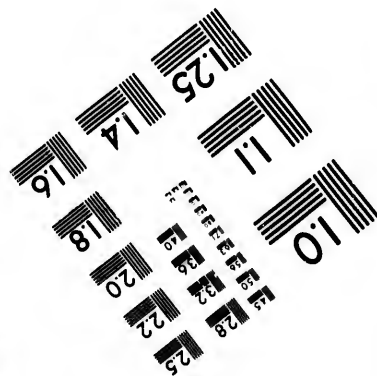
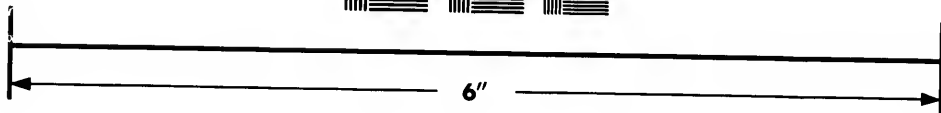
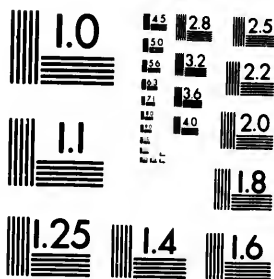


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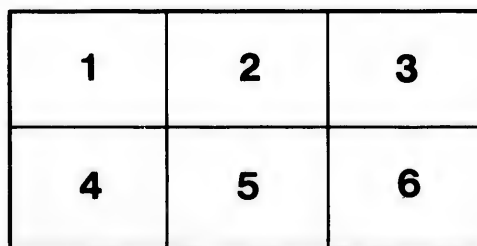
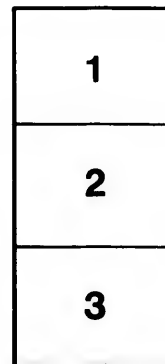
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*Jonas Howe Mansfield*

SIXTY-SECOND ANNIVERSARY

OF

GREENOCK CHURCH,

ST. ANDREWS, N. B.

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A SERMON

PREACHED AUGUST 1st, 1886, BY THE PASTOR,

REV. ARCHIBALD GUNN.

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HALIFAX:

Nova Scotia Printing Company.

1886.

1886  
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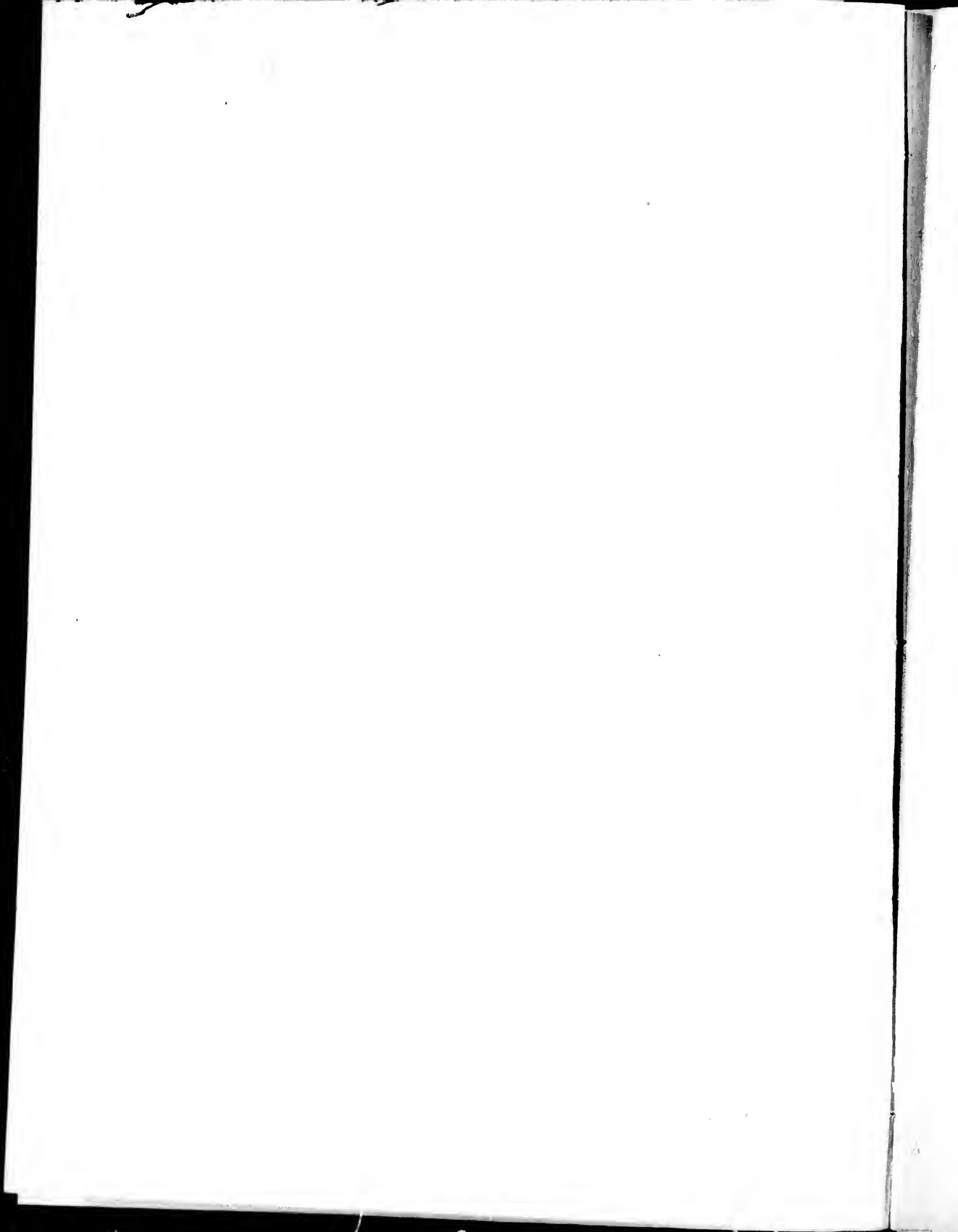
## PREFACE.

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THIS Sermon is now printed in pamphlet form at the urgent and repeated request of the congregation. We trust that it may help to keep in mind the events and lessons of the past. The church is a grand old edifice of pure Grecian architecture, and finished inside principally with bird-eye maple and solid mahogany. The pulpit is a "work of art," built of solid mahogany, and relieved here and there with a few panels of bird-eye maple. It cost over five hundred pounds (£500) stg. This alone may serve to give strangers an idea of its magnificence.

The *Bay Pilot* of Aug. 5th reports as follows:—"A very interesting service was held in Greenock Church last Sunday morning. The Rev. A. Gunn, Pastor, preached the sixty-second Anniversary Sermon." Having given the text and a good synopsis of the Sermon, it proceeds to say: "The large congregation paid strict attention throughout the whole service, and seemed sorry when it was brought to an end. The choir rendered beautifully the one hundredth Psalm—the one used in opening the church 62 years ago, also Hymn 244, which begins, 'Sweet is the solemn voice that calls the Christian to the house of prayer.' They also sang the second Paraphrase. During the taking up of the collection the choir rendered in a very artistic manner a Hebrew chant. Psalm one hundred and eleven was translated into English by the Pastor in such a way that it might be sung with good effect to this Hebrew chant which Dr. Bonar heard sung in Jerusalem by seventy Jewish male voices. The floral committee attended to their duty, and had the pulpit appropriately decorated with flowers. In the lobby on one side hung the original plan of the Kirk lot and cemetery, showing names, dates, &c., of a very interesting nature. To this plan has been affixed the corporation seal, the whole nicely preserved by glass and a mahogany frame. On the other side of the lobby, in another large frame, were to be seen the pictures of the seven ministers (Mr. Ross' excepted), also an old and new one of the church, and one of the pulpit, all artistically arranged by the hand of Mr. Polleys, who also manipulated the one on the opposite side."







**REV. ARCHIBALD GUNN.**  
*(Pastor of Greenock Church.)*



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## ANNIVERSARY SERMON.

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DEUT. viii. 2: "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness that He might humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no."

Favours received should never be forgotten. A bad memory leads to ingratitude, and an ungrateful spirit tends to lessen the power of recalling past events. If we believe that "all things work together for good to them that love God," then we must believe that the events of the past are for our good,—that they are favours received at the hand of God. "The Lord hath led us in a way that we knew not:" but now that we know that way up to the present, we ought to remember,—we ought to keep it ever vividly before us, with all the lessons which it teaches, with all the duties which it enjoins, and with all the encouragements which it bestows, so that right thoughts and feelings may be engendered within us, and that right words and actions may continue to flow therefrom during the remainder of our lives here below.

Moses knew the danger of forgetting the past. He enjoined Israel, again and again, to remember God's works, and his wonders performed on their behalf. He enjoined them to bring these things before their children, and to impress them upon them. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." "When thy son asketh thee in time to come, saying what mean the testimonies,

and the statutes, and the judgments, which the Lord our God commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand," &c. Deut. vi., 20-24. "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." He would have them remember the great straits into which sometimes they were brought by their perverseness and willfulness,—their want of food, drink, raiment, guidance, defence, comfort, correction and forgiveness; he would have them remember the provisions that were made to meet these emergencies,—manna from heaven, water out of the flinty rock, raiment waxing not old for forty years, and such like blessings; he would have them remember their training and discipline,—“As a man chasteneth his son, so the Lord thy God chasteneth thee.” In order that their memories might be aided in calling up the events of the past, Moses required them to observe certain great national feasts, each attended with varied and characteristic ceremonies. The feast of the Tabernacles, in which the people were required to dwell for eight days in booths or tents made of the branches of trees, would remind them of their sojourn in the wilderness—of their *wants*, of the provision for the *supply* of these wants, and of the discipline to which they had been subjected. But Moses did more than this to secure the recollection of past events by coming generations. He wrote these events in a book. This book has come down to us through the ages,—through the generations unimpaired and unimpeachable. It is the oldest book in the world. By the written word he thus guarded against the loss of the knowledge of the past through the neglect of one generation teaching that knowledge to another. For if one generation neglected its duty in this respect, then without the written word, the past would be a blank to all succeeding generations. The Lord did much for the children of Israel, and they ought to keep it in mind. They ought to remember all the way which the Lord their God led them. Indeed we find them singing the wonderful events of this way in song. Read the three historical Psalms—78th, 105th, 106th.

My dear christian friends, the Lord has done much for us as a congregation. We ought to keep this in mind. We ought to remember all the way which the Lord our God hath led us. In

order "to stir up your pure minds by way of remembrance," I determined to preach this anniversary sermon reviewing the past, which so far as I know, is the first of the kind ever preached in this church. May this review lead us to extol the faithfulness of God, deepen our gratitude, inspire us with a loftier courage, and enable us to go forward with a greater zeal and greater faith to encounter the untried future. God has been with us in the past, he will be with us in the future.

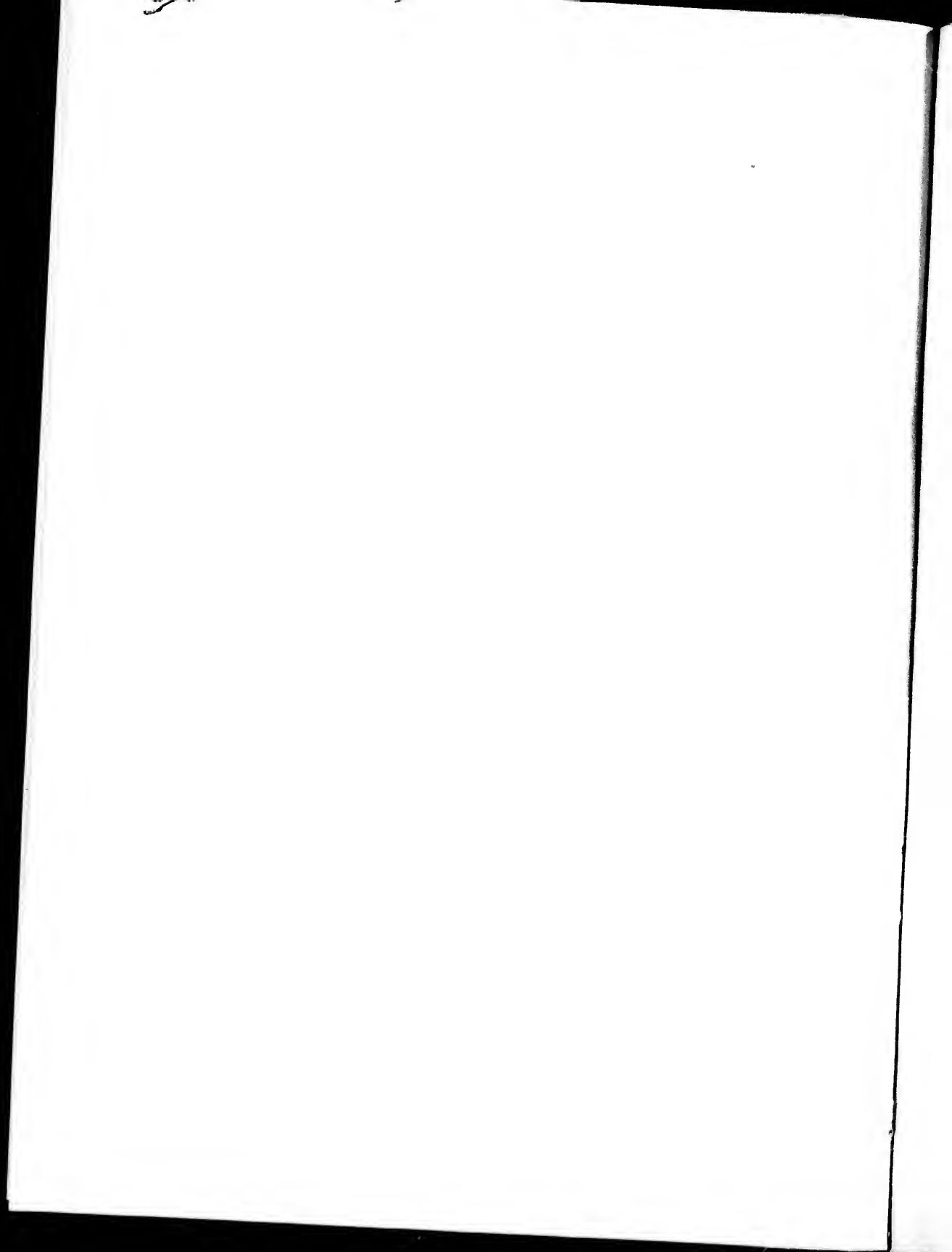
Sixty-two years ago to-day this church was opened for public worship by the Rev. Alexander McLean, your first minister. Perhaps there are only two who saw the opening of this church present this morning. Mr. McLean came out direct from the old country in the good ship *Flora*, and landed in St. Andrews on the Monday or Tuesday of the previous week. Capt. McCollough who commanded this ship was afterwards drowned at the long bar at the eastern end of the town, and was among the first buried in the Kirk-yard. The news of Mr. McLean's arrival spread far and near. The congregation determined to give their young minister a hearty reception. Accordingly on the first Sunday of August—the first day of August—1824, this church in all its beauty, as it came from the hands of the artists, was filled to overflowing by the congregation and inhabitants of St. Andrews, and by warm friends from Eastport, Robbinston and from the parishes of St. Patricks, St. James and St. George. There was much enthusiasm and the work was well begun. For a period of about 20 years, from 1824 to 1844, Dr. McLean laboured successfully as minister of this congregation. But before entering upon a detailed account of the events which transpired during his ministry in this place, let us briefly notice the previous history of our cause in St. Andrews. In this we experience considerable difficulty. We have little or no aid from the records. Who was the first Presbyterian minister that preached here? We cannot tell. The Rev. John Cassel, who taught in the Academy or King's College, Windsor, N. S., from 1811 to 1818, and during the last of these years was the first settled pastor of the Presbyterian Church there, came to St. Andrews in 1818 or 1819, and took charge of the High School which had just been organized here. It is probable, and indeed it is asserted, that he preached occasionally in Ordway's Hall (now Pauls Hall) and in Masonic

Hall, which stood on the corner adjoining the lot on which Mr. Coates' house is now being erected, and also in this church before it was finished, while it stood for some time merely bearded in and the roof partially shingled. It appears to me that Mr. Cassel's preaching had much to do in awaking in the hearts of our people a desire to worship their God as their fathers did,—to have a Kirk, and a minister of their own. Mr. Robert Pagan was the first to move in the building of a Kirk for St. Andrews. His own magnificent gift of £100 (one hundred pounds) stimulated others. A contract was immediately given to Donald D. Morrison, who had Bryon Stephenson as his framer and foreman. The foundations were laid, and the frame of a goodly proportioned church (as we this day can testify) was erected, boarded in, and the roof partially shingled. In this condition it stood for some time, weather-beaten and worn, for the funds gave out. Mr. Cassel preached in it occasionally. In November, 1822, Capt. Christopher Scott came to the rescue and undertook to complete the church at his own expense. The work was energetically pushed forward. On Saturday in September, 1823, the plastering was finished, and on Sunday, Dr. Burns, of St. John, preached to a large congregation. The very excellent manner in which Mr. Scott accomplished the work is evident to you all. Where do you find a better proportioned church (creditable also to the first Architect)? Where do you find such a well finished church? Where do you find a better proportioned, richer, or more magnificent pulpit? I do not think you will find its equal on the continent of America to-day. I have seen the pulpits of some of the richest churches of New York and Philadelphia, but none of them can compare with this one. Let this pulpit remain as a monument to Christopher Scott,—as a memorial of his taste, liberality and generosity. Let no sacrilegious hands be placed upon this sacred edifice. Holy men have stood here and proclaimed to you the message from heaven. May the mantle of these men fall upon the present and future occupants.

As we have mentioned the names of those who by their generous gifts have shown their interest in the welfare of our beloved Zion, we will now extend that list. The oldest Pulpit Bible in our possession contains the inscription, "Presented by the Rev. Dr. Davidson, of Edinburgh, to the Scotch Church of St. Andrews, New

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Brunswick, May, 1824." The second Bible contains no inscription, while the third, the one now in use, has the words, "Presented to Greenock Church by the Ladies of the Sewing Society in connection therewith, April, 1876," beautifully engrossed. On the silver cups of our Communion Service are engraved the words, "The gift of the Rev. Dr. Davidson of Edinburgh, to the Scotch Church of St. Andrews, New Brunswick, 1825." The land on which to build a manse was the gift of Col. McKay, of St. George; and the organ in the gallery was the gift of Col. Gray.

That this church internally and externally is so clean and neat and bright looking, and that the surroundings are so orderly and beautiful, is very creditable to those who were instrumental in keeping them in this highly satisfactory condition.

But in the remembrance of these things, it may be asked, are we giving glory to God? Are we not rather giving glory to men? We endeavour to give "honour to whom honour is due." This is our duty. In discharging our duty we glorify God. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." If these men and women gave nobly, God moved their hearts to give, and they gave but of what he gave them. We should then thank God for this our beautiful heritage. While grateful to the human givers, we ought to be exceedingly more grateful to the Heavenly Giver, who makes use of these outward blessings to convey to us the best of all gifts. The ministration of the word and the administration of the sacraments were regularly observed in this church from the first. You were very few years without a minister whom you could call your own; while for three years (1868-71) you had two ministers. During these sixty-two years over one thousand eight hundred persons (adults and infants) were baptized here by your pastors. Would that all the parents were faithful to the vows which they took. The names of the parents and children are carefully recorded on the book of the church. The old Communion Roll, and the Minutes of Trustees and congregation from 1850 to 1874 are missing. When these two books are obtained our records will be complete. The five books which have been under my hands for the last few weeks are exceedingly well kept. The minutes kept by Dr. McLean, who

acted as Moderator and Clerk of Session, are very full; containing many things not usually found upon the pages of a session book, and the handwriting is particularly fine. So is the handwriting of Mr. Ross. Mr. Keay's is clear and full. Now that we propose giving you a brief account of your seven ministers and their labours here, let us go to the records. On the first page we read as follows: —“About the year 1821 the inhabitants of Saint Andrews, New Brunswick, who approved of the Presbyterian form of worship (taking into consideration the expediency of possessing a place of worship in which they and their families might attend divine service according to the form most congenial with their consciences) began to raise, by subscription, a fund that should be available for that purpose. By the employment of this fund and the subsequent aid of C. Scott, Esq., a very elegant and commodious building was erected; and having ascertained, by annual subscription, that there existed among the people a willingness to support with respectability a clergyman of the Church of Scotland, a commission was accordingly transmitted to Scotland in January, 1824, addressed to the Reverends Stephenson MacGill, D.D., Professor of Divinity in the University of Glasgow, John Scott, D.D., minister of the new Parish Church, Greenock, and Robert Burns, minister of Saint George's Church, Paisley, and authorizing these gentlemen to select a minister for the Scotch Church in Saint Andrews. After due deliberation, their choice fell unanimously on the Rev. Alexander McLean, a licentiate of the Presbytery of Glasgow, and who having been recommended by the above commissioners to that Presbytery as a fit person for the charge in question, was solemnly ordained thereto accordingly at Glasgow on the 7th day of May, 1824. He arrived in the Province so as to be enabled to preach to his congregation on the first day of August in the same year. On Sabbath, the 17th of April, 1825, after a sermon by Mr. McLean from I Peter, v. 1., a Kirk Session was solemnly organized according to the Directory of the Church of Scotland. This Session met immediately after the dismissal of the congregation, when the minister, as Moderator, constituted the meeting by prayer, giving thanks to the Divine Head of the Church for the regular administration of gospel ordinances in the place, desiring the effusion of the Holy Spirit upon the congregation in general, and the Kirk Session in particular, and imploring His heavenly direction in our sessional deliberations.”

The names of the first Session are as follows :—

REV. ALEXANDER McLEAN, *Moderator and Clerk;*  
 REV. JOHN CASSELS, ~~St. George~~, *Treasurer,*  
 HUGH MCKAY, Esq., of Suther Hall, *St. George*  
 COLIN CAMPBELL, SR., Esq., Collector of Customs,  
 COLIN CAMPBELL, JR., Esq., J. P.,  
 WILLIAM KERR, Esq., Merchant,  
 JAMES DOUGLASS, Esq., Merchant,  
 JAMES CAMPBELL, JR., Esq.,  
 JOHN RODGERS, Esq.,  
 MR. GORDON GILCHRIST,  
 MR. WILLIAM DOUGLASS,  
 MR. NEILL MORRISON, SR., in St. James.

These twelve names are the names of those who formed the first Kirk-session in St. Andrews in the year 1825, April 17th. On the 26th day of June of the same year the Sacrament of the Lord's Supper was celebrated in this place for the first time. Divine service was held on Thursday and Saturday preceding, and on the Monday following,—a good old custom which is not now so generally observed. On Thursday after divine service we see a large congregation lingering in the church. We see the elders seated in this pew (No. 3), the Moderator stands at the door of the pew with a number of metal tokens in his hand. Intending communicants come up, their names are taken and when approved they receive tokens and pass down that aisle one by one. Mr. and Mrs. Douglas are the first to come forward. Mr. and Mrs. Math come next, and so they pass on until 72 tokens are given to intending communicants. The last who receives is the Rev. Mr. Sturgeon. These tokens were struck by dies which were in the possession of the elders. The greater portion of these dies are still to be seen. We hope that the remaining part may be found and preserved with the rest.\* On one side of this token we see a St. Andrew's Cross, enclosed in a square by the words and figures: "Saint Andrews, June 1825." By these words and figures they celebrate the first communion held in this place June, 1825. On the other side of the token we have another St. Andrew's Cross, enclosed in a square by the words "New Brunswick, N. A." These tokens have not been in use for the last few years.

On the 16th September, 1825, an address was delivered by the

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\* It has been found.

Moderator, in the name of the session, to His Excellency Sir Howard Douglas, Bart., C.B., T.R.S., &c., Lieutenant-Governor, and Commander-in-chief of the Province of New Brunswick. To this a suitable reply was given. Both address and reply are recorded in the minutes. This circumstance stands alone in our history.

There is another event which occurred in the same year, 1825, to which I wish to direct your attention. It illustrates the sympathy of this young congregation for suffering humanity, and their readiness to lend their help, and also their readiness to yield their own plans of help to the better plans of others. This I think is brought out in the following interesting minute :—

“ Authentic intelligence having lately reached St. Andrews of very destructive fires having taken place on the same day, October 7th, 1825, in Fredericton and at Miramichi, in which ninety-eight houses were burnt down in the former place, and the whole settlements of Douglastown and Newcastle destroyed in the latter, three ships burnt in the river Miramichi—pine timber tracts of country extensively devastated, and about two hundred lives lost. The Moderator stated that his first impulse was to preach a sermon for the benefit of the sufferers, but that a general meeting took place yesterday in the Court House, in which a committee was appointed consisting of John Campbell, Esq., the senior magistrate, Rev. Jerome Alley, and Rev. A. McLean, to divide the town and neighbourhood into districts—to appoint collectors and a subscription list to each district, and thus to give all the inhabitants an opportunity of contributing larger or smaller sums according to their several ability. He submitted to the meeting, therefore, whether this arrangement did not supercede the necessity and even propriety of making a collection in the church. The opinion of the session was that it did—and the intention was relinquished accordingly.”

In 1826 there are three events worthy of notice : 1st. That the second communion was celebrated on the third Sunday of January, there being 47 communicants whose names are engrossed on the minutes. 2nd. That on the seventh of March an Act passed the Provincial Legislature incorporating the Kirk-session by the title of “The minister and elders of the Scotch Kirk in the town of St. Andrews,” and investing them with the powers ordinarily inherent in corporate bodies. 3rd. An attempt on the part of the Episcopal clergy of this county, in conjunction with the Provincial Attorney General, to abridge Mr. McLean’s power of solemnizing marriage, was firmly and successfully resisted.

On the 24th March the corporation secured a seal having for its device a St. Andrew's cross. Behind the cross is St. Andrew himself, underneath is the Latin motto "*Hac Vince*"—in this conquer,—the whole surrounded by the words "Scotch Church Corporation, St. Andrews." The impression of this seal you can see on the plan in the lobby. In the latter part of 1828 the difficulty with Mr. Scott began. This arose out of the inability or unwillingness of the session and congregation to build a manse for their minister according to agreement. Had the committee in charge shown a little more earnestness and zeal, I am firmly convinced that no difficulties would have arisen, and that the corporation would have been better off in every way. In 1832 an Act passed the Provincial Legislature repealing the Act of 1826, and placing the temporal affairs of the church under the management of trustees, annually elective. On the 12th of June at 12 o'clock, noon, 1832, the first trustees of this church were appointed, viz. :—

WILLIAM KERR,  
GORDON GILCHRIST,  
EPHRAIM MILLARD,  
THOMAS SIME,  
WILLIAM BABCOCK,  
JAMES BOYD,

DONALD MORRISON,  
DONALD D. MORRISON,  
SAMUEL GETTY,  
JAMES HUTCHINSON,  
DAVID W. JACK,  
MILES S. HANNAH.

The only collision which occurred between the session and the trustees was in reference to the disposal of the collections on sacramental occasions, but this difficulty was soon amicably settled.

In January, 1844, Dr. McLean received permission to visit his native land. On the 12th of August his resignation was handed in and accepted. Shortly after Mrs. McLean, with the family, left in the ship *Brunswick* to join her husband. Before they sailed away Messrs. Babcock, Sime and Morrison, elders, went aboard and held a prayer-meeting. Dr. McLean, your first minister, was twenty years pastor of Greenock Church. He laboured in his native land until his death, which occurred in the Highlands of Scotland in the year 1873 or 1874. His wife, eldest daughter of Rev. Mr. Cassel and sister of Mrs. Cockburn, still survives him with a large family.

Your second minister was the Rev. John Ross, a native of Aberdeen, and a graduate of Marshall College of that place, and also of the University of Edinburgh. He was a class-mate of Hugh Miller. After serving as Professor of English Literature in Aberdeen

he received an appointment from the Colonial Committee and came out to Nova Scotia and laboured as a missionary there for three years. Then he was called to Yarmouth, and from there he was called to this church. On the first of June, 1845, Mr. Ross began his labours among you. During the interval between Mr. Ross' and Mr. McLean's pastorates, the Rev. Mr. Cassel filled the pulpit. For over a quarter of a century Mr. Ross was pastor of this congregation. He died on the 9th of April, 1871. On Sabbath morning while you were sitting around the Table of the Lord, commemorating His dying love, Mr. Ross' soul was winging its way to the mansions above. The following is the minute of session in regard to his death:—

“The session of Greenock Church desire to record with sincere sorrow the death of Rev. John Ross who for upwards of 20 years laboured in the discharge of pastoral duties in this church and congregation. He was an able and earnest preacher of the Gospel, visiting the poor, the sick and dying, and bereaved with much tenderness and kindness, causing much thanksgiving to God for that Gospel whose consolations and supports he ministered to such in their seasons of sorrow and trial and bereavement. He took special delight in the Sabbath School and in all endeavours to teach and train the young in the fear of the Lord, and to the last persevered with delight in this when his failing mental faculties incapacitated him from all pastoral work. He has left in many a heart grateful remembrance, and has been by very many truly mourned as one by whom God in his gracious kindness ministered much of the comfort of his saving grace to them and theirs. May he, though dead, yet speak to this people young and old and may the Lord cause his name to be magnified by awakening, sustaining and increasing the power of the testimony abundantly given by his departed servant whom we humbly trust He has called from his labours to his rest and reward.”

Mr. Ross' body lies in the rural cemetery under a beautiful marble monument. Some years before his death Mr. Ross' health and faculties began to fail him so that it was necessary for you to secure an assistant. The Rev. Peter Keay was your choice. On the 25th of January, 1868, the Rev. Mr. Keay was inducted as assistant and successor of Mr. Ross. Mr. Keay was born in Glasgow on the 12th of August, 1826. He graduated in King's College, Old Aberdeen, in 1845, and completed his divinity studies in 1850. In the session of 1851-2 he took the place of Dr. Hercules Scott as Professor of Moral Philosophy. On the 25th June, 1851, he was licensed to preach and laboured with great acceptance in the Old Country until 1854, when he received an appointment from the

Colonial Committee and came out to this Province. He laboured for a few years in the northern part of this Province. He was ordained in Fredericton and was settled over Nashwaak and Stanley for over twelve years, and laboured in this congregation for nearly six years. He died on the 29th ~~September~~<sup>29</sup> September, 1873. The fatal accident which occurred at McAdam Junction cast this congregation into deep mourning and they had the sympathy of all the other congregations in the town. I have read his memoriam and certificates and cannot pass without quoting the words of his friend Dr. Bryce of Trinity College, Dublin. Dr. Bryce says of Mr. Keay: "He has great warmth of heart, kindness of disposition, candour and sincerity. Though by nature mild and amiable he nevertheless displays much energy and firmness of purpose when necessity requires their exercise. His talents, which are of a high order, are well seconded by habits of labour and persevering study, while the self-denying discipline of his private life proves the fixedness of his purpose and the earnestness of his literary inclinations. Our frequent conversations enabled me to perceive that his requirements were solid as well as varied and extensive." Mr. Keay lives in your memories, though his body lies in the rural cemetery. The red granite monument tells its short story.

Your fourth minister was the Rev. Wm. Richardson who laboured here for a little over two years. He was inducted April 20th, 1876, and died in a hotel in New York, Tuesday morning, July 16th, 1878. His body was taken to Toronto and buried there. Your fifth minister was Rev. Mr. McCullough who laboured here for about 2½ years. He is still living in Toronto in poor health. Your sixth minister was the Rev. A. McDougall. He laboured here for about two years and is now labouring with much success in St. John. Your seventh minister is the present incumbent of whom we will say nothing.

There are two or three wrongs of the past which we think <sup>it</sup> is in the power of this congregation to put right. These we purpose bringing to your notice at a congregational meeting. May this our brief review, although we have omitted many things which we would like to state, stir up your pure minds by way of remembrance, and beget within you unbounded gratitude to the Giver of all good. He has led us in a way that we knew not. May he enable us to remember all the way in which he hath led us and to His Name be all the praise. **AMEN.**



