ST. JOHN PRESBYTERIANISM.

A Historical Paper By John Willet, of St. John Presbytery,

Read in St. David's Church This Week By the Writer—Facts and Figures of Great Interest—The Essence of Old Records.

Mr. President and Dear Friends,—I have been asked to speak to you on Early History of Presbyterianism in Saint John. This is a very interesting subject to me, but to convey information to others that will carry them along with the same degree of interest, I know not whether I may succeed, but I can try. We should be able from history to accept that which is for our benefit, and improve on that which records our failings and short comings. In the Scottish Christian Herald for the year 1837, the Reverend Doctor George Burns, the first settled pastor of Saint Andrew's church, gives a series of contributed letters relative to Presbyterianism in Saint John, New Brunswick, and its beginnings. It appears the first Presbyterians were Loyalists, and their virtues were fully portrayed. The vast proportion of those leal hearted refugees, those pilgrim fathers of ours, were Scottish-American Presbyterians. As the heroes of the May Flower planted Puritanism in New England, so the Loyalists brought to our shores the principles of the Presbyterian church. The history of Presbyterianism then is coeval with the landing of the Loyalists on the Market Square, foot of King street, on the 18th May, 1783.

Among those 5,000 people who so greatly loved the institutions of Great Britain, that they voluntarily exiled themselves from their American homes, there must have been a goodly number of Presbyterians. Records of those early days are scarce and scanty, and whether or not these immigrants at once erected a church or held services among themselves, we have no means of ascertaining or determining, nor what steps these Presbyterians did take towards church building.

It is said that as early as 1783 the Presbyterians then resident in Saint John met for the purpose of organizing and taking such steps as might be necessary to secure a place of worship. A royal grant of a lot of land on Queen street, between Sidney and Carmarthen streets, was granted them. The grant was issued in George 3rd's reign, under the great seal of the Province of Nova Scotia, in which province Saint John then was, and was then called and known as "Parr Town." They decided to build, and took steps to erect a church. They laid its foundations on what is now Queen street, but it was never finished. It appears it was not completed, as they were too poor to go on with the work. The government of the day refused to further aid or help this people. Appeals were made to the home Scottish church, which were neglected and rejected, and thus through poverty and parential neglect the grand opportunity was lost of establishing a church which Dr. Burns affirmed would have embraced in its communion almost the whole of the Protestant population.

Among the Loyalists were a few Episcopalians, equally poor, but their appeals to the home mother church met with a different response. Go on and we will help you, said the Society for the Propagation of the Gospel in Foreign Parts.

So, the Church of England gained a vantage ground held by them for many years.

As far as is known, the first Presbyterian minister to officiate both at Saint John and at Miramichi was the Reverend James Fraser. He came from Scotland to America about the time of the close of the Revolutionary War, although he may, perhaps, have been a chaplain in one of the Scottish regiments disbanded at the peace in 1783. Many of these disbanded soldiers settled in the provinces of Nova Scotia and New Brunswick. He seems to have visited Saint John with the idea of settling—as early at least as the year 1786. The Presbyterians were anxious to avail themselves of his services, for in the St. John Gazette of October 24, 1786, the following notice appears:

"Those gentlemen who wish and intend to encourage the Rev. Mr. Frazer to settle in this city, are requested to meet at the Coffee House tomorrow evening at 7 o'clock. It is expected every person thus inclined will not fail to attend, that it may be known with certainty what salary will be promised Mr. Fraser."

A few weeks before this meeting was called a memorial had been submitted to the commissioners of the Society for propagating the Gospel among the Indians, requesting them to engage the services of Rev. Mr. Fraser as instructor of the Indians; evidently with the hope that he might be permitted to reside at St. John, and that with the assistance of a grant from the society the Presbyterian people might be able to make up the stipend required. At the time the memorial was presented Mr. Fraser seems to have been at Digby or Annapolis, Nova Scotia. The memorial is as follows:

Gentlemen,—We the subscribers, on behalf of the Rev. Mr. James Frazer, beg leave to represent to the honorable board of commissioners for propagating the Gospel among the Indian natives in America, that he has been educated at the University of Edinburgh in North Britain, and has in his possession the college testimonials; we therefore pray that he may receive a mission from the honorable board as an instructor and teacher among the Indians in this province.

The above application we have been induced to make for Mr. Fraser in his absence, at his particular request. We have authority to say that should he meet with encouragement from the honorable commissioners he would immediately remove with his family here and enter on his mission under the direction of the board.

We have the honor to be, gentlemen, with the greatest respect,

Yours most ob'dt servants,

JNO. COLWELL,
WM. CAMPBELL,
JOHN SMITH.

City of Saint John,
1st October, 1786.

To the Commissioners for Propagating the Gospel among the Indian Natives in New England or parts adjacent in America.

The original of this petition is now on this table and can be seen by any so desiring.

The Indians at Miramichi seem to have been in a pitiable condition at this time, as is shown by their sending at mid-winter a deputation to the lieutenant governor, soliciting some assistance. The local board of the New England Company thought the opportunity a favorable one for the establishment of a mission station, at Miramichi, and they accordingly, on the 2nd May, 1787, appointed Rev. Mr. Frazer their agent in that quarter, with a stipend of £50 stirling per annum. Mr. Frazer, on being informed of the appointment, wrote to Mr. Leonard as follows:

ST. JOHN, July 12, 1787.

Sir,—I have been informed by several gentlemen that in consequence of a memorial presented to the honorable board for propagating the Gospel among the Indians in this province, in my behalf, they have been pleased to appoint me a misionary for Miramichi, I therefore take the liberty of requesting from you the instructions necessary for fulfilling that mission and that you will be pleased to inform me if my residence at that place be indispensable, as since my arrival in this province I have been usefully employed as a Presbyterian minister of the Gospel in this city, and have great reason to believe my utility might be greatly extended by opening a school for the Latin and Greek languages with grammar, &c., &c. in this place.

The honorable board will, I hope, encourage an undertaking so laudable and important, and be pleased to grant me an additional emolument for that purpose. Or, if my residence at Miramichi be necessary, they will be pleased to consider that £50 Stg. is an object too small for a sole dependence, and add what sum they may think proper, as a schoolmaster at that place. I would also be glad to know when my salary commenced, from whom, in what manner, and at what periods I may receive it.

Be pleased to lay this letter before the honorable board at their next meeting and your answer will much oblige.

Your most obedient and very honorable servant,

JAMES FRASER.

N. B.—I can produce the best certificates both of my moral and literary character.

The original of this letter is present on the table and can also be seen if desired.

Mr. Fraser accepted the appointment and was preparing to set out for Miramichi when he was prevented by the circumstances mentioned in the following note to Hon. Ward Chipman:

Mr. Fraser presents his most respectful compliments to Mr. Chipman, and would be happy to be informed whether he thinks Mr. Fraser would be entitled to his salary from the 24th June last, should he accept of the mission for Miramichi, as he could not possibly go to that place last fall on account of Mrs. Fraser having the smallpox and long indisposition afterwards.

In a note to Chief Justice Ludlow, who was a leading member of the board of commissioners of the New England company, dated at St. John, May 3, 1788, Mr. Fraser says:

"My motives for taking school in this city were chiefly compassion for the youths who had been left destitute of a teacher by the death of Rev. Mr. Bissett, and to see what encouragement would be given to education here, but it by no means seems to answer my expectation."

The Mr. Bissett referred to in this letter was the first rector of Trinity church, who died March 3, 1788.

In Dr. Burns' words the first church built in Saint John was one foreign to the habits, modes of thinking and early associations, religious education and feelings of the mass of its British settlers. He further described the freezing out process which lasted for the next thirty years. As to service and the dispensation of ordinance there appears reason to believe that besides those rendered by the Rev. James Fraser that Rev. Charles Milton, afterwards a pastor of a church in Newburyport, Massachusetts, ministered to the Presbyterians of Saint John about the beginning of the last century. It is probable also that others during these early days ministered to our people, and this becomes the more probable inasmuch as that in the first two years of Presbyterianism the pastor of the Scotch kirk officiated at more than 100 marriages and as many baptisms, showing that there must have been a goodly number of people in this community. We must deeply regret that there is no history extant. Presbyterianism was resuscitated in 1814. The lot of land described in the royal grant was deemed unsuitable and in this year a committee was appointed to procure a more conveniently situated lot of land and proceed to the erection of a building. Mr. Gregor, one of the committee, selected the ground on which Saint Andrew's church now stands. On the 21st May, 1814, it was conveyed to him by John Lander Venner in consideration of the sum of £250 paid therefor.

The advertisement inviting tenders for the building of this church read as follows: Sealed proposals for the frame of a Scotch church, 80 feet long, 90 feet wide, 30 feet posts and 15 feet rise of roof, will be received by the subscriber till the first of February at twelve o'clock, when the lowest tender will be accepted, provided good security be given for the due performance of the agreement. The sills to be of Norway pine and the sleepers of white pine and the rest of the lumber spruce. Copies of the plan will be seen by calling on L. Donaldson. In 1815, the building was commenced with the energy and enthusiasm that always characterizes Scotchmen in matters pertaining to their beloved kirk, and in a year the building was completed and they were singing Psalms therein. The Reverend Dr. Waddell preached the first sermon. It was not long before there came to this city from across the ocean one, who, belonging to one of auld Scotia's honored families, burning with the zeal of the old church of Knox and Melville, began to lay deep and strong the foundations of Presbyterianism in this community. Dr. George Burns is the man referred to. He had been an assistant minister in Aberdeen, Scotland. A young man, twenty-six years of age and a Doctor of Divinity. This degree was conferred upon him by the University of Saint Andrews on his departure for this country. The new church was called Saint Andrews, in compliment to Dr. Burns' Alma Mater. Dr. Burns preached his first sermon from the text Psalms 122, 1st verse: "I was glad when they said to me, 'Let us go into the house of the Lord.'" It is not difficult to imagine the gladness of heart and the joy of spirit felt by those heroic pioneers, when, after years of exile, they were permitted once more to enter the auld kirk o' their faithers, and listen to the old and solemn services which they remembered from the days of their youth. The first elders in Saint Andrews church were Hon. William Pagan, William Campbell, Hugh Johnston, Sr., William Donald, Isaac Reed, John Paul, Robert Robertson and Robert Reed. Their ordination took place in 1817. Rev. Dr. Burns continued minister until 1st September, 1831, when, having received a presentation from Saint Andrews University to the charge of Tweedsmuir, Peebleshire, he resigned and returned to Scotland. For one year after the removal of Dr. Burns, the Presbyterians of our church were ministered unto by Rev. D. A. Fraser. As a result of communications passing between the committee of Saint Andrew's church and several prominent presbyterian ministers in Glasgow, Reverend Robert Wilson was appointed to the pastorate of Saint Andrew's church in 1832 for a term of five years. The Presbytery of Saint John was organized on the 31st day of January, 1833, and included the whole province of New Brunswick. At a meeting in Saint Andrews, Charlotte county, of the Presbytery of Saint John, it was unanimously resolved that it was expedient to erect itself into a provincial synod and immediately divide itself into two presbyteries, to be called respectively:

The Presbytery of Saint John,

The Presbytery of Miramichi.

It was agreed that the Presbytery of Miramichi consist of the counties of Kent, Northumberland, Gloucester and Restigouche.

The Presbytery of Saint John to consist of all other counties in this province. The Presbytery of Saint John held its first meeting at Fredericton on the first Wednesday in February, 1836. Up to this time, there was only one Presbyterian church in the city of Saint John, and that Saint Andrews.

For a few facts as to the Reformed Presbyterian church, the writer is indebted to Mr. Ewry, of this city.

In 1825, the congregation of Saint Andrew's church was made up of all Presbyterians in the city, that being, as before stated, the only place of worship. In this congregation there were a number of families from the province of Ulster, in Ireland, which made up probably one-third of the whole congregation. Among the latter members were a few families of Covenanters, whom, although worshipping in Saint Andrew's, had never entered her communion, preferring to cling to their distinctive principles, and await the organization of a congregation of their own body. These people became known as the Reformed Presbyterian church. With regard to the title "Reformed Presbyterian," it may be said that the body of Presbyterians claim to trace back their origin to the reformation in Scotland during the reign of the House of Stuart, and have ever since adhered to the doctrine, discipline, form of church government, worship and testimony which at that time their fathers so persistently and successfully contended for.

Early in the spring of 1827, the Rev. Alexander Clarke, D. D., came out to this country, being commissioned by the synod of the Reformed Presbyterian church of the North of Ireland, arriving in Saint John in August of that year, after a passage of ten weeks. He was warmly welcomed by the Covenanter Brethren of this city. He preached to them, and steps were at once taken to organize a society. This was done, and for a few years pending the erection of church building, service was conducted at the house of one, Mr. Ritchie, an ancestor of Mrs. Alexander Rankine, of this city, which place of meeting at that time was located on the south side of Brittain street, on the site of land later known as McAuley's tannery. Here meetings were conducted regularly every week, with preaching services at intervals whenever missionaries of this church visited the city. Mr. Clarke made his headquarters at Fort Lawrence, Nova Scotia, and afterwards at Amherst, Nova Scotia. In the meantime, a second missionary, the Reverend William Sommerville (father of Thos. Sommerville, of this city) was sent out by the synod of Ireland, arriving in this city on the 16th August, 1831, after a voyage of 40 days. The circuit of this community extended from Saint John, along the Halifax and Cumberland road, now nearly the line of the I. C. R., upwards of 200 miles and embraced an area of 3,000 square miles. Mr. Sommerville preached to these people for a short time, but afterwards selected Shepody, or Hopewell, Albert, as the centre of his work, visiting during the time of his settlement there, Saint John, Barnesville and other localities. He subsequently removed to Lower Horton, N. S., in 1833.

By the year 1832, the membership of the Saint John community had increased to 45; and steps were taken towards the erection of a church building. Accordingly a lot was secured on the west side of Wentworth street, between Queen and St. James street, near the site now occupied by the electrical works of the Saint John Railway Company.

In 1833, the building was opened for public worship, having been built chiefly from private subscriptions of members and some of their friends. The principle of strict church discipline, rigidly adhered to, was not conducive to large growth in church membership, but by the year 1841 it had increased to 75 communicants, and this, fact, coupled with the ownership of a church building, the congregation felt warranted in giving a call to a permanent pastor. Accordingly, in 1841, a call was forwarded to the synod of the North of Ireland, and on the 3rd of August of that year, Rev. Alexander McLeod Staveley arrived in the city and assumed charge of the congregation unto which he ministered until the year 1878, a period of 37 years. The Reverend Mr. Staveley will no doubt be remembered by many of our older Presbyterians, among whom he had many warm friends, outside the pale of his own charge.

In 1850, the congregation having under Mr. Staveley's ministry outgrown the original building on Wentworth street, a new, and at the same time, a handsome place of worship was erected on the northeast angle of Princess and Sydney streets (almost opposite the site of St. David's), which was opened for public worship on the 10th of November of that year. The elders of this church were John Armstrong, Jas. Agnew and Robert Ewing, and the trustees were George Russell, George Crothers, David Johnstone and John Intyre. Here this congregation worshipped until the destruction of the building by the great fire of June 20, 1877. Like many other congregations of that eventful period, it was compelled to occupy temporary quarters for a time until the new brick buildings were erected on the corner of Peel and Carleton streets, where the Rev. W. T. Knox Thompson now officiates as pastor. This gentleman was ordained on Thursday, May 26, 1898, and inducted the following Sabbath day.

Mr. Staveley, after the Saint John fire, returned to Ireland, while there he celebrated his 50th jubilee of service in the ministry.

The building is a fine structure, reflecting great credit on that small, but spirited body who exerted themselves beyond measure or saying to erect such a fine place of worship. This part of the city is being greatly improved by the erections and proposed erections of public buildings.

FORMER ST. JOHN MINISTER DEAD.

Rev. A. M. Staveley, Who Labored 38 Years Here, Passed Away in Ireland.

The following from the Belfast Witness, referring to the death, on July 9, of the Rev. Alexander McLeod Staveley will be of much interest in St. John and throughout the province. He preached for thirty-eight years here and was in his time a great power in the Reformed Presbyterian church. The Belfast Witness contains the following death notice and obituary:

STAVELEY—July 9, at the Manse, Ballymoney, the residence of his son-in-law, Rev. J. B. Armour, the Rev. Alexander McLeod Staveley, late of St. John, New Brunswick, Canada, Ballyclare, and Slievenafailthe, Portrush, youngest son of the late Rev. W. G. Staveley, D. D. (1816-1903). Funeral to New Cemetery, Ballymoney, on tomorrow (Saturday) afternoon, at three o'clock.

J. B. ARMOUR.

The numerous friends in all the churches will learn with regret of the death of the Rev. A. M. Staveley, which took place July 8, 1903, at the Second Presbyterian Manse, Ballymoney, in consequence of an attack of pneumonia—a trying disease to anyone, but almost fatal to one who had passed the 87th milestone in the journey of life.

Mr. Staveley was in many respects a remarkable man — remarkable for his straightness of bearing and inborn courtesy of disposition, which secured the affectionate esteem of all classes with whom he came in contact. He was honored everywhere, he labored because he was honorable; secured and retained many friends because he was friendly and loved and illustrated the goodness which manifested itself in purity, sincerity, rectitude and charity. He had a long and not uneventful career. Born at Corkey in Antrim on the 19th June, 1816, he was the fourth son of the Rev. W. J. Staveley, D. D., minister at Dervock, Kilraughts, and Ballymoney, and grandson of the more celebrated Rev. William Staveley, of Kellswater, who was implicated on very slender evidence in the rebellion of '98.

He was arrested and charged with being an officer in the army of the United Irishmen, but there was no evidence to justify the charge. As he was a manly, outspoken man he had denounced the tyranny of the government of the time, and the informers wanting victims pounced on him, as they did on several in the neighborhood. The soldiers sent to arrest him treated him with every kind of indignity, burning his books, hacking and breaking his furniture.

Mr. Staveley's sister, Mrs. Moore, of Ballymoney, possesses a fine mohagany table, which bears the marks of the soldiers' swords—to her a dear relic of an heroic ancestor and of stirring times. Educated partly at the Old Academy, Belfast, conducted so successfully by the Rev. R. J. Bryce, and at the Academical Institution, Mr. Staveley passed to Edinburgh, where he came under the spell of Dr. Chalmers and "Christopher North," and Dr. Walsh, each of whom made a lasting impression on his youthful mind, and then, after spending three terms at the Divinity Hall, Paisley, under Dr. Andrew Symington, he was licensed to preach in 1839.

After a period of probationeering in Ulster, of which he recounted many amusing incidents of his journeys in the old stage coach, the Covenanting church determined to open a mission in the lower provinces of Canada. Mr. Staveley offered himself, was accepted, and ordained on the 12th of May, 1841, to the mission station, St. John, New Brunswick. Here he labored successfully and earnestly for 38 years, building a fine church, gathering an influential congregation, establishing mission stations through the province wherever Irish Presbyterians were settled.

During these toilsome years he raised great sums of money, travelling through Canada and the United States, crossing the Atlantic no less than ten times to visit his friends, and forming friendships wherever he went which lasted. No man was ever more widely known in the new world than Mr. Staveley, and nobody exercised a more beneficial influence on the ecclesiastical and social life. The Hon. John Boyd, lieutenant governor of New Brunswick, and the Hon. Dr. Elder, editor and proprietor of the St. John Telegraph, were his fastest friends, the former being for many years a member of his church, and to the last his "trusty frere."

In 1877 occurred the disastrous fire in St. John which laid the city in ruins, and Mr. Staveley's church, and all the personal property which he possessed, were burnt to ashes. Though everything was insured, the offices became bankrupt, and Mr. Staveley was left without a church and almost without means of livelihood.

However, he belonged to a tough race, he faced the situation manfully, collected money to rebuild the church, gathered the remnants of his congregation together, and having set the machinery into working order, he returned for good to Ireland with little monetary resources, but with a reserve store of energy and pluck, though he had reached the age when a civil servant retires. After a brief period he was called to minister in the Reformed Presbyterian church, Ballyclare and Larne, where he preached for fifteen years, improving the church buildings and manse, clearing away an accumulated debt, and endearing himself to the whole community by his friendly courtesy and his unfrothy but genuine goodness.

About three years ago he retired, to the regret of the church and the community, which testified their appreciation of the man who had preached the gospel for 61 years, and who had never been known to speak a slander or listen to it, by presenting him with a handsome sum of money. Since then he has lived mostly at Portrush, or with his daughter, Mrs. Armour, of Ballymoney, time and grace having brought him in large measure a disposition of happiness, a composed spirit, an unrebellious temper, and steadfast hope for the future. Mr. Staveley was married on the 21st April, 1851, to Margaret Cameron, daughter of Ewen Cameron, of St. John, a descendent of the Camerons of Inverness, and closely connected with the Clan MacDonald. Only two years ago they celebrated their golden wedding, and Mrs. Staveley still retains the beauty of her earlier years. His only surviving child is Mrs. Armour.

On the 5th day of February, 1836, it was announced that certain benevolent Presbyterians in this city, John Wishart, John Walker, Hugh Irving and John Robertson, had purchased a place of worship in a very eligible situation in the city, to be called Saint Stephen's church, and that they were about to sent to Scotland for a minister. That site was the northeasterly corner lot on King square and Charlotte street, where Tivoli Billiard Hall is now located. Rev. William Andrew came out from Scotland in response to a call and presided and preached at the opening of Saint Stephen's Hall, on the 16th October, 1836.

He was inducted to the pastorate on the 17th May, 1837, so now we have three Presbyterian churches in St. John, viz., St. John's, St. Andrew's, St. Stephen and Covenanters. A year afterwards certain questions resulting in grave difficulties existed in Saint Stephen's church. We know all church difficulties are not easily settled or got over. There are no difficulties to be compared with church difficulties. Do what we like and what we can; we cannot give satisfaction nor make peace.

The family jar can be got over, political feeling and the expression thereof will be made up and got over after a time; but what of the church difficulty? They appear to be doomed to be never healed. Where one would expect to be able to give and receive true and abiding principles covering the matter of difficulties or differences in opinions and feelings, they do not exist or at any rate are not put in practice. Why is this? I cannot tell or explain here. I have my own opinion, and would be prepared to express it, but this is not neither the time nor the place.

The conclusion of this difficulty, or put it otherwise. "this unpleasantness," was that presbytery settled it, by dissolving the pastoral tie between Mr. Andrew and his people. On the 2nd of June, 1838, the pulpit of Saint Stephen's church was declared vacant and the sentence of synod and presbytery was read from the pulpit by Rev. Mr. Hannay, (father of the historian of our city, James Hannay) on the 24th June, 1838. Rev. J. G. MacGregor was appointed and did supply Saint Stephen's church for some twenty-eight weeks. After a while the trustees of Saint Stephen's church refused any one the right to preach and a petition was presented to the governor-in-council on the 6th July, 1840, asking aid in forcing the trustees to give up the keys of the church. It took time to convince these Scotchmen, but like reasonable men (as Scotchmen sometimes are) they acknowledged their error and on the 19th November, 1840, they gave up the keys and John Duncan was appointed custodian thereof on behalf of the presbytery. On this day the presbytery met, the keys being given up, and several communications were submitted asking a meeting presbytery to receive a petition and to appoint a supply during the vacancy. On the 20th November, the presbytery went in a body to the church with the keys, and the moderator entering the pulpit thereof took possession in the name of the presbytery. Supply was given this people at irregular periods, but, having requested presbytery, and, having got their consent the congregation proceeded to give a call to a minister. They called in the year 1841, the Reverend William Thomas Wishart, who arrived in this country in the spring time of 1842, and on the 16th June all matters in the congregation being satisfactory, and he having produced his call with the trustees boards, he was unanimously admitted a constitutional member of the presbytery and took his seat accordingly. The Rev. Robert Wilson, pastor of Saint Andrew's church resigned his charge on this day, and the same was accepted. So that the day the new minister of Saint Stephen's church took his seat in the presbytery, the minister of Saint Andrew's church resigned—we thus find Saint Stephen's church settled and Saint Andrew's church vacant. On the 14th February, 1843, a meeting of the elders and trustees of Saint Andrew's church was held to consider what steps ought to be taken to procure a minister to fill the vacancy. Robert Rankine, of Liverpool, England, and Hon. John Robertson, of Saint John, and James Black, of Glasgow, were appointed a committee to select a suitable person. These gentlemen as commissioned for this purpose, reported appointing the Rev. Andrew Hackett, assistant to Rev. Mr. Glen, minister of the church and parish of Porto Bello. Mr. Hackett accepted the appointment and the bond was signed, dated the 25th Februray, 1843. Mr. Hackett came out and on the 6th Sept. appeared before the presbytery and after passing a satisfactory examination he was ordained and inducted to the pastorate of St. Andrew's church on the 7th September of that year. Again difficulties arise among our Presbyterian ancestors. The calling and inducting of the Rev. Mr. Hackett gave offense to some of the members and people worshipping in Saint Andrew's church. These dissentients accordingly left the kirk. Going out they purchased from the Baptist denomination, the building now known as the Saint John Presbyterian church, and which they called the First Free Presbyterian church and formed a congregation. They afterwards called the Rev. Robt. Noriner, from Belfast, Ireland, who camet here, and remained for some years afterward going to Montreal, Chicago and latterly to Augusta, Georgia, where he died.

Now we have in 1844, four Presbyterian churches in Saint John, viz: Saint Andrew's, Saint Stephen's and Saint John. Another reform-church trouble again arises among the Presbyterian brethren. The pastor of Saint Stephen church on the 5th September, 1844, intimated publicly that he had experienced a change of views in regard to the Presbyterian Creed. This involved a trial by the church courts, and his views and opinions being proved to be contrary to the standards of our church he was deposed in 1845. Mr. Wishart was recognized as a zealous, faithful and honest man, and a good preacher. His remains are interred in Fernhill Cemetery. The church was declared vacant. Mr. Wishart had so many followers who remained faithful to him, that the trustees of Saint Stephen's church decided to sell. After paying a mortgage debt of £600 and interest and other debts of the church they voted the balance to be used for a church in connexion with the Church of Scotland. They got legislation in 1847 to dispose of the land and buildings and in that year the same were sold to one Captain Joseph Stephenson, for £1,147.

So for the present we close the history of old Saint Stephen church.

In the month of May, 1843, there was a great break in the Presbyterian Church in Scotland, called the "Disruption." At this time four hundred and seventy-four ministers of the General Assembly walked out of the General Assembly Hall in Edinburgh, under protest, leaving their comfortable state lands, manses and churches, in fact, their living, on the question whether or not in a parish church the patron, that is the landed proprietor, should have the power to place within the pulpit of the church a minister without the consent or express wish of the people.

The disruptionists held that the people in the congregation ruled, and that they should have a voice in the matter of the choice of the man who should minister to them in holy and spiritual things, and that for such consent they would be expected to pay his salary and the expense of ordinances.

Feelings ran high, house divided against house, family against family. Members of families divided and we know that such action did not, nor could, tend to make for things of peace.

In those days news travelled slowly, and things moved in a sluggish way, compared with the things and events of our day. In those days we had no "Ocean Greyhounds," no submarine cable or other telegraphic means of communication. No telegraphs or telephones or electric cars, and people were as slow as their surroundings were simple, but I believe withal they were much happier and more contented.

It took two years for word to reach these rugged shores and for action to take place at this point. The determination of the Scotchman is exemplified in his religious as well as his social or business life, and true to his conviction he was bound to carry out his views, even at the expense of the ocean that lay between the battle field and this quiet secluded spot in the new world.

(To be continued.)

WAITING FOR THE BUGLE.

We wait for the bugle; the night-dews are cold,
The limbs of the soldiers feel jaded and old,
The field of our bivouac is windy and bare,
There is lead in our joints, there is frost in our hair,
The future is veiled and its fortunes unknown
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string,
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,
And no fibre of steel in our sinew remains;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere,
Though the sound of our cheering dies down to a moan,
We shall find our lost youth when the bugle is blown.

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OTTAWA NEWS

OTTAWA, Dec. 18.—The Canada Gazette tomorrow will contain the result of the civil service examinations. A circular to postmasters regarding pictorial postcards, says when the back of the card is covered by a picture that space may be reserved for communications on the face of the cards to the left of the address.

The transportation commission announces it will commence its sittings early in the new year, Halifax and St. John being the first places visited.

The Grand Trunk Railway Company has deposited one million pounds of their guaranteed bonds as security for carrying out the agreement, subject to the ratification of their shareholders at a general meeting. Inasmuch as the contract requires cash or government securities for deposit, legislation will be required to confirm the acceptance of the securities which have been deposited, though such securities are worth today more than par, and their value unquestionable. Such was the official announcement to the Sun's correspondent at the conclusion of today's meeting of the cabinet. It confirms last night's despatch in which it was stated that the Grand Trunk Railway Co. had been induced to act as sponsors for the Grand Trunk Pacific Co. A general meeting of the Grand Trunk shareholders will be held in London early in the new year. The agreement spoken of is the agreement of last session, between the government of Canada and the Grand Trunk Pacific Company. The legislation referred to is that which required the Canadian parliament to legalize any deviation from the contract, which, as has been previously explained, calls for a deposit of $5,000,000 in cash or approved government securities. The guaranteed bonds of the Grand Trunk Railway Company today are quoted in the London market at one per cent over par value. One of the cabinet minister informed your correspondent that it did not necessarily follow that the Grand Trunk Pacific promoters could not do anything in the way of furthering their project until legislation from parliament was secured. Some here hold that the mere suggestion of legislation being necessary meant that there would be a session of parliament called immediately, but the statement of the minister is that this is not essential for the present, as the legislation will be just as effective in April or May as in January or February. The Grand Trunk Pacific people are pushing ahead with their surveys, and this is about as much as they can do at present.

AT ST. JOSEPH'S.

MEMRAMCOOK, Dec. 18.—His lordship Bishop Casey of St. John, accompanied by Father Chapman, arrived at St. Joseph's, Memramcook, on Thursday to receive into holy priesthood M. Mondeux, C. S. C., and bestow minor orders upon John T. Brady of Philadelphia and J. E. Reilly of New Jersey, all of whom are efficient members of the university teaching staff. His lordship was enthusiastically greeted by the students and professors, and addresses in French and English were delivered by D. Leblanc and J. Barry, to which his lordship feelingly and eloquently responded. His lordship, in the course of his remarks, paid a high tribute to the college and the work it was doing for the education of the young.

FIELDING IN MONCTON.

MONCTON, N. B., Dec. 18.—Hon. W. S. Fielding reached Moncton this afternoon and was in consultation with Emmerson and members of the local government. His word was to the effect that he was not ready, and though it was intimated to him that the party in this province were not in good shape, he repeated his warning, but so far as known would say no more. Fielding left tonight for Ottawa. Some of the faithful had not believed that the election would take place till towards spring, but Mr. Fielding's latest declaration has changed their minds.

PARISIAN AT HALIFAX.

HALIFAX, N. S., Dec. 18.—The Allan mail str. Parisian arrived from Liverpool this evening, after a rough voyage of eight days, her fastest day's run being 340 miles, and her slowest 240. She brings 1,342 tons of cargo to be discharged here, and will load again at this port. The Parisian's passenger list included 190 steerage, 73 second class and six saloon. Of the steerage 50 are foreigners and the others English, mostly bound for the Canadian and American Northwest, with a few for Sydney and Springhill mines.

FRIGID NEWFOUNDLAND.

ST. JOHNS, Nfld., Dec. 20.—During a fierce blizzard yesterday the schr. Susan was driven ashore off St. Johns. Her crew, after twelve hours in an open boat, made port this morning, badly frost bitten. Several other schooners suffered in the gale, their crews having terrible experiences. It is feared the schr. Dictator has foundered with her crew of seven men.

CASTORIA.
Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought

FEAR OF WAR IN SIAM.

PARIS, Dec. 18.— Despatches from Indo-China report the massing of French troops on the Siamese borders in anticipation of war. The officials of Indo-China are quoted as saying that the occupation of a large slice of Siam has been decided upon.

The authorities in Paris do not believe that a rupture with Siam will occur, and say the measures taken are merely precautionary.