

Our Contributors.

A MEETING THAT MAY PROVE USEFUL.

BY KNONONIAN.

We may suppose that a number of loyal Presbyterians met on the first day of the New Year to consider the financial condition of the schemes of the Church, and, if possible, to devise measures for increasing the contributions for such good objects as Home and Foreign Missions, Augmentation and Theological Education. The meeting was earnest, the speeches short and to the point, and the conclusion come to by all present was that what the church needs is more spiritual life. After devotional exercises which were marked by much earnestness and fervour, Mr. Hopeful was chosen chairman. He made a few remarks in the present condition of the Church, and asked those present to give frankly their views on the situation.

MR. PRO RE NATA was the first speaker. He said that he had been at work in many Presbyteries, but had accomplished very little in the way of developing the liberality of the people. In fact, he was perfectly powerless for any permanent good. He could not move the hearts of men, and he was much astonished that people who profess to believe that the hearts and wills of men can be moved only by power from on high should expect him to accomplish so much. He was willing to do any reasonable thing within his power, but he was powerless to regenerate and sanctify human nature.

MR. IN HUNE EFFECTUM was then introduced by the chairman, but before he began his address the Rev. Mr. Smallbore rose to a point of order. He said the speaker's proper name was *Ad Hune Effectum*, not *In*. Valuable time was being lost over the point when the chairman, with considerable warmth, requested Mr. Smallbore to take his seat. Nibbling and pettifoggery of this kind, he said, had done much to bring the schemes of the Church into their present crippled position. If Mr. Smallbore thought it of more importance to display his small wares than to work for the good of the schemes, let him keep the display for his Presbytery. The meeting seconded the remarks of the chairman with hearty applause, and the speaker was allowed to proceed. The only point he made, was that he could not do anything to change the nature of men and make them willing to give.

MR. HOMOLOGATE was the next speaker. He said the meeting must not consider that he had power in proportion to the length of his name. He had frequently been used in the church courts, but he was not aware that he had ever added a cent to the funds. He was a favorite with some clergymen, but positively he had no power and was perfectly harmless. He could not do anything for the schemes.

MR. ORGANIZATION said he had been used by some congregations with fairly good effect, and he was willing to go on with his work provided the people supplied him with motive power. He could not run himself. He knew of no machinery that did run itself. There must be power somewhere. If he had sufficient power given him he would do his best.

MR. USE AND-WONT said he had been harshly used. People tried to make him work in conditions that he never was accustomed to. He was old and objected to being hammered through this young country. He could do nothing for the schemes. Besides he was very much afraid that some people professed respect for him merely because they wished to hide behind him when the collector came around.

MR. OVERTURE said he had been more harshly dealt with than any man in the Church. Time and again he had been sent up to the Assembly on business, only to be put on or under the table. He had been buried hundreds of times under over-

whelming majorities. He had been discussed until there was no flesh left on his bones. He had been foot-balled about by young ministers and aspiring church legislators, and self-elected reformers, and various other kinds of people until his bones were as sore as the bones of a Queen's footballer the morning after a match. Once for all he wished to say that he had no power to move the hearts of men and induce them to give money. In fact, his usefulness was gone.

MR. CIRCULAR was afraid his usefulness was gone, too. Congregations that gave liberally, apportioned their money according to their own judgment. He had no power to make people liberal, especially when he was buried in the waste-paper basket. He might do a little good in the way of giving information, but he had no motive power.

MR. MOTION, MR. AMENDMENT and MR. FURTHER AMENDMENT said they were powerless. To expect them to move the hearts of men was as useless as to expect a mosquito to move a railway train.

MR. REFER-IT TO-A COMMITTEE-TO-REPORT AT-THE-NEXT-MEETING said he was worked to death.

After further deliberation the meeting came to the conclusion that what the church needs most is increased spiritual life. Each man went home determined to begin with himself.

PRESBYTERIANISM IN KINGSTON: A CHAPTER IN ITS HISTORY.

BY REV. S. HOUSTON, M.A.

About a year ago, soon after the Kingston Historical Society was formed, the writer was requested to prepare a paper on the history of our Church in the city and vicinity. This work was carried out as well as the materials then at hand permitted. The paper was printed in full in two successive issues of the CANADA PRESBYTERIAN in September last. Since then more material, at least as regards one department of the subject, has come to light. The publishing of the paper led to a correspondence which is still going on with an old resident of Kingston, who was himself, in the third and fourth decades of the century, closely connected with the cause now to be detailed with more fulness and accuracy than before; more than that he was an active participant in that cause. Although now a very old man, he shows in his letters great intelligence, judgment, and a wonderfully retentive memory. In addition to that, the writer has obtained from the clerks of two Presbyteries in the States official extracts so far as a congregation here was under the care of these courts. It will be seen how reliable such information is to the historian.

It was in the year 1818 that the congregation of St. Andrew's Church in the city began to assume visibility. In that year the grant of land on which to erect a house of worship was made. The land then granted was part of what is now occupied by the congregation and which contains their church and manse. The grantees numbered nine, whose names we know, and we have some knowledge of the men that bore the names set down there. Soon after, the Presbytery of Edinburgh was constituted patron of the congregation and asked to appoint them a minister, and this in time was done. A place of worship was, however, erected before the first pastor appeared on the field. It was in 1822 that the Rev. John Barclay arrived and took charge of the flock.

All, however, was not smooth sailing in getting a minister from Scotland, and in the congregation identifying itself so intimately with the National Church there it embraced the traditions and usages of the old land. Part of the worshippers were themselves Scotch or of Scotch parentage, perhaps the larger part; but part also were of the U. E. Loyalist stock. Of the original grantees,

four of the nine were of the latter origin. Now while the Loyalists were passionately in favor of British connection, they were not rigid followers of the ecclesiastical traditions of the old land. Any observant person can see that churches on this continent assume a type of their own. There is an advantage in this. It is better that there should not be an external uniformity of too rigid a kind. So pronounced were the differences over this point that a separation resulted about the time of Mr. Barclay's coming here, and another cause was formed having sympathies with the type of Presbyterianism that had grown up in the States. It is on record that in 1822 a lot of ground on the corner of Wellington and Johnston streets was purchased in order to build a house of worship. The names of the trustees appearing in the deed were William Dalton, Thomas Whittaker, Smith Bartlett, and Dr. E. W. Armstrong. Most of these are not typical Scotch names. Mr. Bartlett had been one of the original grantees of St. Andrew's Church. Here an edifice for worship was soon erected, and the name by which it was known was the Union Presbyterian Church. Our venerable correspondent, to whom reference has been made, writes me that he was present when the church was dedicated for sacred use. It was two brethren from Auburn, N. Y., that officiated on the occasion, the date being 1822 or 1823. Their names were Rev. Messrs. Lansing and Ruyn. Mr., afterwards Dr. D. C. Lansing, seems to have been a minister of considerable note. He held pastorates in Boston, New York, Utica, and a number of other places, and at the time he assisted in opening the Church in Kingston he was pastor of the First Presbyterian Church in Auburn and also honorary professor of sacred Rhetoric and pastoral theology in the Theological Seminary in the same city. Some time after the edifice was dedicated and the congregation had started on its career, the services of Mr. Horatio Foote, a probationer of the Church in the States, was secured, and, after a time, he was ordained and inducted as the first pastor. The minutes of the Presbytery of Cayuga (that was, and still is, the name of the Presbytery that includes Auburn in the field of its jurisdiction) bear testimony that in the summer of 1825 the Union congregation of Kingston, Upper Canada, prayed said Presbytery to take it under its care and to ordain and install over the congregation Mr. Foote. The prayer was acceded to, and, on the 1st of September of that year, the Presbytery came over and made the settlement. Three brethren of the Presbytery were present, Dr. Lansing being one of them, and Mr. John G. Parker, elder in Kingston, was a member of Presbytery that day. There were corresponding members there also, one of whom was the well known Mr. R. McDowall, of Fredericksburg, who is entered on the minutes as a minister of the Reformed Dutch Church. It was at a somewhat later date that he identified himself with a Presbytery on this side of the line. He took a part in the solemn services of the day. Mr. Foote continued to be pastor of the Union Church in Kingston for about two years and a half, and then returned to the States, where he was pastor of several congregations in succession. In 1846 the degree of D. D. was conferred on him, and in 1877 he was living at Quincy, Illinois.

The venerable friend that was connected with the congregation all through that decade and the next writes that in Mr. Foote's time it was prosperous in numbers and in spiritual life; that the Sabbath School was the best in the town. The Bidwells, father and son, were successively superintendents of the Sabbath School, and after the latter had to spend much of his time in Toronto in Legislative duties, Mr. John G. Parker, a member of session, succeeded to the superintendency. For some two years after Mr. Foote went away the pulpit was supplied from various sources, sometimes by preachers from the States, sometimes by brethren from nearer home, from Canada. A brother

of Mr. Foote, Luins by name, supplied for some months. In 1830 at the request of the congregation it was for the sake of convenience transferred from the Presbytery of Cayuga to that of Watertown.

In the last named year the Rev. John Smith, who had been a missionary in China, came from Scotland and became minister for a time. It is said that he was to act as professor as well, and that he had some young men, candidates for the ministry, under his care. Mr. Smith was a Congregationalist, but the church was still amenable to the Presbytery of Watertown. Gradually however, though there does not appear that any definitely official action was taken to change the ecclesiastical complexion, the congregation drifted away from Presbytery to Congregationalism. The last link with the former seems to have been cut when in 1834 at its own request the congregation was dropped from the roll of the Presbytery of Watertown. Mr. Smith was succeeded by a Mr. Ransom, and then came Mr. Baker who was the last pastor of the congregation that began its career in 1822. It is alleged that the break up came because of the Rebellion of 1837-8; as many of the leading people that worshipped there were either sympathizers with the rebellion or were believed to be. At all events it was about that time that the congregation ceased to have a visible existence.

There is no doubt that in its day the Union Congregation exercised a good deal of influence in the religious life of the community. Among its more prominent members were Smith, Bartlett, the Bidwells father and son, John G. Parker, and Dr. Armstrong. The Bidwells were prominent in the political movements of the time. The father of that name was elected by Lennox and Addington to represent that constituency in the House of Assembly, but was prevented from taking his seat because it was alleged that he was an alien and that he had held a State office in the States. The son was then elected by the same constituency and sat for nearly a dozen years and was speaker of the House a large part of that time. That high office he filled with credit to himself and in the interests of the liberties of the people. Those were exciting days in the Province. There was a keen struggle between those that were known as the "Family Compact" and those that were contending for Responsible Government. That Marshall Spring Bidwell was forced to expatriate himself from Canada is an ineffable blot on the Lieutenant-Governor of the day. It carried with it its revenge for he was recalled because of it. The people's victory was not entirely won in Bidwell's day here, but it came soon afterwards.

Some time after the church was closed the pulpit, Bible and some other things were stolen. The missing articles were eventually found in what was called the "Priest's field," near the building now known as the Regiopolis. The Bible had suffered from exposure to the weather. For more than half a century it was in the possession of the venerable correspondent to whom we have referred more than once. It is now in the care of the Kingston Historical Society, a much prized relic of the olden time, and, considering the trials it had to bear, is in very good condition still.

A word now is to be added as to the fate of the house of worship in which that congregation met for so many years. In the early part of the Forties it was rented by the Methodists for a time. Meanwhile there had started a new society of Congregationalists under a student named Fenwick, afterwards Professor Fenwick, of Montreal, who is still alive. Towards the end of that decade the church in question was bought by them. The deed of the property when transferred was signed by Dr. Armstrong, then of Rochester, one of the original trustees in 1822. When the new cause came to build, the old structure was sold and removed. It stands a short distance off on Wellington street, and is known as St. Patrick's Hall. On the old site stands now the place of worship of the