
CHAPTER XXIII

THE SCOTSMAN IN THE CHURCHES (continued)

*The Churches are the dry bones of the earth,
Till God doth blow His spirit's breath upon them,
And touches them with fire.*

THE history of Old and New St. Andrew's in Toronto is likewise the chronicle of another great centre of Presbyterianism with a long list of names noted in Canadian history. Many of the clergy are referred to in the chapter on Education.

In 1821 there was a Presbyterian congregation in York holding services in a house on Richmond Street. The Honourable Wm. Morris, of Perth, called a meeting of Presbyterians on March 3, 1830, to consider the building of a church. John Ewart was in the chair, and the noted Dr. Dunlop, of the Canada Company, moved the resolution. The foundation-stone of St. Andrew's Church was laid by Thomas Carfrae, jun., on June 24, 1830. The first trustees were James F. Smith, Thos. Carfrae, John Ewart, Hugh Carfrae, Walter Rose, Alexander Murray, and Jacob

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Latham. The first minister was the Rev. Wm. Rintoul. He was succeeded in turn by Rev. W. T. Leach, Rev. John Barclay, Rev. D. J. Macdonell, Rev. W. J. McLaughlan, Rev. Armstrong Black

In the year 1848 the lists of the different branches of the Presbyterian Church were as follows :—

In connection with the CHURCH OF SCOTLAND. Rev. Walter Roach, Moderator, and Rev. Andrew Bell, Synod Clerk.

Montreal Presbytery—Montreal, St. Andrew's, Rev. Alex. Mathieson, D.D.; Quebec, St. Andrew's, John Cook, D.D. Other places, Duncan Moody, Wm. Main, Jas. Anderson, Jas. C. Muir, Wm. Simpson, John Marlin, John Davidson, James Thom, Alex. Wallace, Robt. McGill (Montreal, St. Paul's).

Glengarry Presbytery—Revs. John McKenzie, Hugh Urquhart, John Maclaurin, John Dickey, T. McPherson, Colin Grigor, Æneas McLean.

Hamilton Presbytery—Revs. Wm. King, George McClatchey, A. Bell, John Cruikshank, A.M., John Bryning, Alex. McKid.

Bathurst Presbytery—Revs. John Smith, Geo. Romanes, Wm. Bell, Joseph Anderson, Alex. Mann, Thos. Fraser, G. Bell, Wm. Bell, John McMorine, John Robb.

Kingston Presbytery—Revs. Peter Ferguson, Peter Macnaughton, Thos. Johnston, John Tawse, Alexander Lewis, John McMurchy, J. Barclay, Alexander Ross, Samuel Porter, Wm. Brown, Wm. Barr.

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There were many vacancies in all the Presbyteries, including the Pastorate of Bytown.

THE PRESBYTERIAN CHURCH OF CANADA.

Hamilton Presbytery—Revs. Andrew Ferrier, D.D., George Cheyne, Mark Y. Stark, John Bayne, Geo. Smellie, Wm. Meldrum, Wm. Graham, Alex. McLean, — McGregor, Ralph Robb, Robt. Lindsay, D. McKenzie, A. McIntosh, D. Allan, Robt. Peden, John McKinnon, Wm. McAllister.

Toronto Presbytery—Robt. Burns, D.D., D. McMillan, Jas. Boyd, Wm. Rintoul, Peter Gray, Jas. Harris, Henry Esson.

Coburg Presbytery—Jas. Douglass, W. Reid, Robt. Wallace, Alex. M. Steele.

Kingston Presbytery—Henry Gordon, W. Hamilton, — Greig, Robt. Reid, Robt. F. Burns.

Perth Presbytery—W. G. Johnston, Wm. Lockhead, Andrew Melville, — Blair, Jas. Finlay, Thos. Wardrope (Bytown), John Corbett.

Brockville Presbytery—Wm. Smart, Jas. Geggie, Robt. Boyd, W. J. McDowell, Alex. Luke.

Montreal Presbytery — John Clagston, David Black, Simon D. Frazer, John Frazer, Daniel Clarke, Thos. Henry, Wm. Leishman.

UNITED PRESBYTERIAN CHURCH OF CANADA.

Montreal Presbytery—Revs. Wm. Taylor, Andrew Kennedy, Alexander Lowder, Wm. Aiken, John Morrison.

Toronto Presbytery—Revs. John Cassie, Robt. Thornton, Wm. Fraser, Jas. Dick, David Coutts, Walter Scott.

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Hamilton Presbytery—Thos. Christie, James Roy, Alex. Ritchie, Wm. Barrie, Robt. Torrence, Alex. Drummond, Geo. Fisher, David Caws, Jas. R. Dalrymple.

London Presbytery—W. Proudfoot, Jas. Skinner, George Murray, Alex. McKenzie, John McLellan.

Missionaries : A. Henderson, Jas. Pringle, John Porteous, John Proudfoot.

The Presbyterian Church of to-day in Eastern Canada is a very large body, and has many noted divines within its communion, many of them of Scottish extraction.

The officers for 1909-10 were : Moderator, Rev. Samuel Lyle, D.D., of Hamilton ; Clerks, Rev. Robt. Campbell, D.D., Montreal, and Rev. John Somerville, D.D., Toronto.

Among so many able men, where there is no outward mark of distinction given, any selection would be invidious. However, all Canadians are familiar with the names of the following : The Revs. Dr. Barclay, Montreal ; Dr. Armstrong, Ladies' College, Ottawa ; Dr. Ramsay, Ottawa ; Dr. Ballantyne, Toronto ; Dr. Robert Campbell, Montreal ; Dr. Currie, Halifax ; Dr. Eakin, Toronto ; Dr. Fleck, Montreal ; Dr. Forest, Halifax ; Dr. Fowler, Kingston ; Prof. Fraser, Montreal ; Dr. Gandier, Toronto ; Prof. Gordon, Montreal ; Dr. Jordan, Kingston ; Dr. Lyle, Hamilton ; Dr. Maclaren, Toronto ; Dr. McLean, Goderich ; Dr. McMillan, Halifax ; Dr. McMullen, Woodstock ; Dr. McCrae, St. John's, New Brunswick ; Dr. Milligan, Toronto ; Dr. Wm.

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Moore, Ottawa ; Rev. J. Gibson Inkster, London. The latter is a gifted son of the Orkneys, and is an authority on the ancient history of Scotland, especially that of the far north. Dr. Murray, Toronto ; Dr. Mackay, Toronto ; Rev. Norman McLeod, Brockville ; Rev. Robert Haddow, M.A., Editor of the *Westminster*, Toronto ; Dr. J. A. Macdonald, Editor of the *Globe*, Toronto ; Dr. Gordon ("Ralph Connor"), Winnipeg ; Dr. Scrimgeour, Montreal ; Dr. Shearer, Toronto ; Dr. Somerville, Toronto ; Dr. Stewart, Halifax ; Dr. Torrance, Kingston ; Dr. Wardrobe, Guelph ; Prof. Welsh, Montreal.

The Churches in Halifax were represented by some noted divines of Scottish extraction. Among them were the following : Rev. Thos. Russell, Minister of St. Mathew's Church, 1784-86. Rev. Andrew Brown, D.D., Minister of St. Mathew's, 1787-95 ; wrote a history of Nova Scotia—the manuscript is now in the British Museum. He was the first chaplain of the North British Society, in 1791 Scottish Garrison chaplain, and afterwards Professor of Rhetoric at Edinburgh University. The Rev. Archibald Gray, D.D., of St. Mathew's Church, 1799-1822. He was second chaplain of the North British Society. Rev. Mathew Dripps, of St. Mathew's (assistant 1802) ; and Rev. Donald Fraser. Rev. John Scott, M.A., for thirty-seven years pastor of St. Mathew's, from 1827 to 1864. He was joint chaplain of the North British Society, 1844-1863. Rev. James McIntosh, about 1837. Rev. John Martin, pastor

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of St. Andrew's Church, 1822-65, a joint chaplain North British Society, 1844-65. Rev. Alexander Forrester, D.D., pastor of St. John's Free Church, Halifax, 1848, Principal of Provincial Naval School, and the leader in the cause of education; died in 1869. John McIntosh, a layman, who was the leader in the Free Church movement in Nova Scotia in 1843. Rev. George Munro Grant, of St. Mathew's, 1865, afterwards Principal of Queen's University, joint chaplain of the North British Society. Rev. W. Maxwell, pastor of Chalmer's Church, 1865. Rev. Charles Macdonald, Professor of Mathematics, Dalhousie College, 1863-1901. The Rev. Charles M. Grant, pastor of St. Andrew's Church, 1865-70, chaplain North British Society, 1869. Rev. John Campbell, pastor of St. Andrew's Church, 1869-1875, chaplain North British Society, 1870-75. Rev. Allan Pollock, D.D., pastor of St. Andrew's, New Glasgow, 1853, Professor of History, Presbyterian College, Halifax, 1876, Principal, 1894. Rev. Thos. Duncan. Rev. A. Simpson. Rev. R. Laing. Rev. John Forrest, D.D., appointed Principal Dalhousie University, 1885, in charge of St. John's Church for several years, one of the most noted Canadian educationalists. Rev. D. M. Gordon, pastor of St. Andrew's Church, Professor at Pine Hill Theological College, now Principal of Queen's University, Kingston, Ontario, an eloquent divine, and a noted educationalist and scholar. Rev. James S. Black, pastor St. Andrew's Church, Vice-President North British Society, 1902.

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The following interesting letter, dated October 10, 1836, and written to a clergyman in Scotland, will give an idea of Scottish Presbyterian life and conditions in Old Upper Canada during the first half of the nineteenth century. It is quoted in full and is now printed for the first time.

The writer (though the copy I have is not signed) was Kenneth McPherson, an old-time Scotsman of the good old school, who was for nearly thirty years postmaster and general merchant at Lancaster, in Glengarry County. He had been fourteen years in Canada at the date of the writing of the letter, having come out with others as a follower of a Mr. Duncan Cameron, of Thora, who had brought out quite a Scottish colony at that date, which had settled in that locality. Mr. McPherson's father was John McPherson, from Badenoch, who took up land claimed afterwards by his son, Kenneth McPherson, married a daughter of Alexander Rose, a United Empire Loyalist and had a large family, one of which was the late Lieut.-Col. John McPherson, keeper of Militia stores for Canada. Mr. McPherson was evidently a prominent person in the Church as well as in other matters in his locality. The letter, which is endorsed in his own handwriting as a copy, is as follows :—

LANCASTER,

10th October, 1836.

REV. and DEAR FRIEND.—Your communication of the 22nd June I duly received, and would have replied to it on receipt

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were it not that I was waiting in the expectation of having something of importance to relate to you. It now appears to me that the Lord has opened a door for you in a neighbouring parish called Martintown, about twelve miles from here, vacant, occasioned by the death of its pastor, the Rev. Arch. Conell, a native of Isla in Scotland. He was a man much devoted to the service of Christ, and was enabled by the aid of the Spirit to bring out of his treasure things new and old ; and was one of the brightest ornaments of the Church in this Province. I trust that he has been instrumental in sowing the good seed in the lives of his hearers. A few years ago he was on a tour to the south of Scotland, where he raised by contributions from the Churches £400 or £500, which, with the aid of the congregation, they have been enabled to build one of the most magnificent churches of the kind in the Province. It is not yet quite finished, but alas ! the deceased never had the satisfaction of preaching within its walls, but divine service is performed in it occasionally by the clergymen of neighbouring parishes ; the original place of worship was a temporary wooden building and was in a decayed state. There was part of his congregation that lived in a section of the county called the Indian Reservation, about twelve miles distant from the parish church, to whom he preached once a month ; but from the delicate state of his health of late and the distance he had to ride through bad roads in the spring and fall gave up officiating to this part of the congregation ; and I am given to understand that about a month previous to his decease that they had applied to the Rev. John McDonald of Urquhart to select them a pastor, and as far as I could learn, promised him £80, Canadian currency, per year together with a house and some land. There is a church built on the spot. Doubts are entertained by some whether a clergyman will come out on the strength of the inducement held forth. They are in general a well-disposed people, steady farmers ; but I am doubtful if they can obtain any part of the Government allowances exclusively, as whoever will become successor to the deceased will obtain it ; and on these grounds it is supposed by some that they will have to continue dependent on the services of such successor for some time. The Government allowance is from £60 to £64 a year payable half-yearly, which, with the amount subscribed by the people, includ-

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ing the part of the parish referred to, made up a salary of about £200 per annum. Whether they will continue to pay the same to another I cannot be certain ; but I should think they would not vary much either way. They are in general good farmers. There is a fine stone house built near the church. I am of opinion had you been here when Mr. Conell died that they would have taken you by the hand. The names of the neighbouring clergymen are as follows : The Rev. John McKenzie, Williams-town, a native of some part near yourself ; the Rev. Hugh Urquhart, from near Inverness ; The Rev. Alex. McNaughton from Perthshire ; and the Revd. Mr. McIsac. The latter's place of nativity I cannot tell. These constitute the members of the Presbytery of Glengarry. I have the promise of one of their number that he will endeavour to write you as soon as the people make application. Whether or not I shall, if anything soon transpires, communicate with you ; but I hope I shall have your letter before they make the application stating whether we may expect you should [you ?] have a call. They may probably apply to the Colonial Society or the Rev. Mr. John McDonald of Urquhart to choose a pastor for them. To these sources you can apply if there is not a call sent direct to yourself. At all events venture to. I can say upon the authority of some of the members of the Presbytery that they will guarantee you a better living than you have there, should you come. I informed members of the congregation referred to that I was going to write you immediately, which will perhaps be the means of causing them to delay writing home till I hear from you. You will therefore please to write me without delay.

The history of the Anglican Church in Canada is also largely one of Scotsmen and Ulster Scotsmen. But it is more than this. It shows that the Anglican Church in early Canada owed much to the old Church of Scotland ; for, strange to say, many of the leading clergy of the Church in Canada and the Maritime Provinces were

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originally Presbyterians, or the sons of Presbyterians.

The first bishop of the Anglican Church in Canada was an Ulster Scotsman, the Right Rev. Charles Inglis, of a noted Scottish family in Roxburgh and Perthshire, a branch of which had settled in Ulster. Bishop Inglis was the third son of the Rev. Archibald Inglis, Rector of Glen and Kilcarr, Donegal. The Bishop was born in 1734 in Donegal. He emigrated to America, and conducted a free school at Lancaster, Pennsylvania, where many Ulster Scotsmen had settled early in the eighteenth century. Studying for Orders, he was ordained by the Bishop of London, and returning to America he became a missionary at Denver, in Delaware. In 1765 he was made assistant of Holy Trinity Church, New York City.

He was a strong Loyalist, and, removing to Nova Scotia at the Revolution, he was appointed the first Bishop of that, the original Diocese of British North America. His career is depicted in the chapter on Universities. His son was afterwards third Bishop of Nova Scotia.

The second Bishop of Quebec (or of both Upper and Lower Canada) was also a Scotsman and the member of a great Scottish House. The Hon. and Right Rev. Charles James Stewart, who succeeded the first Bishop Mountain, was a younger son of the Earl of Galloway. He was a man of a singular piety and a determination to spend his life for the furtherance of the cause of Christianity. He came to Canada as a young mis-

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sionary, and subjected himself to the greatest privations in order to carry out his ideals. He became noted for his self-denying character and zeal as a missionary. When he succeeded to the Bishopric in 1826, on the death of the aged Bishop Mountain his diocese extended from Gaspé to the shores of Lake Huron. But he never spared himself, going from one extreme of this vast territory to the other, performing his work and encouraging the few thinly scattered clergy until his never hardy frame broke down under the terrible strain, and in 1837 he went home to die.

The Right Rev. John Strachan, first Bishop of Upper Canada, and the Right Rev. Alexander Neil Bethune, second Bishop of Toronto, with his brother, Archdeacon Bethune, of Montreal, were other prominent Scottish Canadians in the Anglican Church. The two latter were sons of the Rev. John Bethune, the venerable pioneer of Presbyterianism in Upper Canada. Another noted Scottish family were the Stuarts, father and son. The Rev. John O'Kill Stuart was a United Empire Loyalist, who came to Canada at the revolution from the American colony of Pennsylvania. He was chaplain to the forces, and the first head of the Old Toronto Grammar School. His son, the Rev. George O'Kill Stuart, was afterwards Rector of Kingston and Archdeacon of Ontario.

In the year 1827 an ecclesiastical chart was made, showing the number of Protestant clergy in Upper Canada. Of the Established Church

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there were thirty, eleven of whom were of Scottish extraction, and nearly all of these had been originally Presbyterians. They were Archdeacon Strachan, York ; Archdeacon Stuart, Kingston ; Rev. Thomas Campbell, Belleville ; Rev. Mr. Burns, Richmond ; Rev. John Grier, Carrying Place ; Rev. Wm. Macauley, Coburg ; Rev. Samuel Armour, Peterborough ; Rev. J. Thompson, Cavan ; Rev. Alexander Bethune, Grimsby ; Rev. Mr. Green, Queenston ; Rev. Mr. McIntosh, Kettle Creek. Of these, Archdeacon Strachan was educated at St. Andrew's, and the Revs. Thomas Campbell, John Grier, and Samuel Armour at Glasgow University. Many of these were Ulster Scotsmen—that is, those whose families had come from Scotland and had lived in Ulster before emigrating again to Canada. The Rev. Thomas Campbell was doubly of that clan, his mother being also a Campbell of the same family as his father. The family were a cadet branch of the House of Argyll, and came originally from Inveraray. The Rev. Mr. Campbell was the second son of James Campbell, Esq., of Kilrea, and his wife and cousin Elizabeth Campbell. The year he died he had been appointed to a prominent Rectory in Londonderry.

The Rev. Samuel Armour came originally from Ayrshire, and the Rev. John Grier was of an Antrim family that emigrated from the Scottish borders. They were all, as was Strachan, the Stuarts, and the Bethunes, of Presbyterian families.

History shows that the Anglican Church in

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Upper Canada owes much to Presbyterianism and Scottish education and ideals ; and, as has been shown, most of the leading clergy in the early days of the nineteenth century came of that stock and belief either in Scotland or Scottish Ulster. There is not a clan name in Scotland that is not now, or has not been, represented in the Anglican Church in Canada, among them being such distinguished prelates as Strachan, Inglis, Hamilton, and Mackray. All of these men had a great influence throughout the country, and some of them were prominent in spiritual, political, and educational affairs ; and, as has been shown elsewhere in this volume, makers of laws and founders and controllers of universities, as well as preachers of the gospel and ecclesiastical dignitaries.

This was true not only of the prelates, but also of some of the clergy, who had parishes, or groups of parishes, under their charge almost equal in extent to small dioceses of the present day ; and in some cases the clergy held a great power socially and politically. They were on the road committees, often chairmen of the educational boards, and, in a few cases, were the leaders on all matters in their local counties. They were, in some instances, applied to by the Lieutenant-Governor for an opinion when important local positions were to be allotted. Those were the days when a clergyman was a force in the land, and could exert an influence for good, before the party lay-politicians drove the Protestant Churches out of public affairs. Since then those Churches,

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while earnest and active with regard to the weal of the individual, have failed to exert themselves as great religious communities in the national life.

In Hugh Scobie's Almanack for 1848 there is a list of the clergy of the United Church of England and Ireland in Canada, and in it are the following Scottish names:—

Diocese of Quebec.—Rev. George Mackie, D.D., Bishop's Commissary. Montreal, Dr. John Bethune, Revs. W. A. Adamson, J. Ramsay, M.A., D. Robertson, G. F. Simpson, M.A. Other places, T. Johnston, J. J. Johnston, J. Scott, C. Reid, G. M. Ross, J. Reid, M. A. W. McMaster, J. Nichols, G. Milne, C. B. Fleming, J. Torrance, E. G. Ross, Wm. Anderson, R. Anderson, A. Balfour.

Diocese of Toronto.—Bishop Strachan; Archdeacon G. O'Kill Stuart; Archdeacon Bethune; Revs. John McCaul, J. G. D. McKenzie, Robt J. McGeorge, John Gibson, John Pentland, John McIntyre, J. L. Alexander, Wm. McMurray, J. Campbell Usher, Alex. Pyne, George Graham, Adam Elliot, Donald Fraser, John Anderson, G. M. Armstrong, James Stewart, R. F. Campbell, Wm. Ritchie, Fredk. Mack, F. Geo. Elliot, Andrew Jamieson, John Gunne, Dr. A. N. Bethune, Samuel Armour, T. S. Kennedy, John Grier, Wm. Macauley, W. Grieg, J. Antisell Allen, Harvey McAlpine, Mathew Ker, Henry Patton.

There are, to-day, many able and earnest clergy of Scottish and Ulster-Scottish extraction in the Anglican Church in Canada. Among the many

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names are : Bishops—Hamilton, Dunn, Mills, Richardson, and Anderson. Archdeacons—Cody, McKenzie, Ker, Davidson, Balfour, Richardson, Young, McMorine, Crawford, Houston, Smith, Forsyth, Clark, and Gilmour. Canons and Rural Deans—Carmichael, Scott, Maclean, MacNab, Mackay, Craig, Downie, Sage, Gunne, Sutherland, Henderson, Davidson, Simpson, Cowie, Young, and Machin. Professor Clark and Professor George McKinnon Wrong.

Methodism has also, though not as much as the other two Churches, her quota of Scotsmen and Ulster-Scotsmen. Indeed, the two able editors of the *Christian Guardian*, Rev. Dr. Creighton and the Rev. Wm. McMullen, are of the good Ulster stock, and were of Presbyterian families.

The finest orator, and one of the greatest divines of the Methodist Church in Canada, was a Scotsman, the noted Dr. Douglas, whose noble utterances and apostolic appeals stirred the hearts of all Protestant Canada. A survey of the list of the clergy of the different Conferences will show a large percentage of Scotsmen taking their part in the active propaganda of this energetic and earnest branch of Protestant Christianity in Canada.

In the list of the Wesleyan clergy in 1848 the following of Scottish extraction are to be found : Rev. Mathew Richey, George Kennedy, Wm. Scott, Thos. Ratray, Samuel Rose, Kennedy Creighton, Geo. Ferguson, John Law, Lachlin Taylor, George Carr, Peter Kerr, Alexander Campbell, Wm.

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Graham, Jonathan Scott, Alex. MacNab, Hamilton Biggar, John Beatty, T. Hannah, Wm. McCullough, Wm. McFadden, Daniel McMullen, John Gourley, John Black, David Hardie, Cyrus C. Allison, Jas. Armstrong, Robt. Lockhead, Michael Baxter, Jos. W. McCallum, Wm. McGill, James Elliot, Wm. Pattyson, D. McDowell, John Armstrong.

Next to the Presbyterian, the Baptist Church is undoubtedly the most Scottish in its origin of all the Canadian Churches. In the early days Presbyterianism and Anglicanism, by reason of the paucity of their missionary clergy, lost thousands of their adherents in the newly settled districts, the former to the Methodists and the latter to the Baptists. No Church in Canada to-day has a more sturdy growth and a higher ideal of Christian work and influence than the Baptist Church has. Strong in her ideals, she holds her own, and she includes many of our finest scholars and divines among her preachers and teachers. In 1848 the following Scotsmen were among the Baptist clergy in Canada: Revs. Wm. Frazer, Hugh Reid, R. Boyd, Wm. Dick, Robert Dick, J. Campbell, J. King, John Edwards, S. McEachron, A. Cleghorn, A. Gillis, John Clark, E. Mitchell, P. McDonald, W. McDermid, Isaac Elliot, Jas. Dick, A. Stevens, Jas. Inglis, P. L. Davidson, D. McPhail, J. Gilmour, A. McLean, J. Baird, D. Curry, W. Gorrie, W. Drummond, T. Bailey, T. Mills, W. Hewson, J. Anderson, R. A. Fyfe, C. Stewart, J. Mitchell, C. McDermid.

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The Congregational Church, which is essentially English Presbyterianism, has had also a number of Scotsmen among its clergy. The late Rev. Dr. McIntosh, of the first Congregational Church in Ottawa, and commonly called Bishop of the Congregational Church, was a Highlander of the Highlanders, and one of the noblest of men. His death was a great loss to the St. Andrew's Society of Ottawa, of which he had been one of the most honoured chaplains. He has been succeeded by the Rev. G. Watt-Smith, late of Glasgow.

The Church of the Disciples of Christ, which is a branch of the Baptist Church, has also many adherents in Canada. It was founded by a learned divine of the clan Campbell, who went from Scotland to the United States, and its original adherents were called "Campbellites."

The subject of the Scotsman in the Canadian Churches is one worthy of being dealt with in a large volume. Meanwhile I hope that the very inadequate treatment of this side of Scottish life in Canada in the two preceding, but necessarily brief, chapters may at least introduce the subject to the attention of the thoughtful Canadian reader and cause him to realise the very important part played by Scotland and Scottish ideals in the religious life of the Dominion.