. She lives again—to appropriate George Eliot's words: "In minds made better by her presence, in pulses stirred to generosity, in deeds of daring rectitude, in scorn for miserable aims that end in self." And so, according to the Word that utters unchallengeable truth, "Their works do follow them." How profoundly true! The other day I was having a heart-to-heart talk with a loving father, and he said, "My daughter's last words to me when she died were: 'Pa, I'll be looking out for you!'" And day after day, as I sit and think, these words will always be coming back to me, as though I heard her speaking: "Pa I'll be looking out for you!" "Pa, I'll be looking out for you!" So the sweetness, the loveliness, the Christian spirit, the self-abnegation, the devotion to God, and the unquestioning faith in His blessed word, are all forged into a

spiritual energy which is here characterized by the words: "Their works do follow them." And having ventured to say so much, how deeply do I realize with George Eliot that "Life is not rounded in an epigram, and *saying aught we leave a world unsaid.*"

OUR CLOSING WORD.

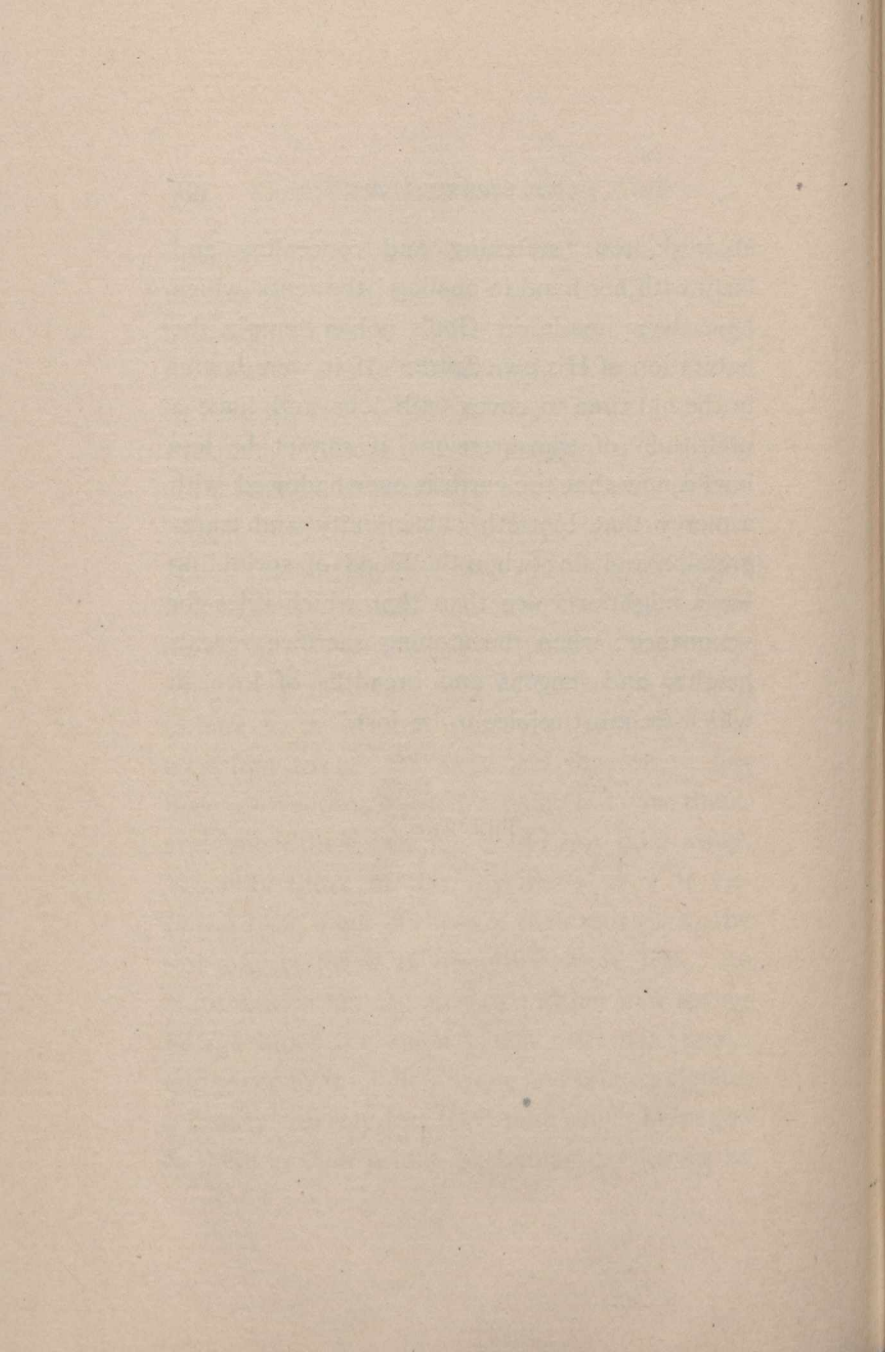
That we would take from Frederick Denison Maurice's "The Prophets and Kings of the Old Testament," pp. 31, 32. "He who was to be the restorer of this Kingdom (*i.e.*, David) sang of Saul and Jonathan on the day when he heard of their fall: 'They were lovely and pleasant in their lives, and in their death they were not divided.' Was this an idle flattery, by one who knew it to be false, of a man whom flattery could please no longer? I believe it was nothing of the kind. David spoke what he felt at that moment, and he would not have wished to recall the words afterwards. He had known a loveliness and a pleasantness in the life of Saul which all its after-discords could not make him forget. He had known a real man

under the name ; a false man had borne it, too ; the one was dead, the other was still alive in his memory and heart. Other questions, agitating, perplexing, almost maddening, he could leave to Him who only could resolve them. . . .

Brethren, I believe it is not dangerous but safe, not a homage to falsehood but to truth, in our judgment of those who are departed to follow David's example. We may dwell upon bright and hallowed moments of lives that have been darkened by many shadows, polluted by many sins ; those moments may be welcomed as revelations to us of that which God intended His creatures to be ; we may feel that there has been a loveliness in them which God gave them, and which their own evil could not take away. We may think of this loveliness as if it expressed the inner purpose of their existence ; the rest may be for us as though it were not. As Nature, with her old mosses and her new spring foliage hides the ruins which man has made, and gives to the fallen tower and broken cloister a beauty scarcely less than that which belonged to them in their prime, so human love may be

at work, too, 'softening and concealing, and busy with her hand in healing' the rents which have been made in God's nobler temple, the habitation of His own Spirit. If it were lawful in the old time to cover with love and hope a multitude of transgressions, it cannot be less lawful now that the earth is overshadowed with a mercy that blotteth out iniquity and transgression and sin; when the blood of sprinkling has a mightier voice than that which cries for vengeance; when the atoning sacrifice reveals heights and lengths and breadths of love, in which we must rejoice to be lost."

THE END.



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