

AR 4.18

(14)

History of St. Andrew's Church

Streetsville

Ontario



1822 - 1908

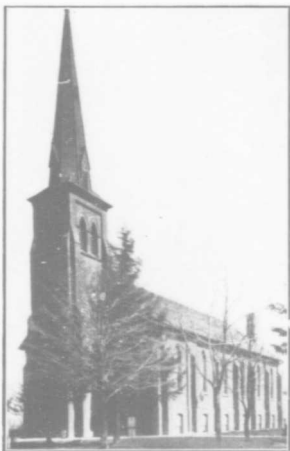
TO ALL THE PASTORS OF ST. ANDREWS, HELD IN
LOVING MEMORY BY THE CONGREGATION, AND TO THE
NOBLE BAND OF MEN AND WOMEN WHO HAVE
WROUGHT SO FAITHFULLY IN THE WORK, IS THIS
BOOKLET AFFECTIONATELY DEDICATED.



THE OLD CHURCH

History of St. Andrew's Church
Streetsville, Ontario

Printed by R. G. McLEAN, Toronto

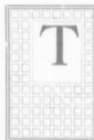


ST. ANDREWS CHURCH



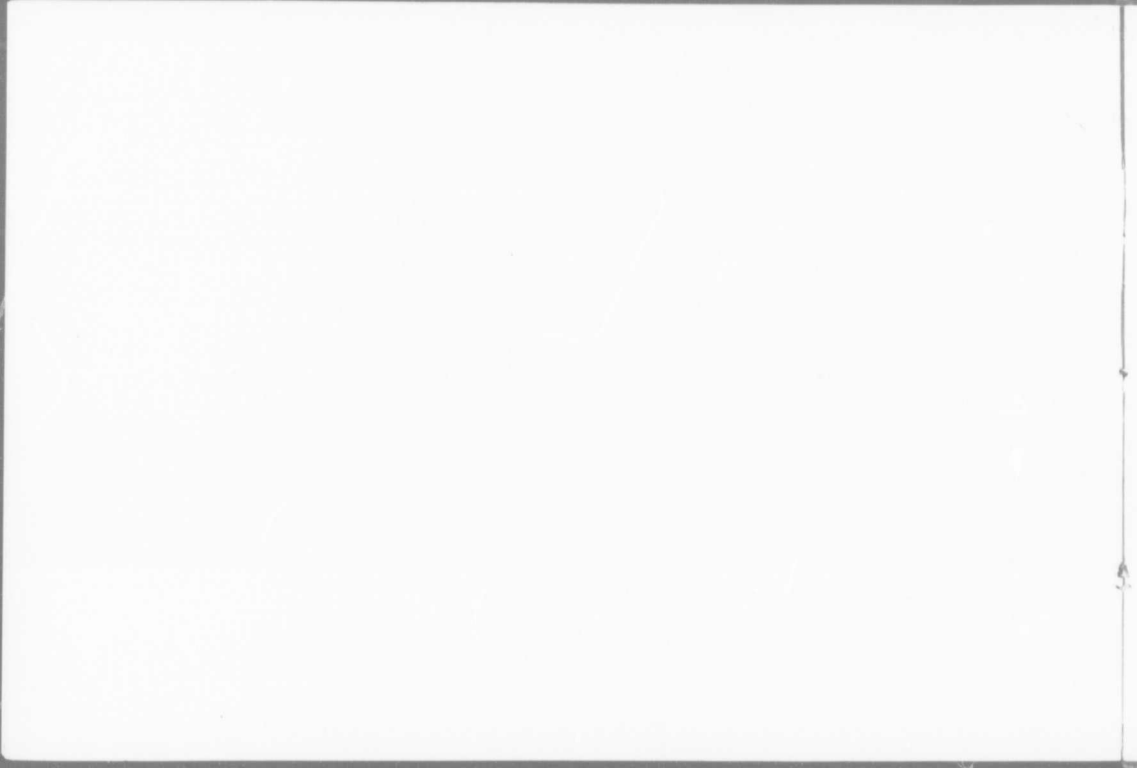
THE MANSE

PREFACE.



THE task we undertake in presenting even a brief sketch of this historic congregation is by no means an easy one—rendered more difficult, perhaps, from the very fact that it must necessarily be brief. To pass in review the lives of the great and stalwart men who have occupied the pulpit, and also to duly appreciate the influence of those godly men and women who have during these years upheld their pastors' hands, requires intimate knowledge and unerring judgment. In undertaking such a task we have only one excuse to offer—not our adaptability for the work in hand, but the motive which inspires us. Those who are in the twilight of life live upon the memories of the past, and we hope to burnish up the jewels they prize; those who are now bearing the heat and burden of the day require inspiration and hope, which, we trust, these pages will impart; those who are standing at the threshold of life, watching with strange wonder and awe the reverence with which Age enters the sanctuary, will want an answer to their question, "What mean ye by this?" and it is our hope they may find an answer here. Then, in justice to the men who in early days blazed the trail for their children to follow, and at immense sacrifice laid the foundation upon which their children were to rear the superstructure, we felt we could not allow their names to be obliterated by the dust of age.

Hence, without apology, we send this booklet on its way, satisfied if in the smallest degree it serves the purpose for which it is intended.



Historical Sketch of St. Andrew's Congregation, Streetsville

"HISTORICAL" is well applied to the congregation worshipping in the Streetsville Church, not only because of its varied life and splendid achievements, but because of the weight of years it carries. Many of the present worshippers can count among the former members not only father or father's father, but some can go one and even two generations farther back. There are none now living who can remember the old Mission Church "across the way," in which this congregation had its birth, but there are some who repeat the story their fathers told about the building of the old frame church upon the property deeded to the congregation by Timothy Street, in 1824. The churchyard was the burying place, and to this day many stones still stand bearing testimony to the noble lives of those who have long since been laid to rest.

Like all other great things, the Streetsville congregation was small in its beginnings, and even after it secured a home was to struggle on for four long years before there was a head to that little family. Under the care of the Presbytery of Toronto and Hamilton, the congregation was ministered to by travelling preachers until 1828, when the Rev. Andrew Bell was ordained and inducted into the pastoral charge, consisting of two appointments, one at Streetsville and the other near the present village of Malton, some twelve miles distant. Mr. Bell was an "accomplished scholar and a zealous missionary," circling the country for miles, blazing his own trail and ministering to the scattered settlers, in whose log houses he was ever a welcome guest. Combined, however, with scholastic attainments and missionary zeal, he had an indomitable will, and is still remembered as "Priest Bell." Whenever a dispute arose there was no appeal from his decision, and where there was any question about the way, all were supposed to listen to his voice. When one remembers the conditions, however, which confronted Mr. Bell, a congregation hewing itself a home, as it were, and composed of settlers inexperienced in the working of a church, there is some excuse for his usurpation of authority.



REV. WM. RINTOUL

In those days, too, the Methodists were a "thorn in the flesh," for, with their "wild" camp meetings and "lawless" ways, the staid old Presbyterian fathers felt their flock was in constant danger, and one of the duties of the true shepherd was to see that there were "no dealings of the Jews with the Samaritans." For a member "in good and regular standing" to sit with Methodists in their meetings was almost an unpardonable sin, and to kneel with them and take communion was to bring contamination to the whole kirk. Hence it was that after a member of the Streetsville flock, stopping with Methodist friends over the Sabbath, had knelt with them at the communion rail, she was forthwith summoned before the elders of the church. Mr. Bell solemnly addressed the fathers on the heinousness of the sin of which the member was guilty, and after "due deliberation" had her name expunged from the roll of regular communicants for one whole year.

Notwithstanding his austerity, Mr. Bell was revered and respected by all, and although for years his voice has now been silent, he still lives in the memories of those who never saw him, but who have heard the strange tales of his sterling worth.

SECOND in this long line of ministering servants came the Rev. Wm. Rintoul, a man of true piety and large gifts. Unlike his predecessor, he had come to lead rather than to direct, and always endeavored to live out the meaning of the pastoral office.

Sent out by the Colonial Committee in December, 1834, Mr. Rintoul at once took charge of the Streetsville congregation, and began to organize for aggressive work. It may be that his zeal was partly due to the fact that the "way" for him was comparatively new. He tells us that, after the good Old Country custom, he was the one of the family chosen for the ministry, largely without consideration of qualifications, and that it was only

while in college, during the preparation days, that he was led to see the "light," but it was for him the "light that never failed on land or sea."

With Mr. Rintoul the first Session records begin, and his three assistants as elders in the Session were Wm. Leslie, Garry Camp, and Ephraim Steen. These men, chosen by the congregation for their sterling worth, proved true, and always had the spiritual interest of their "flock" at heart.

After consultation and earnest prayer, the Session decided, in February, 1835, to establish a Sabbath School, to care more particularly for the spiritual interests of the young, and John Embleton was "called" as its first superintendent.

These were the days before the "instrument" desecrated the service of praise, which was rendered in nothing but paraphrases and the Psalms of David, and in which the congregation was led by a precentor. There had been two worthy men who filled this position before Laird Paterson, but of him the older people seem to have the clearest recollection. Some can even see him yet as he walked into the precentor's box with his four inseparable friends—a cane, his Bible, the Book of Psalms, and silver snuff box. After some preliminaries and a few pinches of snuff, he was ready to "raise" the tune. It happened one day that after Mr. Rintoul, according to the usual custom, had read the first four stanzas of the Psalm and repeated the first two lines, he resumed his seat, expecting the Laird to do his part. Hearing no stir in the precentor's box he leaned over the high pulpit, and finding the precentor asleep, he reverently awakened him by a slap on the head with the Book of Psalms, whereupon the Laird, as by instinct, "raised" the tune, and the congregation joined in praise.

The pastoral visits of Mr. Rintoul were no light or trivial thing. He made the congregation feel that he was God's ambassador, not only on the Sabbath day but every day. Appointing a certain home, he would there arrange to meet the families of the neighborhood, from the smallest child to the grey-haired grandparents. All would know what to expect, and there the questions of the shorter catechism would be answered and the passages of Scripture would be recited. These visits are to this day remembered by the older people, and are now looked upon as the laying of the foundation of their present faith.

Like his predecessor, Mr. Rintoul felt his parish was unlimited, and he, too, made extensive preaching and visiting tours far into the then wooded and sparsely settled townships of Caledon, Chinguacousy, and Erin.

In 1840 Mr. Rintoul was appointed, along with a certain Dr. Cook, to visit Great Britain on behalf of Queen's University. After receiving the consent of the congregation and taking a fond farewell, he began what was in those days a perilous voyage, and for some months toured the Motherland, raising funds for the Kingston College.

It was during his pastorate the church was dignified with the presence of a bell. Ere this the congregation gathered of its own accord, each family depending on the old sun-dial to bring them to the service at the appointed hour. Now, however, the feeling was abroad that the tower should possess a bell, and in consequence a Deacon and an Elder were despatched to the city to transport one which had there been purchased. This was before the day of trains, which meant for the deputation a tedious journey over the rough roads. It was also before the day of temperance agitation, which meant for the deputation frequent stops on their tedious way. That the bell was secured the Streetsville people had the evidence in hand, but whether it possessed a tongue they never knew. The deputation said it did—in fact they really saw at times that it had two—but of one they were positive. How it got away they could not tell; where it dropped or who had taken it they did not know, but they had started with the bell entire and now it had no tongue. Fearing to ask too many questions, the report of the deputation was received, a tongue was ordered for the empty head, and now for years the substituted knocker has sounded out upon the quiet air until for miles around the people hear the call to worship.

In Mr. Rintoul's time the now historic "Disruption" took place. While the agitation was growing in the Old Land, the pastor faithfully kept his people posted by reading to them from the pulpit on Sabbath what had transpired during the week. When the crisis came and the Free Church seceded from the Established Kirk, he put the question to the congregation. Firmly decided in his own mind to throw in his lot with the seceding body, he asked the congregation whether they would go with him or whether their ways would now diverge and his pastorate close. When the vote was taken they unanimously declared that they would renounce the

jurisdiction of the Established Church of Scotland and all stand together as members of the Presbyterian Church of Canada, in sympathy with the Free Church movement in the Motherland.

For some time now it had been felt that Mr. Rintoul was to fill a larger and a more important place. For two years he had been lecturing in Knox College, while he was also filling the position of pastor to the Streetsville people. This, however, he felt was unsatisfactory, and when in 1847 he was called to be professor of Hebrew and Biblical Literature, he decided to accept the call and lay down the pastoral office. While it was with regret the congregation heard their pastor's decision, they nevertheless "deferred to the choice which Mr. Rintoul had made of the larger work of preparing ministers, and would offer no opposition to his removal."

He afterwards accepted a call to Montreal, and died in 1851 while on a missionary tour to Metis.

Dr. Gregg says of Mr. Rintoul that "he was indeed a man of genuine worth, faithful, conscientious, and indefatigable; and as pastor, missionary and professor was more than most men honored to render valuable service to the church."

AFTER Mr. Rintoul's departure the Streetsville church saw the longest vacancy in its history. For nearly three years the congregation was without a pastor. There were perhaps two causes which produced this unhappy effect: The recent minister had so enthroned himself in the hearts and lives of his people, both by his preaching and by his visitations, that they felt it next to impossible to fill the place he had rendered vacant; and then in these early days, both of church and state, men were not as easily had as they are at present, when our Dominion boasts of six organized and equipped Presbyterian colleges. Hence it was not until April, 1850, that the Rev. Robert Ure was ordained and inducted into this pastoral charge. He was a man of genial disposition, with a bright and kindly face which perfectly revealed his character and life. Unlike his predecessor, Mr. Ure received his training in a Canadian college. Entering Knox shortly after its meagre beginning in 1844, he graduated in 1849, thus becoming one of its earliest representatives in the ministry of the church. He was not long in his new charge before the Streetsville people found they had another man whom they could love. Innocent and unsuspecting, Mr. Ure believed every man to be as honest as himself, and consequently was often the prey of



REV. ROBT. URE, D.D.

less secured a wife who was in every way his helpmate, and who was as much beloved by the congregation as the pastor himself. During his absence Mrs. Ure would visit the sick, giving words of cheer and comfort, and when provision for the mid-week service failed she would not hesitate to fill the breach and take the meeting, which she did most acceptably. Not only did she help him in his work, but she was the financier of the house. Those who still remember Mr. Ure tell us that should he meet a man in need upon the road, it

those who had neither a wish nor will to work. The story is told that, rising on a certain morning and finding his clothes-line stripped, the minister was informed that a certain questionable family was likely guilty of the theft. Without doubting the wisdom of his act, he took his walking stick and made across the fields to the home of the suspected parties. In answer to his knock the mistress came, and without a word of introduction he asked her plainly if she or her family had taken his clothes. Being assured of her innocence, he was at once convinced, and replied to his informant that his suspicions were utterly without ground.

While Mr. Ure married a woman some years his senior, he nevertheless



MRS. URE

mattered little to him whether the bill he produced was one dollar or ten, the man would get it all. Consequently the good wife of the house assumed the responsibility of managing the stipend and seeing that the larger bills were kept at home. One must not conclude, however, that Mr. Ure was in any way incapable: his generosity of heart was wholly due to his goodness of soul. While his life seemed simple, his sermons were profound, for those who still remember his discourses tell us that he gave meat for strong men. His sermons were largely doctrinal, and his deliverances showed him a giant in his mental grasp.

These were the early days when the pastor's life, unaffected by the numerous demands of modern times, was given wholly to the immediate work of his office. Every pastoral visit must be a spiritual uplift and every sermon must be food for serious thought. Nor did the people lightly consider the services of the church. Each Sabbath day the family, with undivided ranks, was found in the pew assigned, the children taking their places between the parents who sat at either end. The communion season was then a time of very special preparation and giving of thanks. Like the ancient feast out of which the service grew, it was a matter rather of a week than a day. Two days previous to the solemn celebration the congregation gathered for worship and prayer; upon the day set apart for the sacred service, which lasted from three to four hours, they listened to three sermons; and then upon the succeeding day they gathered again to return their thanks to God for the blessing they had received. While times have greatly changed since then, we are still proud of the Presbyterian Church which observes its day of special preparation, and which looks upon the communion season as the greatest and most sacred time of the whole year.

In 1862 Mr. Ure, who afterwards received the degree of D.D., and is now best known as Dr. Ure, was called to Goderich. It was only after great persuasion, however, and with much reluctance, that he accepted the call, and the tender ties which bound him to the people of his first charge were regretfully broken. The news of his death, which occurred only two years ago, was received with heavy hearts by the people of his early choice, and in whose affections he still maintained a very large place.



REV. WALTER WRIGHT

Bible class with flowing robes and pulled the rope until for fifteen minutes the bell sent forth a continuous peal.

Mr. Wright is remembered, however, not by his peculiarities, but for his sterling worth. Being grounded in true Old Country style, having taken his course in Edinburgh and London, he gave to the Streetsville people a service of which any man might well be proud. Not only were his sermons of an exceedingly high order, bearing largely upon the practical rather than the doctrinal, but he was always progressive in his aims and untiring in his efforts. It was during his pastorate Barberton was recognized as a distinct community, and ever anxious

TO succeed a man who had held the place in the affections of his people that Dr. Ure had found was no easy task. Hence, when after a year's vacancy Rev. Walter Wright was called to Streetsville, he was confronted with very trying conditions. Had the congregation done their best they could not have found a man perhaps, more unlike their former pastor than Mr. Wright. Having served his time as chaplain in the army, he came with military bearing, and where the people found in Dr. Ure a man who easily accommodated himself to circumstances and won his way with tact, they were now confronted with a man brusque and quick in manner and accustomed both to obey and be obeyed. There was never any doubt in Mr. Wright's mind of what he wanted, and when he wanted anything he never hesitated to make it known in unambiguous terms. The story is still told that after requesting and then commanding that the bell be rung for "precisely fifteen minutes before each service," the sexton failed either to comply with his request or to obey his command, whereupon the pastor himself took the matter in his own hands and one morning rushed from the

for the spiritual welfare of all whom he could reach, he there organized a regular mid-week service for prayer.

It was also to Mr. Wright the congregation was indebted for the first move toward the building of the present commodious place of worship, and while others were called upon to carry forth the scheme, he has the honor of creating and stimulating interest.

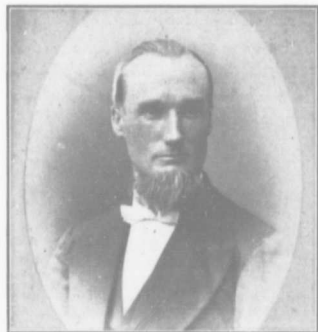
Great as was the work accomplished, this pastorate was very brief, for when the Presbytery accepted his resignation in November, 1865, it was after a short service of only twenty months. As was characteristic of the man, Mr. Wright then sought a large and difficult field of labor in Muskoka, where he served for a number of years. In failing health he returned to the land of his birth, where he died in 1882, leaving four children to mourn his loss, one of whom, J. Knox Wright, was given to the church, and at present labors in the city of Vancouver.

FOLLOWING Mr. Wright came the Rev. Alexander W. MacKay, another Scotchman from the capital of the land of heather. Receiving his early training in the Motherland, he was a graduate of Halifax College, where he fell in love with, and afterwards married, the daughter of Principal Forrester. Hearing and obeying the Westward call, he found his way to Streetsville, where, in April, 1867, he was ordained and inducted into the pastoral charge of St. Andrew's. Here he gave nearly three years of faithful and effective service, when he was forced to resign his ministry through an affection of the throat. A man of polished but unaffected manners, he early won his way into the homes of the people, and was always looked upon and spoken of as a "sound" preacher.

Perhaps that for which Mr. MacKay is best remembered in the



REV. ALEX. MACKAY



REV. JAS. BRECKENRIDGE

for the Christian ministry. Being licensed after a brilliant three years' course, he was in March, 1871 ordained and inducted into the pastoral charge of St. Andrews. It was for him and his family the present manse was purchased and enlarged, and it was to this people he was to give his complete service as a Christian minister. Under Mr. Breckenridge the Streetsville church made great advance, for it was now the woollen business flourished and Barberton became a hive of industry.

Always scholarly, his pulpit ministrations were strong, tending to combat error and defending the faith the church professed.

congregation is his skillful engineering and manœuvring of the new church building. While another created the desire and aroused the interest, it was left for Mr. MacKay to do the heavy work. Appointed chairman of the building committee, some of the older men still tell of the wonderful tact he displayed and the ease with which he calmed the troubled waters and bridged the chasm which on more than one occasion yawned between some two opposing parties.

Early in 1870, however, he felt called upon to resign the active ministry, and withdrew with his wife and family to the Eastern coast, where he gave the remainder of his life to literary work.

AND now St. Andrews called perhaps the strongest preacher in all her long history—Rev. Jas. Breckenridge. Born in Argyshire, Scotland, in the year 1831, he came to Canada when a young man, and after spending some time in the work of teaching at Georgetown, Ontario, where he also held office as an elder in the Presbyterian Church, he entered Knox College as the first step in the preparation

It was during this pastorate the organ was first introduced to assist in the service of praise. Only those who know the ancient Scotch aversion to the "instrument," and their assertion that its very presence desecrated the House of God, will understand with what caution the move had to be made. In the little church on the heather hills no other "lead" was known but that of the precentor and his tuning fork, nor up till now did the children of the New World feel the need of any other. Now, however, the progressive spirit was astir, and a petition was presented to the Session craving permission to instal an organ. That it was a dangerous move the Session recognized, hence they resolved "that seeing there is no counter petition, though the movement in favor of the organ has been well known, the Session, having in view the glory of God and the peace and harmony of the congregation, resolve not to refuse the prayer of the petition, but at the same time would not desire to be regarded as expressing as individuals either approval or disapproval of the use of instruments in conducting the service of praise." Be it said, to the honor of the pastor's wise counsel and the large place he held in the hearts of his people, there was no dissenting voice, but all with one accord joined as heartily as ever in the service of praise.

But Mr. Breckenridge felt the need of extended work, and as a consequence opened a preaching station at Dixie. Here he soon gathered a substantial congregation in fellowship with the Streetsville church, and yet too far removed to attend its services. For years he maintained this outer appointment from his own choice, and there laid the foundation of what is still known as the Dixie congregation in connection with the Port Credit charge.

During all this time the College kept in touch with the pastor of St. Andrews. Not forgetting his academic worth, he was appointed to the Board of Examiners, and many felt that had he lived the College would again claim him, this time as professor. But death snatched him from a devoted people after a brief illness, and as if reluctant to leave those for whom he so splendidly labored, he was laid to rest in the old burying-place beside the church.

While he was an eminent preacher and devoted pastor, Mr. Breckenridge never forgot that first of all he was a husband, a father, and a private citizen. The General Assembly recorded of him after he was gone that



REV. WM. MACWILLIAM

"in private life he was distinguished as a congenial companion, a faithful friend, a wise and tender father, and a loving husband."

IF Mr. Breckenridge was Streetsville's greatest preacher his successor was one of St. Andrew's most Godly pastors. Inducted into the pastoral charge in 1880, Rev. William MacWilliam rendered a singular service. Although he followed a truly great man to whom every heart and door had been open, yet by his true piety and consecrated life he seemed at once to lay hold of the people who had called him to be their minister. He is described by a member with whom he was on the most intimate terms as "a man who walked and talked and lived with God." While he could not be called a *great* preacher, yet he was a truly *powerful* preacher, for his message was always the echo of his life, and he always spoke as though *you* were the man he meant. Never did he preach without the evangelical ring, and never did he fail with convincing earnestness to thrust home the point he would make until the sinner was convicted of his sin and the saint ashamed of his meagre attainments.

As a consequence of his religious life Mr. MacWilliam was broad-minded. Never was he heard to condemn any who might differ with him in matters of faith, and it is even said that on one occasion in a Methodist service, the plate collectors having failed to appear, he sprang to his feet and gathered the offering.

Despite all this, he was extremely sensitive. Naturally of a quiet and retiring disposition, he was overpowered with the greatness of his work, and never during his pastorate of some three years did he seem to be rid of the idea that his service was at best but poor, although no man more faithfully lived and preached the Word of God.



REV. JAS. MURRAY

He thus labored and served until the summer of 1883, when he accepted an appointment to the mission station at Prince Albert. Retiring some years later, he became a lecturer in the Bible Training School, Toronto, and librarian of Knox College, which offices he filled until his death in 1906.

WITH the Rev. James Murray really dawned the day of the younger men and the modern minister. Fresh from college, he was ordained and inducted in September, 1884, bringing with him the enthusiasm of youth and the courage of inexperience. No longer was St. Andrews to be the pulpit of the patriarch. The young life in the congregation now began to assert itself and clamored for youth in the pulpit. With Mr. Murray's coming things were changed, and had it been any other man there would have been disruption in the church. Not only full of life, but bubbling over with sanctified fun, he soon won the people to him, and almost before they knew it they had sanctioned his "wildest" schemes. The organ and the choir had always been in the

gallery at the back of the church before his coming, but the arrangement was not to his liking, and it is confidently stated that as if by magic the gallery was cleared and the organ and choir were transplanted to the pulpit platform in the darkness of a single night. In fact, so quick and so sudden was the change that the choir cannot tell unto this day how it happened.

The token, too, was a thing of the past. With Mr. Murray came the communion card, and while it meant a wrench to many of the older folk, they adopted the change and bowed to the wisdom of the young pastor.

Although all this is true, it was accomplished without friction, because the minister had "found" his people. While other men have stood out most prominently as preachers, Mr. Murray always stands in the long array of Streetsville ministers as pre-eminently a pastor. He visited his people as no man since has done, and they say that Mr. Murray was as welcome in the home on a Monday morning as he was at any hour during an afternoon set apart for calls.

To Mr. Murray must be attributed the kindling of the real missionary spirit. Ever bearing the burden of the "larger" work upon his heart, he soon convinced the congregation that a living church was a missionary church, with the result that the first two years of his pastorate saw the missionary contributions almost doubled. Nor did he forget the young people in this movement, but organized the Young People's Missionary Society, which has ever since done effective work.

Before Mr. Murray's coming the sittings in the church were rented, and from them was derived a substantial revenue, but now, however, a new experiment was tried. All the seats were made entirely free, and be it said to the credit of the people the revenue continued in the form of voluntary offerings, and the system prevails to the present day.

Perhaps two things stand out most prominently in connection with this pastorate—one, the inauguration of "special meetings," and the other the remodelling of the church building. Mr. Murray was an evangelist and loved what is known as evangelistic work. For six weeks at a time he would hold a service every night, simply and earnestly declaring God's love and reaching out for those whose hearts had not yet been touched by the Holy Spirit. The work of remodelling the church was also due to his untiring efforts. The end was removed and an alcove built large enough to accommodate the organ and choir. But Mr. Murray did not wait to see it finished. During the work of reconstruction he received a call to Hamilton, where in April, 1888, he assumed charge, to the great regret of the Streetsville people. From there he was called to St. Catharines, and then to Erskine Church, Toronto, where he continues to labor most successfully.



JAS. MCCLURE



LAIRD PATTERSON



ADAM SIMPSON



ISAAC WYLIE

FORMER ELDERS



WM. LESLIE



J. G. BEATTY



JAMES BLAIN



JAMES SPENCE



WM. JARDINE



WM. BARBER

FORMER ELDERS



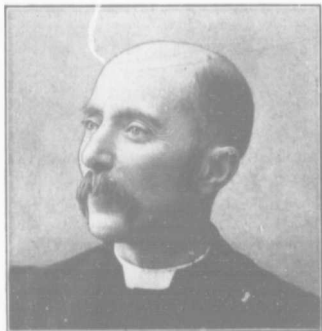
REV. R. J. M. GLASSFORD

AFTER Mr. Murray came the Rev. R. J. M. Glassford, now of Guelph. While he had served a year in the north after graduation, yet he came practically from the college halls of Knox, and like his predecessor brought with him youth, fire and enthusiasm for service. These all proved contagious, and it was not long before the congregation was again swayed by the voice of one man. His pulpit ministrations were most successful, combining, as they did, attractiveness and power. He had the rare gift of inspiring the younger people, large numbers of whom waited upon his ministry. Never lacking in confidence, his message had a convincing ring, as a consequence of which many were added to the church, although at the very outset of his ministry the Barberton mills were closed and a good field for aggressive work cut off.

During his pastorate the Y. P. S. C. E. was organized and flourished, and the regular and missionary contributions of the congregation were well sustained.

Perhaps if Mr. Glassford is to be remembered by any special department of work it is that among the young. Ever solicitous about the welfare of the child, he gave much time to Sabbath School work. Not content with having his own school in perfect condition, he undertook the work of reorganizing the county, and largely to his efforts do we owe the present system by which the schools of the county are brought into closer touch and each made to profit by the successes and failures of the others.

Again, however, St. Andrew's pulpit proved to be a stepping stone to larger things, for in March, 1893, Mr. Glassford received a unanimous call to his present charge, and at the end of April became pastor of Chalmers Church.



REV. J. C. TIBB

THE year of Mr. Glassford's removal saw the induction of Rev. J. C. Tibb into St. Andrew's pastorate, being translated from the Sarnia Presbytery, within whose bounds he had labored for some ten years. He successfully continued the work of his eminent predecessors, and made his appeal largely to the young. The Sabbath School and Bible Class responded readily to his touch, and in the Christian Endeavor also the young people showed great interest and gave loyal support. The pastorate continued about three years and a half, when Mr. Tibb received a call to Eglinton, which he accepted, and where he was inducted in 1897.

IN the spring of the following year Rev. G. C. Pidgeon was introduced to the people of St. Andrew's Church as pastor and leader. Like Mr. MacKay, he had been a dweller in the East, but hearing the Western call he had come forth. Graduating from the Montreal College, he had accepted a three years' pastorate in a small church to the east of the city, but when his term expired he

desired the freer spirit of the West, and consequently found his way to Streetsville.

Of this pastorate we rather hesitate to speak, for we feel that we are thrust into really modern times. Mr. Pidgeon is not yet a memory in the congregation, but a living vital force. While his pastorate is closed, the man still lives, and frequently his name is heard upon the lips of the admiring people.

Mr. Pidgeon was essentially a student. He wrought on the principle that the theft of time is as great a sin as the theft of money, and consequently he worked from early morning until late at night. No temptations could allure him from his study, and the nuggets for which he dug he presented to the congregation in the Sabbath



REV. G. C. PIDGEON, D.D.

While at Streetsville Mr. Pidgeon received an invitation to become the Principal of Indore College, which he declined, but it did not mean that he was to remain. A call soon came from the hard and trying charge of Toronto Junction, which he decided to accept, and in February, 1903, he bade farewell to the people of St. Andrews.

Shortly after being settled at the Junction he received the degree of D.D., by examination, and although many enticing offers have since come to him, he still remains at the post of hardest service, fulfilling a most successful pastorate.

hour of worship. He was a great preacher—great not in the sense in which Mr. Breckenridge was great, but turning to the practical requirements of the Christian life, each Sabbath he brought forth things both new and old which would enrich, inspire and invigorate.

In life and conversation Mr. Pidgeon was as natural as a child. He never seemed to have anything to conceal, and was always willing to take men at their true value. Never did he see the petty flaws in any life, but always emphasized that which would tend to leave a good and lasting impression.

Always a favorite with his own people, he was also in constant demand by the neighboring congregations. It is not recorded that he ever preached in the Catholic Church or that he ever even assisted in the celebration of Mass, but a reverend "father" of the "true flock" declared on one occasion that Mr. Pidgeon was "the only Christian heretic he ever knew."



REV. S. T. MARTIN

OF the present regime little needs to be said. Having taken part of his theological training in Glasgow and graduating from Knox College in the spring of 1903, the present pastor was ordained and inducted into the charge of St. Andrews the third day of September following. Finding the congregation well organized and already doing effective work, he adopted the schemes inaugurated by his predecessors, and his relations with his people continue most harmonious.

HAVING thus passed in hurried review the different pastorates with an endeavor to present a picture of the several men who have occupied the pulpit of St. Andrews, we feel our sketch would be incomplete did we not make special mention of the three organizations which have during these years rendered signal service to the church.

The Sabbath School organized in 1835 has since that time been a constant source of strength. Here the children of the congregation received a large part of that early training which in after years made them so efficient in the church, and here, too, have been called into service many whose talents would otherwise have remained obscure and undeveloped. In the long history of the school many faithful men have had the work in charge, and many interesting developments have taken



MR. THOS. MCCrackEN.
Session Clerk for over Thirty Years



MR. WM. STEEN,
An Early Superintendent

place. Some of those who now have children of their own can still remember how their little hearts beat fast and how their interest was renewed and quickened when the Infant Class was asked to give a concert that they might buy an organ of their very own, and how proud they were when the organ was installed, and apart from the school it led them in their singing. The total contributions of the scholars have always gone to missions, which fact has kept them interested in the larger work. Under the present management the school is in a thriving condition, and the congregation continues to show a hearty interest in its work.

To write a history of St. Andrew's Church without mentioning the women's societies would be like building a machine without a place to generate the power by which it is to be impelled. While the old Scriptural custom has largely prevailed that women should not be heard in the public assemblies, yet "actions speak louder than words," and in the long history we have had in review the "power behind the throne" has largely been the women.

Of these organizations there have always been the two outstanding—the W. F. M. S. and the Ladies Aid; the former developing and enriching the spiritual life of the congregation; the latter spending its energy largely upon the practical affairs of church work.

Organized during Mr. MacWilliam's pastorate, the W. F. M. S. has from that time until the present maintained an interest in both home and foreign work. In their monthly meetings studying the foreign fields and giving in support of foreign work, they have, nevertheless, each year sent their bale of clothing to the West. But what is of even greater importance is the real spiritual life manifested in their meetings, and from their meetings permeating the whole life of the congregation.

Nor have they forgotten to make provision for the future. Last year saw the organization of the Olive

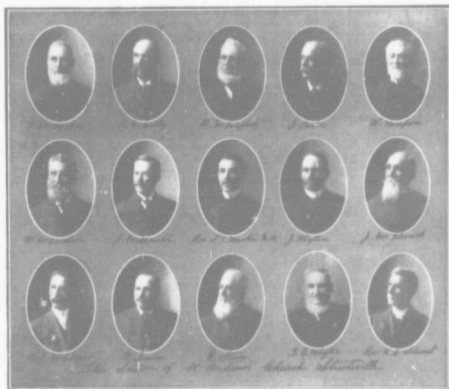
Branch Mission Band, and although a child but of a few months, its members have already displayed great interest and ability in their meetings, and the juvenile society gives promise of abundant usefulness.

The Ladies Aid has always been a rugged and substantial body. True to all traditions, this has been a "secret" society in which the face of man has never yet been seen. Their meetings are conducted in a masterly style and with some degree of vigor—so it is said—nor is the statement to be doubted, for by the evidence of their work there must be "life."

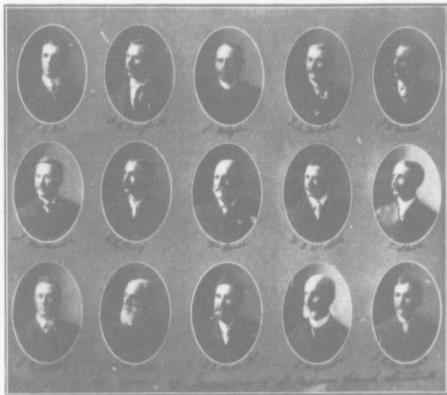
Organized in one of the early pastorates, this society flourished for a time, but for some unknown cause afterwards disbanded. Two years ago, however, the ladies again declared for aggressive work, and the Ladies Aid was reorganized. It still gives evidence of old-time fire, for with its reorganization new life came into the congregation. At once they went to work to re-decorate the church, and within a year the interior of the place of worship was completely renovated, basement and auditorium, until we boast to-day an up-to-date and handsome edifice.

To this society, too, is due the credit, or the blame, of the present publication. Realizing a long-felt need, they have thus tried to offer something for its satisfaction, and if this imperfect sketch meets with the approval of the congregation they will feel more than repaid for the effort it has cost.

S. T. M.



PRESENT SESSION



PRESENT BOARD OF MANAGEMENT

HAVING now completed this brief record of the past, it remains for another to say but a word of the loving service and faithful work of the present pastor, Rev. S. T. Martin. A Canadian by birth, he became a graduate of Knox College after taking one year of his theological training in the Free Church College, Glasgow, and was ordained and inducted into the pastoral charge of St. Andrews the third day of September, 1903.

Being young in years and inexperienced in pastoral work, he was human enough to make mistakes, but always had the judgment to profit by them. We can well remember with what timidity he undertook the work laid down by his illustrious predecessor, but having put his hand to the plow he was not the man to look back.

Mr. Martin's pulpit ministrations show the marks of a careful student, and are directed not only to win men for Christ but also to build up Christian character in the members of his congregation.

The congregation being well organized when he came, every part of the work has felt the benefit of his cheerful helpfulness and loving counsel, the Sabbath School profiting largely by the deep interest taken in the welfare of the young. To him belongs the honor of introducing and successfully maintaining the custom of speaking to the children once a month in connection with the regular morning service, thus stimulating their interest in and binding them closer to the services of the sanctuary.

Mr. Martin's labors are not confined, however, to his own particular charge, but all movements tending to the social, educational or moral uplift of the community have his fullest sympathy and active co-operation. As a consequence of this he has won for himself a position of esteem and respect far beyond the bounds of his own congregation.

In recognition of his ability Mr. Martin was appointed in 1907 a member of the Senate of Knox College, and in 1908 to the Examining Board, thereby reviving a relationship existing in earlier years.

In closing this record of the present pastorate, the writer, who has listened to the living voice of every minister who has occupied the pulpit of St. Andrews, feels free to say that the mantle of Elijah has fallen upon worthy shoulders.

In concluding the history thus reviewed one naturally asks what this eighty-six years of service has meant not only to the community in which St. Andrews is situated but also to the church at large.

Financially God has blessed us, and thus enabled us each year to give increasingly to the extension of His Kingdom. Beginning with an asset of \$400, we now have a church and manse property easily worth \$20,000, and there has been contributed for stipend, missionary work and benevolent schemes of the Church something over \$100,000.

But what is of far greater importance is the spiritual harvest which has been reaped from the sowing in St. Andrews. To estimate this we would need to mark the numerical growth from a nucleus of twenty-five to a present membership of three hundred to hear again the voices of those long since enlisted in the larger work of the Eternal City, to hear from those who, grown to manhood and womanhood under the roof of St. Andrews, have gone forth to serve as Elders, Managers and Sabbath School workers in congregations scattered across the whole continent, as well as in lands beyond, and also to know something of the work done by the seven of St. Andrew's young men who have entered the Christian Ministry—Revs. J. Murray Ker, Wm. Blain, Malcolm McGregor, J. Knox Wright, A. G. Forster, J. Morrow, J. C. Forster. Such results, however, refuse to be tabulated with mathematical accuracy, and we shall never know what the service of St. Andrews has meant until that day when the books are opened, and God, counting up His people, declares that "this man was born there."

W. S.

NOTE OF EXPLANATION.

The criticism has been offered by some and will no doubt be felt by many others, that the sketch we present is more a history of the Pastors than of the Congregation of St. Andrews. We accept the criticism as perfectly just, and yet we feel that such a result is inevitable owing to the brevity of our sketch. There are so many worthy names in the Congregation, both past and present, and so many noble families that have done much to shape the history we have had in review that we felt it impossible to give a place to all and consequently have spoken in a personal way of none. Our plan has been to divide the history into pastorates, feeling that if we simply revealed the character of the leader and showed the nature of his work it would be all that could be expected in the space assigned. While it is true the Congregation has in each case largely "made" the minister, yet it is doubly true that the people have reflected the life of their Pastor, and hence a history of the Pastor and his work must be in so far as it goes a history of the Congregation in which he labored.