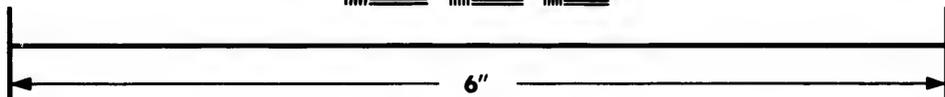
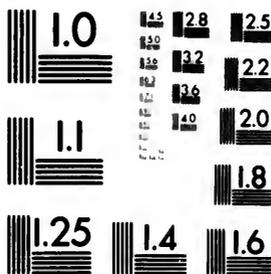


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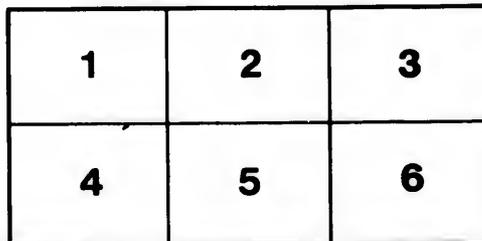
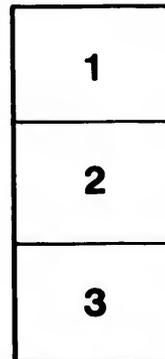
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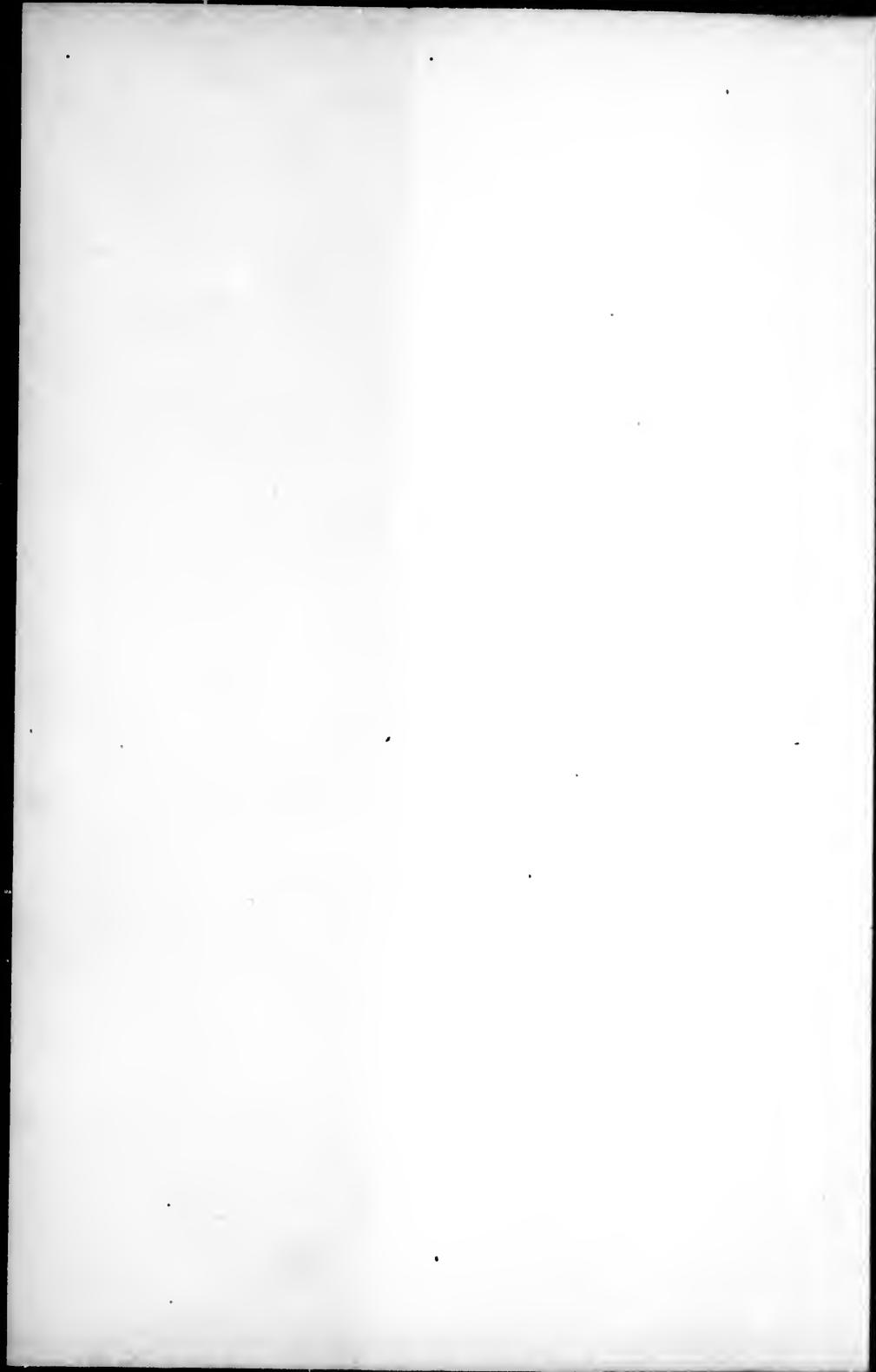
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HISTORICAL

RECORD

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Knox * Church,

ST. CATHARINES, ONT.

In Connēction With Thē Jubilēē Sērvicēs
Hēld on Māy 2nd ānd 3rd, 1891.



COMPILED BY R. LAWRIE, ESQ., ST. CATHARINES.



PREFACE.

At the annual meeting of the congregation of Knox Church, held on the 5th February, 1891, Mr. R. Lawrie called the attention of the meeting to its approaching Jubilee on the 2nd May, 1891, being then fifty years since its first organization, and suggested that the occasion should be celebrated by suitable services, and a Jubilee Fund raised to pay off the debt. The meeting adopted the suggestion and appointed a committee to carry the same into effect, and on the 19th March the committee met and appointed the following sub-committees :

1st. On Religious Services;

2nd. On the Jubilee Fund;

3rd. On Decorations;

4th. Historical Record;

and the following is the report of the Historical Committee.

HISTORICAL RECORD
OF
Knox Church,
ST. CATHARINES, ONT.,

As Compiled from the Memory of the Writer
and the Records of the Past.

There are times in the history of Churches, and even individuals, when it is both profitable and advisable to look back on the way that has been traversed with all its drawbacks, its disappointments and successes, and from the records of the past to learn the lessons of experience and take courage for the future.

Such a review is always interesting and instructive, and the present time seems especially fitted to form the standpoint from which this congregation, now half a century old, may look back and note the progress made, and thanking the Great Head of the

Church for the blessings of the past, humbly implore His guidance and presence in the future.

It is therefore proposed to give a short summary of the history of our congregation from its organization in 1841 to the present time.

To some amongst us these pages will doubtless recall the events of bygone days, scenes in which those who took a prominent and useful part, whose names are now lettered on their tombstones, and whose spirits have gone to join the ransomed Church of God.

In the year 1837, a memorable year in the history of Canada, being the year of the McKenzie Rebellion, the family of John Lawrie, from the County of Haddington, Scotland, settled on a farm about two miles north of this city. Mr. Lawrie and his family had been connected with the United Secession Church of Scotland, now the United Presbyterian Church of Scotland. James Dougan, who had settled in this place a year or two previous, came from the County of Armagh, in Ireland, and was connected with the Irish Presbyterian Church, a Church whose principles and polity were much in harmony with those of the United Secession

Church of Scotland. At that time there were only three Protestant denominations organized in St. Catharines. The Episcopalians, whose church, that stood on Yate street, was burned in the year 1836, worshipped in a room in the old Grantham Academy, now the Collegiate Institute, until their new church was erected in 1840. The Wesleyan Methodists occupied a small wooden building on St. Paul street, where their present handsome church now stands; and the American Presbyterians, who had a fine large brick building on Church street, erected in 1834, and stood where their present fine new church is now erected.

There was also a Mr. Angus McIntosh, a missionary sent out by the Church of Scotland, who was located in Thorold and preached in St. Catharines, Port Dalhousie, and other places along the line of the Welland Canal; and there was a Mr. George McClatchy, from the North of Ireland, who was located in the Township of Clinton and preached there and in Grimsby, and who also preached frequently in St. Catharines and baptized the children of Presbyterians.

Previous to this time several ministers who had been sent to this country by the United Secession Church of Scotland had organized the Flamboro Presbytery. Mr.

John Lawrie, James Dougan and several others applied to the said Presbytery for sermon and organization, and in response to that application the Rev. Thos. Christie, of West Flamboro, preached and organized a congregation on the 2nd of May, 1841, and ordained John Lawrie and James Dougan Ruling Elders, with twenty-four members, including the two Elders mentioned. The newly formed congregation was supplied with occasional preaching by the following ministers: Rev. Christie, of West Flamboro; Roy, of St. George; Murray, of Mount Pleasant; Barrie, of Eramosa; Dick, of Richmond Hill; Thornton, of Whitby, and others, all of whom have gone to their reward.

In October, 1841, the Rev. Mr. Christie, in a letter to the United Secession Church Magazine, says amongst other things: "The newly formed congregation at St. Catharines are anxious for the settlement of a Pastor and offer £80 a year, and promise if a settlement is effected to pay the whole salary."

In the early part of January, 1842, Rev. John Porteous, from the United Secession Church of Scotland, arrived in St. Catharines and preached to the recently formed congregation on the second and third Sabbaths of that month with much acceptance and was

called to be their Pastor, but owing to the arrangement with the Church that sent him out he was not permitted to accept a call until he had performed six months' missionary service, consequently he was not inducted until the 7th December, 1842, when he was placed in charge of the congregation by the Rev. Mr. Ritchie, of Ayr.

The congregation at that time was composed of members resident in Thorold and Port Dalhousie as well as St. Catharines, and worshipped in the room in the Grantham Academy formerly occupied by the Episcopalians. Steps were soon taken after the settlement of Mr. Porteous for the erection of a place of worship. A lot was purchased on Centre street and a small brick church erected capable of seating between 250 and 300 people, and was opened for public worship on the fourth Sabbath of June, 1844, by the late Mr. Fletcher, of Chippawa.

In 1845 Mr. Walter Mitchell was added to the Session, but moved to Hamilton in 1846. Steps were taken the same year to establish weekly prayer meetings in various parts of the congregation. The following were the districts: St. Catharines, Thorold, Ten Mile Creek, (now Homer), Mr. Lawrie's and Port Dalhousie. Mr. Porteous continued

to labor with great success, having increased the communion roll from 37 at the time he was inducted to 100 during his ministry. Mr. Porteous resigned his charge in August, 1847, was translated to Kirkwall, in the Township of Beverly, where he labored for many years, retired from the active duties of the ministry in 1882 and is spending the rest of his days in Galt. His absence from the Jubilee services was a great disappointment, and he would most undoubtedly have been present had he not been prostrated for the five weeks previous with a severe attack of grippe, but it is to be hoped he may soon recover and enjoy a little longer that quiet rest he has so richly earned after the many long years in the service of his Lord and Master.

The Rev. Alex. Henderson, who arrived from Scotland the same year, was called by the congregation to succeed Mr. Porteous, and was inducted as Pastor by the Rev. R. Torrance, of Guelph, on the 24th November, 1847.

In 1849 an addition of three was made to the Session, viz.: John Denton and John Blair, of Port Dalhousie, and Wm. Warner, of Thorold. Mr Henderson labored with much success until the fall of 1850, when he

resigned his charge and returned to Scotland. The congregation was then without a regular Pastor until the 28th April, 1852, when the Rev. John McClure was ordained and inducted as minister of the congregation. The following is the minute of Session in reference to the matter:

“U. P. Church, St. Catharines, 28th April, 1852. Session met and was constituted by Rev. Mr. Hogg, of Hamilton, as Moderator of Presbytery pro tem. Present with him, Messrs. Roy, of St. George, and Christie, of Chippawa, with Dr. Aberdeen Elder, and of the Session Messrs. Lawrie, Dougan, Blair and Denton. The Rev. John McClure having been this day ordained to the pastoral charge of the church in this place, was introduced by the Moderator to the other members of Session and took his seat as Moderator of the same.”

In the fall of 1852 a petition from the members of the congregation residing in and around Port Dalhousie was forwarded by the Session to the Flamboro Presbytery, praying to be organized into a congregation separate and distinct from that of St. Catharines. The prayer of the petition was granted and Port Dalhousie congregation was organized with thirty-two members and Messrs. John Denton and John Blair Ruling Elders.

On the 3rd April, 1853, the following minute of Session is recorded :

"The Moderator laid on the table a petition from the station in Thorold to the Flamboro Presbytery, praying to be organized into a congregation separate and distinct from that of St. Catharines, and to receive a supply of preachers with the view of calling one to be their Pastor, and requested on the part of the Thorold Station that the same be transmitted to the Flamboro Presbytery at its first meeting. The Session having considered the petition unanimously granted the request, and we hereby transmit said petition to the Presbytery with recommendation to grant the prayer of the same."

The congregation was subsequently organized with forty-nine members. Mr. McClure resigned his charge in the summer of 1854, having only remained as Pastor for two years and three months. He retired from the Ministry and accepted a position as teacher in a Grammar School in a neighboring locality.

After the resignation of Mr. McClure the congregation resolved to call the Rev. Archibald Cross, who had supplied the pulpit with great acceptance, but as the Flamboro Presbytery did not meet in time to have the

call presented, Mr. Cross accepted a call to Ingersoll. The congregation was disappointed and very much dissatisfied with the action of the Presbytery in not having the matter pushed through more rapidly.

Previous to this time a number of members of the Free Church had settled in St. Catharines. Among others may be mentioned the names of Robert Struthers, Andrew Henderson, Wm. McGhie and A. Mitchell, who had worshipped in the U. P. Church, and would have been satisfied to remain in connection with it had Mr. Cross been settled as its Pastor, but not getting him they resolved to petition the Hamilton Presbytery of the Canada Presbyterian Church in connection with the Free Church of Scotland for a supply of sermons and for organization as a congregation. The prayer of the petition was granted and on the 24th October, 1854, the Rev. Dr. Irvine, from Hamilton, preached in the Town Hall and organized the congregation.

On the 23rd January, 1855, an application from the U. P. congregation of Port Dalhousie was made to the newly formed congregation in St. Catharines for sermon every Sabbath afternoon, for which they would pay \$300 per annum, which application was granted.

On the 10th February, 1855, the following minute is recorded :

“At a conference of a special committee composed of Gents James Lawrie and William Boles on behalf of the U. P. Church of Canada, and James Dougan, Wm. McGhie and W. F. Hubbard on behalf of the Canada Presbyterian Church at St. Catharines, to consider the question of union of these two respective congregations, it was cordially agreed upon: First, that on behalf of the two societies we hereby agree upon a union to compose one church and congregation in connexion with the Hamilton Presbytery of the Canada Presbyterian Church. Second, that this congregation as united shall occupy the brick church formerly occupied by the congregation of the U. P. Church, assume the debt upon the property and upon the congregation, and that the deed be transferred to Trustees to be elected out of the joint congregations. Third, that a meeting of this said congregation be called upon the first Sabbath of service in the brick church for the purpose of electing Trustees to obtain a title of the church to be vested in the said congregation in connexion with the Canada Presbyterian Church in St. Catharines, and also to elect a Committee of Management, and that

this meeting of the congregation be held on Wednesday, 21st February, at 3 o'clock p.m."

At this congregational meeting the following gentlemen were elected as Trustees: W. F. Hubbard, Wm. Boles and James Dougan, to hold the property of this congregation. The following gentlemen were elected Managers: A. Henderson, R. Struthers, J. H. Walker, Wm. McGhie, Robert Leeper, James Currie and James Lawrie. Messrs. Currie and McGhie were appointed a committee to draw out a form of constitution for the congregation and submit the same for approval at the next congregational meeting. The constitution was drawn out and submitted and adopted and remains as the constitution of the congregation to the present time.

The following were the first Board of Trustees or Managers elected under the new constitution: James Dougan, W. F. Hubbard, Robert Struthers, James G. Currie, Wm. Boles, Andrew Henderson and Archibald Mitchell, and thus was completed a union of two congregations which proved to be an omen or forerunner of the glorious union of the two Churches referred to which took place in 1861, or that still more glorious union in 1875, making one great Presbyterian Church in Canada from the Atlantic to the Pacific ocean.

On the 9th April, 1855, at a meeting of the congregation, it was resolved to petition the Hamilton Presbytery for a moderation to a call of a minister for the congregation. The prayer of the petition was granted and the moderation took place the 25th April, 1855, in favor of the Rev. R. F. Burns, of Kingston. The call was signed by eighty members and adherents and accepted by Mr. Burns and he was inducted as Pastor of the congregation on the 11th July, 1855.

Although a union of the two congregations had been effected still there was some feeling existing among some of the members both of a sectarian and national character. But from the kind, genial, loving manner of Mr. Burns he soon succeeded in winning the hearts of all and even one who refused to continue a member of Session under the new arrangement very soon became one of his warmest and most devoted friends.

Mr. Burns was also ably assisted by his devoted and loving wife. She was in very truth a helpmeet to him and also to the congregation, throwing her whole energies into church work, organizing a Ladies' Aid Society, a Church Choir, and was a most devoted and faithful teacher in the Sabbath School.

On the 19th December, 1855, James Dougan was inducted and W. F. Hubbard ordained as Ruling Elders of the congregation. On the 28th June, 1857, Mr. Hubbard resigned on his removal to Ashtabula, Ohio, and the following minute of Session was recorded:

“The Session agreed to record their warm regard for Mr. Hubbard personally, their grateful appreciation of his services while a member of Session, their deep regret at being compelled to part with him, their earnest prayer that the divine blessing may largely attend him and his in the new sphere to which they are about removing.”

On the 16th May, 1860, John Lawrie, sr., formerly an elder of the United Presbyterian Church of this place, and Peter Christie, formerly an elder of the Canada Presbyterian Church in Niagara, were inducted as Ruling Elders of this congregation. Mr. Burns had not been settled but a few years over the congregation before it was found desirable and necessary to have a larger building for a church and placed in a more prominent locality. Steps were taken to carry out the wishes of the congregation and the present building was erected and opened for public worship on the 20th day of May, 1860, Professor Young, of Knox College, Toronto,

preaching morning and evening and Mr. Erdman, of the American Presbyterian Church, in the afternoon, the church and lot having cost about \$6,000.

The following minute of Session is recorded on the 7th March, 1862:

“The Moderator stated that the Ladies’ Aid Association in connection with the congregation had presented them with a very handsome communion service, consisting of four silver plated cups and plates and flagon with baptismal font. The Session hereby tender hearty acknowledgments to the Ladies’ Aid Association for this acceptable gift, and agree to present our present service and font to the sister congregation at Port Dalhousie.”

On the 13th September, 1863, Mr. John Lawrie, sr., was removed by death, and on the 22nd of the same month, being the first meeting of Session after his death, the following minute is recorded:

“The Session unanimously resolved to place on record their high regard for the venerable deceased and their deep regret that they will no longer be privileged to take sweet counsel with him here. Mr. Lawrie was distinguished for his shrewd sense, his sterling integrity, and his unaffected piety.

He ranked as one of the founders of the Presbyterian cause in this place, and has all along been one of its most able and devoted supporters. Bereft as we have been of his kindly presence and sage counsel, we desire to 'go and tell Jesus,' imploring a double portion of His spirit, and that we may have grace to act on the message sent us from his death-bed by our venerable friend: 'whatsoever thy hand findeth to do, do it with thy might; be ye also ready.' They would convey their tenderest sympathy to her who is a widow indeed and desolate, deprived in her declining years of him who for more than half a century proved to be a faithful and true yokefellow. They would affectionately commend her and all the members of the family to a covenant keeping God, praying that He who is the Father of the fatherless and the Husband of the widow, their father's God and their own, may overshadow all their homes, and that they and we through grace may be permitted to resume in the better country the intercourse thus temporarily suspended in this wilderness state."

On the 11th December, 1863, the following minute is also recorded:

"Having just returned from committing to the dust the remains of Mr. Andrew Hender-

son, the faithful Treasurer of the congregation since its formation, the Session desire to record their devout acknowledgment of the hand of God in this solemn dispensation and their deep regret at the loss they have sustained. The kindness of heart, urbanity of manner and honesty of purpose which marked our deceased friend secured for him the affectionate esteem of all who knew him, and have made his sudden removal a subject of lamentation throughout the community at large. The painstaking diligence and conscientious fidelity with which the duties of his office were discharged will never be forgotten by us. In connection with our last communion season we were called upon in the Providence of God to mourn the taking from us a venerable Elder, and now, before another communion, one not less useful and faithful in the department assigned him has been removed. The Session would further record their sympathy with the bereaved widow and fatherless children, and would cordially commend them to Him who has promised to be a Father to the fatherless and the Husband of the widow in His holy habitation."

On the 29th January, 1864, Robert Lawrie was inducted as Ruling Elder of the congrega-

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gation, he having been formerly a member of the Session of Port Dalhousie congregation. On the same day Peter Christie tendered his resignation of the office of Elder and Session Clerk on account of his removal from town.

“The Session unanimously resolved to record their deep regret at being necessitated to receive the resignation of their much respected brother. During the period of his connection with us, Mr. Christie has endeared himself exceedingly to the Session and the Church by the kindness of his disposition, the consistency of his deportment and the usefulness of his labors. As Clerk of Session and Superintendent of Sabbath School he has discharged the duties devolving upon him with much fidelity and success. The Session would affectionately commend their beloved brother to the care of a covenant keeping God, praying that wherever his lot may be cast he may be abundantly blessed in all the relations he sustains to the world and the Church.”

Robert Lawrie was appointed Clerk of Session in room of Mr. Christie. During the three years following the congregation continued to prosper in all the departments of Church work, but in January, 1867, they were grieved to learn that a call was to be

presented to their beloved pastor from the First Scotch Presbyterian Church of Chicago, and that it would come before the Presbytery at an early day. A special meeting of the congregation was held on the 24th January, 1867, to take into consideration reasons why their beloved pastor should not be removed and to appoint delegates to urge the reasons before the Presbytery. Amongst the reasons adopted by the congregation the following may be mentioned:

(1.) "That when the Rev. R. F. Burns, D. D., was inducted to the pastoral charge of this congregation in 1855, it was then in a very disorganized state, nearly half being in favor of keeping up their connection with the United Presbyterian Church. The congregation being composed also of nearly equal parts of Scotch and Irish Presbyterians considerable feeling existed, not at all in harmony with the teachings of the Great Head of the Church, but through the peculiar talents and kind, winning manners of their esteemed pastor these feelings of nationality were subdued and a union of heart and soul affected in the congregation which has proved to be but seed of that great union which has since been so happily consummated by the two great bodies of the Pres-

byterian Church in Canada. (2.) That his ministerial services are peculiarly acceptable and highly appreciated by his congregation. (3.) That from the catholic spirit, ardent zeal, genuine philanthropy, sterling piety and kind, courteous, Christian deportment our beloved pastor has not only endeared himself to the members of his own congregation but to the followers of the Good Shepherd generally throughout our city and neighborhood."

The following gentlemen were elected delegates to earnestly urge these reasons, with others, before the Presbytery at its approaching meeting: R. Lawrie, James Dougan, Hon. J. G. Currie, Wm. Boles, Capt. James Norris, A. Jeffrey and the Rev. R. Norton, pastor of the American Presbyterian Church.

On the 30th of January, 1867, the Presbytery met in the Church here to consider the call to the Rev. Dr. Burns. The delegation faithfully and earnestly urged the Presbytery not to permit the translation of Dr. Burns to Chicago, as many of the congregation who were present on that occasion will no doubt remember, but Dr. Burns after some hesitation accepted the call and the Presbytery consented to his removal, to the

great regret, not only of his own congregation, but his numerous friends in this locality. The Rev. D. Inglis, of Hamilton, was appointed Moderator of the session during the vacancy.

At the first meeting of the Session after Dr. Burns' removal the following resolution was adopted by the Session and the Clerk requested to transmit a copy of the same to the Rev. Dr. Burns, Chicago.

"The Session at this its first meeting since the translation of their beloved moderator, the Rev. Dr. R. F. Burns, to Chicago, desire to place on record their deep sense of the great loss sustained by this congregation in his removal from their midst. They desire to express their high appreciation of the zeal, fidelity and Christian courtesy that marked his conduct during the period of twelve years as pastor of this congregation; his earnest and acceptable pulpit labors, his valued visitations from house to house, his unremitting attention to the sick, the suffering and the dying, and his special labors among the young of the congregation, all of which have by the blessing of God contributed in a high degree to the prosperity, consolidation and present harmony of the congregation. They would further record the sincere

pleasure they enjoyed in associating with him from time to time as member of Session and the unanimity that has ever characterized their meetings while engaged in deliberation concerning the spiritual welfare and prosperity of the church. While regretting his departure to another sphere they follow him with their earnest prayers and sincere wishes for his spiritual welfare and success in winning souls to Christ, and that at last when called to the presence of his Master to render his account, he may be found among the number of those who shall shine as the brightness of the firmament and as the stars for ever and ever."

A similar resolution was moved by Mr. Fisher Monro and seconded by Capt. James Norris at the annual meeting of the congregation held on the 8th March, 1867, and passed unanimously.

Mr. Burns removed from St. Catharines to Chicago on the last of February, 1867, after a most successful pastorate of nearly twelve years. Great regrets have been expressed by his many friends that he was not present at the Jubilee services, and still more so that ill health was the cause of his absence, but they earnestly pray and trust under the blessing of God the complete rest and change ordered

by his physician will restore him to his former health and that he may yet be spared to labor for many years in the glorious work to which his life has been devoted.

The church being now vacant the pulpit was supplied with various ministers, and on the 30th of June the Lord's Supper was dispensed by the Rev. Dr. Cochrane, of Brantford, and was a most enjoyable season to the members of the congregation.

At a meeting of the congregation held on the 16th of September, 1867, it was resolved to petition the Hamilton Presbytery "to take such steps as will enable the congregation to present a call to the minister of their choice at as early a day as possible," and the following was also placed on record:

"That this congregation desires to express its gratitude to the Reverend Presbytery of Hamilton, as also the Rev. D. Inglis, of Hamilton, Moderator of Session, for the regular and efficient pulpit supply during the vacancy."

The Presbytery of Hamilton granted the prayer of the petition and the Rev. George Burson, who had been supplying the pulpit of the Central Church, Hamilton, during the absence of its pastor, the Rev. Dr. Ormiston, was unanimously called to be the pastor of

this congregation. Mr. Burson having accepted the call, was inducted on the 22nd of October, 1867, as the following minute of Session shows :

“On Tuesday, the 22nd day of October, 1877, after the induction of the Rev. George Burson as pastor of this congregation, the Session met in the vestry sederunt, Rev. D. Inglis Moderator pro tem. Rev. George Burson, James Dougan and Robert Lawrie, Elders; James Norris, Andrew Jeffrey, Archibald Mitchell, William Boles, James Lawrie and Robert Sword, Managers. Session constituted with prayer by the Moderator. The Rev. D. Inglis introduced the Rev. George Burson as Moderator of Session; Mr. Burson took his seat as Moderator of the same. The Managers present paid to Mr. Burson the sum of \$250.00, being the first quarter's stipend, in advance. Session closed with the benediction.”

It may be remarked here that of those present on the occasion above referred to only one-half remain alive. One of the ministers, the Rev. D. Inglis, has gone to his reward, and one Elder, James Dougan, and three of the Managers, William Boles, James Lawrie and Robert Sword. Three remain in the same official positions—Rev. George

Burson, Minister; Robert Lawrie, Elder; James Norris, Manager; Mr. Andrew Jeffrey being now an honored Elder in the Central Presbyterian Church in Toronto, and Mr. A. Mitchell having retired from the board of management.

Considerable increase in the congregation was now taking place, so that at a meeting of Session in July, 1869, they resolved to call the attention of the trustees to the want of church accommodation. In February, 1870, the Session asked the congregation for three additional members and the following were unanimously elected to the office: Wm. Jeffrey, Joseph Reid and John McCalla, but they having declined to accept the office the Session was still left with only two Elders. On the 15th March, 1871, the following resolution was passed:

"It was moved by Robert Struthers and seconded by James Norris, that the Session be requested to permit the introduction of a musical instrument to aid in psalmody, and also the hymn book authorized by the Canada Presbyterian Church," and at a meeting of Session in July, 1871, permission was granted to use a musical instrument as asked for by the congregation, but they deemed it inadvisable to take any steps at

present for the introduction of the hymn book.

In 1872 the congregation was much grieved to hear of the sudden and unexpected removal of Mr. James Lawrie, who was a much respected member of the congregation, a member of the Board of Trustees for many years, and Treasurer of the congregation at the time of his death. In the summer of that year Mr. Lawrie paid a visit to his native land and on his passage home was taken with ship fever. On his arrival at Quebec he was removed to the Marine Hospital, accompanied by his wife, who met him there. The writer was telegraphed for, who arrived two days before his death, which took place on the 8th September. His body was brought home and laid in our beautiful cemetery where so many of those who were once the active members of our congregation sleep their last sleep. Mr. Lawrie was of a kind, genial and obliging disposition, greatly beloved and esteemed not only by the members of the congregation but by all who had the pleasure of his acquaintance. His funeral was largely attended and many regrets expressed at his early removal.

In 1873 the Session again asked the congregation for an addition of five to their

number. The five were elected but only two accepted office, James B. Grey and John K. Black, who were ordained to the office of Ruling Elder on the 14th May, 1873.

In June, 1873, a petition was presented to the Session asking to take steps to introduce the English Presbyterian Church Hymn Book in addition to the present Psalmody, which was granted and the hymn book asked for introduced.

In November, 1873, the Session divided the congregation into districts and assigned Elders to each. The same year steps were taken for the enlargement of the church, and in 1874 the work was completed and the church enlarged to its present size at a cost of nearly \$5,000.00.

At the annual meeting of the congregation in January, 1875, it was resolved the church should have a name, as heretofore from its organization it had only been known as the Scotch Presbyterian Church. It was moved by R. Lawrie, seconded by Wm. Boles, that this church be called Knox Church. James Norris, seconded by Andrew Johnson, moved in amendment that it be called St. Andrew's Church. Another amendment was moved by Mrs. R. Lawrie, seconded by Mrs. James Norris, that this church be called St. John's

Church. The two amendments being put to the meeting were lost and the motion carried declaring the name to be Knox Church.

At the annual meeting of the congregation the following year a motion was passed increasing the pastor's stipend to \$1,400.00.

On the 16th June, 1876, Mr. Wm. Smith, a most efficient member of the Board of Trustees, who had acted as Secretary for a length of time, after a period of illness was removed by death, and at the annual meeting of the congregation in January, 1877, the following resolution was recorded:

"That this meeting express their deep regret in the great loss this congregation has sustained during the past year in the removal by death of Mr. William Smith, a most efficient member of the Board of Trustees, and express their heartfelt sympathy with the widow and widowed mother and son in the very great loss they have sustained, but fondly trust that their loss has been his infinite gain, and that a copy of this resolution be sent to the widow by the Secretary."

On the 27th July, 1877, the congregation again sustained a severe loss by the death of Mr. Wm. Boles, who had for many years been an active and much respected member, and as before stated was, with James Lawrie,

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the committee appointed by the U. P. con-
gregation to arrange the terms of union in
1855, and ever since that time had been
annually re-elected a member of the Board
of Trustees, showing the high esteem in
which he was held by the congregation.
Mr. Boles was a pronounced Protestant and
a staunch Presbyterian, but was of such a
kind, genial and accommodating disposition
that he had very many friends even among
those with whom he differed on religious
and political grounds. He was a kind
husband, an indulgent father and a good
citizen. He left a widow (now deceased)
and a large family, which had the sincere
sympathy of the congregation and the com-
munity in the great loss they sustained.

In 1882 the congregation was severely
shocked by the sudden and unexpected
death of Capt. J. C. Graham, who was cut
down in the very midst of his days and
business engagements. He was an esteemed
and active member of the Board of Trustees,
and his widow and family had the deepest
sympathy of the congregation in their very
sad bereavement.

At a meeting of Session in March, 1883,
the Rev. George Burson, Moderator, intimated
his desire to visit his native land and to see

his aged mother, and would like three months' leave of absence. The Session cordially agreed to his request, and appointed a committee to meet with the Board of Trustees to ascertain if they would pay for pulpit supply during his absence. The Trustees were not only willing to pay for pulpit supply, but were pleased to hear that it was the intention of Mr. Burson to visit his native land and his aged mother.

During the absence of Mr. Burson the pulpit was supplied by Walter Laidlaw, a student, who gave great satisfaction to the congregation in his ministerial services, and is now a most valued pastor of a Presbyterian Church in Troy, N. Y.

At the annual meeting of the congregation in January, 1885, the pastor's stipend was increased to \$1,500.00, and at the annual meeting the year following, in 1886, a resolution was passed asking the Session to take steps for the introduction of the Hymnal instead of the Hymn Book then in use. The Session acceded to the request, and in due time the Hymnal was introduced and is used to the present time. The same year an arrangement was entered into with the First Presbyterian Church that both ministers should not take their holidays at the same

time, and that during the absence of either alternate services should be held in the respective churches. This arrangement continued for some time and seemed to work satisfactorily to both congregations.

In 1887 the weekly system of contributing by envelope instead of pew rents and loose collections was adopted by the congregation and has worked most advantageously for its financial interest.

On the 26th day of October, 1887, James Dougan, an old, honored and revered Elder of the congregation since its first organization in 1841, was called to his reward. At the first meeting of Session after the death of Mr. Dougan the following resolution was passed :

“That whereas, it having pleased Almighty God to remove by death Mr. James Dougan, who for over forty-six years was a member of the Session of this congregation, the Session desires to place on record its very high estimate of his Christian character and of his fidelity, zeal and efficiency as an Elder of Knox Church. He lived for and loved the cause of Christ and was ready for every good work, not merely from a sense of duty, but from love to his Master. His earnest Christian character, his faithful attendance upon

all the means of grace, his love for work in the Sabbath School and general interest in the young of the congregation made him a great power for good in our midst. His presence as a member of Session will be greatly missed, for he was wise in counsel and always ready for work. A copy of this resolution to be sent to the family."

At the annual meeting of the congregation on the 1st February, 1888, the following was adopted :

"Moved by R. Lawrie, seconded by Capt. Jas. Norris, That this congregation, at its first meeting after the death of Mr. James Dougan, cannot but express the great loss it has sustained by his removal, as Mr. Dougan has been an Elder of this congregation since its organization on the 2nd day of May, 1841, and for many years was also one of the Trustees or Managers, always taking a warm interest both in the spiritual and temporal welfare of the congregation, and was also a liberal subscriber to all the schemes of the Church. But he has ceased from his labors and gone to his rest. The congregation desire to express their deep sympathy with the members of his family in their great loss of a kind, Christian father, and trust that each of them may follow in his steps in so far as

he followed Christ, and that a copy of this resolution be sent by the Secretary to the members of his family."

Steps had been taken previous to this by the young people of the congregation towards the purchase of a pipe organ, and an amount of about \$2,000.00 was subscribed towards the purchase of the same. A resolution was passed at a special meeting of the congregation to purchase and place in the church a pipe organ for the use of the congregation, and a committee was appointed to carry the same into effect. At the annual meeting of the congregation the following report was made: "The young people of the congregation have been earnestly at work, and as a result of their exertions will shortly place a pipe organ in the church at a cost of about \$2,600.00, the most of which sum has been subscribed, and a large amount already paid in." On the 17th of October, 1889, the new organ was introduced with a grand organ recital by Fred. Archer, the renowned organist, and pronounced by him to be a very superior instrument. Its total cost, including water motor, was \$2,650.00, which was paid for when completed.

In March, 1888, the Session resolved to ask the congregation for an addition of four to

their number, and in response the following four were elected: W. B. Allan, Robert McLaren, Arch. Hodge and Thos. Davidson. Mr. W. B. Allan, only, agreed to accept the office, and he was ordained to the office of Ruling Elder on the 30th May, 1888.

Efforts have been made from time to time by those in the congregation favorable to the purchase of a Manse, but so far have not been successful, many in the congregation being of opinion that the debt of \$2,000.00 still existing on the church should be paid first.

The congregation during the past year sustained a severe loss by the death of Mr. H. S. McCollum, a gentleman who during his life had contributed much valuable information on the early history of the Presbyterian Church in Canada, particularly in this part of the country, the old Niagara District. Many extracts are made from his writings by the Rev. Dr. Gregg in his valuable "History of the Presbyterian Church in Canada." His widow has the entire sympathy of the congregation in her loneliness.

This short sketch of our history would be very incomplete without a grateful reference to the valued assistance rendered to the Trustees and congregation by the Ladies' Aid

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Society. As a matter of fact the congregation would not have been in its present prosperous condition had it not been for the self-sacrificing labors of the ladies, for several times when the Trustees were pressed for money the ladies came to their assistance. The church had cost not less than \$14,000.00, exclusive of interest and repairs, and the ladies had contributed the large sum of \$5,216.00. We thank God that in His infinite mercy He has so blessed and encouraged us in our work and that we have not been unmindful of the claims of others, as few congregations, according to the number of their members, contributed more liberally towards the schemes of the Church or to other charitable and benevolent objects.

Our present esteemed pastor has now been with us nearly twenty-four years. Those he baptized in infancy when he came among us are now the men and women of the Church, and though he has been called often and often to commit the remains of dear ones to the dust and to weep with those who weep, he has had much to cheer and encourage his heart in the great work in which he is engaged; and as his years increase his earnestness, devotion and spiritual power seem to be more fully developed. The

Session, also, being in full sympathy with him, strengthens his hands and encourages his heart. He is further greatly encouraged by the attendance at the Sabbath School and Bible Class.

The Young People's Society of Christian Endeavor, the Women's Auxilliary of Foreign Missions, the Mission Band with their mite boxes, and also by the liberal amount contributed monthly in the envelopes for the missionary schemes of the Church; the temporal affairs being also ably looked after by an efficient Board of Trustees composed of some of the best business men in the city; and the very efficient choir so well managed and presided over by Miss L. May as organist, ably assisted by Mr. C. C. Macgregor and Miss Chaplin, second to none in the city—all these organizations greatly encourage both pastor and people to press on and do more than they have ever done, under the guidance and direction of the Great Head of the Church, to make Knox congregation a great power for good in the midst of the community.

The Jubilee sermons were preached by the Rev. Dr. Caven, Principal of Knox College, Toronto, on Sabbath, the 3rd May, 1891, and the celebration on the Monday

evening following, of which the following report was published in the St. Catharines "Evening Star":

"Sunday marked a memorable era in the history of Knox Church, St. Catharines. On the 2nd May, 1841, fifty years ago, the early church was organized, and on May 3rd, 1841, the first communion service was held. Mr. Robert Lawrie is the only member of the church alive to-day whose name was on the original communion roll. It was deemed fitting that the fiftieth anniversary of these events should be celebrated in some proper manner and a jubilee service was decided upon, in connection with which an effort should be made to relieve the church of all existing financial responsibility.

The congregation entered into the work heartily, and as a result the morning and evening services were delightful in their character. The large edifice was crowded on both occasions, many representatives of the other churches of the city being present. There was a profusion of flowers surrounding the platform and pulpit, and on the front of the organ an evergreen motto was suspended: 'Jubilee, 1841-1891.' The pulpit was occupied morning and evening by Rev. Principal Caven, of Knox College, Toronto,

and his earnest, Christian discourses were listened to with great attention and interest by those present.

The musical exercises were bright and appropriate. In the morning Miss Walker, of Perth, who is studying music and harmony at the Presbyterian College, Toronto, sang 'In Verdure Clad,' from Haydn's 'Creation,' and seldom has such cultured vocalization been listened to in St. Catharines. Her voice is wonderfully sweet and flexible and of good compass, enabling her to take the beautiful passages in the work admirably. In the evening Mrs. W. L. Hepton, of Leeds, England, daughter of Mr. R. McLaren, of this city, rendered Tiatti's 'Hymn to God the Father' very beautifully, her full, rich voice completely filling the sacred edifice. In addition to these the choir sang anthems at each service, and the congregational singing was hearty and bright. Miss Louie May presided at the organ with her usual skill.

It is not our intention to-day to refer to the history of the church, as that will be a special subject in connection with the Jubilee exercises which will be continued this evening. The collection yesterday amounted to the magnificent sum of \$2,041, being more

than enough to wipe out the entire debt of the church. A brief synopsis of the pulpit service yesterday follows :

The morning text was from Psalm lxxxiv. 10, 'For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' Many would seek to explain why the children of God formed this high estimate of public worship by attributing regular attendance at church to custom, sentiment or early education. Custom might have something to do with it. He did not need to deny that the man who had attended public worship for fifty years regularly, experienced a pleasure in keeping up the habit, but he denied that there were not other reasons deeper and more sacred. Christians loved God's house because in its consecrated services the truth of God was proclaimed and impressed. Under the old dispensation there was not much of direct inculcation of truth. There was the tabernacle and temple service, which consisted mainly of a sacrifice in which victims were presented and offered up by the priests. It was nearly all symbolical, typical or ritualistic. The more intelligent of the worshippers could see something of divine truth in this

service, but they were far behind our privileges since preaching as a function of public worship began. The cry was often raised that there should be more freshness introduced into the pulpit by varying the themes to suit the current topics of the day. These topics would not hold the people together for fifty years. It was the truth which went into the heart and there was a charm about it of which the people of God never wearied. He did not mean the bald iteration of certain doctrines, but the great central thought should be God's love. When this ceases it ceases to be Christian preaching and loses its power. We might discuss all these public, practical questions, but the great central thought should be redemption, God's gift of His Son and our Heavenly home, and if spoken by one who feels and loves them these truths would never be uninteresting. God's people found interest in these services because He manifests His power of convincing and converting sinners and edifying His own people and they see the work and its spiritual results. In times of religious barrenness we see little of this, but when truth is proclaimed we see these results. The ministry of Peter and Paul was followed by Christian churches springing up like magic and thousands

turning to the Lord. If anyone says the gospel is effete, and that conversions are not now taking place, he must say "no." The gospel still retained its power. God's grace was not confined to the sanctuary walls, but the house of God was the centre from which living streams flow. Christian people love the house of God because they have, in their communion and sweet fellowship with God and the children of God, a social intercourse under the most hallowed auspices. The Church of God lays its healing hand on society and unites in sacred bonds all classes of the community. We read of Nihilism in Russia, Socialism in France, internecine strife between capital and labor, with communities divided into apparently incompatible classes and interests. The meaning of all this was that a Christian brotherhood had not accomplished its work. Socialism could not arise in a warm, evangelical atmosphere. Under the kindly, loving and gentle offices of the Christian church 'the rich and poor meet together, and the Lord is the maker of them all.'

Before sitting down the rev. Principal referred briefly to the special situation of the congregation of Knox church. Although almost a stranger, he was sure it must be a

matter of great interest to them to know that they were celebrating this jubilee. As they looked back over the period that had passed since the church was organized fifty years ago, perhaps the first thought would be: What changes have taken place during that time? Of the names that were on the roll when the first communion was celebrated in 1841, there was just one with them whose name appeared to-day. The loved ones whose presence seemed so necessary were all gone. It was not necessary to inquire where; Christ could answer that question. They had gone to be with Him, which was far better. He did not know whether these departed ones were cognizant of what was taking place to-day or to what extent their knowledge of these things was limited. There was no impossibility and no improbability that this might be so, and by more than a fiction of the imagination he could represent them as joying in our present joy and taking part in the celebration. When they thought of all those who had gone and the work God had accomplished in and by them they should be impressed with feelings of deep gratitude, and deep humiliation as well, because they had not done all the Master was entitled to expect. They should seek now to

consecrate themselves to the Lord and be His wholly and forever. How many years yet remained to them, who can tell? The Master might soon call them to himself. This message should come to their hearts: 'Whatsoever thy hand findeth to do, do it with all thy might.' Our opportunities here would soon come to an end. We should consecrate anew our hearts to the Lord and throw greater energy into our Christian lives, and thus receive a brighter welcome into that better land. When one thinks of the uncertainties of human life the only desirable and worthy object is to lead a life devoted to God. His prayer was for the banishment of the demon of unbelief which cuts the sinews of so many. If unbelief found lodgement in the heart life would be a poor, weak experience. We should dedicate life, energy, time, talent, all we have, to the service of the Redeemer. Our time would soon come, and perhaps there was not one in the audience past middle life who would live to see the hundredth anniversary. The one great question which should concern all should be: Their relation to God and to the kingdom of the Redeemer.

The evening discourse was based on John xiv. 16: 'And I will pray the Father and

He shall give you another Comforter, that He may abide with you forever.' The Lord was just about to leave His disciples when these words were spoken. In earlier periods He had droped hints of His near departure, but now the time was at hand. The disciples sincerely loved Him, and sorrow filled their hearts. In this great and wonderful farewell discourse, with His own sufferings and sorrows close at hand, Christ spoke nothing about Himself but only words calculated to cheer and sustain the weeping ones around Him. They were comforted because the time of separation was to be short, with heaven at the close of the day. If we reach heaven at last, and in a short time, the trials of this life are not worth taking into account. These disciples were also comforted, because during this short time of separation a blessed substitute was to be given them. We might take this promise to ourselves. Many were apt to think that the Comforter mentioned was one whose special providence it was to soothe the troubled mind. It meant far more than this and covered the whole ground of the influence of the spirit of God on the believer, teaching, guiding, strengthening and cheering him on his heavenly journey. The spirit was a Comforter because it

taught us about the Saviour. When the disciples were first called they were very ignorant, but as the Lord's ministry progressed in their hearts their knowledge expanded and grew. They followed the ministry of Christ and saw the principles of the Kingdom of God elucidated. If these disciples needed that instruction, we need it today; we could make no progress without it. All the knowledge we possess of divine things is precisely the knowledge that has been certified to us by the Holy Ghost. The extent of the Spirit's teaching is the precise measure of our attainment in divine knowledge. A man of fair understanding could comprehend the principles of the New Testament by reading it. The book is simple and comprehensive; but knowledge in its true sense means more than this. We cannot know a thing without believing it. If the truth be ours, as a possession forever, it must be certified by the spirit of God, and unless we have this we must live and die in darkness. When the spirit accomplishes this work in us we are comforted. A doubter might think till he was gray, but his doubts would remain until he went as a little child to God to be instructed. It is not through strength of intellect, but through a pure heart and

willing mind that emancipation comes, and our faces are turned Heavenward. The spirit of God is a comforter, because it is a sanctifier. It makes those with whom it dwells holy, and holiness—real goodness—is a necessary condition of peace. A holy person could not be made unhappy. Paul and Silas sang in prison at midnight and John Bunyan's enemies could not take away his peace during the fifteen years he was held in Bedford jail. The spirit would comfort us, aiding us in our devotions, guiding us in prayer and filling our souls with peace in communion with God. It comforts Christians in seasons of extremity and the time was coming when all would need that help so sure as we have an existence and a moral nature. It comforted in the hour of death and enabled the Christian to die happily and intelligently, resting with faith on Jesus who died for us.

The members of Knox church congregation and many of their friends turned out on Monday evening to take part in the pleasant exercises in connection with the jubilee inaugurated on Sunday. The service was in the nature of a mental handshaking one, or of mutual congratulation upon the past

history, present prosperity and future prospects of Knox church. The freedom from Sabbath restraint made the people feel more at home in offices of this kind, and an atmosphere of satisfaction bordering on joy was apparent. A raised platform had been erected in front of the pulpit and choir, and the beloved and now venerable pastor of the church, Rev. George Burson, reflected in his good-natured face the happiness of his heart as he confronted the large audience present, surrounded by Rev. Principal Caven of Knox College, Toronto; Rev. Robert Ker, rector St. George's church; Rev. Isaac Tovell of the St. Paul Street Methodist church, Rev. W. J. Armitage of St. Thomas church, Rev. J. H. Ratcliffe of the First Presbyterian church, Rev. Jesse Gibson of the Queen Street Baptist church, and Rev. E. B. Chestnut of the Haynes Avenue Presbyterian church.

The proceedings were opened by the singing of the familiar and favorite paraphrase beginning

O God of Bethel, by whose hand
Thy people still are fed,

after which Rev. Isaac Tovell led in prayer, making special reference to the unity which prevails in the various Christian congregations to-day, and voicing special thanks for

the good work which had been accomplished in the church in which those present were gathered.

Rev. Mr. Burson read the lesson from Deut, viii. chap., and the choir followed with an anthem.

Rev. Mr. Burson made a few introductory remarks in a happy strain. They were there to-night, he said, to call to remembrance the past, and to express thanks to the Great Head of the church for the blessings of the present. There were memorable days in the history of individuals, nations and congregations, and they had come to a memorable day in the congregational history of Knox church. They termed it a jubilee and they felt jubilant. One principle of the old Mosaic Jubilee was the obtaining of freedom from financial obligations. They had not adopted the Mosaic principle in obtaining freedom, but had secured it through the common law of honesty by paying their debts, and he was pleased to announce that by the free will offerings of the congregation more than enough had been realized to wipe out the entire debt of the Church. He thought it would be wise if our church courts, supported by the assistance of our legislative bodies, could enact laws which would allow no con-

gregation to build and open a church unless it was paid for, so that it might be consecrated to the Master freely. There was no necessity for the Church of Christ being in debt. He would not detain them with any remarks as to the history of the church but leave that duty to Mr. Robert Lawrie who was upon the platform armed with all the necessary facts and documents. He had thrown his whole life and heart into the work and to his efforts, mainly, the success of the jubilee was due. In introducing Mr. Lawrie, the pastor paid a glowing tribute to that gentleman's constant zeal and interest in Knox Church and its work.

Mr. Lawrie, on rising, congratulated the congregation and officers of the church on the hearty and liberal response given to the committee in wiping out their debt. He hoped they would now strive to obey the injunction of Paul to "owe no man anything," and trusted that the other part of his admonition to "love one another" would be fulfilled. It was a long time to look forward to 50 years, but not so difficult to look back over that period, particularly when we think of the vast changes, discoveries and improvements that have intervened. Fifty-four years ago he was on the ocean bound for America.

The voyage occupied seven weeks ; now the the journey was made in less than that number of days. He came from New York to Buffalo on the Erie Canal, huddled with others on a canal boat, and it took eight to ten days to cover the distance. Now it could be accomplished in as many hours, riding comfortably in palace and sleeping cars. Among other changes and improvements were the introduction and utilization of electricity, the telegraph, telephone, phonograph etc., and, keeping pace with these, there had also been great improvement in the facilities for the spread of the gospel. Fifty years ago the doors of the heathen nations were closed to the heralds of the cross; now almost every one of these countries was openly receiving missionaries and even many of the South Sea Islanders were sitting at the feet of Jesus. In 1837—a memorable year in the history of Canada owing to the rebellion—his father and family settled on a farm on the Niagara road about two miles out of St. Catharines. The late Mr. James Dougan had settled here about the same time. There were then but three denominations worshipping in St. Catharines. The Episcopalians, whose church on Yate street on the site now occupied by the residence of Mr. J. D. Tait

was burned in 1836, were worshipping God in a room in the old Grantham Academy, now our Collegiate Institute; the Methodists occupied a small frame building on the lot where their present magnificent building now stands on St. Paul street, and the American Presbyterians had erected a brick building in 1834, the best in the village. There was no Scotch Presbyterian church then. A missionary named Angus McIntosh preached in Thorold, Merritton, St. Catharines and Port Dalhousie, but there was no organization. Mr. Geo. McClotchie, a North of Ireland man, located in Clinton, preached in Grimsby and occasionally in St. Catharines, baptizing the children when necessary, and perhaps there were some present for whom he had performed this office. His (Mr. Lawrie's) father, Mr. Dougan and a few friends were then worshipping in the American Presbyterian church, but they did not feel exactly at home. They did not like the way the hymns were sung; objected to the principle of free communion, and in 1840 applied to the Flamboro presbytery for a supply of sermons, and on the 2nd of May, 1841, his father and Mr. Dougan, as elders, with twenty-two other members, organized as a separate congregation, occupying the

same room in the Grantham Academy used by their Episcopal brethren. The new church of the latter body, the present St. George's church, was built in 1840. A Mr. Porteous of Scotland was the first minister called to the young church, but as he had to do six months' missionary work in the country before he could be inducted, it was not until Dec. 7, 1842, that he was settled. Till then they were supplied with occasional preaching by ministers from other parts of the Province. Mr. Porteous' ministry of five years was a great success. There were thirty-seven members in connection when he came and something over one hundred when he left on the third Sabbath of August, 1847, for Kirkwall. Mr. Porteous was anxious to be present to-night, but was prevented by illness. Steps were taken at this time to build, and a lot was purchased on Centre street at a cost of \$300, and the brick building, which is still standing, erected. The congregation heard a Mr. Henderson and he was inducted on Nov. 24, 1847, laboring with great success for three years, when he returned to Scotland at the desire of his young wife. He was still laboring there. The church was without a pastor till 1852, when Mr. John McClure was called and

settled. His ministry was not successful and he only remained two years. At this time there was quite an addition to the congregation from those who had been connected with the Free church, among whom were Messrs. R. Struthers, A. Henderson, William McGhie, A. Mitchell and others, all of whom took an active interest in the church work. They procured a supply of sermons, alternating Free Church and U. P. discourses. It was then agreed that if a Mr. Archibald Cross was called the Free Church supply should be stopped. Through some bungling in the Presbytery Mr. Cross had accepted another call. Great dissatisfaction arose, out of which grew the union accomplished in 1854. (Here Mr. Lawrie read from the old records giving the particulars of this union and establishing the right of continuity in the present church.) A constitution was drawn up and is still the constitution of the present church. The union was perfected on Feb. 1, 1855 and failing to get Mr. Cross a call was extended to Rev. R. F. Burns, of Kingston, on July 11. 1855, and he remained for 12 years doing a grand work, smoothing out the little differences and disagreements existing. No better man could have been selected to unite the discordant elements

among the adherents of the Free Church and the U. P's and his genial, happy nature won all their hearts. The union then effected was the forerunner of the union of the two bodies in 1861 and the still greater union of the whole body of the Presbyterian Church in Canada in 1875. The old brick church was soon found to be too small and the present church was built and opened on July 20, 1860. Mr. Burns and his devoted wife labored earnestly and faithfully, the latter organizing the Ladies' Aid Society and the choir, which used to be furnished with the key note by his old friend, Mr. Struthers, from his tuning fork. Great regret was felt when Mr. Burns severed his connection in February, 1867, after twelve years ministry, and left for Chicago. There was a vacancy for a few months, until Oct. 22, 1867, when a unanimous call was extended to the present pastor, Rev. George Burson, who was then supplying the Central Church in Hamilton. After the service of introduction was over the officers and pastor repaired to the vestry, where Mr. Burson was paid his first quarter's salary in advance. Of those who were then present three of the managers, one of the elders and one of the ministers were dead, just half of the original number. They all

knew the history of the church since then. It continued to prosper and go forward. With the coming of his gray hairs the spirituality and power for good of their beloved pastor seemed to increase, and he was more and more earnestly devoted to his work. He trusted the elders would continue to hold up his hands and encourage his heart. Brief reference was made to the increased agencies for church work in connection with the Sabbath School, the Women's Foreign Mission Auxiliary, the Young People's Society of Christian Endeavor—a gap long wanted in the Christian Church to retain the older scholars—the band of Missions, etc. They boasted a Board of Management composed of the leading business men of the city, all of whose energies were devoted to the secular prosperity of Knox Church. They were largely indebted to the Ladies' Aid Society for their flattering financial position. The church had cost some \$14,000, exclusive of interest, and of this sum the Ladies' Aid had contributed \$5,216. They were proud of their choir and organ, which they thought were the best in St. Catharines, and he hoped that the congregation would continue to prosper and be a power for good in the midst of the city. (Applause.)

Mr. Burson announced that it was impossible for Dr. Burns to be present, on account of having been suddenly ordered to go to Europe. They were fortunate, however, in having Rev. Principal Caven with them.

The Rev. Principal thought it would be unseemly to use many words at such a late hour, but he managed to deliver an eloquent and interesting address, indulging in hallowed reminiscences in connection with the early history of the church and the men whose names had been spoken. When grateful to God for their own church history, they should take the larger view and give thanks for the blessings which had followed the whole Christian church. He did not forget that the Church of Christ was larger than the Presbyterian church. The union accomplished here was a proper one. The larger union of the church in Canada in 1875, coterminous with this political organization, was telling on the divided church in the mother land, and he hoped soon to see a union effected there. He heartily and sincerely rejoiced at the spirit of unity existing in the Evangelical churches to-day, and would be glad if all were cemented into one great Protestant body, as an answer to the boastings of Rome.

Appropriate addresses full of good wishes and congratulations were made by all the clergymen on the platform, and the proceedings were closed shortly after ten o'clock, Rev. Principal Caven pronouncing the benediction.

The choir presented a choice programme of incidental music, embracing the anthems 'O, Worship the Lord,' by Michael Watson, and 'Rejoice in the Lord,' by Elvey, and Miss Carrie Chaplin sang beautifully a solo by Sullivan, entitled 'God Shall Wipe Away all Tears.'



TRUSTEES OF KNOX CHURCH

Since the union of the U. P. Church and the
Canada Presbyterian Church in 1855,
under the Constitution then adopted.

1855.

James Dougan,
W. F. Hubbard,
Robert Struthers,
James G. Currie,
William Boles,
Andrew Henderson,
Archibald Mitchell.

1856.

James G. Currie,
Andrew Henderson,
William Boles,
William McGhie,
James H. Walker,
Robert Struthers,
George Ross.

1857.

William McGhie,
Andrew Henderson,
William Donaldson,
James H. Walker,
James Lawrie,
S. Reid,
William Boles.

1858.

William McGhie,
Andrew Henderson,
R. Struthers,
James H. Walker,
William Boles,
William Donaldson,
James Lawrie.

1859, 1860, 1861.

Andrew Henderson,
R. Struthers,
William Boles,
George Hutchison,
James Lawrie,
F. Munro,
Archibald Mitchell.

1862, 1863.

R. Struthers,
Andrew Henderson,
James Lawrie,
George Hutchison,
William Boles,
Archibald Mitchell,
James Norris.

1864, 1865.

A. Jeffrey,
R. Struthers,
William Boles,
James Norris,
James Lawrie,
Archibald Mitchell,
George Hutchison,

1866, 1867.

James Norris,
A. Jeffrey,
William Boles,
James Lawrie,
R. Struthers,
Archibald Mitchell,
R. Sword.

1868.

James Norris,
R. Struthers,
Archibald Mitchell,
James Lawrie,
William Boles,
A. Jeffrey,
John McCalla.

1869.

James Norris,
R. Struthers,
Archibald Mitchell,
William Boles,
James Lawrie,
A. Jeffrey,
William Smith.

1870.

James Norris,
R. Struthers,
William Boles,
William Smith,
A. Jeffrey,
Robert McLaren,
W. B. Allan.

1871, 1872.

James Norris,
R. Struthers,
William Boles,
Robert McLaren,
A. Jeffrey,
William Smith,
James Lawrie.

1873, '74, '75, '76.

James Norris,
R. Struthers,
A. Jeffrey,
William Boles,
Robert McLaren,
William Smith,
W. B. Allan.

1877.

James Norris,
A. Jeffrey,
James Murray,
W. B. Allan,
William Craig,
John C. Graham,
Adam Borrowman.

1878.

James Norris,
A. Jeffrey,
James Murray,
W. B. Allan,
Robert McLaren,
John C. Graham,
John R. Monro.

1879, 1880, 1881.

James Norris,
A. Jeffrey,
James Murray,
Robert McLaren,
John C. Graham,
John R. Monro,
John Marshall.

1882.

James Norris,
John R. Monro,
Robert McLaren,
W. B. Allan,
James Murray,
John Marshall,
John C. Graham.

1883, 1884.

James Norris,
John R. Monro,
John Marshall,
W. B. Allan,
Robert McLaren,
James Murray,
William Chaplin.

1885, 1886.

James Norris,
John R. Monro,
John Marshall,
William Chaplin,
W. B. Allan,
A. Hodge,
M. E. Kellogg.

1887, 1888.

James Norris,
John R. Monro,
John Marshall,
William Chaplin,
M. E. Kellogg,
A. Hodge,
Alex McLaren.

1889, 1890.

James Norris,
 John R. Monro,
 John Marshall,
 William Chaplin,
 Alex McLaren,
 A. Hodge,
 T. J. B. Allan.

1891.

*James Norris,
 John R. Monro,
 John Marshall,
 William Chaplin,
 Alex McLaren,
 A. Hodge,
 C. O. Borrowman.

MEMBERS OF SESSION.

Rev. George Burson, Minister; inducted
 October 22, 1867.

Robert Lawrie, Session Clerk; inducted
 January 29, 1864.

James B. Gray, Elder; ordained May 14,
 1873.

John K. Black, Elder; ordained May 14,
 1873.

William B. Allan, Elder; ordained May 30,
 1888.

*Since the foregoing was written Capt.
 James Norris, after a lingering illness, died
 on the 1st August, 1891.



