

The Story of the
 Old Time Communion Service and Worship
 also
 The Metallic Communion Token
 of
 The Presbyterian Church in Canada, 1772-



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FOREWORD

This collection of the named, initialled and stock tokens at one time in use in the congregations of the several branches of the Presbyterian Church in Canada, was presented to the Presbyterian College, Montreal, Quebec, to preserve a record, for years to come, of this most interesting factor in the Communion Service and Worship of our fathers.

Years have passed since the disuse of the old metal token and the adoption of the card, or in now many cases the total disuse of a token of any kind, and to many Presbyterians of today, both ministers and laity, the token is quite unknown, and both ignorance and surprise has taken the place of a familiarity of a most reverent affection. The token-bags have been lost or have fallen into the hands of collectors, in many cases collected solely for commercial reasons. The result has been that when a collection of the character of this one, purely historical and sentimental in its purpose, was undertaken at this late date, copies of the tokens of Canada were obtained only after long search, persistent correspondence, and a few ministers and church members had willingly helped, in some cases contributing tokens which have been treasured as keepsakes. Some of the rarer tokens were only secured through the great kindness of two collectors, W. A. Kain of St. John, N.B., and Louis Laurin of Ottawa, Ont., who out of their own duplicates and by personal correspondence provided most generously and as an appreciation of the purpose for which my collection was made.

The collection has been photographed, actual size, and placed in a cabinet for safe keeping, in the hope that in the years to come the memory of the old Communion Service may have something more than a name.

GEORGE A. MacLENNAN.

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THE OLD-TIME COMMUNION SERVICE OF THE PRESBYTERIAN CHURCH IN CANADA

One of the most vivid and pleasant memories of my boyhood is the old time Communion Service in an English-Gaelic congregation of which my father was minister. Owing to the many services in both languages held at this time it was necessary and customary for the Kirk Session to invite an assisting minister or ministers. Many of these old Highland ministers were great favorites, their sermons full of Celtic fire bringing uplift and satisfaction to those splendid men and women who loved to recall the great ministers of the Highlands and Islands of their native land.

THE COMMUNION SERVICE

The Communion was an outstanding event especially if, as in the olden time, it was celebrated but once or twice a year. On the Wednesday afternoon visitors from more remote congregations commenced to arrive,—men and women of middle life and even advanced years, having made on foot the journey, and for the joy set before them making light of their weariness, their souls refreshed by the markedly spiritual conversation of those who like themselves were going up to the Feast. As the hour of worship approached on the Thursday, the worshippers, having renewed old acquaintance with friends in the church yard, quietly and reverently take their place in the church. As this was “the Fast Day” all unnecessary work was put aside and a Sabbath calm prevailed. The service emphasized humiliation,—repentance,—confession,—and a plea for forgiveness and cleansing that the worshipper might be found worthy to approach the Table of the Lord. At the close of ~~this~~ the Saturday service the “token” was given out by the minister, flanked by the elders, as the intending communicants, one by one, passed up one aisle, crossed before the Communion Table received their “token” and passed out by the other aisle. For “reason” the “token” might be refused by the Session and no greater reflection could be cast upon a member than to be so disciplined. To the Highlander the Friday service,—“the Question”, as it was called, was a great occasion. It was the day of “the Men”,—laymen who had lived their lives humbly, devoutly in the presence of their fellows,—given to the study and exposition of the Scriptures and prayer,—ready to assist the minister in the visitation of the sick,—in the comforting of the sorrowing and bereaved,—in advising the inquirer,—in warning the wicked and profane,—men who out of their own deep spiritual experience could blaze the path for the people. The minister or ministers present were by courtesy asked to conduct the opening exercises, and usually remained seated in the pulpit, silent save as reference might be made for a clearer statement of doctrine than had been given. There was no room for doubt

as to this being "the Men's" day. Slowly, reverently, after a psalm had been announced, "lined" and sung, "wailed" to a minor tune such as Coleshill, one of the "Men" rising in his place, Bible in hand, announced "the Question," founded upon some passage of Scripture which he reads and proceeds to briefly "open" and invites a further expression of opinion. Without hesitation one and another continues the discussion, from many angles, markedly doctrinal and usually very practical. Much is made of the "Marks" of this or that by these simple but keen theologians. To the onlooker, and present for the first time, it is an occasion not soon to be forgotten. Saturday completes the service of Preparation, with its own special emphasis upon self-examination, lest any should presume and unworthily partake, thereby eating and drinking condemnation. At the same time an urgent tender appeal is made to sinners to come to Christ that they might know Him and serve Him. "Come first to the Lord of the Table and then to the Table of the Lord" were words often used.

The Sabbath service is very impressive. The Great Day of the Feast has fully come. The 65th Psalm or some other favorite is announced, "lined" by the precentor and sung by the congregation, seated, many of them with eyes closed their bodies slightly swaying to the music, making melody in their hearts. They make no place in their praise for organ or hymn. Then follows the reading of the Scriptures and the "long prayer", the people reverently standing with heads bowed, followed by the "Action Sermon" as it was called. Luke 22:44 was a typical text and the minister preached on "The sufferings of Christ." In all there was the note of triumph. Following another psalm, let us say the 18th, sung as the other, came the "Fencing of the Tables", inspiring a feeling of deep awe and high privilege: the law as recorded in Exodus XX:3—given amid the thunders of Sinai: the Blessings of the Gospel as found in the Beatitudes, Matt. V:—and a selection from St. Paul's letter to the Galatians V:16—setting forth sins which the follower of Christ should avoid as well as duties to be performed. During the singing of a portion of the 103 Psalm the minister descended from the pulpit and took his place at the communion table: the elders removed the white cover from the bread and wine,—"the elements": the "tokens" are collected from the communicants in the pews set apart and which were called "the Table": the reading of the words of warrant and institution from 1 Cor. XI 23-27, followed by a prayer of consecration of the "elements:" the distribution by the elders of the bread and wine to the communicants, followed by an address of exhortation as the communicants "descend from the mountain of ordinance to mingle once more with the world," and very earnest, solemn words they are. Then comes the closing psalm, prayer, doxology and benediction. It is a very long service, running into hours, so different from the very much shortened communion service of today. Should the church be small and the number of

communicants large it was quite usual to serve a series of "tables." To prevent confusion such churches had "tokens" with a "table" number on them and the communicant went to the table bearing the number on his token. Of the tokens in Canada only two have been found bearing the "table" number, a stock token of the Free Church and the old token of Goose River in Nova Scotia.

Monday was a service of Thanksgiving closing the Communion Season. The visitors go their way, while the home folk take up the routine of their daily life.

THE TOKEN

An important feature of this old-time Communion service was the use of the "Token". The "Token" was a small piece of metal, square, oblong, oval or circular in shape, sometimes very rudely made by a local smith or other, or beautifully made with dies highly ornamented, a piece of fine workmanship, bearing the initial or name of minister or congregation, a date commemorative of some event in the history of the church, and with the reverse side often blank or bearing a text such as "Do this in remembrance of Me", or "Let a man examine himself." Each branch of the much divided Presbyterian Church springing from the Church of Scotland had its own distinctive type of "token" greatly helping in the identification and understanding of these now long forgotten symbols.

I. The Origin of the Token.

Some enthusiasts among the students of "token" history have traced the "token" back to the first centuries of the Christian Church, and down through the following centuries, finding illustration in the Roman, Anglican and Reformed communions of Europe. Much however seems to be conjecture. For our present purpose we are on safe ground to say that in the Presbyterian Church we need not go back farther than the Reformation in Scotland and especially the times of persecution. In such a time the "token" was a means of distinguishing a friend from a foe, and later a means of distinguishing a communicant from a non-communicant, and that too of their own branch of the Presbyterian Church. Through Scotland and Ireland, by the missionaries sent out to Canada, it was introduced into this new land and offers an opportunity for indulgence in a very engrossing study.

The "Token" in the olden time was the property, in many instances, of the minister. He made them or was at the expense of making them. Some were very crudely made. When the Rev. Duncan Moody came to Dundee, Quebec, to provide "tokens" the smith melted down tea-lead, ran it into a bar, and out of the bar

cut small oblong pieces which he rudely inscribed with the minister's initials "D. M." In Laguëre the postmaster, Mr. MacDonald used a card stamped with the post stamp, the date line being removed. When the minister removed to another field he took the "tokens", and the die if there was one with him. This explains the finding of tokens far removed from the place of origin. When the Rev. James Strang of Galt died, his successor refused to use his old tokens. They were melted down and moulded into a small and more ornate token. In some places the old tokens were, when out of use, buried rather than that they might be used in some unhallowed way. It is said that the discards of Rockburn were carried off by the boys who made bullets out of them. The old tokens in Dalry, Scotland, were brought by the Rev. Dr. Gemmell to Lanark C.W. and were used there for many years. This token bears date 1788. In the bag were a number from Tongland. They had been used by the great Samuel Arnot in the middle of the seventeenth century. Rev. Thomas Trotter brought his old Johnshaven tokens with him to Antigonish. In the bag were some from other Scotch churches,

II. The Divisions of Presbyterianism as discovered in the Token.

The sturdy independence of the Presbyterian from the days of John Knox has expressed itself in dissent and division. You can advise such but you cannot drive him against what he holds to be a matter of conscience and often with its roots deep in prejudice. Ralph Erskine long ago declared—"We never declared a Secession from the Church of Scotland but only a secession from the judicatories in the course of defection from the primitive and covenanted constitutions."

This spirit underlies the "splits" from the Church of Scotland,—Covenanters, Secession, Burghers and Anti-Burghers, Relief, and the Free Church. Each thought itself the true Church of Scotland maintaining the principles and standards of the Reformation Church of 1636-1680. These parties seceded not from the Church of Scotland itself but from the majorities in the Church. This common source made it possible for a reunion of those who had separated.

These separations stand out clearly in the evidence of the "token" used in churches of these bodies—all are represented in the "tokens" of the Presbyterianism of Canada. For example we find for the Church of Scotland, "K", or "in connection with the Church of Scotland:" the Reformed Presbyterian or Covenanters—"R.P.C.". "B" for Burgher and "AB" for Anti-Burgher: Associate or United Associate: Relief: and Free Church of Scotland. All took their differences seriously and even in Canada the Anti-Burgher James M'Gregor, one of the greatest of mis-

sionaries, did not for twenty years overcome his prejudices against the Burgher Presbytery of Truro. We cannot but admire these splendid pioneers carrying their convictions and scruples from Scotland to Canada, holding them sacred as the truth, and ever holding up their view of the Spiritual Headship of Christ.

III. The Unions represented in the Token.

Time mellowed the bitter sectarianism of these early missionaries. By and by the need of the field and fuller recognition of a united front led these splendid men to draw together. Typical of these unions we might mention only three,—

(a) No. 188 "The Presbyterian Church of the Lower Provinces of B.N.A." a token used in Moncton, N.B.

(b) No. 63 "The Central Presbyterian Church of Hamilton C.W. 6th June 1861." This was the congregation growing out of the old Merrick Street Church, Hamilton, ministered to by the Rev. Dr. Ormiston. At this time the U.P. and Free Churches united as the Canada Presbyterian Church.

(c) No. 101 "The Pre-byterian Church in Canada, Old St. Andrew's Church, Toronto. 1876." This is the first distinctive token issued after the union of 1875.

IV. The falling into disuse of the metal token.

About 1850 commercial houses dealing in communion supplies began to issue in any quantity desired a "stock token". There are some fourteen distinct varieties. The late James Croil issued a round "stock" much used by the Church of Scotland in Ontario and Quebec: Watson and Pelton of Montreal: the Halifax Witness: Crawford and Cunninghame of Glasgow, supplied large quantities to congregations in Canada. These often were introduced to supplement the older named and initialled token. In time these gave place to the "Card" token. Many of the earlier Free Churches in Canada—for example Woodstock and Woodville C. W.—used a card upon which the minister had written "Free Church Token", Reverse, "This do in remembrance of Me." Many of the Reformed Presbyterians, as well as U. P. & C. P. congregations, early used a printed card—for example, Cornwallis and Horton, N. S., the 1st Presbyterian Church, London C. W. Today few are the congregations using any of the old metal tokens. It has become forgotten. The bag has been lost or has fallen into the hands of coin collectors and dealers. Ministers and members of the Presbyterian Church today surprise you by asking, what are these little pieces of metal? To what use were they put?

It was to preserve a record of this old factor in the communion worship of our fathers that in 1920 I made a collection of all the known and many long forgotten tokens of the Presbyterian Church in Canada and placed it in the care of the Presbyterian College, Montreal, Que. Efforts are being made to secure collections to be placed in the other colleges of the Church, and Knox, Queen's and Pine Hill have advanced far along the way. The task of collecting today is an exceedingly difficult one, but it has been accomplished, in at least one collection, and if ministers and members will lend a hand it can be done for all the colleges.

A CATALOGUE OF THE METALLIC TOKENS OF THE PRESBYTERIAN CHURCH IN CANADA.

No.	Congregation	Size.	Obverse	QUEBEC.	Reverse.	Shape.
1.	Beauharnois	24x31	B. K.	1838		Oval.
2.	Chatham	21x22	Communion Token			Square.
3.	Georgetown	25	G. K. 1841	1 Corin. XI:28, 29		Hexagonal.
4.	Hemmingford	23	J. M.	P. C.		Round.
5.	Huntingdon	12x25	H. K.	1833		Oblong.
6.	Huntingdon	10x22	T.	1847		Oblong.
7.	Lachute	20x26	Lachute—Dove—1843			Oval.
8.	Montreal	19x27	Free Church—Cote Street—Montreal	This do in remembrance of Me		Oblong.
9.	Montreal	19x27	Free Church—Cote Street—Montreal	This do in remembrance of Me		Oblong.
10.	Montreal	31x35	The Just shall live by faith—Token of Membership.	Of St. Andrew's Church Montreal		Up. Oval.
11.	Montreal	31x35	Same as No. 10	Assoc. Cong. Montreal R. Easton	Min'r	Up. Oval.
12.	Montreal	31	St. Andrew's Church Montreal, altar inscribed Do this in remembrance of Me.	Nec Tamen Consumebatur Burning Bush within wreath		Round.
13.	Montreal	34x40	Rev. Jas Somerville Montreal 1803			Oval.
14.	Montreal	31	Rev. Jas. Somerville Montreal 1803			Round.
15.	Montreal	34x40	Knox Church Montreal	Do this in remembrance of Me		Oval.
16.	Montreal	28	St. Gabriel Church Montreal	Do this in remembrance of Me		Round.
17.	Montreal	25	St. Mark's Church—Table—Do this in remembrance of Me	Nec Tamen Consumebatur Burning Bush within wreath		Star Shaped.
18.	Montreal	19x29	St. Paul's Church Montreal 1833, E. B. United Associate Con. 1835, Montreal	1 Corinthians XI:28, 29 Do this in remembrance of Me. 1 Cor. XI:24		Oval.
19.	New Glasgow	19x20	M.-A.-L. 1842			Square.
20.	New Richmond	22	N. R.			Square.
20-a.	New Richmond	28	St. Andrew's Church—N. R.—Table Do this—Me	Nec Tamen Consumebatur Burning Bush within wreath		Round.
21.	Ormstown	13x24	O. K.	1841		Oblong.
21-a.	Ormstown	28x32	O. K.	1841		Oblong.
22.	Quebec	23	Saint Andrew's Church S. A. cross—Quebec	Sacramental Token 1821		Round.
22-a.	Quebec	32	Qu-E-Be-C 1810			Round.
23.	Quebec	28	St. Andrew's Church Quebec—Altar— Do this—Me	Nec Tamen Consumebatur Burning Bush within wreath		Round.

24. Quebec	21 23	St. John's Church	Quebec 1838	Oblong.
25. St. Eustache	25x31	Token D. S. 1838	Do this-Me 1 Cor. 11:24	Oval.
25-a. St. Eustache	20x27	Token D. S. 1838	Do this-Me 1 Cor. 11:24	Oval.
26. St. Louis	28x39	St. Louis 1850		Oval.
27. St. Louis	29x39	St. Louis 1851		Oval.
28. Three Rivers	28	St. Andrew's Three Rivers 1		Round.
28-b-1 Dundee	15x25	D. M.		Oblong.
28-b-2 Dundee	25x34	Dundee—Token—K		Oblong.
ONTARIO				
29. Aldboro	19x20	A. L.		Square.
29-a. Aldboro	18x18	A. L. Scratched on or plain		Octagonal.
30. Almonte	18x23	R. P.		Oblong.
30-a. Almonte	19x32	R. P. C.—Almonte		Oblong.
31. Amherstburg	25x25	Presby'n Church 1845	This do-Me 1 Cor. 11:24	Square.
32. Ayr	19x.5	U. A. Con. Ayr—Dum—1834	Do this in-Me	Oval.
33. Baltimore	20x29	Baltimore—C. W. 1855		Square.
34. Beckwith	28	Communion Token—Beckwith. This do-Me.	Presby'n Church	Square.
35. Bellville	20x30	Bellville U. C.—1835	Burning Bush within wreath	Round.
36. Beverley	15x.5	B. F. C.	Nec Tamen Consumebatur	Oblong.
37. Beverley	18x18	J. R.—B.	Scotch Presby'n Church	Square.
38. Beverley	21x22	U. r.—C. B.		Square.
39. Blenheim	19x27	Willis—Church—Blenheim	This do in-Me 1 Cor. 11:24	Square.
40. Brockville	24x31	St. John's Church Brockville—June 1852.	Nec Tamen Consumebatur	Oblong.
40-a. Brockville	24x31	St. John's Church Brockville—Aug. 1892	Burning Bush	Oval.
41. Bytown (Ottawa)	22	St. Andrew's Church Bytown—J. C.—Palm leaf.	Nec Tamen Consumebatur	Oval.
42. Bytown (Ottawa)	20x28	Knox's Church Bytown—C. W.	Burning Bush	Square.
43. Cornwall	35	St. John's Church Cornwall	This do in-Me 1831	Square.
		The Rev. H. Urquhart 1827		Square.
43-a. Cornwall	35	Similar to No. 43		Square.
		Aluminum and letters slightly larger.		Square.
44. Cobourg	20x28	Cobourg—U. C. 1837		Square.
45. Dumfries	17x18	D. —1833		Square.
46. East Pashinck	19x19	G.—P. C.		Square.
47. Eden M' s	17x24	Eden —C. P. Conge. 1861		Oblong.

48. Elora	22x28	Chalmer's Church Elora	This do in-Me Luke 22:19 Let a man-himself 1 Cor. 11:28	Oblong.
49. Eramosa	18x18	5 pointed star figure		Square.
50. Fergus	22x27	St. Andrew's Church—Fergus	This do in-Me 1 Cor. 11:23	Oblong.
51. Fergus	21x27	Melville Church—Fergus C. W. 1846	Let a man examine himself 1 Cor. 11:28	Oblong.
52. Galt	21x31	Knox's Church—Galt 1845	Let a man-himself 1 Cor. 11:28	Oval.
53. Galt	21x30	Knox's Church—Galt 1845 within beaded oval.	This do in-Me 1 Cor. 11:24	Oval.
54.	21	J. S.	Token	Round.
55. Galt	18	U. P. Church of N. A. —Galt C. W.	Remember-Examine	Round.
56. Glengarry	30	Rev. John Bethune—Glengarry 1794		Round
56-a. Glengarry	32	Rev. John Bethune—Glengarry 1794, with rim		Round.
57. Grafton	20x29	Grafton C. W. 1844	Presbyter'n Church	Oblong.
58. Guelph	21x28	St. Andrew's Church-Dove- Guelph C. W.	This do in-Me 1 Cor. 11:23	Oval.
59. Guelph	21x27	Canada Presbyterian Church 1st Congregation Guelph	This do in-Me—Table—two cups and bread.	Oblong
60. Hamilton	29	St. Andrew's Church—Hamilton within wreath	This do in-Me within wreath	Round.
61. Hamilton	21x27	U.P. Church Merrick St. Hamilton C.W. 1853	This do in-Me But let a man examine &- 1 Corinthians 11:23-25	Oblong.
62. Hamilton	20x29	Knox Church Hamilton 1846		Oval.
63. Hamilton	21x27	Central Presbyterian Church—6 June 1861 Hamilton C. W.	This do in- Me. But let a man-himself	Oblong.
64. Indian Lands	18x26	Parish of Indian Lands	This do-Me Luke 22:19	Oval.
64-a. Indian Lands (Restrike) not used at Communion so far as known.	18x26	Parish of Indian Lands	This do-Me Luke 22:19	Oval.
65. Kenyon	21x27	Kenyon Free Church 1 Cor. 11:24	1858 between two lines	Oval.
65-a. Kenyon	21x27	Kenyon Free Church 1 Cor. 11:24		Oval.
66. Kingston	22x25	St. Andrew's Church 1823	Kingston	Oblo.
67. Kingston	22x29	St. Andrew's Church Kingston Canada 1823	This do in-Me Luke 22:19 Let a man-himself 1 Cor. 11:28 Same as No. 67	Oval.
67-a. Kingston	22x29	Same as No 67 larger letters		Oval.

68. Kingston	19x27	Chalmer's Church Kingston Burning Bush Nec Tamen Consumebatur	This do in-Me 1 Cor. 11:24	Oblong.
69. Lake Shore Line	22	L. S. L.	11. P. C.—Token 1855	Round.
70. Lanark	17x17	A.—C.—D.—1788		Square.
71. Lanark	18x18	T.—S. A.		Square.
72. Lochiel	31	Lochiel—1830—Church		Round.
73. Lochiel	24x31	Lochiel Free Church 1 Co. XI:23		Oval.
74. Martintown	29x29	At—M'Martin's—Mills		Square.
75. Macnab & Horton	27	Macnab and Horton		Round.
76. Manswood	19x23	A. B.	1851	Round.
77. Manswood	19x23	Token	Token	Oval.
78. Millbrook	17x17	J. D.		Oval.
79. Niagara	22x22	St. Andrew's Church Niagara—U. C.—R. McGill—1831.		Square.
80. North Easthope	21x27	St. Andrew's Church North Easthope—C.W. 1858	1 Cor. XI:23	Square.
81. Orillia	20x28	Presbyterian Church Orillia Burning Bush C. W. 1855—Nec Tamen Consumebatur	This do in-Me 1 Cor. 11:24	Oblong.
82. Owen Sound	20x28	Chalmer's Church Owen Sound	This do in-Me 1 Cor. 11:24	Oblong.
83. Pakenham	20x27	St. Andrew's Church Pakenham, C. W. 1864	This do in-Me 1 Cor. 11:24	Oblong.
84. Paris	20x15	Presbyterian Congregation of Paris 1836	This do in-Me 1 Cor. 11:24	Oblong.
85. Perth	20x21	St. Andrew's Church Perth 1831	Communion Token	Square.
86. Perth	21x28	Free Church Perth C. W.	This do in-Me 1 Cor. 11:24	Oblong.
87. Pembroke	20x27	Calvin Church Pembroke C. W. 1864	This do in-Me 1 Cor. 11:24	Oblong.
88. Peterborough	22x28	St. Andrew's Church C. W.	This do in-Me 1 Cor. 11:24	Oval.
89. Peterborough	20x29	Peterboro- C. W.- 1847	Presbyter'n Church	Oblong.
90. Peterborough	19x27	Canada Presbyterian Church Peterboro	This do in-Me 1 Cor. 11:24	Oblong.
91. Port Hope	18x17	J. C.		Oblong.
92. Ramsay	18x30	Ramsay 1837	Ye shew the Lord's Death Love one another	Irreg. Oblong.
93. Ramsay	28x29	St. Andrew's Church Burning Bush Ramsay		Oval.
94. Smith's Falls	20x31	Smith's Falls	This do in-Me 1851 in oval	Oval.
95. Stamford	20x22	J. R.—M.	This do in-Me Luke 22:19	Square.
a-95. Stamford	20x22	J. R.—M.		Square.
96. Stratford	21x27	St. Andrew's Church Stratford- C.W. 1858	1 Cor. 11:23	Oblong.
96-a. Seymour	19x27	St. Andrew's Church Seymour C. W	This do in-Me 1 Cor. 11:24	Oblong.

97. Telfer	14	T.	St. Andrew's Church Thorah—Canada 1854	This do in-Me Luke 22:19	Round.
98. Thorah	22x29			Let a man examine himself. 1 Cor. 11:28	Oval.
99. Toronto	19x27		Knox's Church Toronto C. W. 1852	This do in-Me 1 Cor. 11:24	Oblong.
100. Toronto	20x27		In connection with the Church of Scotland.	This do in-Me 1 Cor. 11:24	Oblong.
101. Toronto	19x27		St. Andrew's Church Toronto 1830.	This do in-Me 1 Cor. 11:24	Oblong.
a-101. Toronto	20x28		Presbyterian Church in Canada. Old St.		
			Andrew's Church, Toronto, 1876	This do in-Me 1 Cor. 11:24	Oblong.
102. Vaughan	26x40		Andrew's Church in Canada. Old St.		
103. Walton	15x33		S. C. V.- 1835	(brass)	Oblong.
104. Williamstown	20x27		U. P. C. N. A.—Walton	This do in-Me But let &-	Oblong.
105. Woolwich	17x19		Williamstown- Church		Square.
a-105. Brodie	12x15		W. K.—1854		Oblong.
b-105 Mt. Pleasant (Mohawk)	18		Pres. Cong. M. P. U. A. S.		Round.

NOVA SCOTIA

106. Antigonish	14x17	C.	Rev. Thos. Trotter 1808	Asso. Con. Johnshaven	Oblong.
107. Antigonish	21x30		St. John's Church— Token Albion Mines, N.S	Church of Scotland 1860	Oval.
108. Albion Mines	19x27		B. R.		Oblong.
109. Barney's River	20x28		Free Church 1851 Barney's River	This do in-Me 1 Cor. 11:24	Oblong.
110. Barney's River	22x30		Kirk-D.. MK-Canso		Oval.
111. Canso	23x30		St. James' Church Dartmouth	This do in-Me 1 Cor. 11:24	Up. Oblong
112. Dartmouth	19x27		Rev'd A. Dick Douglas 1803		Oblong.
113. Douglas	22x22		To the Kirk Congregations of Earleton and	This do in-Me 1 Cor. 11:24	Oblong.
114. Earleton	19x27		West Branch R. J. by William M'Millan		Oblong.
115. Economy	19x23		A. Kerr's Congreg'n Economy	God forbid that I should	Oblong.
116. Elmsdale	22		A communion table chalice plate of bread.	glory—world. Gal c 6: v14	Round.
a-116. Fraser's Mt	20x28		This do in-Me Luke 22:19		Oblong.
117. Gairloch	22x25		F. M.		Oblong.
118. Greenhill	19x27		4 pointed star (indented)	This do in-Me 1 Cor. 11:24	Oblong.
119. Goose River	15x18		Salem Church Greenhill 1850	No. 1	Oblong.
120. Goose River	12x15		R. P. C.—G. R.		Oblong.
121. Grand River	22x28		Serrated indentation	This do in-Me 1 Cor. 11:24	Oval.
			Free Church Grand River C. B.		

122. Halifax	28x30	P. C. H.—1784	Burning Bush (rude)	Oval.
123. Halifax	19x27	St. Matthew's Church Halifax, N. S.	This do in-Me 1 Cor. 11:24—Chalice	Oblong.
124. Halifax	27x30	P. R.—C. H.—H.—N. S. 1786	1 Cor. 11:24—Chalice	Oval.
125. Halifax	24	R. C. H.	1818	Round.
126. Halifax	21x27	St. John's Presbyterian Church 1863 Halifax, N. S.	This do in-Me; but let &- himself.	Oblong.
127. Halifax	18x30	Poplar Grove Presbyterian Church	Rev. P. G. M'Gregor Halifax, N.S. 1843	Oblong.
128. Hopewell	32	St. Columba Church	This do in remembrance of Me	Round.
129. Lower Settlement	19x22	Lower Sett.		Oblong.
130. Londonderry	21x21	Rev. I. Brown-L-Derry 1808		Square.
131. Londonderry	21x27	The Presbyterian Church Londonderry 1844.	This do in-Me 1 Cor. 11:24	Oblong.
132. Lochaber	22x30	Lochaber & St. Mary's Free Church 1851	This do in-Me 1 Cor. 11:24	Oval.
133. Maitland	21x27	Maitland Presbyterian Congregation	Rev. T. S. Crow 1845	Oblong.
134. Maitland	20x27	Presbyterian Congregation Maitland	This do in-Me—A Chalice	Oblong.
135. M'Lennan's Mt.	18x29	M. I. M.		Oblong.
136. M'Lennan's Mt.	22x31	Saint John M'Lennan's Mountain	Do this in remembrance of Me	Oval.
137. Merigomish	20x20	Merigomish Presby'n Cong'n-W. P. Min'r 1819		Square.
138. Musquodoboit	20x27	Musquodoboit Presbyterian Church - Rev. J. S. 1841—1 Cor. 11:28, 29		Oblong.
139. Musquodoboit	19x26	St. Andrew's Church Musquodoboit N. S.	This do in-Me	Oblong.
140. New Annan	19x30	New Annan Presbyterian Congregation		Oblong.
141. New Glasgow	19x27	Communion Token St. Andrew's New Glasgow 1855	This do in-Me 1 Cor. 11:24	Oblong.
142. New Glasgow	22	A communion table, chalice and plate of bread. This do in-Me Luke 22.19	God forbid—world Gal e, 6 v. 14	Round.
143. New Glasgow	19x27	John Knox Church New Glasgow. This do-Me.	Free Church of Scotland Burning Bush. Nec tamen &-	Oblong.
144. Newport	20x27	Pre. byterian Church Newport	This do in-Me 1 Cor. 11:24	Oblong.
145. Noel	21x27	Noel Presbyterian Congregation	Rev. P. S. Crow 1845	Oblong.
146. Onslow	22x22	John J. Baxter—Onslow 1832		Square.
147. Pictou	18x28	Parish of Pictou	Rev. T. M'C 1810	Oval.
148. Pictou	22x 0	Prince Street Church Pictou	Do this in-Me	Oval.
149. Pictou	23x30	St. A. C. P.		Oblong.

150. Pictou	22x36	St. Andrew's Church Pictou Nova Scotia 1850	This do in-Me	Oval.
151. Pictou	19x29	Pictou Free Church 1844	Let a man-himself 1 Cor. 11:28	Oblong.
152. Pictou	22x30	Knox's Church Pictou, N.S.	Do this in-Me	Oval.
153. Pugwash	20x27	Pugwash 1868 1 Cor. 1:13	This do in-Me 1 Cor. 11:24	Oblong.
154. River John	21x30	Ass. Con. J. R. J. M. Min	1 Cor. 11:23, 24	Oval.
a-154. River John	20x20	I. M.		Square
155. River John	20x27	St. George's Church River John 1863	Cor. 11:24	Oblong.
156. St. Paul's East River	25x32	Serrated Border		Oblong.
157. St. Mary's	20x27	St. Mary's	Rev. J. Campbell 1839	Oblong.
158. Scotsburn	19x27	This do in-Me Let a man-himself		Oblong.
159. Shelburne	18x18	P. C.—S.	Burning Bush (rude)	Square.
160. Sheet Harbour	20x27	Presbyterian Congregation Sheet Harbour.	This do in-Me—A chalice	Oblong.
161. Springville	20x27	This do in-Me	Token	Oblong.
162. Stewiacke	22	J. Smith Stewiacke 1830		Round.
163. Sydney Mines	21x27	Sydney Mines Presb. Church M. W.—1842		Oblong.
164. Tatamagouche	19x29	Tatamagouche		Oval.
165. Truro	20x20	Truro Nova Scotia 1772 Mr D. C.		Square.
166.				
167. Upper Settlement	20x20	U. S.—P. E.		Square.
168. Upper Settlement	20x20	U. S.—P. E.	This do in-Me 1 Cor. 11:24	Square.
169. Wallace	24x29	Wallace 1857	1 Cor. 11:23, 24	Oval.
170. West River	21x30	Ass. Con. W. R. D. R. Min.	Church of Scotland 1884	Oval.
171. Westville	20x27	St. Philip's Church Westville N.S.—Token	This do in-Me	Oblong.
172. Whyoccomah	21x23	Whyoccomah Presbyterian Church		Oval.
173.				
174. Yarmouth.	19x27	Presbyterian Congregation Yarmouth	This do in-Me 1 Cor. 11:24	Oblong.
NEW BRUNSWICK				
175. Addington	21x24	Addington 1832		Oblong.
176. Barnsville	19x27	T.		Oblong.
177. Barnsville	20x27	R. P. C.		Oblong.
178. Bathurst	19x27	Saint Luke's Church Bathurst 1846	This do in-Me 1 Cor. 11:24	Oblong.
179. Black River Bridge	13x18	J.		Oblong.
180. Chatham	19x30	St. Andrew's Church Chatham 1840	This do in-Me 1 Cor. 11:24	Oblong.

181. Dalhousie	19x27	St. John's Church Dalhousie, N.B.	This do in-Me 1 Cor. 11:24	Oblong.
182. Dalhousie	19x27	St. John's Church, Dalhousie, N.B.		Oblong.
183. Fredericton	20x27	Saint Paul's Church Fredericton	This do in-Me 1 Cor. 11:24	Oblong.
184. Fredericton	21x26	Saint Paul's Church Fredericton		Oblong.
185. Harvey Settlement	22	H. S.		Round.
186. Hampton	28	St. A(n)drew's Church Hampton	Two concentric circles.	Round.
187. Miramichi	22x26	St. Andrew's Church Miramichi	Rev. James Thomson 1816	Oval.
188. Moncton	21x23	Presbyterian Church of the Lower Provinces B. N. A.	This do in-Me 1 Cor. 11:24 But let a man-himself	Oval.
189. New Castle	20x27	St. James Church	1 Cor. 11:23	
190. Prince William	21x26	This do-Me Let a man-himself.		Oblong.
191. Richibucto	19x24	John Maclean Congregation of Richibucto		Oblong.
192. St. Andrew's	23x23	St. Andrew's Church June 1825—a St. A Cross	New Brunswick N. A.—St. A. Cross	Square.
a-192. St. Andrew's	23x23		New Brunswick N.A.—St. A. C.	Square.
193. St. James	17x17	St. James 1834		Square.
a-193. St. James	17x17	St. James (diagonal)		Square.
194. St. John	20x29	St. Andrew's Church of St. John N.B. But let a man examine himself	Do this in-Me	Oval.
a-194. St. John	29	St. Andrew's Church St. John N. B.	R. Wilson 1832	Round.
195. St. John	25	Saint Stephen's Church Rev. W. T. Wishart	Saint John New Brunswick 1842	Round.
196. St. John	21x31	Calvin Church St. John N.B.	This do in-Me 1 Cor. 11:24 But let a man-self	Oval.
197. St. John	20x26	Free Presbyterian Church St. John N.B.	This do in-Me 1 Cor. 11:24	Oblong.
198. St. John	20x25	T.		Oblong.
199. Springfield	18x25	St. J.		Oblong.
200. Tabusintac	14x20	P.		Oblong.
PRINCE EDWARD ISLAND				
201. Bedegue	22x22	Bedegue Congregation—1831		Oblong.
202. Casampeque	20x21	C. Presb'n-Congreg'n		Square.
203. Charlottetown	22x35	St. James Church Charlottetown	This do in-M	Oval.
204. Charlottetown	19x27	This do in-Me		Oblong.
a-204 Dundas	12x22	T.		Oblong.
205. Georgetown	20x27	T.		Oblong.
206. New London	23x23	Presbyterian Congr. N. I. 1832		Square.

207. Princetown	12x23	P. T. C.				Oblong.
208. Richmond Bay E.	14x18	R. P. (serrated border)				Oblong.
209. Richmond Bay W.	14x18	R. P.				Oblong.
210. St. John (Belfast)	21x28	St. J. P.				Oval.
211. St. John	24x27	St. I. P.				Oval.
212. St. John	20x24	St. J. P.				Oval.
213. St. John	22	S. J.				Round.
214. St. Johns Nfld.	13x29	St. A.C., very rude token				Oblong.
a-214. St. Johns Nfld.	19x35	St. A.C. (Embossed on oblong depression)				Oblong.
215. St. Johns Nfld.	18x26	St. Andrew's Church St. Johns				Oblong.
216. Stock O. & Q.	26	Altar, 2 chalices, plate				Round.
217. Stock N. S.	21x70	Do this in-Me			This do in-Me 1 Cor. 11:24	Oval.
218. Stock N.S. & N.B.	21x31	This do in-Me 1 Cor. 11:24. But let a man- himself			But let a man examine himself Same as obverse	Oval.
219. Stock C.B., N.S. and N. B.	21x30	Free Church of Scotland 1843			Let a man-self 1 Cor. 11:28	Oval.
220. Stock N.S.	21x30	Free Church of Scotland 1843			Let a man-self 1 Cor. 11:28	Oval.
221. Stock L.P.	20x27	Presbyterian Church Burning Bush Nec Tamen Consumeatur			This do in-Me 1 Cor. 11:24	Oblong.
222. Stock L.P.	20x27	Presbyterian Church Burning Bush Nec Tamen Consumeatur			This do in-Me 1 Cor. 11:24	Oblong.
223. Stock N.S.	20x27	Free Church of Scotland. Burning Bush Nec Tamen Consumeatur.			This do in-Me 1 Cor. 11:24	Oblong.
224. Stock N.S. O. Q. O.	20x27	Similar to last but spacing of lines "this" and different—Crack in die			"remembrance" on reverse slightly	Oblong.
225. Stock O. & Q.	20x28	Communion table, chalice and bread two dots at intersection of braces.			This do in-Me 1 Cor. 11:24	Oblong.
226. Stock O. & Q.	20x28	Similar to No. 225 but with a maltese cross at ir tersection of foot braces.				Oblong.
227. Stock O. & Q.	20x28	Similar to No. 225, but with a cross potence at intersection of foot braces.				Oblong.
228. Stock N.S.	19x27	Let a man examine &- 1 Cor. 11:28, 29			This do in-Me 1 Cor. 11:24 (crack in die)	Oblong.
229. Stock O.	20x27	Similar to No. 228 but a new die for the reverse.				Oblong.
230. Chelsea	28	Chelsea			Do this in-Me	Round.
231. Farnham Centre	23x35	C. P. C.—f. C.			1 Cor. 11:26	Oblong.
232. Lachute	22x29	Lachute-Love-1843				Oval.
233. Montreal	28	Altar-two chalices-plate Do this in- Me			Burning Bush. Nec tamen consume- batur within wreath	Round.
234. Quebec	25x25	Quebec 1831				Square.
235. Rockburn	23	A. C.			Concentric circles (two)	Round.
236. Aldboro	18x70	An imitation of No. 20 never used by congregation			says the Sr. Elder	Oblong.
237. Fildon	12x23	Fildon				Oblong.

238. London	22x38	St. James Church London C.W. 1860
239. Perth	32x37	Presbyterian Congregation Perth 1816
240. Toronto	16x24	R. P. C.
241. Tuckersmith	27	Presbyterian Church Tuckersmith W. G. 1845
b-105 Mt. Pleasant	18	Pres. Cong of M. P.—U. A. S.

This do in-Me But let a man-se.
 Do this in-Me
 Block tin
 This do in-Me 1 Cor. 11:24

Oval.
 Up. Oval.
 Oblong.
 Octagon.
 Round.

MISCELLANEOUS TOKENS

Berbice	21x36	St. Catherines Parish Berbice	Oblong.
Efate	22x31	Efate New Hebrides	Oval.

This is part of the mission field of the Presbyterian Church in Canada.
 Ko-mroa-ki-au—(Remember Me)

When the Rev. John Geddie went to the New Hebrides as the first missionary from the Presbyterian Church in the Maritime Provinces, he took with him the old tokens of the Parish of Pictou—Rev. T. McC. 1810 No. 110 of this collection. Collectors were long puzzled as to the whereabouts of this token. At last Mr. H. L. Doane of Truro, N. S., discovered it and proposed it to Rev. J. W. MacKenzie the missionary to save a new lot of communion tokens in exchange for the old No. 147. This was done. Hence this beautiful aluminum token of Efate. It was made I believe by Mr. J. K. Cranston of Galt.

117-a. New Gairloch	15x29	N. G.	Oblong.
114-a. River John	15x25	R. J.	Oblong.

This field is now under the Presbyterian Church of Australia.
 This a primitive token used temporarily in the West River field, now a part of the Salt springs congregation. Only a single copy is known to have survived.
 This too is a primitive token used temporarily in the River John West Branch congregation. It too has long ago disappeared only a single copy being known today.

N.B.—The measurements here given are millimeters. Markings, obverse and reverse.
 The metals are lead: a composition of nickle and lead: brass: block tin: iron.
 The stocks were made for or issued by:—

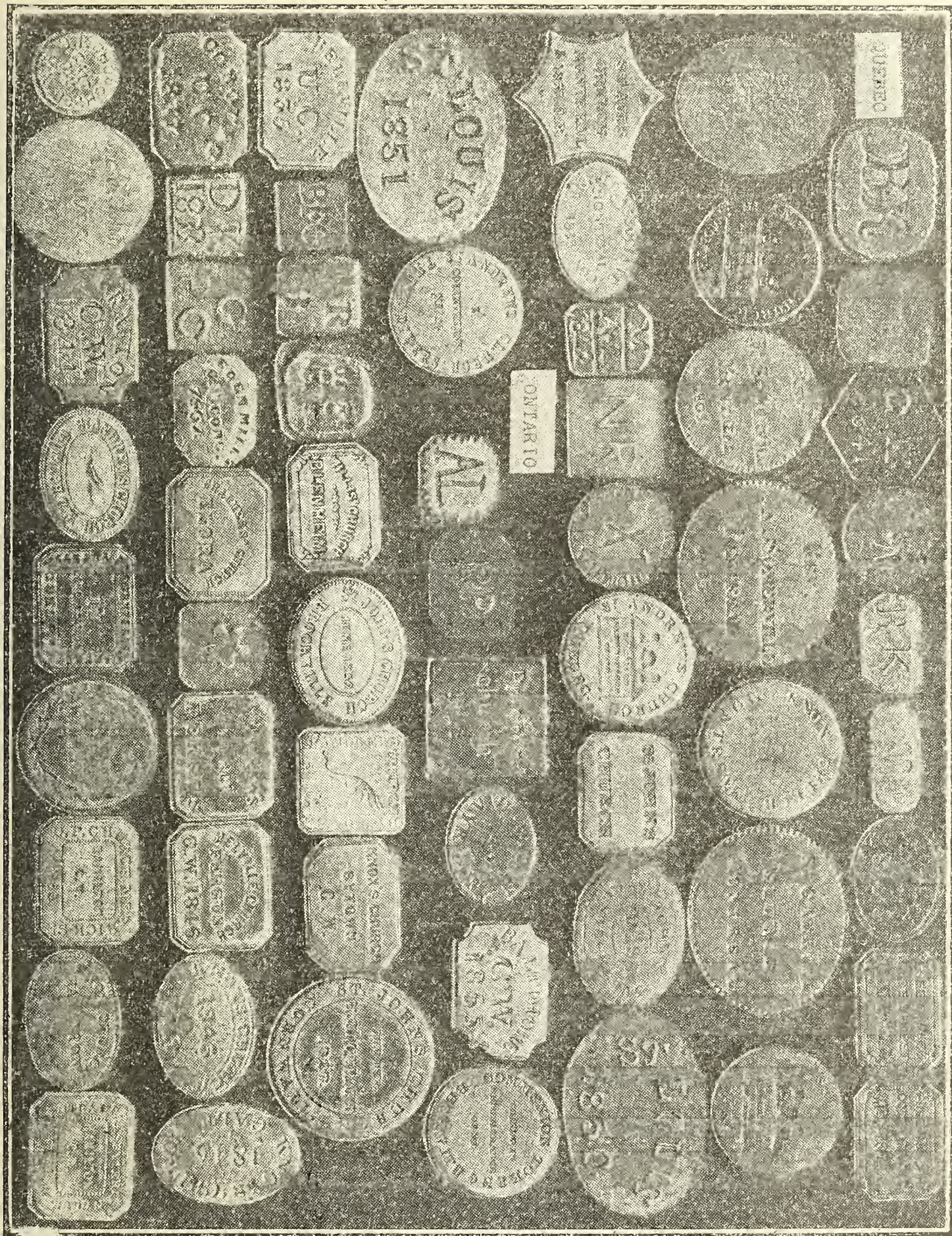








PLATE I.

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16		
17	18	19	20	21	22	23	24	25
27	28	29	30	31	32	33	34	35
35	36	37	38	39	40	41	42	43
44	45	46	47	48	49	50	51	52
55	56	57	58	59	60	61	62	63

PLATE II.

64	65	66	67	68	69	70	71	72
74	75	76	77	78	79	80	81	82
85	86	87	88	89	90	91	92	93
95	96	97	98	99	100	101	102	103
106	107	108	109	110	111	112	113	114
115	116	117	118	119	120	121	122	123
125	126	127	128	129	130	131	132	133
133	134	135	136	137	138	139	140	141

PLATE III.

141	142	143	144	145	146	147	148	149
150	151	152	153	154	155	156	157	158
158	159	160	161	162	163	164	165	166
169	170	171	172	173	174	175	176	177
178	179	180	181	182	183	184	185	186
188	189	190	191	192	193	194	195	196
197	198	199	200	201	202	203	204	205
209	210	211	212	213	214	215	216	217
220	221	222	223	224	225	226	227	228
228	229	230	231	232	233	234	235	236
237	238	239	240	241	242	243	244	245
182	192	202	212	222	232	242	252	262
117-a	22-a	30-a	28-a-1	28-b-2	20-a	25-a	21-a	83-a
40-a	43-a	56-a	64-a	66-a	67-b	83-a	Unkn	T
95-a	96-a	101-a	105-a	154-c	204-a	Berbice	Efate	114-a
208	29-a	214	194-a	116-a	10-a	10-a	114-a	

PLATE IV.

220	221	222	223	224	225	226	227	228
228	229	230	231	232	233	234	235	236
237	238	239	240	241	242	243	244	245
182	192	202	212	222	232	242	252	262
117-a	22-a	30-a	28-a-1	28-b-2	20-a	25-a	21-a	83-a
40-a	43-a	56-a	64-a	66-a	67-b	83-a	Unkn	T
95-a	96-a	101-a	105-a	154-c	204-a	Berbice	Efate	114-a
208	29-a	214	194-a	116-a	10-a	10-a	114-a	

HISTORICAL SETTING OF THE CANADIAN COMMUNION TOKEN

No. 1 BEAUHARNOIS, QUEBEC. *Church of Scotland.*

Rev. Walter Roach was appointed a missionary to Canada on the 15th March, 1833, by the Glasgow Colonial Society of the Church of Scotland. On the 21st November he was ordained at Quebec to the pastoral charge of Beauharnois, St. Louis and Chateauguay. Here he continued to labor with great zeal and fidelity until his death, 27th August 1849. The splendid stone church, now in use, was built by the Hon. Edward Ellice, the seigneur of Beauharnois, shortly after Mr. Roach's settlement. This church with 12 acres of land was transferred in 1866 by Mr. Ellice to the Presbyterian Church

No. 2 CHATHAM AND GRENVILLE, QUEBEC. *Church of Scotland.*

Rev. William Mair, a native of Scotland educated in Glasgow, coming to Canada was ordained 26th July 1833, to the pastoral charge of the congregations in the townships of Chatham and Grenville, in the County of Argenteuil, Quebec, on the North bank of the River Ottawa. Soon after his settlement Mr. Mair had two substantial stone churches built, and while they were being erected he received little or nothing from his congregation by way of salary. After a life of self-denial and zealous discharge of duty, such as few ministers have known, he died on the 17th October 1860.

No. 28-b-1 DUNDEE, QUEBEC. *Church of Scotland.*

The Rev. Duncan Moody, a native of Scotland educated in Glasgow, and sent to Canada by the Glasgow Colonial Society of the Church of Scotland, was settled in Dundee, in the County of Huntingdon, in 1835, remaining there until his death in 1855. He was greatly respected and the congregation of Dundee flourished under his ministry. The first church edifice was erected in 1837, the present church a beautiful piece of architecture was erected in 1871.

This very rude token was made from a bar of lead, made from melted tea-lead and was the work of the local blacksmith, a Mr. MacMillan, who indented the initials of the minister's name—"D. M." Some time afterwards the people were able to afford a better token, although still hand-made, which we have numbered.

No. 28-b-2. DUNDEE, QUEBEC. *Church of Scotland.*

This token was made by indenting an oblong piece of lead, 21 x 25 mil., with three separate inscriptions—Dundee-Token-K. Sometimes the punches got out of order or reversed, as we have found specimens of such variations from the standard.

No. 3 GEORGETOWN, QUEBEC. *Church of Scotland.*

This congregation of splendid Scotch settlers came out to Canada in the late twenties of the nineteenth century, settling 16 miles

from the mouth of the river Chateauguay. In 1831 Gorgetown and Ormstown, then one congregation, sought to secure a minister through the Glasgow Colonial Society of the Church of Scotland. Rev. Archibald Colquhoun was sent and was minister from 1832-1835. He was known as "Brimstone Colquhoun." In 1836 the Rev. James Creighton Muir was settled and continued minister until 1881. His was a singularly helpful ministry. He along with the Rev. Alex. MacGillivray of MacLennan's Mountain, were the first upon whom Queen's University conferred the degree of "D.D."

No. 4 HEMMINGFORD, QUEBEC. *United Synod of the Canadas.*

Rev. John Merlin was a native of Ireland and in 1822 was settled in the township of Hemmingford, in the County of Huntingdon. He is said to have been the first Christian missionary to find his way into this locality. He was sent out by the Synod of the Canadas. In 1841 was received into connection with the Church of Scotland. He retired from the active duties of the ministry in 1855 and died in 1866, in the 85th year of his age.

No. 5. HUNTINGDON QUEBEC. *Church of Scotland.*

Rev. W. Montgomery Walker, the first minister, received his appointment from the Glasgow Colonial Society, in connection with the Church of Scotland, in June 1834, and in October of the same year was ordained by the Presbytery of Quebec. Soon afterwards he was inducted into the charge of Huntingdon, Lower Canada, of which he remained pastor, discharging his duties with singular ability until 1844, when he returned to Scotland. The successor of the Rev. Mr. Montgomery Walker, the Rev. Alex. Wallace 1845-1870, was killed at a fire in Huntingdon, being crushed under a falling wall.

No. 6. HUNTINGDON, QUEBEC. *United Secession, and later U. P.*

In 1861 became Canada Presbyterian.

Rev. James Watson, M.A., was ordained 1849. The token was made two years earlier 1847. This congregation united with the St. Andrew's church in 1894.

No. 7 LACHUTE, QUEBEC. *Church of Scotland.*

Rev. Thomas Henry was ordained in 1840 and settled in Lachute, Co. Argenteuil. In 1844 he joined the Free Church.

There are but two instances known to me (Lachute and St. Eustache) among the tokens of Canada of a practice not uncommon in Scotland, of a separate token for the men and women communicants. This is the "female" token used in Lachute, No. 232 being the "male." No. 232 is made from a similar but larger die and has a serrated border.

No. 8. MONTREAL, FREE CHURCH COTE STREET. *Free Church.*

This congregation was organized in 1844 out of sympathizers with the Free Church. The late John Redpath was the moving spirit. For some years after the Disruption it was supplied by "deputies"

from Scotland, some of the most eminent of the Free Church ministers. Rev. Donald Fraser was called in 1852 and continued until 1859, in which year he was succeeded by the Rev. D. H. Macvicar, afterwards the Rev. Principal Macvicar. The tokens were adopted in all probability between 1844 and 1859. Rev. Dr. Macvicar declared that he was instrumental in discarding them, about 1861. This congregation afterwards became Crescent Street, and after the union with Knox Church is known as Knox-Crescent. The word "Montreal" is in ornamental capitals.

No. 9. MONTREAL, FREE CHURCH COTE STREET. *Free Church.*

The word "Montreal" is in square capitals, and there is a " ," after "Street."

No. 10-a MONTREAL, *Associate Congregation*, R. Easton Minister 1816.

Rev. John Bethune was the first minister to organize a Presbyterian Congregation in Montreal, which he did in 1786, remaining a year, when he removed to Glengarry, living in Williamstown from 1787 until 1815. Rev. John Young, a licentiate of the Church of Scotland, was appointed in 1791 by the Presbytery of Albany, U.S., leaving them in 1793 to unite with Messrs. Bethune and Spark in forming the Presbytery of Montreal, the first Presbytery constituted in the Western Provinces. It had only a short duration.

The call given to the Rev. James Somerville by the St. Gabriel Street congregation had not been unanimous. The dissentients withdrew and were formed into a separate congregation to which the Rev. Robert Forrest ministered for a short time until his removal to New York. In 1804 this congregation obtained a stated pastor in the Rev. Robert Easton, a minister ordained in 1798 in connection with the Associate or Burgher Synod of Scotland. In 1802 he came to Canada with Mr. Forrest. In 1805 a church was built in St. Peter Street, completed in 1807 at a cost of £1 500. Part of this money was obtained by subscription from the United States, many members being American. Mr. Easton resigned in 1824. In 1818 Mr. Easton was one of the ministers taking part in the formation of the "Presbytery of the Canadas."

I know of only one copy of this token. The "bag" seems to have been melted down to make a supply of the first St. Andrew's Church token. The obverse is struck from the same die as No. 10.

No. 10. MONTREAL, ST. ANDREW'S. *Church of Scotland.*

Upon the resignation of the Rev. Robert Easton, 1824, a number of the congregation determined to procure a minister of the Established Church of Scotland, "and none else." The Americans were greatly offended and decided to separate. The Scotch being in the majority, retained the property and assumed the name of St. Andrew's Church. The Americans organized "The American Presbyterian Church."

Rev. John Burns became assistant minister to Mr. Easton in 1824, and then minister of the church to be styled St. Andrew's. He returned to Scotland in 1826. On the 24th December 1826 Rev. Alexander Mathieson on the recommendation of Mr. Burns was selected and introduced to the congregation by the Rev. Alex. Connell of Martintown, Upper Canada. He continued minister of St. Andrew's until his death in 1870. In 1834 Rev. Dr. Harkness of St. Andrew's Church Quebec, and Mr. Mathieson visited Scotland and secured a new die and stock of tokens. The old tokens in all probability after being discarded were melted up in the fire which gutted the new St. Andrew's Church on Beaver Hall Hill in 1869.

No. 11 MONTREAL, ST. ANDREW'S CHURCH. *Church of Scotland.*
This token was procured in Scotland in 1834.

No. 12. MONTREAL, ST. GABRIEL STREET CHURCH. *Church of Scotland.*

Rev. James Somerville educated in Glasgow, came to Canada as a teacher in 1802. On the departure of Rev. Mr. Young from Montreal, he was induced by Dr. Spark of Quebec to preach in the vacant St. Gabriel Street Church. A call was extended, was accepted and he was ordained pastor in September 1803, by the Presbytery of Montreal, Rev. John Bethune, Moderator, and Rev. Alexander Spark, Clerk. This is probably the only meeting of the Presbytery of Montreal. This is the first ordination of a Presbyterian Minister in Upper or Lower Canada. A very hard worker and a good organizer, he devoted himself assiduously to his many duties. His health broke down in 1824. In 1817 he had as his colleague Rev. Henry Esson, and in 1823, Rev. Edward Black. Upon the assistants devolved the entire pastoral work. He died 1837. He was the founder of the Natural History Lectureship bearing his name. The inscription on the marble table to his memory states:—

“Having by the hand of Providence been deprived of all his family, he devoted his remaining property, the gift of disinterested friendship to humanity, science, friendship and piety.”

This token when discarded was adopted in Lachine, Church of Scotland.

No. 13. MONTREAL, ST. GABRIEL STREET CHURCH. *Church of Scotland*

This is a new issue to supplement No. 12

This token when discarded in 1866 went to St. Therese de Blainville, Que.

No. 14. MONTREAL, KNOX CHURCH. *Free Church.*

In 1844 the Rev. Henry Esson led most of the membership of the old St. Gabriel Street Church into the Free Church. Shortly after Mr. Esson removed to Toronto as a professor in the new Free Church College established there. St. Gabriel Street had then a chequered history. Most of the Free Churchmen in Montreal were gath-

ered in Cote Street where the influence of John Redpath was very great. The influence of fine preachers from Scotland, coming as deputies, caused St. Gabriel Street to be left in the cold. There were vexatious lawsuits as to property during the various pastorates. In 1864 the property of St. Gabriel Street Church was awarded to the Church of Scotland. In 1865 most of the congregation moved to Dorchester Street where a new church was erected and opened, Dec. 3rd, 1865, under the name of Knox Church. The Rev. Robert Irvine, D.D., was called from M'Nab Street Church, Hamilton in 1866. This would fix the date of this interesting token as about this time.

No. 15 MONTREAL, ST. GABRIEL CHURCH. *Church of Scotland.*

Rev. Robert Campbell was called to be pastor in 1866 from St. Andrew's Church Galt. A new token is introduced. The "Street" is dropped. The official name of the church became,— St. Gabriel Church, Montreal.

No. 16. MONTREAL, ST. MARK'S CHURCH. *Church of Scotland.*

St. Mark's Church is an off-shoot of St. Paul's Church. Rev. William M. Black, son of the Rev. E. Black, D.D., founded it as a mission in 1869, the corner stone of the church being laid in the fall of that year. It was opened 2nd January 1870. Mr. Black was inducted March 6th 1871, and resigned in 1875 and went to Scotland, being inducted at Anworth the historic church of Samuel Rutherford. Died in Montreal 1901. The first mention of "tokens" at the communion was on May 26th 1871. When the supply of the indented tokens was too small it was increased by the use of the stock token with the Burning Bush, No. 223. It is similar to the official token.

No. 17. ST. PAUL'S CHURCH MONTREAL. *Church of Scotland.*

Rev. Edward Black was the assistant to the Rev. James Somerville, in St. Gabriel Street Church, coming to Montreal in 1822 and in 1823 was ordained as colleague with the Rev. Henry Esson. They did not agree well and an unhappy division took place, Mr. Esson remaining in St. Gabriel Street, and Mr. Black leading a company to found a new congregation in St. Helen Street. The new church built in 1831 was called St. Paul's. To this undertaking he devoted great energy and labor and advanced a large sum of money from his private means. He continued to labor most successfully until his death in 1845.

There is a variety of this token lacking the hole for stringing on a wire. The standard token has this hole. The lettering also is different.

No. 18. MONTREAL, UNITED ASSOCIATE CONGREGATION.

In 1820 we have the United Associate Synod of the Secession Church of Scotland in Canada. After this union it was felt by the

Secession Church that increased efforts should be made for the propagation of the Gospel. A committee was appointed in 1829 to prepare a scheme. In 1832 it was decided to commence operations in Canada. A few weeks later three brethren offered their services as missionaries to Canada,—Rev. Wm. Proudfoot, Rev. Mr. Robertson, and the Rev. Thomas Christie. They arrived in 1832. Shortly after Rev. William Robertson died, a missionary tour undertaken by Messrs Proudfoot and Christie in Upper Canada when reported of to Scotland, a strong appeal was made for men.

Among those responding was the Rev. William Taylor. He arrived in 1833. He immediately started in to organize a congregation from among a group of people who had been supplied for some time by Rev. David Shanks, later of St. Eustache and still later of Valcartier. A meeting was convened 15th July 1833. Mr. Taylor was called and without formal induction began his work. It was a great and fruitful ministry continued until his death in 1876. Dr. Taylor was greatly interested in French Evangelization. He took a leading part in the union of the Free Churches in Canada and the United Presbyterian Churches in Canada in 1861, and was the first moderator of the united church. He also took a leading part in the larger union of 1875.

The first communion of this church, under Dr. Taylor, was held on July 21st, 1833. The token is dated 1835.

No. 19. NEW GLASGOW, QUEBEC. *United Associate.*

The first minister was appointed in 1842.

Rev. Alex. Lowden was the father of two distinguished elders of the Presbyterian Church in Canada,—J. R. Lowden of Erskine Church, Montreal, and Robert Lowden, of Toronto. There is a very appreciative statement of Mr. Lowden's ministry on the mural tablet in the old church at New Glasgow.

No. 20. NEW RICHMOND, QUEBEC. *Church of Scotland.*

In 1833 the Rev. A. F. M'Cabe was inducted to the pastoral charge of New Carlisle and New Richmond remaining until 1835. It had previously been ministered to by the Rev. James Steven of Addington (Campbellton, N. B.) In 1839 Rev. John M. Brooke came from Scotland. A commodious church was built in 1840. Mr. Brooke removed to St. Paul's Fredericton, N. B., in 1843.

No. 20-a. NEW RICHMOND, QUEBEC. *Church of Scotland.*

This is a supplementary token introduced probably during the ministry of Rev. John Wells, 1861. Similar to St. Andrew's Montreal and Quebec, with "N.R."—at bottom of observe side.

No. 21. ORMSTOWN, QUEBEC. *Church of Scotland.*

Originally part of the Georgetown congregation. Rev. James Anderson, educated at Aberdeen, received his appointment from the Glasgow Colonial Society in connection with the Church of Scotland.

1834, and on the 16th July 1835 was ordained to the charge of Ormstown and continued until his death 6th April 1864. Croil describes him as a good and useful minister.

No. 21-a ORMSTOWN, QUEBEC. *Church of Scotland.*

The old communion tokens, No. 21, after lying for years in the drawer of the communion table disappeared, and so far as can be learned went into the stock of a dealer. A copy of this token was made years after by the late Mr. Younie, and copies may still be found. It is a larger token than No. 21, with letters and figures to correspond with the increased size.

No. 22-a QUEBEC, ST. ANDREW'S CHURCH. *Church of Scotland.*

St. Andrew's was an old military congregation. For years they worshipped in the Recollect Church as St. Gabriel Street Church did in Montreal. St. Andrew's Church was begun in 1808. and finished on St. Andrew's day 1810 and opened. This token, of which this is the only known copy is commemorative of that event. The ground for the site of the church was given by the Government.

No. 22. QUEBEC, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. Dr. Spark died in 1819 and was succeeded by the Rev. John Harkness, D.D., June 4th 1820. In 1821, the church now being too small to accommodate the congregation, a petition was presented by the trustees to Lord Dalhousie, the Governor General of British North America, for additional space for its enlargement. The petition was granted and £300 currency was granted out of the funds arising out of the Jesuits' Estates. His excellency, who was a member of the Church of Scotland, gave £50 to this object. With his excellency Dr. Harkness was a great favorite. He is described as warm hearted and generous and a fearless defender of the rights of his church. He died in 1835.

This token is commemorative of the enlarged St. Andrew's Church.

This token after being discarded by the adoption of the new token in 1834, has done service in Valcartier and Flodden.

No. 23 QUEBEC, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. Dr. Harkness during a visit to Scotland in 1834 had dies made for this new token and a plentiful supply of tokens made.

No. 24 QUEBEC, ST. JOHN'S CHURCH. Now Chalmer's Church, 1838. *Church of Scotland.*

The history of this congregation is somewhat unique. It was formed in 1800 as an Independent Chapel. A church was erected in 1816. In 1829 it resolved to connect with the Church of Scotland. In 1830 the Rev. John Clugston was sent out to them by the Glasgow Colonial Society. In 1844 the congregation joined the Free Church movement following the leadership of Mr. Clugston. No. 234 and this one, No. 24, were adopted during his ministry, 1830-1844.

No. 25. ST. EUSTACHE, QUEBEC. *United Associate Synod.*

Rev. David Shanks was at first a minister of the United Associate Synod. With these the manuscript was taboo. Mr. Shanks then decided to join the Church of Scotland in 1840. He served in St. Eustache and Valcartier.

This is another instance of the use of male and female tokens. This is the "male" token.

No. 25-a. ST. EUSTACHE, QUEBEC. *United Associate Synod*

This is the "female" token of St. Eustache.

No. 26. ST. LOUIS DE GONZAGUE, QUEBEC. 1850 *Church of Scotland.*

This congregation was established by the Rev. Walter Roach of Beauharnois, St. Louis and Chateauguay. He died in 1849. On the 15th June 1850, the Rev. James T. Paul was ordained and inducted, remaining until 1865. Died in 1884 at Balsover, Ont.

No. 27. ST. LOUIS DE GONZAGUE, QUEBEC. 1851 *Church of Scotland.*

This is a supplementary token to 1850.

No. 28. THREE RIVERS, QUEBEC, ST. ANDREW'S CHURCH.

Church of Scotland.

This congregation was organized and in 1844 Rev. James Thom became minister. In 1854 he removed. Rev. George Ferguson 1855-1860 was instrumental in building the church and in all probability the token was adopted at this time.

ONTARIO

No. 29. ALDBOROUGH. *Church of Scotland.*

A large group of Presbyterians, chiefly Highlanders from Scotland, settled in this Township, The Glasgow Colonial Society, in connection with the Church of Scotland, organized in 1825, made its first appointment to British North America on the 22nd April 1829 to Aldborough, in response to an application of the settlers for a minister competent to preach in Gaelic and English, promising a salary of £150 currency. The Rev. Alexander Ross received this appointment, and continued as minister from 1836 to 1846, when he removed to Innisfil and Gwillimbury. Mr. Ross was a man of ability and learning.

No. 29-a. A provisional token of early settlers at their first communion. Superseded by No. 29—Thin zinc.

No. 236. ALDBOROUGH. *Church of Scotland.*

This has been represented as a distinct token. It is in reality an imitation. It was never used by the congregation.

No. 30. ALMONTE. *Reformed Presbyterian Church.*

The records of this church go back to 1837. Rev. James Milligan D.D., of Ryegate, Vt., organized a congregation in Ramsay in 1830. The congregation received occasional supply from the Reformed Presbyterian Synod in North America, and in the absence of preachers the elders held prayer-meetings. In 1831 or 1832 the congre-

gation applied to the Reformed Presbyterian Synod of Scotland. Rev. James M'Lachlan was sent out, arriving in Ramsay in 1833, and re-organized the congregation. In 1851 the congregation came under the care of the Presbytery of Rochester, and soon after the Rev. Mr. M'Lachlan was released, about 1855. In 1865 the Rev. R. Shields became pastor. The first mention of tokens in the records is in 1869.

No. 30-a. ALMONTE. *Reformed Presbyterian Church.*

A beautiful new token of aluminum was adopted a few years ago and is now in use.

No. 31. AMHERSTBURG. *Free Church.*

Rev. Alex. Gale was minister and school-master from 1829—1832 when he removed to Lachine, Quebec. He was succeeded by the Rev. George Cheyne, 1832-1843. In 1844 Mr. Cheyne was succeeded by the Rev. Robert Peden, who brought the congregation into the Free Church. In 1850 he was suspended from the exercise of the ministry and the pastoral tie was severed.

No. 32. AYR (DUMFRIES). *United Associate Synod.*

In 1830 the Rev. Andrew Bell made a missionary tour through Western Upper Canada visiting the Township of Dumfries, where he found seventy Presbyterian families, about one-half being Anti-Burghers. Rev. Thomas Christie, of Flamborough, of the United Associate Synod, had Dumfries as part of his congregation. He was settled in 1832.

No. 33. BALTIMORE. *Free Church.*

Rev. W. J. Mackenzie was settled in this congregation in 1851 and continued his ministry for many years. He ultimately joined the Church of England.

No. 34. BECKWITH. *Associate Synod of Scotland.*

Beckwith, to the north of Perth, was settled in 1818 by Scotch settlers. Rev. William Bell, of Perth occasionally visited the settlement, and on the 24th February 1822, held the first communion. The use of the old token dates back to about this time. Later in the year 1822 the Rev. John Buchanan came to them and was minister until his death in 1835. The old communion cup, the collection boxes and pouches are now in the charge of the Rev. Principal Dyde of Queen's Theological College Kingston, Ont.

No. 35. BELLEVILLE. *Church of Scotland.*

In 1821 an acre of land was given by the Government for the site of a church in connection with the Church of Scotland. The church was built in 1830. Rev. James Ketchan was sent out by the Glasgow Colonial Society of the Church of Scotland and was inducted November 6th 1831, and continued minister until his return to Scotland 1844.

The above spelling occurs not only on the token but on the

old communion service and suggests that the origin of the name is Bell-ville, after the well known citizen of that time, Col. Bell.

No. 36. BEVERLEY. *United Associate Synod.*

This congregation was organized in connection with Flamborough by the Rev. Thomas Christie in 1832. He died 1870. Here were found some eighteen families from Scotland connected chiefly with the United Secession Church.

No. 37. BEVERLEY. *United Associate Synod.*

A later token of Beverley,—Kirkwall. Rev. James Roy, in 1845, was minister of St. George and Brantford. Dr. Burns was greatly impressed by him—See life by Dr. R. F. Burns.

No. 38. BEVERLEY. *United Presbyterian Church.*

The union constituting the United Presbyterian Church took place in 1840. Rev. John Porteous was minister under the United Presbyterian Church when the union with the Free Church took place in 1861 constituting the Canada Presbyterian Church. He was also clerk of the Presbytery of Flamborough for many years.

No. 39. BLENHEIM, WILLIS CHURCH. *Free Church.*

Rev. Michael Willis, after whom the church was named, was the Principal of the Free Church College in Toronto, (Knox College)

Rev. George Murray in connection with the United Associate Synod, settled in Blenheim and West Dumfries about 1833. Willis Church represents the Free Church sympathizers after the Disruption of 1844. Rev. Duncan M'Ruar was minister of Paris and Blenheim from 1851-1854 when he was translated to Ayr. Rev. John Gillespie was inducted 1855 but was deposed 1866.

No. 40. BROCKVILLE, ST. JOHN'S CHURCH. *Church of Scotland.*

In 1836 Rev. Peter Colin Campbell came from Scotland and settled in Brockville. He preached in the school house until St. John's Church was completed. He remained until 1842, when he became Professor of Classics in Queen's University, and later Principal of Aberdeen University. He was succeeded by the Rev. John Cruickshanks, of Bytown, 1843-1846; by Rev. Thos. Haig, 1848-1851; and by Rev. John White 1851-1855.

No. 40-a. BROCKVILLE, ST. JOHN'S CHURCH. *Pres. Church in Can.*

This is a new issue of 1892.

No. 41. BYTOWN, ST. ANDREW'S CHURCH. (OTTAWA) *Church of Scot.*

St. Andrew's was a plain stone building erected in 1828. Its walls were run up in a few days, by a large number of workmen on the canal temporarily idle, the contractor being the Hon. Thomas Mackay, a member of St. Gabriel Street Church, Montreal. Rev. John Cruickshanks was inducted by Mr. Machar of Kingston in 1830 and remained until 1843. He was a great favorite with all people.

No. 42. BYTOWN, KNOX CHURCH. *Free Church.*

Grew out of the Free Church movement. Rev. Thomas Wardrope, a teacher in Ottawa, was ordained in 1845 and continued minister for many years. Translated to Guelph 30th September 1869.

No. 43. CORNWALL, ST. JOHN'S CHURCH. *Church of Scotland.*

A part of the field of the Rev. John Bethune of Glengarry.

Rev. Hugh Urquhart was the first settled minister and was pastor from 1827-1871. In addition to his duties taught the Grammar School until 1840. From 1847-1857 was Professor of Church History in Queen's College, Kingston.

No. 43-a. CORNWALL, ST. JOHN'S CHURCH. *Pres. Church in Can.*

This is a new issue in aluminum made in 1921. While resembling the old token a comparison will reveal distinct differences.

No. 44. COBOURG, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. Thomas Alexander was appointed by the Glasgow Colonial Society of the Church of Scotland and on the 18th March 1835 was ordained to the pastoral charge of Cobourg, continuing minister for thirteen years. Returned to Scotland and later returned to Canada. Was minister of Mt. Pleasant (Mohawk) 1874-1884.

No. 45. DUMFRIES—D.K. 1833. *United Associate Synod.*

Rev. George Murray was minister of Blenheim and Dumfries 1833-1857.

No. 46. EAST PUSLINCH, DUFF'S CHURCH. *Free Church.*

The whole township of Puslinch so far as the Free Church is concerned was ministered to from 1844 by the Rev. William Meldrum. In 1855 the Rev. Alex. Maclean was ordained and inducted minister of East Puslinch and continued minister until his death in 1864.

No. 47. EDEN MILLS. *Canada Presbyterian Church.*

This congregation came into existence through the combinations following the union of the U.P. Church and the Free Church in 1861. Rev. James Thom ordained 1859 was minister in 1861. He resigned 11 July 1865.

No. 48. ELORA, CHALMER'S CHURCH. *Free Church.*

Rev. James Middlemiss first and only minister ordained June 3rd 1856. For many years was Presbytery Clerk.

No. 49. ERAMOSA. *U. P. Church.*

This was a United Presbyterian Congregation which came into the union with the Free Church in 1861 forming the Canada Presbyterian Church. This district was visited by the Rev. Andrew Bell on his missionary tour through Western Upper Canada in 1830. Rev. William Barrie was ordained and inducted January 4th 1843 and continued until his death. Dr. Barrie was a great friend of my father's they being fellow presbyters for many years.

No. 50. FERGUS, ST. ANDREW'S CHURCH. *Church of Scotland.*

Settled by emigrants from the South of Scotland. The congregation dates from 1835. The first church was erected by Mr. Ferguson of Woodhill and made over as a free gift. The first minister Rev. Alex. Gardiner 1837-1841. Rev. George Smellie was inducted in 1843, but went over with the Free Church, a large part of his congregation going with him. He was succeeded by the Rev. Hugh Mair, D.D., 1848-1854; Rev. Geo. Macdonell 1855-1869.

No. 51. FERGUS, MELVILLE CHURCH. *Free Church.*

Rev. George Smellie was minister from 1844 to his retirement. He and his congregation entered the union of 1861 forming the Canada Presbyterian Church. Resigned 1888.

No. 52. GALT, KNOX'S CHURCH. *Free Church.*

Rev. John Bayne, 1835-1849, was one of the leaders of the Free Church movement. He came from Scotland under the Glasgow Colonial Society of the Church of Scotland, accepting the call to Galt in 1835. Built up the largest congregation in the denomination.

No. 53. GALT, KNOX'S CHURCH. *Free Church.*

A later issue of the previous token to supply the increase in membership.

No. 54. GALT. *U. P. Church.*

Rev. Mr. Beveridge of the American Associate Synod visited Dumfries after 1822 and preached to the Scotchmen there on a Sabbath. On a subsequent Sabbath he explained to them the principles of the Associate Church, to which they assented and were received into full communion. This was the beginning of the large and flourishing congregation of Galt, which for many years enjoyed the ministry of the Rev. James Strang. He emigrated in 1832 to the United States, and was soon after sent by the Presbytery of Albany to supply the congregation in Galt, of which he was ordained pastor in July 1833. After a service of nearly twenty-five years he died 22 October 1857, universally esteemed and respected.

No. 55. GALT. *U. P. Church of N. A.*

The Rev. Robert Acheson, successor of Mr. Strang, refused to use the tokens bearing the initials of his predecessor. The old stock was accordingly melted down and cast into a new token. This has made copies of the old Strang token difficult to obtain only occasional copies being found,—long cherished as keep-sakes. Five congregations of R. P. C., or U. P. of U. S. A., Galt, Manswood, Telfer; Stamford, and Walton.

No. 56. GLENGARRY. *Church of Scotland.*

Rev. John Bethune was a chaplain of militia in North Carolina during the revolutionary war. After release from imprisonment he was appointed chaplain of the 84th regiment. He came to Montreal

in 1786. On the 6th May 1787 he removed to Williamstown, Glengarry, and ministered to Williamstown, Martintown, Lancaster and Cornwall. This token is the oldest in Ontario, indeed outside of Nova Scotia. He died in 1815.

No. 56-a.

GLENGARRY.

Church of Scotland.

This is a variety and issued later, having a rim and is thicker. It is also more uniform in size than the first issue.

These Glengarry tokens after the coming of Rev. Mr. Mackenzie to Williamstown, and the adoption of a new token there, were used in the South Lancaster congregation.

No. 57.

GRAFTON.

Free Church.

The Rev. William Reid, D.D., was minister of Grafton and Colborne from the Disruption 1844 until his appointment years after as General Agent of the Church. He was a very fine man of great executive ability.

No. 58.

GUELPH, ST. ANDREW'S CHURCH.

Church of Scotland.

In 1830 a memorial prepared by the Rev. Messrs. Sheed, Gale, and M'Gill was sent to Scotland praying for a minister. The school house was used for occasional service. The minister of the congregation would be entitled to £57 sterling per annum. A grant of land, six acres, was either made or promised to the congregation by Mr. Galt, the agent of the Canada Land Company, and one of the last acts of Sir P. Maitland as Lieutenant Governor of the Province, was the grant to Mr. Galt of two hundred acres of land for the Presbyterian Church in Guelph. Rev. James Smith was ordained minister on the 9th Feb. 1832. At the Disruption he threw in his lot with the Free Church party.

A magnificent new church was erected in 1858 at a cost of £18,000. Rev. Colin Grigor was minister, 1848-1857; Rev. John Hogg 1858-1877; Rev. J. C. Smith, 1877-July 25th 1898, a preacher recognized as one of the strong men of the church.

No. 59.

GUELPH.

Canada Presbyterian Church.

The Rev. Robert Torrance, D.D., was ordained a minister of the United Presbyterian Church. He brought his congregation into the union of 1861. The token is after this date. He also entered the larger union of 1875, and for many years was clerk of Presbytery. Upon his retirement the congregation was merged into existing congregations of Guelph. Was for years Clerk of Guelph Presbytery.

No. 60.

HAMILTON, ST. ANDREW'S CHURCH.

Church of Scotland.

Rev. Alex. Gale had gone from Lachine to found this congregation in 1833. He preached in the Court House until a church was built in 1834. The meeting held for the organization of Queen's College Kingston was held in the school-room of this church, October 9th, 1839. The present St. Paul's church, Hamilton, was built in 1866, and the change in name took place after the larger union of 1875,

into which the congregation entered although the minister, Rev. Robert Burnet remained out of and for years bitterly contested the union. He called the remnant following him "St. Andrew's Church" and so the old congregation was renamed St. Paul's Church, Hamilton. The present church when erected during the ministry of Rev. Robert Burnet cost £56,000, and was at the time the finest ecclesiastical edifice in Western Canada.

"At the meeting of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, on October 9th, 1839, in St. Andrew's Church, Hamilton, the project of a university, Queen's, was decided upon and appeal made to Presbyterians. The Synod at its meeting in July in Kingston, had committed itself to the undertaking. A letter of appeal was written by the Rev. William Rintoul, and was signed by Rev. Robert M'Gill, as Moderator, and Rev. Alex. Gale as Clerk."

No. 61. HAMILTON, MERRICK STREET. *U. P. Church.*

This was the church ministered to by the Rev. Dr. Ormiston prior to 1861. The union led to a new church, Central Presbyterian Church, and ministered to by Dr. Ormiston until his removal to New York.

No. 62. HAMILTON, KNOX CHURCH. *Free Church.*

This congregation was a result of the Disruption of 1844. Rev. Alex. Gale was minister of the new congregation 1844-1846, when he became Principal of the Toronto Academy.

No. 63. HAMILTON, CENTRAL CHURCH. *Canada Pres. Church.*

Rev. Dr. Ormiston had a large part in the union negotiations of 1861. In the reorganization Central Church was built. 6th June 1861 is commemorative of the union.

No. 64. INDIAN LANDS (MAXVILLE, ONT.) *Church of Scotland.*

Originally part of the Martintown congregation. Became a separate parish in 1839. Rev. Daniel Clark inducted 28th June 1839, but joined the Free Church in 1844, and ministered to the adherents of the Free Church from 1844-1852 at St. Elmo and Kenyon. Rev. Daniel Gordon was inducted to the Free Church, Indian Lands, 1853. The lineal descendant of the old Indian Lands Parish is the Presbyterian Congregation of Maxville. Rev. Archibald Connell, M.A. of Martintown ministered to Indian Lands from 1825-1836. The Indian Lands is a strip of land two or three miles wide, running through the west side of the County of Glengarry originally reserved for the benefit of the Indians. Like most reservations for the Indians it was coveted by the white man and long ago was thrown open for white settlement.

No. 65. KENYON. *Free Church.*

Originally a part of the Free Church Congregation of Indian

Lands. Rev. Adam F. MacQueen was minister from 1858, when Kenyon became a separate congregation. It is probably the only Presbyterian congregation in Ontario where the Gaelic language is the principal language of worship. In other old Highland congregations the Gaelic is only very occasionally preached and usually in connection with the Communion season.

No. 65-a.

KENYON.

Free Church.

A supplementary issue lacking the date 1858 on the reverse.

No. 66 KINGSTON, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. John Barclay was ordained and sent out by the Church of Scotland, Presbytery of Edinburgh, 26th September 1821. He arrived in 1822 and officiated with great ability and acceptance until his early death 26th Sept. 1826. A handsome stone church, called St. Andrew's Church, had been erected on ground granted by the Government prior to the coming of Mr. Barclay.

No. 66. KINGSTON, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. John Machar was selected by the Presbytery of Edinburgh as the successor of Mr. Barclay. He remained the devoted and faithful minister from 1827 until his death 1863. A new issue of tokens but retaining the old date, 1823, was made in 1841. In addition to his parish duties Mr. Machar was Principal of Queen's College from 1846-1853.

No. 67-a. KINGSTON, ST. ANDREW'S CHURCH. *Church of Scotland.*

A new issue from a similar die but larger letters was made in 1867 during the pastorate of Rev. William Maxwell Inglis, 1863-1870. The lead is very soft and so easily worn. The fine old historic church of St. Andrew's was burned to the ground in 1888.

No. 68.

KINGSTON, CHALMER'S CHURCH.

Free Church.

This congregation was the result of the Disruption in 1844. It was first known as The First Free Presbyterian Congregation of Kingston. Rev. Robert Ferrier Burns, son of Rev. Dr. Burns of Knox College, Toronto, became minister in 1846. He had been ready for ordination a year earlier, at the age of 20. In the Proceedings of the Synod the congregation is known as Chalmer's Church, (1850).

No. 69. LAKE SHORE LINE, (ANNAN AND LEITH.) *U. P. Church.*

Rev. Robert Dewar, Leith, was ordained Oct. 17th 1855, and was clerk of the Presbytery of Grey in 1861. The date of this token is prior to 1861. Mr. Dewar remained minister until his retirement in the early eighties. No. 69 was made in 1855 by Mr. Telford, miller and schoolmaster.

No. 70.

LANARK.

United Synod of Upper Canada

In 1840 joined the Church of Scotland.

The congregation of Lanark was organized by the Rev. William Bell of Perth in 1821. The Rev. John Gemmell, M.D., came

from Dalry, Ayrshire, Scotland, to Canada in 1823, and in March 1823 assisted Rev. Mr. Bell in administering the sacrament of the Lord's Supper to upwards of ninety communicants. From this time until his death in 1844 Dr. Gemmell was minister of Lanark. Dr. Gemmell was a graduate in Medicine. He was also known as a "bread-lifter" "Our Lord took bread &—",—the minister should take bread and hold it in his hand while he gave thanks. This was opposed by some as Ritualistic and a revival of the elevation of the Host. The dispute at the time was a bitter one and Dr. Gemmell was forced to come to Canada. Mr. Gemmell had followed the practice of many ministers when removing to take the old tokens with him, his successor preferring new tokens. This explains the bringing of these old Dalry tokens to Canada.

No. 71.

LANARK.

United Presbytery of Canada.

The custom in Scotland of going around to the Communion necessitated identification of the intending communicant. He brought his token with him. In many of the token bags an assortment of tokens would be found. Among the Dalry tokens brought to Lanark by Dr. Gemmell were some from the congregation of Tongland, Kirkcudbrightshire, where Rev. Samuel Arnot was minister in 1661. Casting in his lot with the Covenanters he was expelled by the Government in 1662, a warrant being issued and a price placed upon his head. He died in hiding 1688. This most interesting token is exceedingly rare.

No. 72.

LOCHIEL, ST. COLUMBA.

Church of Scotland.

Rev. John M'Laurin, ordained by the Presbytery of Edinburgh, Church of Scotland, on the 27th October 1819, towards the close of the year came to Canada, and commenced his ministry in Lochiel, settled by Glenelg Highlanders in 1796. Under his direction a frame church was erected in Lochiel and a stone church in Vankleek Hill. He was translated to Hawkesbury and L'Original in 1832. This congregation did not come in to the union of 1875, but remained with the Church of Scotland until a few years ago.

No. 73.

LOCHIEL KIRKHILL.

Free Church.

This represents the effect of the Disruption in Lochiel in 1844. It is also known as the West Church—Kirkhill. It was for years a mission connected with Vankleek Hill. In 1849 became a separate congregation. Duncan Cameron was inducted 1854 and was minister for many years.

No. 74.

M'MARTIN'S MILLS (MARTINTOWN).

Church of Scotland.

Originally a part of the congregation of Rev. John Bethune of Williamstown. Rev. Archibald Connell was minister from 1825-1836. He built a fine church and the introduction of the tokens would be about the same time. Mr. Connell's body was buried beneath the pulpit of the church.

No. 75. MACNAB AND HORTON. (RENFREW). *Church of Scotland.*

As far back at 1832 the old Scotch settlers talked of applying for a minister to the Glasgow Colonial Society of the Church of Scotland, but their claim was disregarded as not so urgent as some others. It formed part of the charge of the Rev. Alex. Mann of Pakenham, inducted 1841, who officiated until 1851, when the Rev. Geo. Thomson, M.A., of Aberdeen was called and was settled Nov. 19th 1851. He gave nineteen years of splendid service, retaining the confidence of his congregation and the respect of the whole community. The church was erected in Renfrew in 1853.

No. 76. MANSWOOD, (MILTON) *An Anti-Burgher Church.*
 U. P. Church of the U. S. A.

This congregation was adjacent to Milton, Ont. Five congregations of U. P. Church of B. N. A. in Ontario—Galt, Telfer, Stamford, Walton and Manswood.

No. 77. MANSWOOD, (MILTON) *Anti-Burgher, U.P. Ch. U.S.A.*
 A later issue with A. B. dropped.

No. 78. MILLEROCK. *United Associate Synod.*

Rev. James Douglas, connected with the United Synod, came to Canada in 1834 from Ireland by way of the U.S.A., and labored for some time in the townships of Monaghan, Cavan and Emily. In Sept. 1834 he was received by the Presbytery of Brookville of the United Synod and was inducted to the congregation of Cavan of which he remained minister until 1868, dying in 1870.

No. 78-a MOUNT PLEASANT, (MOHAWK). *United Associate Synod.*
105-b. The church was built in 1841. Rev. John Bryning was minister in 1830.

No. 79. NIAGARA. *Church of Scotland.*

Newark—Niagara was the capital of Upper Canada. The Rev. John Dunn, a licentiate of Glasgow Presbytery, Church of Scotland, was the first minister 1794. He was succeeded in 1802 by the Rev. John Young, formerly of Montreal. Mr. Young was succeeded by the Rev. John Burns, a minister of the Associate Synod of Scotland, 1804-1821. During the war of 1812-1814 he was taken prisoner by the Americans but through the influence of one of the officers was treated with great consideration, and preached to the garrison every Sabbath for six months, until he was liberated and restored to his family. He resigned in 1821.

Rev. Robert M'Gill arrived in Canada in 1829, and settled in Niagara. Here he remained until 1845 when he succeeded the Rev. Dr. Black in St. Paul's Church, Montreal. During his pastorate the congregation grew and erected a fine church and manse. When the Synod in connection with the Church of Scotland was organized in 1831 Rev. Mr. M'Gill was appointed Synod Clerk, and in 1839 was

elected Moderator of the Synod. In 1837 he commenced the publication of the Canadian Christian Examiner which rendered great service to the Presbyterian Church in vindicating its principles and asserting its rights in opposition to the exclusive policy of the Church of England, led by Dr. Strachan.

No. 80. NORTH EASTHOPE, ST. ANDREW'S CHURCH. *Church of Scot.*

This congregation was originally a part of St. Andrew's Church Stratford. Rev. William Bell was minister of the united congregation 1848-1857, and of North Easthope alone 1857-1873. The first minister was Rev. David Allan 1838, but he went out with the Free Church in 1844.

No. 81. ORILLIA, 1ST PRESBYTERIAN CHURCH. *Free Church.*

Rev. John Gray, ordained in 1851 was minister until his retirement in 1888. His parish covered a wide field. He was very active in all the work of the Synod. This token is also found in other congregations,—Lunenburg, Newington, Avonmore and New Glasgow. It is stated that the first lot received from the maker were imperfect and he had to provide a new lot. The discards were afterwards disposed of to other congregations at a small price.

No. 82. OWEN SOUND, CHALMER'S CHURCH. *Free Church.*

At first this congregation was called Sydenham. It was organized in 1848. Rev. John Mackinnon, the first minister was ordained and inducted July 1st 1849. In 1862 we find a memorial from a number representing themselves as Chalmer's Church Owen Sound. It seems that some time prior to 1861 when the new church was built in the town the Free Church Presbytery of Hamilton had declared Chalmer's Church as no longer a congregation. The memorialists of 1862 were the trustees. It was enacted that the property be sold and divided between Division Street and Knox Churches.

These tokens were long lost but were discovered by Rev. Peter Pilkey, the present minister of Knox Church, doing duty in a neighboring congregation.

No. 83. PAKENHAM, ST. ANDREW'S CHURCH. *Church of Scotland.*

This township was settled in 1823 by emigrants from Ireland. Rev. Alex. Mann was inducted as minister of Fitzroy, Tarbolton, Pakenham, MacNab and Horton, in 1841. In 1851 Mr. Mann restricted his labors to Pakenham.

In 1864 a lady collected a sufficient sum of money to procure these tokens. Previously they had used a disc of tin. Dr. James Mann of Renfrew tells me he well remembers that when the supply of tokens proved too small he was sent to the tin-smith's to procure more of these tin discs.

Mr. Mann died in Pakenham 15 Sept. 1884. Croil describes him as a genial man, fond of a joke and told a good story. He and Martin Livingston of Simcoe were great cronies, sat together in meetings of the Synod of the Church of Scotland, and were always ready time about, to second almost any motion proposed.

No. 83-a. PAKENHAM, ST. ANDREW'S CHURCH. *Church of Scotland.*

This tin disc was the first token used in Pakenham and until 1864.

No. 84. PARIS, PRESBYTERIAN CONGREGATION. *United Associate Synod.*

The survey of Rev. Messrs. Proudfoot and Christie, missionaries of the United Associate Synod organized into the Missionary Presbytery of the Canadas in 1834, presented in March 1835, represents Paris as a good missionary field, but with no house to meet in. Held fellowship meetings on vacant Sabbaths which were well attended. The organization seems to have been completed the next year. Rev. George Murray of Blenheim and Burford, United Associate Synod, supplied Paris on the afternoon of alternate Sabbaths.

No. 239. PERTH, PRESBYTERIAN CONGREGATION 1818. *United Ass. Synod*

In 1817 Rev. William Bell was inducted. Rev. Mr. Smart of Brockville had held monthly services prior to that date. Received a grant of £100 from the British Government.

No. 85. PERTH, ST. ANDREW'S CHURCH. *Church of Scotland.*

The number of Presbyterians had greatly increased in Perth. It was decided to establish a congregation in connection with the Church of Scotland. Rev. Thomas C. Wilson was ordained and sent out to Canada in 1830 and settled in Perth where he remained until 1844 when he returned to Scotland. In 1835 the United Secession congregation ministered to by the Rev. William Bell joined the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, which was organized in 1831. Upon the death of the Rev. William Bell the two congregations united in 1857. Rev. Mr. Bell had been brought up in the Church of Scotland, but had been ordained in the Secession Church.

No. 86. PERTH, KNOX CHURCH. *Free Church.*

Rev. James B. Duncan was ordained July 1st 1848, settled in 1849 and resigned in 1866.

No. 87. PEMBROKE, CALVIN CHURCH, 1864. *Free Church.*

Rev. John M'Ewan was inducted in 1864. Later became minister of Ingersoll.

No. 88. PETERBOROUGH, C. W. ST. ANDREW'S CHURCH. *Church of Scot.*

Rev. J. M. Roger was sent out to Canada in 1833 by the Glasgow Colonial Society in connection with the Church of Scotland. His ancestors for generations had been ministers of the "Kirk." Called to Peterborough and inducted 10th November 1833. Here he labored

for upwards of forty years with great fidelity, acceptance and success. In 1844 he cast in his lot with the Free Church as did most of his congregation and was moderator of the Free Church Synod in 1847. In 1876 he retired and died 1878. The Free Church with the consent of the minority retained the use of St. Andrew's Church until 1857, when St. Paul's Church was built.

No. 89. PETERBOROUGH, ST. PAUL'S CHURCH. *Free Church.*

This is the first token of the new Free Church congregation under Rev. J. M. Roger.

No. 90. PETERBOROUGH, CANADA PRES. CHURCH. *Canada Pres. Church*

St. Paul's Church went into the union of the U.P. and Free Churches in 1861. Still under the pastorate of Rev. J. M. Roger.

No. 91. PORT HOPE, JOHN CASSIE. *U.P. United Synod of Up. Can.*

Rev. John Cassie, M.A., was ordained a missionary of the United Secession Church 2nd Sept. 1834 and sent to Canada. Accepting a call to Port Hope he was inducted 12th March 1835. His field included Perrytown and Clarke. Perrytown had been settled by Irish Presbyterians. He died suddenly in 1861. He was not long in the recently united church.

No. 92. RAMSAY, (ALMONTE) 1837. *Church of Scotland.*

Ramsay was settled by emigrants from the West of Scotland. A very fertile township and the people became prosperous. Commenced to build a church in 1832, receiving a Government grant in 1833 of £60 to assist in erection of the Church. Rev. John Fairbairn was appointed by the Glasgow Colonial Society in 1833. Returned to Scotland in 1844.

No. 93. RAMSAY, (ALMONTE) ST. ANDREW'S 1851. *Church of Scot.*

Rev. John M. MacMoline, D.D., was minister 1846-1867.

No. 94. SMITH FALLS. *Church of Scotland.*

Rev. George Romanes had been appointed to Canada in 1833 by the Glasgow Colonial Society, and was ordained in Smith Falls March 1834. He remained until 1846 when he became professor of Classical Literature in Queen's College. Resigned his professorship in 1850 and returned to England. He was the father of the famous Prof. John George Romanes. The first church was erected in 1836.

No. 95. STAMFORD, J.R.-M. A.P. *Associate Synod of North America.*

The Presbytery of Stamford of the Associate Synod of North America was organized 1836. The Rev. John Russell was minister from 1825 (Nov.) This token is said to have been struck in 1825. In 1858 joined in the union of Associate and Associate Reformed Presbytery of Albany at Pittsburg

No. 95-a. STAMFORD, A.R.—M. *Associate Presbytery.*

There were five congregations in Upper Canada connected with this Synod, all having tokens, and all these tokens in this collection—Stamford, Telfer, Walton, Galt and Manswood.

No. 96. STRATFORD, ST. ANDREW'S CHURCH 1858. *Church of Scot.*

Stratford in 1840 was an unbroken wilderness. In 1866 it was an important railway centre.

Rev. Daniel Allen was minister from 1838-1844; Rev. William Bell of North Easthope from 1848-1857; Rev. William Millar of South Ronaldshay, Scotland, 1857-1863. In Mr. Millar's time a vexatious dispute arose in connection with church property and St. Andrew's suffered in consequence.

No. 96-a. SEYMOUR, C. W., ST. ANDREW'S CHURCH. *Church of Scot.*

Rev. Robert Neil came to Canada in 1837 under the appointment of the Glasgow Colonial Society of the Church of Scotland. He was ordained 29 January 1840. The first church was opened in 1840. In 1866 the new stone church was built. Moderator of the Church of Scotland Synod in 1851. In 1852 married the daughter of the Rev. Hugh Urquhart of Cornwall. Resigned 1884 and died 1890.

No. 97. TELFER. *U. P. Church of N. A. in the U. S. A.*

No. 98. THORAH, ST. ANDREW'S CHURCH, 1854. *Church of Scotland.*

Settled by Highlanders in 1832. The Rev. David Watson was ordained 31st August 1853, and remained until 1898. St. Andrew's church was built of brick in 1840. Mr. Watson was one of the few in the West who declined to enter the union of 1875 and his congregation stuck to him with great devotion. He retired from the active ministry in 1898 when his congregation joined the Presbyterian Church in Canada, Knox and St. Andrew forming the present congregation of Beaverton.

No. 99. TORONTO, KNOX'S CHURCH 1852. *Free Church.*

Rev. Robert Burns, D.D., had been the Secretary of the Glasgow Colonial Society, in connection with the Church of Scotland, and was the means of sending many missionaries to Canada. He was called in 1845 to Knox Church Toronto and was minister until 1856 when he became a Professor in Knox College, Toronto, of Church History and Christian Evidences.

No. 240. TORONTO, CARLTON STREET. *Reformed Pres. Church.*

No. 100. TORONTO, ST. ANDREW'S CHURCH, 1830 *Church of Scot.*

Had its origin in the minds of some members of the Legislature belonging to the Church of Scotland. Hon. William Morris, Chief Justice Maclean, Hon. Peter M'Gill, Hon. Francis Hincks, William Lyon MacKenzie thought they should have a church of their own communion. At a meeting held, of which Hon. Francis Hincks was Chairman, and William Lyon MacKenzie, Secretary, it was decided to buy a site in the centre of the town for £450 on which forthwith was

erected a church to bear the name, St. Andrew's. It was opened for worship 19 June 1831. Rev. William Rintoul was the first minister to preach within its walls. He was introduced by the Rev. Robert M'Gill of Niagara. The 79th Highlanders, then in Garrison, composed the first congregation. The Sacrament of the Lord's Supper was first dispensed on the 30th October 1831. Rev. William Rintoul resigned in May 1834 to become Superintendent of Missions. Rev. William T. Leach afterwards Arch-Deacon Leach of Montreal, succeeded Mr. Rintoul in July 1835.

1830 seems to be commemorative of date of meeting for organization. It was also the year of the designation of Rev. William Rintoul by the Glasgow Colonial Society to the pastorate of St. Andrew's York, 29th July 1830. The meeting for organization was held on the 18th May 1830.

No. 101. TORONTO, OLD ST. ANDREW'S 1876. *Pres. Church in Can.*

This is the first and so far as we can recall the only token bearing the denominational name of Presbyterian Church in Canada, and of course followed the union of 1875. The removal of the congregation of St. Andrew's to Simcoe Street led the remnant to organize another congregation—Old St. Andrew's. It was of this church that for so many years the Rev. George M. Milligan, B.A., D.D., was minister.

No. 101-a. TORONTO, OLD ST. ANDREW'S 1876. *Pres. Church in Can.*

This is a variety but smaller than the original.

No. 241. TUCKERSMITH, 1845. *Free Church.*

The Rev. William Graham as minister is mentioned in the minutes of the Free Church Synod in 1845, Presbytery of Hamilton. He served for many years. The congregation is now known as Egmondville.

No. 102. VAUGHAN SCOTCH CHURCH, 1835. *Church of Scotland.*

Rev. Peter M'Naughton was sent out by the Glasgow Colonial Society to Eldon and Thorah but shortly after his arrival was inducted into Vaughan on 21st Aug. 1833. He returned to Scotland in 1844 but returned to Vaughan in 1847 and later in the year was translated to Pickering.

No. 103. WALTON. *U. P. Church of N. A.*

This with Telfer, Galt, Manswood and Stamford represented the congregations of this branch of Presbyterianism in Ontario. The people are now merged in the Presbyterian Church.

No. 104. WILLIAMSTOWN. *Church of Scotland.*

This congregation was founded 1787 by the Rev. John Bethune. Following his death in 1815, in 1818 a call was given to the Rev. John Mackenzie who continued as minister until 1855. A friend of Mr. Mackenzie, in Scotland, presented the congregation with a

splendid communion service with tokens. These are still regularly used in the Williamstown congregation. The old Bethune token, Glengarry 1794, the earliest west of Nova Scotia, finally passed to the congregation of South Lancaster. They are no longer in use. The old elder, A. R. Macdonell, Esq., gathered the supply remaining and gave them out to the representatives of the old Williamstown congregation scattered over the world to be kept as keep sakes.

No. 105. WOOLWICH, W. K. 1854. *Church of Scotland.*

The old church is about 12 miles from the city of Guelph. Rev. Alex. Ross, the first minister of Aldborough, was settled here in 1843. In 1846 removed to Innisfil and Gwillimbury. The charge was vacant until the Rev. James Thom was translated from Three Rivers in 1854. He died in Woolwich in 1868 aged 71 years.

No. 105-a. BRODIE. *Reformed Presbyterian Church.*

This is a plain square of iron or lead. This congregation with that of the Reformed Presbyterian Church in Almonte are the only two remaining congregations in Ontario of this body, commonly known as "Cameronians." They are bitterly opposed to the use of the organ or hymns in their worship. They are also strongly opposed to all secret societies.

No. 105-b. MT. PLEASANT (MOHAWK) *Pres. Cong., M.P., U.A.S.*

NOVA SCOTIA

No. 106. ANTIGONISH. *Associate Presbytery of Truro.*

Six years after the organization of the Associate Presbytery of Truro Rev. James Munroe, originally a minister of the Church of Scotland; came, in 1792, to Nova Scotia. In 1807 he was settled in Antigonish, said to mean "where three rivers fall into the harbour," or "forked river." Rev. Thomas Trotter in 1808 was ordained as the minister of the Burgher congregation of Johnshaven, Kincardineshire. Hard times overtook Johnshaven and in 1818 Mr. Trotter came to Nova Scotia and was inducted as colleague and successor to the Rev. James Munroe. Mr. Munroe died the following year. The congregation was small and money scarce and so he had to resort to secular employment. The congregation grew. For a time he supplied Lochaber. He died 1855. He was greatly respected by all, Roman Catholic and Protestant.

He brought with him from Scotland his bag of tokens. This token was either an earlier token of Johnshaven, or more likely belonged to some other congregation.

No. 107. ANTIGONISH, JOHNHAVEN, 1808. *Associate Synod.*

This is the token brought by Mr. Trotter from his old congregation in Johnshaven.

“Rev. Thomas Trotter in life, literature, and morals, was a man of a superior grade, and would have been reckoned an honour to any community. The grandeur of his mind and attainments were beyond his lot in life. Had he been placed in more favorable circumstances he might have reached the highest honours of his profession and a high place in the temple of fame; but the office of the Christian ministry, though it be devoted to a handful of people under a tree, has its honours and rewards. When Mr. Trotter came to Antigonish, about forty years ago there was scarcely the frame of a congregation, (18 members) and little more than the shadow of good things to come. But by the earnest application of his talents, under the fostering care of Heaven, he raised it to its present standing, and his memory is embalmed in the affections of his people.” Rev. John Sprott of Musquodoboit, N. S.

No. 108. ALBION MINES, (STELLARTON, N.S.) 1866 *Church of Scot.*

Formerly connected with St. Andrew's Church New Glasgow but during the ministry of Rev. Allan Pollock hived off in 1863. This congregation consisted almost exclusively of colliers and miners. Their first minister was the Rev. William M. Phillips, inducted 1863 demitted 1870.

No. 109. BARNEY'S RIVER. *Church of Scotland.*

Barney's River was named after the first white settler, Barnabas M'Gee. The first minister was the Rev. Dougald M'Kichan, 1827-1830, when he removed to the Canso congregation.

The Synod of Nova Scotia in connection with the Church of Scotland was organized August 1833. The Rev. Alex. MacGillivray in 1833 began his labors in Merigomish and labored five years. During the first two years Lochaber and St. Mary's formed part of his charge but during the last three he restricted himself to Barney's River. In 1838 he removed to M'Lennan's Mountain where he laboured until his death in 1862. Upon him and the Rev. J. C. Muir of Georgetown, Que. Queen's College conferred her first D.D. degrees. When the Disruption took place in Nova Scotia in 1844 he was the only minister who remained in connection with the Church of Scotland. Rev. Dougald M'Kichan returned to Barney's River in 1840, but in 1844 removed to Scotland.

No. 110. BARNEY'S RIVER, 1851. *Free Church.*

Rev. D. B. Blair was for many years the faithful minister of this congregation. He was also considered a distinguished Gaelic scholar.

No. 111. CANSO—RIVER INHABITANTS. *Church of Scotland.*

Rev. Dougald M'Kichan was sent to Nova Scotia by the Glasgow Colonial Society in 1829. Settled in the Merigomish congregation—Barney's River, 1829-1832, when he removed to Canso, remain-

ing until 1840. He was the first minister of the Church of Scotland settled in Cape Breton.

No. 112. DARTMOUTH, ST. JAMES CHURCH. *Church of Scotland.*

In 1829 Rev. James Morrison was sent by the Glasgow Colonial Society to labour in Dartmouth and other settlements east of Halifax. Here were many Indians and Negros. In 1830 became Superintendent of the Acadia School in Halifax but continued to preach in Dartmouth. Rev. Alex. Romans, a native of Halifax educated in Scotland returned to Nova Scotia in 1833. In 1835 was ordained as pastor of Dartmouth. In 1838 to 1843 was Professor of Classics in Dalhousie College. In 1844 joined the Free Church. In 1855 Principal M'Knight came to teach Hebrew in the Free Church College and combined with it the pastorate of Dartmouth until 1868.

No. 113. DOUGLAS (SHUBENACADIE). 1803. *Associate Pres. of Truro.*

Rev. Alexander Dick was not the first Presbyterian minister ordained in Canada, as that honour belongs to Rev. B. Comingo, but Mr. Dick was the first Presbyterian Minister regularly ordained, by a permanently constituted Presbytery in the Dominion of Canada.

The Rev. Alex. Dick had been a carpenter before studying for the ministry. He arrived in Nova Scotia 1802, was called to Douglas, covering a tract of territory 60 miles in length, and was inducted 21st June 1803. Died in 1812.

No. 114. EARLTON 1861. *Church of Scotland.*

This district was first settled in 1819 by Highlanders from Scotland. Long neglected these people maintained ordinances among themselves. In 1836 Rev. Wm. Sutherland came among them and remained until 1843, when he confined himself to Earlton. He refused to join any Presbytery. Died 1848. In 1861 Rev. William MacMillan was inducted. Did not come into the union of 1875. These tokens were presented by him to the congregation.

No. 114-a Used prior to the ministry of Mr. MacMillan. Only two copies known. Found in MacMillan's desk after his death.

No. 115. ECONOMY, A. KERR'S CONGREGATION. *Anti-Burgher. Associate Presbytery.*

The union of Burgher and Anti-Burgher in 1817 formed the Associate Synod. Rev. Andrew Kerr was the last of the Anti-Burgher ministers in Nova Scotia. He was a man greatly admired and trusted by his own communion. He preached the Gospel with great acceptance both in Britain and Nova Scotia:—in Economy from 1818-1848.

No. 116. ELMSDALE, HANTS Co. *Associate Synod. Later U. P. Ch. of Nova Scotia*

This was part of the earlier congregation of Shubenacadie organized by the Rev. Robert Blackwood. He removed to Tatama-

gouche in 1840. The token is very similar to the one used in New Glasgow by the Associate congregation which afterwards united with the John Knox Free Church to form the present United Church New Glasgow.

No. 116-a. FRASER'S MOUNTAIN, near New Glasgow. *Church of Scot.*

Rev. Donald Allan Fraser came to Pictou in 1817 and lived in a humble cabin amid the thick forests of MacLennan's Mountain, where he ministered to a colony of Highlanders. There was another settlement, six miles away at Fraser's Mountain and within two miles of New Glasgow. Mr. Fraser also took charge of Blue Mountain. In 1837 removed to Lunenburg, remaining until 1842 when he removed to St John's Newfoundland where he died in 1845. He was one of the great pioneer missionaries of the Church of Scotland in Nova Scotia. In 1828 the church was hauled into New Glasgow and named St. Andrew's. In 1855 Rev. Allan Pollock was called to St. Andrew's Church. His father presented a new set of tokens. Copies of old F. M. were found in Hopewell.

No. 117. GAIRLOCH. *Church of Scotland.*

Rev. Hugh MacLeod came to Nova Scotia in 1822, labouring in Salt Springs and Gairloch in the West part of Pictou County. Remained only a few years. Died in Demarara. Rev. Donald MacIntosh had oversight from 1832 to 1844, when he returned to Scotland. Gairloch was settled in 1805 by Highlanders from Gairloch in Scotland.

No. 117-a. N G. Found among a number of No. 117, very rare.

No. 118. GREENHILL, N.S., 1850 SALEM CHURCH. *U.P. Church of N.S.*
General Associate Presbytery

This is a part of the old Anti-Burgher congregation of West River, where the Rev. Duncan Ross was so long a minister, a ministry in which his son succeeded him. Mr. Ross came to Nova Scotia in 1795 and died 25th October 1834. The son, Rev. James Ross, afterwards became Principal of Dalhousie College.

No. 119. GOOSE RIVER (LINDON) N.S. *Reformed Pres. Church.*

Rev. Alex. Clarke was the first missionary sent out by the Reformed Presbyterian Synod of Ireland. He arrived in St. John, N.B., in 1827. For some time he travelled from place to place in N. B. and N.S. exploring the field. Took up his residence in Amherst, N.S. From this as a centre he reached Goose River, River Hebert, Maccan &— Churches were erected and for nearly half a century he continued to labor. Died 1874. Became a D.D in 1856. Rev. William Somerville, 1831-1878, minister of Horton and Cornwallis, Dr. Clarke and their elders constituted themselves a Presbytery,—The Reformed Presbytery of New Brunswick and Nova Scotia. Mr. Somerville was a keen contraversial writer and missionary worker.

No. 120. GOOSE RIVER. *Reformed Presbyterian Church.*

This token used in some of the outlying sections of the Goose River Congregation

No. 121. GRAND RIVER, N.S. *Free Church.*

This part of Cape Breton was visited by Rev. John MacLennan and Donald A. Fraser on their missionary tour in 1827, of which mention is made in the journal sent to Rev. Dr. Burns of the Glasgow Colonial Society. This section settled by Highlanders had been badly neglected by the parent Church of Scotland. In the Disruption this congregation came out.

No. 122. HALIFAX, N.S. *Church of Scotland.*

In 1749 a Protestant Dissenting Congregation was organized in Halifax, known as The Protestant Dissenting Meeting House. The people were mixed Scotch and American, Congregationalist and Church of Scotland. At the close of the revolutionary war in 1783 Rev. Thomas Russell, a licentiate of the Church of Scotland, became pastor, remaining a little over three years. In 1787 the congregation remodelled its constitution bringing it into accord with the Church of Scotland. Rev. Dr. Andrew Brown, was pastor 1787-1795. During the vacancy service was often conducted by a minister of the Church of England. Rev. Dr. Archibald Gray was minister from 1796 to 1826. In 1815 the name of the congregation was changed to that of St. Matthew's Church.

No. 123. HALIFAX, ST. MATTHEW'S CHURCH. *Church of Scotland.*

In 1817 there took place a union of practically all the Presbyterians in Nova Scotia. Dr. Gray while in favor of the union did not join it as so many of his people were Congregationalists. In 1817 there was really no barrier to union between Seceders and the Church of Scotland, arising from differences of opinion as to the relation between Church and State, in so far as money for the support of the Church was concerned. All were at that time waiting to receive State aid, and afterwards actually applied for it from funds appropriated by the Government for religious purposes.

No. 124. HALIFAX, N.S., 1786. *Church of Scotland.*

Rev. Dr. Andrew Brown, 1787-1795. 1786 marks a constitutional change in the congregation.

No. 125. HALIFAX, RELIEF, 1818. *Relief Ch. later Church of Scot.*
ST. ANDREW'S CHURCH.

Previously connected with the Relief Synod of Scotland, organized by the Rev. Henry Patterson, 1818, who had been sent out by that Synod. Remained only a few months and was succeeded by another Relief minister, Rev. Thos. G. M'Innis. He remained until 1820. Because of difficulty in arranging with the Kirk minister for

the ordination of a Mr. Burns whom they had called, they decided in 1819 to join the Church of Scotland as the "New Presbyterian Church," changed afterwards to St. Andrew's. Rev. John Martin, originally connected with the Reformed Presbyterian Church, joined the Church of Scotland and was ordained in 1821. He was minister of St. Andrew's from 1821-1856. Died 1865. He was a staunch friend of the Kirk, but did not forget the Communion in which he had been reared. He always had a warm side for the Covenanters. At the time of the Disruption he and the Rev. Dr. MacGillivray of M'Lennan's Mountain were the only Kirk ministers remaining. Joined by others from Scotland.

The Relief Synod a development of the Relief Presbytery was organized in 1761. The Presbytery assumed the name of Relief Presbytery because it professed to act for the relief of oppressed congregations.

No. 126. HALIFAX, ST. JOHN'S PRESBYTERIAN CHURCH, 1863.

No. 127. HALIFAX, POPULAR GROVE, 1843. *Asso. Pres. Ch. of N.S.*

In 1843 a few individuals attached to the Secession being congregated, gave a call to the Rev. Peter G. MacGregor, youngest son of the late Rev. Dr. MacGregor. Inducted Sept. 1843. The church was organized in 1842. Mr. MacGregor was their pastor for 25 years.

No. 128. HOPEWELL, N.S. *Church of Scotland.*

No. 129. LOWER SETTLEMENT, NEW GLASGOW, *General Asso. Synod.*

These tokens used in the old St. James' Church, New Glasgow.

No. 130. LONDONDERRY, N.S. 1808. *Gen. Asso. or Anti-Burgher. Synod.*

This community settled by emigrants from Ireland under Col. M'Nutt. Most of them were Irish Presbyterians. Rev. David Smith had been their minister for 24 years. Rev. John Brown, the friend and fellow student of the Rev. Duncan Ross came to Canada in 1795 and settled in Londonderry. He by his tact and good judgment united the warring factions, restoring concord and ministering to this congregation for over fifty years. At the time of his Jubilee, 30th July 1845 he wrote a friend as follows—

"Were I to choose my life again it would be that of a minister; were I to choose the field of labor, of all the world I would choose America; of all America, Nova Scotia; and of all I have yet seen of Nova Scotia, I would choose Londonderry." He died 1848.

No. 131. LONDONDERRY, 1844. *General Associate Synod.*

To supplement the supply of tokens, near the close of the long ministry of Rev. John Brown.

No. 132. LOCHABER AND ST. MARY'S 1851. *Free Church.*

In earlier times this settlement was supplied by the Rev. Thos. Trotter of Antigonish. It was visited by the Rev's John MacLennan and Donald A. Fraser of the Church of Scotland in 1827. In

1831 the Rev. Hugh Mackenzie was appointed by the Glasgow Colonial Society to Wallace, arriving 1832. In 1840 he removed from Wallace to Lochaber. The Free Church was the result of the Disruption of 1844. The first minister was the Rev. Alex. Campbell who came from Scotland in 1848.

No. 133. MAITLAND, 1845. *General Associate Synod.*

Maitland was originally a part of the Douglas field, supplied by the Rev. Alex. Rick. In 1815 the Rev. Thomas S. Crowe was sent by the General Associate Synod to Nova Scotia. Settled in Maitland 1816. Here he labored for upwards of a half century. Held his Jubilee in 1865. The only minister of those entering the union of 1817 to be present at the union of 1860. He was a great temperance worker, and throughout his parish there was no licensed tavern. The manse was burned in 1857 and the stock of this token destroyed. Died Sept. 11, 1869.

No. 134. MAITLAND, N.S. *General Associate Synod.*

This a new token to take the place of the stock of No. 133 destroyed by fire 1857. This issue continued to be used for many years.

No. 135. M'LENNAN'S MOUNTAIN, N.S. *Church of Scotland.*

Claimed to be the first congregation to be organized in connection with the Church of Scotland in Nova Scotia. Forty families of Highlanders settled here. Rev. Donald Allan Fraser came from Scotland in 1817. He was handsome, and very popular and the people rallied to his preaching. A frame church was built in 1816. In 1838 Rev. Alex. MacGillivray of Barney's River succeeded Mr. Fraser, where he continued until his death in 1862. At the Disruption Dr. MacGillivray was the only minister in the Eastern end of Nova Scotia who remained in connection with the Church of Scotland. It was at M'Lennan's Mountain that the first communion with the Church of Scotland was dispensed.

This token is very irregular as to size. This not unusual where the token was hand made.

No. 136. M'LENNAN'S MOUNTAIN, ST. JOHN'S CH. *Church of Scot.*

Rev. Wm. Stewart was settled in 1863—and this token very probably commemorated the coming of a new minister.

No. 137. MERIGOMISH, WM. PATRICK 1819. *General Associate Synod.*

Rev. William Patrick, brought up in the Reformed Church connected himself with the General Associate Synod. He came from Scotland, and in 1815 was inducted to Merigomish by the Presbytery of Pictou. In 1784 a settlement of disbanded soldiers of the 82nd Regiment who had served in the Revolutionary War was formed at Merigomish. In 1844 saw the Rev. Andrew B. Mullan, ordained as his colleague. Died Nov. 25 1844.

No. 138. MUSQUODOBOIT, REV. J. SPROTT 1841. *Asso. Pres., Burgher.*

Rev. Hugh Graham was the first Associate missionary to Musquodoboit. Coming in 1800 to Stewiacke and Musquodoboit, his work so grew that the field was divided when the Rev. John Laidlaw became minister of the Musquodoboit section. Mr. Graham remained in Stewiacke until his death in 1829. Mr. Laidlaw removed to the States, and in 1825 the Rev. John Sprott was translated from Newport to Musquodoboit. Here he labored for twenty-four years. Died 1869. At this settlement in a wide field there was only one church and a log school: but he lived to see seven churches and fourteen handsome schools on the Musquodoboit river. He was a great missionary worker touring over the western and central part of the Province wherever groups of people could be found and was welcomed into pulpits of other communions.

No. 139. MUSQUODOBOIT, ST. ANDREW'S CH. *Church of Scotland.*

At the time of Mr. Sprott's resignation there was considerable friction in his congregation. This may have been the opportunity for organizing a Church of Scotland at Little River. Mr. Sprott was very sympathetic with the Kirk.

No. 140. NEW ANNAN. *United Associate Presbytery.*

New Annan in the early days was connected with Tatamagouche. Rev. John Mitchell of River John supplied it. Tatamagouche and New Annan became separate from River John in 1826. Rev. Hugh Ross minister,—1827-1840. In 1840 the Rev. Robert Blackwood was called to Tatamagouche and New Annan. In later years confined his services to New Annan. Died 1857. A very popular minister beloved by all classes.

No. 141. NEW GLASGOW, St. ANDREW'S 1855. *Church of Scotland.*

Fraser's Mountain was the progenitor of St. Andrew's Church New Glasgow. Rev. Allan Pollok was called and inducted in 1853, remaining until 1873. In 1856 the old church was pulled down and a new and very neat wooden building with a spire took its place. Albion Mines was an off-shoot. In 1873 the Rev. George Coull was inducted.

No. 142. NEW GLASGOW *United Church.*

The U. P. Church, (The Primitive) and the John Knox Free Church united forming the present United Church. This token is similar to but larger than the Elmsdale, No. 116.

No. 143. NEW GLASGOW, JOHN KNOX CHURCH. *Free Church of Scot.*

In 1844 the minister of Fraser's Mountain, Rev. John Stewart, joined the Free Church. This Free Church united with the U. P. Church to form the present United Church.

No. 144. NEWPORT. *United Associate Presbytery.*

Rev. John Cassels minister 1816-1817.

Rev. John Logan Murdoch settled in Windsor which includ-

ed Newport. Rev. John Sprott was minister of Newport before removing to Musquodoboit, 1818-1825.

No. 145. NOEL, REV. T. S. CROW, 1845. *Associate Synod.*

Rev. Thomas S. Crowe, minister of Maitland also ministered to Noel.

No. 146. ONSLOW, JOHN J. BAXTER, 1832. *Associate Synod.*

In 1832 ordained to Onslow, and lived and laboured for more than half a century. His jubilee celebrated in 1882. He was especially interested in three things.—Foreign Misions, Inquiry into the state of Religion, Colportage. Congregation formerly a part of Truro.

No. 147. PICTOU, PARISH OF PICTOU, 1810 *Gen. Asso. Synod. A.-B.*

The General Associate Presbytery of Pictou was formed 1795. Rev. Dr. M'Culloch was minister of Pictou Harbour. For forty years a leading figure in the ecclesiastical and educational affairs of Nova Scotia. In 1803 came to Nova Scotia, inducted in Pictou Harbour in 1804. Great versatility and staying powers. Accomplished a great amount of work. Founded Pictou Academy. Taught pretty nearly every subject as well as carrying on his congregation. Later Principal of Dalhousie College, 1838. Died 1843. Excelled as a Pastor, a President, and as a Professor. He was also a contraversalist of very keen powers of speech or pen. His great contribution to the supply of destitute fields was by training a native ministry. This token was taken to New Hebrides by Rev. John Geddie, doing service until 1903. Replaced by aluminum Efate, New Hebrides.

No. 148. PRINCE STREET CHURCH, PICTOU. *Gen. Associate Synod.*

This was the successor to the Parish of Pictou.

No. 149. PICTOU, ST. ANDREW'S CHURCH. *Church of Scotland.*

Rev. Kenneth Mackenzie, a man of distinguished ability and an eloquent Gaelic preacher became Kirk minister of Pictou town in 1824 and for fifteen years did valiant service for his communion. The congregation had its origin among a number not favorable to Dr. M'Culloch. He for many years had been the only minister in Pictou town. These while claiming to belong to the Church of Scotland, were making overtures to the Church of England when Mr Mackenzie arrived. There was constant friction between the two churches and the two ministers. This was reflected in the opposition to Pictou Academy. Mr. Mackenzie died 1838. This first token was of soft lead and soon wore out.

No. 150. PICTOU, ST. ANDREW'S, 1850. *Church of Scotland.*

The Rev. Kenneth Mackenzie was succeeded by the Rev. John Williamson 1841-1844. A long vacancy. In 1849 Rev. Andrew Walker Herdman, M.A., became minister and continued for many years.

No. 151. PICTOU, FREE CHURCH, 1844. *Free Church.*

No. 152. PICTOU, KNOX'S CHURCH. *Free Church.*

In time Knox and the Free Church of Pictou united, and more recently Prince Street and Knox Church united.

No. 153. PUGWASH 1868. *Church of Scotland.*

The Pugwash congregation was organized in 1857 by the Rev. Alex. MacLean, formerly of Gairloch and Salt Springs, and afterwards of Belfast P.E.I.

The Rev. James Anderson was minister of Pugwash and Wallace 1866-1872.

No. 154-a. RIVER JOHN, N.S. I.M. *Asso. Synod, Gen or A.B.*

Rev John Mitchell had been a Congregational itinerant missionary who joined the Associate Presbytery and laboured at River John, 1809, under the Presbytery of Pictou.

No. 154. RIVER JOHN, N.S. *General Associate Synod.*

Rev. John Mitchell extended his ministry to Tatamagouche and New Annan. Died 1841.

The original settlers of River John were of French origin. Their ancestors were expelled from France during the reign of Louis XIV on account of their non-conformity to the Roman Catholic religion. They found an asylum in Germany and later came to Lunenburg, and later removed to Tatamagouche 1754. Some of their descendants purchased land at River John. This token was presented by the London Missionary Society who undertook to furnish a communion service and tokens, but a storm delayed the ship beyond the Communion and so No. 154-a was used temporarily. It was made by Samuel Patterson of Pictou.

No. 155. RIVER JOHN, ST. GEORGE'S CHURCH 1863. *Church of Scot.*

This congregation was organized by the Rev. George M. Grant, afterwards Principal Grant, during his three months stay previous to his going to P. E. I. The church was finished in 1863. In 1863 the Rev. Robert M'Cunn, M.A., was inducted. Its name was a tribute to Principal Grant.

No. 156. EAST RIVER, ST. PAUL'S CHURCH. *Church of Scotland.*

(Rev. James MacGregor was the first missionary to the East River. He belonged to the General Associate or Anti-Burgher Synod.)

Rev. John M'Rae came as the representative of the Church of Scotland 1827 and remained until 1844, being succeeded by his son, Rev. Donald MacRae, later of St. John, N.B., and also Principal of Morrin College, Quebec.

No. 157. ST. MARY'S (GLENELG) *Associate Presbytery.*

St. Mary's was first visited by the Rev. Mr. Waddell of Truro. In 1818 Rev. Alex. Lewis was ordained and inducted. He removed in 1835 to Caledon, Upper Canada. He was rich and had a stentorian voice. St. Mary's had been settled chiefly from Truro, about 1800. Many of the people had been under Mr. Waddell's ministry in Truro. Rev. J. Campbell, a native of Pictou succeeded Mr. Lewis.

Was a good preacher in Gaelic and English.

No. 158. SCOTSBURN OR ROGER'S HILL. *Church of Scotland.*

Rev. Hugh MacLeod came to Nova Scotia in 1822 as a missionary at large and included Scotsburn in his parish. Rev. Donald M'Conachie was the first Church of Scotland minister. He returned to Scotland in 1844.

Rev. Duncan Ross of West River also gave services to Scotsburn or Roger's Hill.

No. 159. SHELBURNE, N.S. *Associate Presbytery of Truro.*

Rev. Matthew Dripps was settled in Shelburne in July 1805. He laboured here for 23 years, to 1828. At his death the congregation united with the Church of Scotland but at the Disruption returned to its earlier connection. Rev. Gavin Lang, sent out by the Glasgow Colonial Society in 1829, laboured for two years and returned to Scotland. Rev. David Henry was appointed by the Glasgow Colonial Society Committee in 1833 and remained a year, returning to Scotland. He reported Shelburne as warmly attached to the Church of Scotland, that the congregation was well organized and had a Session. This settlement had been made in 1764 by the Col. M'Nutt who called it New Jerusalem.

No. 160. SHEET HARBOUR, N.S. *Asso. Pres. of Truro.*

Rev. John Young, formerly of Montreal and Niagara, removed to Sheet Harbour and died there in 1825. It was frequently supplied by the Rev. John Sprott. Rev. James Waddell, son of the Rev. John Waddell of Truro was minister of Sheet Harbour from 1858 to 1868. He died in 1870.

No. 161. SPRINGVILLE, UPPER SETTLEMENT, EAST RIVER.

General Associate or A.-B.

This was formerly part of the Rev. James MacGregor's field. Rev. Angus MacGillivray, one of the first students of the class trained by Rev. Dr. M'Culloch in the Pictou Academy was ordained and inducted 1st Sept. 1824. For forty years he labored and wherever known was not only esteemed but loved. Resigned 1864. Died 1869.

No. 162. STEWIACKE, J. SMITH 1830. *Asso. Presby. of Truro.*

Rev. James Munro, 1792-1807.

Rev. Hugh Graham 1800-1829.

Rev. James Smith 1830-1868. Died 1871. Came to Nova Scotia in 1829, called to Stewiacke 1830. Under his ministry the congregation grew and prospered. Appointed Professor of Biblical Literature and Oriental Languages in the Divinity Hall of the Nova Scotia Synod 1848, and continued to discharge the double duty of Professor and Pastor until 1868 when he resigned.

No. 163. SYDNEY MINES, 1842. REV. MATTHEW WILSON

Church of Scotland.

Rev. Matthew Wilson M.A., came to Sydney Mines in 1842. His was the first parish in Cape Breton to become self sustaining.

No. 164. TATAMAGOUCHE. *Gen. Asso. Synod of Pictou.*

In 1826 separated from River John. Had been served by the Rev. John Mitchell from 1809. Rev. Hugh Ross was minister from 1826-1840. Rev. Robert Blackwood came from Shubenacadie to Tatamagouche in 1840 and remained until his death in 1857.

No. 165. TRURO, 1772. *Associate Presbytery of Truro.*

This is the oldest native token in Canada. Rev. Daniel Cock was designated in 1767, by the Burgher Synod of Scotland, to Canada. He arrived in Canada in 1770, was called, returned to Scotland for his family, returned and was settled in 1772. He brought the token and moulds from Scotland. He ministered in Truro until 1798 and died 1805.

The people of Truro engaged to pay Mr. Cock in 1772 £60 N. S. Currency for two years, £70 for the next two years and £1 additional for each succeeding year, half cash and half produce at cash price. Rarely was the amount paid in full.

No. 166. TRURO, N.S.. ST. P.

This is not a token, but a copper coin stamped "St. P." and is one of many similar trade coins found by numismatists. This one belongs to St. Pierre, West Indies and has been so identified beyond doubt by Mr. L. A. Renaud of Montreal and Mr. Kain of St. John, N.B., well known collectors.

No. 167 UPPER SETTLEMENT, PICTOU, EAST RIVER. *Gen. Asso. A.-B.*

Rev. Angus MacGillivray first minister ordained 1824, 1st September. Rev. James MacGregor who had arrived in 1786 had given occasional service. In 1795 Messrs. MacGregor, Ross and Smith had formed the General Associate Presbytery of Pictou. The union of 1817 included all the Presbyterian ministers of Nova Scotia but the Rev. Dr. Gray of Halifax. He withheld as many of his people were Congregationalists. The union was called the Presbyterian Church in Nova Scotia. It was proposed to receive preachers from any orthodox body in Scotland. From this time the Church of Scotland became more active and missionary.

No. 168. UPPER SETTLEMENT, PICTOU, EAST RIVER. *Gen. Asso. A.-B.*

This is another issue of this congregation. Notice difference in type and "rays."

No. 169. WALLACE, N.S., 1857. *Church of Scotland.*

Rev. Donald Allan Fraser of M'Lennan's Mountain in 1814 extended his visitation as far as Wallace. In 1831 the Rev. Hugh Mackenzie was appointed by the Glasgow Colonial Society to Wallace and arrived in 1832. remaining until 1840. The congregation had

been organized in 1828 and a church erected. Rev. James Duff was minister from 1856-1858 when his health broke down. Rev. James Christie 1859-1864. Rev. James Anderson was inducted into Wallace and Pugwash in 1866, remaining until 1872.

No. 170. WEST RIVER, PICTOU Co. N. S. *Gen. Asso. Synod, A.-B.*

The Rev. Duncan Ross, friend and fellow student of the Rev. John Brown of Londonderry, was ordained by the Presbytery of Forfar, 20th January 1795, for mission work in Nova Scotia. He arrived in 1795 and took the West River end of the field opened by the Rev. James MacGregor in 1786. During his long pastorate he was a zealous and faithful minister, and a fearless advocate of education and temperance. He was the first in Pictou County, if not in Nova Scotia, to advocate the formation of temperance societies. He died on the 25th October 1834. He was succeeded by his son the Rev. James Ross. The old church in West River was burned and most of the old tokens were destroyed.

No. 171 WESTVILLE, N.S. 1884. *Pres. Church in Canada.*

Formerly connected with the Church of Scotland. The church was built in 1869, and called St. Philip. The minister of Albion Mines (Stellarton) gave half his time to Westville. The Rev. Chas. Dunn was inducted in 1871.

No. 172. WHYCOCOMAH, C. B. *Church of Scotland.*

Rev. Murdock Stewart M.A., came during the Disruption year, 1844, to St. George's Channel: a quarter of century later came to Whycomah, 1869. A great scholar. The report of the visit of Messrs. MacLennan and Fraser to Cape Breton in 1827 resulted in the sending of the Rev. Alexander Farquharson by the Glasgow Colonial Society. He was settled in Middle River, 1834-1858. He itinerated in Cape Breton for a year and mapped out the island into ten parishes a proposal which in large measure was carried out. In his report he calls Whycomah, "Hogoma," a name which still applies in the locality. Rev. Aeneas McLean was the first Church of S. missionary to the field, including Whycomah.

In 1834 Rev. John Stewart had been sent out by the Glasgow Colonial Society and inducted into St. George's Channel 1835. Later he was translated to New Glasgow where he died in 1880. Known as the great builder of churches. Rev. Peter McLean who had Whycomah as his headquarters was the itinerant evangelist of the pioneers, 1837-1842. An outstanding event was the great Whycomah Communion Service 1853, when 10,000 people were in attendance.

No. 173. WINDSOR, N.S.

This is a fraudulent token. So far as can be learned a token was never in use in Windsor.

No. 174. YARMOUTH, N.S. *Church of Scotland.*

Rev. David Henry visited Yarmouth in 1833. Largely settled by Presbyterians and Congregationalists. A split took place in the congregation and two churches were built, 6 miles apart. A large number of the people were in sympathy with the Church of Scotland.

NEW BRUNSWICK.

No. 175. ADDINGTON, (CAMPBELLTON), 1832. *Church of Scotland.*

Rev. James Stevens was sent out by the Glasgow Colonial Society, arriving 24th Oct. 1831. For nearly thirty years he continued to labor in northern New Brunswick. Campbellton and Dalhousie formed his regular charge, but he extended his labors to Bathurst, New Richmond, New Carlisle and Port Daniel. A most indefatigable missionary. He died 22 January 1864.

No. 176. BARNSVILLE, N.B. *Reformed Pres. Church.*

This was a Cameronian Church retaining its connection with the Reformed Presbytery of the United States. In 1845 Rev. J. R. Lawson accepted a call to Barnsville, Greatly esteemed. Died 1891.

No. 177. BARNSVILLE, N. B. *Reformed Pres. Church.*

A later issue used in the congregation. Both of these tokens were crudely made by some local man.

No. 178. BATHURST, N. B., ST. LUKE'S CHURCH 1846. *Church of Scot.*

The history of this congregation dates from 1818. For many years supplied by the Rev. James Stevens. It was destitute of regular services until the induction of Rev. George Macdonell in 1840, remaining until 1851. Removed to St. Andrew's Fergus U. C.

No. 179. BLACK RIVER BRIDGE, N.B. *Church of Scotland.*

Rev. Simon Fraser was sent out by the Glasgow Colonial Society to Tabusintac, Bay du Vin, Black River, and Kouchibouguac, on the north and south of the Miramichi Bay. He arrived in 1834 and was ordained in 1835. Many of the settlers had been fifty years in the settlement, and Mr. Fraser was the first minister who could speak to them in their own language,—the Gaelic.

No. 180. CHATHAM, N.B., 1840. *Associated Presbytery.*

St. Andrew's, Chatham, was erected in 1815 by members of the United Presbyterian order. Rev. James Thomson came to New Brunswick in 1816 and in August 1817 was inducted as minister of Chatham and Newcastle on the Miramichi. He remained pastor until his death in 1830. Rev. John M'Curdy about 1832 was translated to Chatham from what was the beginning of the Popular Grove Church, Halifax. He married the daughter of Mr. Thomson, and remained pastor until his death 1868.

No. 181. DALHOUSIE N.B., ST. JOHN'S CHURCH. *Church of Scot.*

Rev. James Stevens was minister of Campbellton and Dalhousie from 1831-1864. He attended Dalhousie every third Sunday.

He also established a parish school in Dalhousie. St. Johns Church was erected in 1835. Dalhousie became independent of Campbellton in 1855. Rev. Alex Forbes minister from 1855-1858; Rev. William Murray 1859-1865; Rev. James Murray 1865-1874.

No. 182. DALHOUSIE, ST. JOHN'S CHURCH *Church of Scotland.*

The original supply of tokens brought out from Scotland were destroyed when the manse was burned down. A few copies not returned at the communion have been found among the people. The new supply was struck in Dalhousie from the "obverse" die, the "reverse" a "stock" being retained by the maker in Scotland.

No. 183. FREDERICTON, N. B., ST. PAUL'S. *Church of Scotland.*

The first church was opened in 1831. Rev. John Berkmyre was sent out by the Glasgow Colonial Society. Inducted 1832. Returned to Scotland in 1841. Rev. John M. Brooke D.D., 1843-1882. Died in his 81st year, the oldest of the Church of Scotland ministers then in the Province. Rev. A. J. Mowatt, 1882-1891. Presbytery of New Brunswick formed 1833. Token not used after Sept. 18, 1887.

No. 184. FREDERICTON N. B., ST. PAUL'S. *Church of Scotland.*

This is possibly the earlier token, being of ruder design.

No. 185. HARVEY SETTLEMENT (HARVEY) *Church of Scotland.*

This the native place of the late Rev. Dr. Mowat of Erskine Church, Montreal. Congregation founded 1846. Token dates from this time.

No. 186. HAMPTON, N. B., ST. ADREW'S. *Church of Scotland.*

This congregation organized as the result of a visit of the Rev. John Martin of Halifax, June 1829. It belonged to the Presbytery of New Brunswick in connection with the Church of Scotland. Note the "n" has been omitted from St. A(n) drew's.

No. 187. MIRAMICHI, N. B., ST. ANDREW'S. *Associate Synod.*

Rev. James Thomson came to N. B. in 1816, and in August was inducted as minister of Chatham and Newcastle. Remained until his death in 1830. Two months before the Rev. James Souter, Church of Scotland, began his ministry in Miramichi. The church was divided, some wanting to remain under the Synod of Nova Scotia, and others wanted connection with the Church of Scotland. The church property was taken possession of by the Church of Scotland party. They were forced to pay damages. The minority, Associate Synod, built a new church and were ministered to by Rev. John M'Curdy, the son-in-law of Mr. Thomson.

No. 188. MONCTON, N.B. *Pres. Ch. of the Lower Provs. 1866*

First Presbyterian preaching in Moncton would date back to 1838. First church built about 1857. In 1844 we have the Disruption in Nova Scotia, its adherents being known as the Presbyterian Church of New Brunswick adhering to the Westminster Confessions. In 1860 there took place a union of the Free Church of Nova Scotia and the (Secession) Presbyterian Church of Nova Scotia, the union constituting the Presbyterian Church of the Lower Provinces of British North America. In 1866 to this body was added the (Free) Presbyterian Church of New Brunswick. The Synod of the Maritime Provinces of British North America in connection with the Church of Scotland was formed in 1868.

No. 189. NEWCASTLE, N.B., ST. JAMES CHURCH. *Church of Scotland.*

The Rev. James Souter was minister of St. James Church from 1830-1843. He had been sent out by the Glasgow Colonial Society. The first church was built in 1825 but was destroyed in the great Miramichi fire. It was rebuilt in 1829.

Rev. James Thomson of the Associate Synod was the first minister 1816-1830. About the time of his death 1830, the congregation split and Mr. Souter came to the Church of Scotland section.

Rev. Wm. Henderson was minister of the Church of Scotland from 1844-1864. He died 1868. The church was remodelled and enlarged in 1865.

No. 190. PRINCE WILLIAM, N.B. *Church of Scotland.*

A small village near St. John and below Fredericton. We find the congregation mentioned in a report of the Rev. Mr. Birkmyre.

No. 191. RICHIBUCTO (KINGSTON) JOHN M'LEAN. *Asso. Pres. of N.S.*

Richibucto is about forty-five miles from Chatham. Rev. John M'Lean was a native of West River of Pictou. After receiving license as a preacher in Nova Scotia he went to Scotland and took his M.A. degree at the University of Glasgow. Shortly after his return he was ordained as minister of Richibucto, 19th August 1826, by the Rev's. Thomson and M'Kinley, a deputation from the Presbytery of Pictou. He proved to be one of the most useful and successful ministers of the Church. Immensely popular. After a few years his health failed, his lungs becoming affected. He resigned his charge and died 20th January 1837, aged 36 years. Rev. John Hannay ordained 1833 succeeded John M'Lean. The token was probably "memorial" of Mr. MacLean's ministry. He was an eloquent and zealous minister, especially forward in Sabbath School and Temperance work. He was also a great missionary, visiting the neglected settlements.

No. 192. ST. ANDREW'S, N. B. 1825. *Church of Scotland.*

Rev. Alexander MacLean was appointed in 1824 as minister of the Church of Scotland (1824-1843) when he returned to Scotland. The beautiful "Greenock" church was built in 1824 by a Mr. Christopher Scott, a native of Greenock Scotland, who contributed £5000 towards its erection. The church at the time was considered a magnificent achievement, gorgeously finished in the interior with mahogany and bird's eye maple, and having a very large carved green oak placed on the front of the steeple. The lofty pulpit has two flights of circular stairs in genuine old orthodox fashion. Col. Gray, another Scottish worthy provided the organ. The first minister was the Rev. Alexander Maclean of Rothsay Scotland.

No. 193. ST. JAMES, N. B., 1834. *Church of Scotland.*

Rev. Peter MacIntyre was appointed minister January 30th, 1833, by the Presbytery of New Brunswick, Church of Scotland. St. James is in Charlotte Co. Mr. MacIntyre died after a brief but very useful ministry.

No. 193-a. A variety with "St. James" diagonal.

No. 194-a. ST. JOHN, ST. ANDREW'S 1832. *Church of Scotland.*

St. Andrew's Church was founded in 1815. In 1818 Rev. George Burns came to St. Andrew's Church St. John. The church was built in 1817 and was opened by Mr. Burns. Under his care the congregation grew large and influential. In 1831 he returned to Scotland. In 1832 the Rev. Robert Wilson succeeded Mr. Burns and remained until 1842 when he too returned to Scotland. This token of Mr. Wilson is now exceedingly rare. I only know of one copy in the collection of Mr. ^{W. A. Cairns} ~~Tennant~~ of St. John, N.B. The supply of this token was destroyed in the great St. John fire 20th June 1877.

No. 194. ST. JOHN, ST. ANDREW'S CHURCH. *Church of Scotland.*

The minister succeeding Rev. Robert Wilson was the Rev. Andrew Halket 1843-1846. He was succeeded by the Rev. Dr. Donald who ministered for twenty-two years, 1849-1871.

No. 195. ST. JOHN, N.B., ST. STEPHEN'S CHURCH 1842. *Ch. of Scot.*

Rev. W. T. Wishart, the minister adopted strange views on the subject of Baptism, contrary to the standards of the Church. The congregation divided. The minister was deposed, and St. Stephen's Church was sold to defray the debt on the building. The surplus of \$4400 was deposited at compound interest and lay there for 20 years. Rev. George J. Caie erected the new St. Stephen's in 1868. He was succeeded by the Rev. Donald Macrae, previously of St. Johns, Newfoundland. St. Stephen's afterwards became Knox and now has been united with St. David's

No. 196. ST. JOHN, N.B. CALVIN CHURCH.

No. 197. ST. JOHN, N.B., FREE PRESBYTERIAN. *Free Church.*

No. 198. ST. JOHN, N.B., REFORMED PRESBYTERIAN. *R.P.C. of U.S.A.*

This church was situated very near to Calvin and had services until recently. This is a very crude token, a "T" indented, but after a fashion common in these churches. The token is now quite scarce. Rev. Wm. Somerville first had charge. Rev. A. M. Staveiy took charge 1841. Services widespread and greatly appreciated. Returned to Ireland 1879. No one connected with liquor traffic allowed among membership. This token was made by a Mr. Ewing.

No. 199. SPRINGFIELD, N.B. *Church of Scotland.*

Rev. John Martin of Halifax made a missionary tour in 1829 and visited Springfield. Mr. Adamson, partly supported by the Glasgow Colonial Society laboured for several years before his removal to Wallace. In 1834 it was visited by the Rev. Robert Wilson of St. Andrew's Church St. John. At this time there was only a partly finished church. There was a great desire for a settled minister. The date of the token is unknown to me.

No. 200. TABUSINTAC N.B. *Church of Scotland*

Rev. Simon Fraser was appointed in 1835 and remained until 1841. Rev. John M'Bean was the first inducted minister and he remained only two years. Rev. William M'Robbie was sent out by the Glasgow Colonial Society in 1857 and remained until 1860. It has never been a strong charge. Its last venture is as a federated charge under the Methodists.

When Rev. Simon Fraser preached here in 1834 as well as in Black River Bridge to Highlanders, many of them had not heard a sermon in their own language in fifty years.

PRINCE EDWARD ISLAND.

No. 201. BEDEQUE, P.E.I., 1831. *General Asso. Synod, A.B.*

In 1821 the Rev. William MacGregor was appointed to Richmond Bay, including Bedeque. He continued pastor of Richmond Bay until 1847. Died 1850. In 1825 the Rev. R. S. Patterson was called and in 1826 ordained to the ministry in Bedeque. He died in 1882 after 56 1-2 years in the pastorate.

No. 202. CASCUMPEQUE, (ALBERTON) *Gen. Asso. Synod. A-B.*
Rev. John C. Sinclair was called and settled 15 Feb. 1843.

No. 203 CHARLOTTETOWN, ST. JAMES. *Church of Scotland.*

The congregation was organized in 1824 and the church of St. James was erected in 1826. For many years the people were kept together by the faithful services of the Rev. John MacLennan of Belfast. The first settled minister was the Rev. James MacIntosh, 1832-1835. Rev. Angus MacIntyre, 1842-1845. Rev. John McBean 1847-1849,

Rev. Robert M'Nair 1849-1852; Rev. William Snodgrass was settled in 1852. There was no Presbytery of the Church of Scotland to induct him and so he remained as stated supply until his induction in 1855. He came to St. Paul's Montreal 1856. Rev. Thomas Duncan succeeded Dr. Snodgrass in 1856.

No. 204. CHARLOTTETOWN, ZION CHURCH. *A United Pres. Church.*

No. 204-a. DUNDAS (BRIDGETOWN)

Originally a part of the Georgetown congregation. These tokens were made about 1864 by a Mr. Kennedy, a tinsmith of Georgetown.

No. 205. GEORGETOWN. *Church of Scotland.*

Rev. Roderick M'Aulay was sent out by the Glasgow Colonial Society in 1837. The church was built in 1837. Mr. M'Aulay had charge of Georgetown and Murray Harbour. After two years he was deposed from the ministry. He was succeeded by the Rev. Hugh Ross, who joined the Free Church in 1844 but afterwards rejoined the Synod of Nova Scotia and died 1858. Rev. George Harper was settled for a short time in 1855. The sacrament of the Lord's Supper was administered for the first time by the Rev. Mr. Snodgrass in 1854. Rev. Alex. Lohead 1856 1860. Rev. George M. Grant was minister for 2 1-2 years and then went to St. Matthew's Church Halifax. He did a great work.

No. 206. NEW LONDON. *Associate Presbytery.*

Rev. Hugh Dunbar received and accepted a call from Cavendish and New London in 1827. Had previously been under the oversight of Rev. Dr. Keir. Mr. Dunbar resigned 1835. Died 1857. This was the congregation of which the famous Dr. Geddie the missionary to the South Seas Island ministered.

No. 207. PRINCETOWN. *General Asso. Synod.*

This is the oldest Presbyterian Church in P.E.I. organized by the Anti-Burghers about the beginning of the century, 1802. Prior to that Dr. James MacGregor had visited the Island in 1793. Dr. John Keir was inducted 1810 and remained minister for fifty years. In 1844 he was appointed Professor of Systematic and Pastoral Theology of the Synod of Nova Scotia (Secession). Dr. Keir died in 1858.

No. 208. RICHMOND BAY EAST. *General Asso. Synod.*

In 1819 Rev. Andrew Nichol was inducted to the pastoral charge of Richmond Bay, which formed part of the charge of the Rev. John Keir. Died shortly after. In 1820 the Rev. William MacGregor was ordained to Richmond Bay, for several years having charge of Bedeque. Resigned 1847 and died 1850.

No. 209. RICHMOND BAY WEST. *General Asso. Synod.*

This the other section of the Richmond Parish.

No. 210

ST. JOHN (BELFAST)

Church of Scotland.

This was organized as a Church of Scotland in 1823 with the Rev. John MacLennan as minister. It was a Gaelic speaking community and Mr. MacLennan continued to minister until 1849 when he returned to Scotland. The people at this time were poor and ignorant. He had a church erected in 1824. Rev. Alex. Mackay, M.A., succeeded Mr. MacLennan in 1852, inducted to Belfast 1854, translated to Salt Springs in 1859. Rev. Alex. M'Lean succeeded him the same year. This token is a very crude one made of soft lead, and there are many varieties.

No. 211.

ST. JOHN. (BELFAST)

Church of Scotland.

No. 212.

ST. JOHN (BELFAST)

Church of Scotland.

No. 213.

ST. JOHN (BELFAST)

Church of Scotland.

No. 214.

ST. JOHNS, N'F'L'D, ST. A. C.

Church of Scotland.

Rev. Donald Allan Fraser came to St. Johns from Lunenburg in 1842 and died 1845. This congregation was originally connected with the Congregationalists. Mr. Fraser was the first minister of the Church of Scotland. Rev. Arch Sinclair 1847-1848. The congregation was split by the Disruption. Rev. Thos. King 1849-1850; Rev. Francis Nichol 1851-1858; Rev. Donald Macrae 1858-1870. Removed in 1878 to St. Stephen's Church, St. John.

No. 214-a.

A variety of No. 214 but smaller and without the raised border.

No. 215.

ST. JOHNS N'F'L'D.

Church of Scotland.

Another token of the same congregation as No. 214.

STOCK TOKENS. No. 216—No. 229.

These were made by or for dealers in Communion supplies and sold by the hundred to congregations who required tokens but did not desire to have one specially designed for their congregation. Indeed after 1850 the "Stock Token" was the one generally adopted.

No. 216.

The Croil token, designed and supplied by the late James Croil and very generally adopted as supplementary in Kirk congregations or as the token adopted by them.

No. 217.

Adopted by several congregations in Nova Scotia.

No. 218.

Adopted by several congregations in Nova Scotia and New Brunswick.

No. 219.

Used mostly in Free Church congregations in Cape Breton, Nova Scotia, New Brunswick and Ontario.

No. 220.

Slightly different from No. 219. Used in a few congregations in Nova Scotia.

No. 221

This token was issued by the Presbyterian Witness of Halifax. Used in many of the congregations of the Lower Provinces.

No. 222. Similar to the last but bears the name of the maker "Cunninghame" in minute letters.

Used generally in the Lower Provinces.

No. 223. "Free Church of Scotland". Made by Crawford, Glasgow, and used in Free Church Congregations, mostly in Nova Scotia.

No. 224. "Free Church of Scotland." made by Crawford but not at the same time as No 223. There are slight differences in the lettering which support this view. Free churches of Nova Scotia and Ontario. Note crack in die.

No. 225. This token was struck by Messrs. Watson and Pelton of Montreal. Used very generally in churches in Ontario and Quebec.

No. 226. Similar to No. 225 but with a different ornament at the cross bars of the legs of the table,—a maltese cross.

No. 227. Similar design to No. 225 and No. 226, only a cross pounce at cross bars of the legs of the table.

No. 228. Used in a few churches in Nova Scotia. A text on each side.

No. 229. Used in churches in Ontario. Similar to No. 228 and doubtless made by the same firm.

No. 230 CHELSEA. (NEAR HULL.) QUEBEC. *Church of Scotland.*
Rev. Hugh Borthwick, 1862-1864; Rev. James Seiveright, 1865-1869; Rev. James Fraser, 1870-1874; Rev. Alex. Smith, 1874-1876. The church and manse was erected and owned by the Gilmour Lumber Co. It is now worked as a Methodist field.

No. 231. FARNHAM CENTRE, QUEBEC. *Canada Pres. Church.*
Rev. Daniel Anderson, minister 1857-1863, when he removed to Rothesay and Wallace Town-line, Ont. It is now worked as a Congregationalist field.

No. 232. LACHUTE, QUEBEC, 1843. *Church of Scotland.*
This is the "male" token given to the men communicants. Rev. Mr. Henry joined the Free Church, 1844, ministering in Lachute for many years.

No. 233. MONTREAL, ST. MARK'S and many other *Churches of Scotland.* This token is from the same die as No. 16. It is in some respects a "stock token." It is one of the most beautiful and symbolical of the tokens.

No. 234. QUEBEC, QUEBEC. 1831 ST. JOHN'S. *Church of Scotland.*

No. 235. ROCKBURN, QUEBEC. *Asso. Synod of the U.S.A.*

This congregation is on the International border and in the early days was supplied by ministers from the Secession Church of the United States.

No. 236. ALDBOROUGH, C. W. *Church of Scotland.*

This is only an imitation of No. 29, although classed by M'Lachlan as a distinct token. Never used by congregation.

No. 237.

ELDON, C. W.

Church of Scotland.

Rev. John MacMurchy was minister from 1844-1866. One of the great men of the pioneer days. Exerted a great influence upon the people who appreciated his ministry.

No. 238.

LONDON, C.W., ST. JAMES, 1860.

Church of Scotland.

Rev. Dr. Skinner was minister from 1853-1855. Succeeded by the Rev. Francis Nichol 1859-1868, who came from St. John, N'f'ld. Died 1873. A beautiful octagonal church was erected in 1860. The token was commemorative of this event. As the congregation had been meeting in halls in 1859 application was made to the Government for a site. This was granted. The new church cost, minus the spire, \$10,000.

No. 239.

PERTH, PRESBYTERIAN CONGN. 1818.

Unite Asso. Synod.

This was the congregation founded by the Rev. William Bell in 1817.

No. 240.

TORONTO, CARLTON ST.

Reformed Presbyterian.

Once a very active "remnant," but now defunct.

No. 241.

TUCKERSMITH, REV. WM. GRAHAM, 1845.

Free Church.

Egmondville, near Seaforth, Ont., represents the present congregation. Rev. William Graham was for many years minister.