

*St. Paul's
Church*

Simcoe, Ontario

1793-1906

Simcoe Ont. 3
31385 04349 1792

2500

An Historical Sketch
of
St. Paul's Church, Simcoe

1793-1906

By Wm. J. Deay



ST. PAUL'S CHURCH AND MANSE, SIMCOE

The Presbyterian Church, Simcoe, Ontario. 1793 - 1906.



THE purpose of this sketch is to give a brief history of the Presbyterian Congregation in Simcoe, Ontario. Although the oldest congregation in the denomination, west of Glengarry, the story of its career has never been written, and its earlier history, so full of interest, is known to few. Such a retrospect may well inspire us with gratitude to God, with zeal for the Church, with veneration for our fathers, and with hope and courage for the future. The story is of interest beyond the present congregation in Simcoe; for, as will be seen, the work of the pioneer pastors extended over the surrounding country and led to the founding of churches at Port Dover, Vittoria, Lynedoch, Carholme, Delhi, Windham Centre, and Jarvis; and far and near there are many who keep in affectionate remembrance their earlier connection with this congregation. Our sources of information are:

Firstly, Congregational Records, which, however, date no farther back than 1848, earlier records being lost.

Secondly, An autobiography of the first pastor, written twenty-one years after his arrival here. This biography has recently been lost, but we have a brief newspaper statement of some of its contents, written by one who had the original before him when writing.

Thirdly, Gregg's History of the Presbyterian Church in Canada.

Fourthly, Letters, journals, and papers by persons connected with the work.



MRS. NELSON COLLVER.

the early ministers always found a home. For later times we have the distinct recollections of some present members of the church, reaching back from fifty to sixty-five years. Especially has Miss Dyer, whose father ministered to the congregation in 1845, been able to supply needed information.

The material thus gathered has been most interesting ; but necessarily only a brief summary can be given. As far as possible, care has been taken that what is stated as fact is critically correct, but it may be that at some points minor inaccuracies will be found.

Fifthly, The testimony of living witnesses. Among these the one who takes us farthest back is the aged but alert Mrs. Nelson Collver of Normandale, who seventy-five years ago became a communicant in Simcoe Presbyterian Church and continued a member for forty-five years. She is able to give us interesting accounts, not only of what occurred within her own memory, but also of what she heard from her parents, Mr. and Mrs. Youngs, who belonged to Mr. Collver's flock over one hundred years ago, and were married by him. Mr. Youngs became an elder in Mr. Bryning's time and held office till 1876 ; and Mrs. Youngs (Susanna Horton) was a communicant from about 1806 till her death, seventy years afterwards. We have reminiscences also from one of the daughters of the second pastor, Rev. John Bryning ; and from members of the late Elder Polley's family, where



MR. A. YOUNGS AND WIFE.

The Simcoe Presbyterian church has had a continuous although a diversified history of 113 years since its foundation in 1793. Like a river which an island for a time divides into two streams, the congregation was separated in 1846 into two branches—Kirk and Free Church—a separation which continued until the union in 1876. Thus its history falls into three well-marked divisions. During the first portion of 53 years it was one people, during the next 30 years it was two estranged companies, and during the last 30 years it has been one flock in one fold; and such it hopes to continue until the day, near or far distant, when the growth of Simcoe shall make it necessary to open an additional Presbyterian church in the town. During the first half of the congregation's history it shared what was apparently one of the distinctions of Apostolic times—it had no church building. As Paul preached the Gospel in Rome in his own hired house, and at Ephesus in the School of Tyrannus, Simcoe's first minister preached Christ in his own log house, and in the homes of others; and his successors preached in the old Grammar School; and this continued for the space for fifty-seven years, so that all they which dwelt in Long Point Settlement heard the Word of the Lord Jesus.

1. The Pioneer Period.

In the first period of the congregation's history two names bulk largely—the Rev. Jabez Collver, its founder and its pastor for twenty-five years; and the Rev. John Bryning who ministered to the



flock for about 18 years. As much of the information concerning these has never been printed and has to be gathered from widely separated and obscure sources, we give it more fully than limited space will permit for those whose lives are known to us all and whose names are household words. The Rev. Jabez Collver was a native of New Jersey; and as a young man he left home to push his way in life in a settlement not far distant which he found destitute of religious ordinances. Filled with youthful fervour and zeal for his Master he began to hold meetings, and his services were so acceptable that the people invited him to give himself wholly to the work and to become their settled pastor.

The Presbytery licensed him as a preacher for that district, and when he was 30 years of age they ordained him to the ministry, without a college training. Like D. L. Moody he learned his profession by following it. That he was a man of great physical vigor and of mental force is evidenced by the fact that at the age of 64 years he decided to face the hardships of pioneer life in what was then the wilds of Canada. In 1793, having been promised grants of land for himself and his sons, he came to Norfolk County as a United Empire Loyalist. He was accompanied by seven sons and one daughter, most of them already married and having young children. In due time he had selected four choice lots in Windham, and patents were issued on March 12th, 1797. His home was on the lot on which the Windham Methodist Church stands. It was the first log cabin in Windham; and it served as manse or church as occasion required. The county when he came was an almost unbroken primeval forest with only five or six families of white people in it. But with his own family and a few others he formed a congregation the year of his arrival. It had only a dozen members in full communion, but in the new parts of Canada to-day there are many new churches no larger.

As settlers came in he visited them and gave them counsel and encouragement; he taught them the Word of God and prayed with them; he held meetings where he could gather two or three together; he baptized their children, married their young people, and buried their dead. Thus he helped to keep alive the knowledge of God in the homes and hearts of the fathers of Norfolk. He visited all parts of

the county, at first on foot (on snowshoes in winter), then in the saddle, and later in a rough gig or sulky made by himself. A huge cow-bell on the old mare's neck gave notice of his approach, invited the colt to follow, and enabled him to find the beast when ready to start again. He received no pay for his labors, but was content to share the frugal repast of the settler, and to sleep on a shake-down on the floor. Tradition says, however, that once at least his people presented him with a fine linen shirt, which was likely made, according to a Dutch-American custom, from the linen provided by the women of the congregation for the communion service.

In his autobiography he states: "I was ordained according to the Cambridge Presbyterian order, which was a congregational platform. The ordination was performed by ministers and elders by the desire of the church. In that order by the grace of God I still continue." It was Presbyterian as the congregation was governed, not by the direct vote of the members, as in Congregational churches, but by an elected Session of minister *and elders*. (A republic, not a democracy.) It was "Congregational" at that time, as the "Cambridge" Presbytery left its churches as free as Presbyterian churches are to-day. While Collver's church in Norfolk was Presbyterian, it was beyond the reach of Presbytery, Synod, or Assembly. He continued preaching till almost the day of his death, which occurred on December 29th, 1818, in his eighty-eighth year. "His parish was the wilderness, his reward the Master's 'Well done.'" He and his wife were buried in what afterwards became the Old Windham Churchyard, their graves, marked by stones without inscription, being immediately surrounded by those of their children and grandchildren. On investigation, one is astonished to find how large a proportion of the people of Norfolk, although not all bearing his name, are descended from the Rev. Jabez Collver.

When he died the members of his church were like sheep without a shepherd and without a fold; but in almost every home there was a church, for the family altar was everywhere erected. The Sabbath was strictly observed; and the members took counsel together and held together during



REV JOHN BRYNING.

the vacancy, notwithstanding many invitations to join other denominations. Before Mr. Collver's death the Methodists had begun work in the county, and had organized a congregation in Woodhouse, and built a church there. Soon after his death they effected an organization and built a church near the spot where Mr. Collver had ministered to his little flock. The Presbyterians gladly worshipped in the meantime with their brethren and were cordially invited to unite with them permanently. Some did so as they saw little prospect of their own church sending them a minister; but the greater number were loyal to the church of their convictions and of their fathers; and at length they found a pastor for themselves when they invited John Bryning of Mount Pleasant to preach to them.

Mr. Bryning had come from England to New Brunswick whence in 1820 he followed his eldest son, John, to Long Point Settlement. Like Mr. Collver he began the work of the ministry without a college training. He taught school at Forestville and elsewhere in the county; and being a man of decided piety, mighty in the Scriptures, and of marked ability as a public speaker, he soon found his Sabbaths employed in conducting religious services at Forestville, Normandale, Scotland, Oakland, and Mount Pleasant; and before long his whole time was given to the work.

About 1822 or 1823 he began to come once a month to Simcoe. This he continued till 1830 when "The United Presbytery of Upper Canada" was formed and took him and his work under its care. Being satisfied with his piety, attainments, and acceptability, the Presbytery licensed him in August 1830; and on Nov. 3rd they ordained him and inducted him as pastor of the churches at Mount Pleasant and Simcoe. From then till 1840 he gave Simcoe fortnightly services.

Mr. Bryning was in more senses than one a great man. Physically he was great; well proportioned

and muscular, he was of the astonishing weight of 412 pounds. He was married three times and had fifteen vigorous sons and daughters. Two sons (physicians) and two widowed daughters are still alive.

He was loyal to his work in Canada. A church in Batavia, N.Y., offered him \$1,000 a year, which he declined, although Canada gave him but half that amount. He did a solid and enduring work in Simcoe, and his genial, sanctified life is still remembered with affection by some who knew him 65 and 70 years ago. On Sept. 15th, 1853, he "fell asleep" at Mount Pleasant, aged 84 years.

In his day all the churches in Simcoe seem to have conducted their services in the old Grammar School, a frame building that stood in the square back of where Austin's drug store now stands. Afterwards the building was moved directly westward to the west side of Kent Street. In 1838 a movement was begun for the building of a Presbyterian church. A subscription list, which we still possess, was opened at a meeting on Dec. 16th, 1838, and was well signed, but for some reason the work was allowed to drop.

In Mr. Bryning's time population in Norfolk was increasing rapidly; marriages were many; but none were authorized to perform the ceremony except Roman, Anglican, and Presbyterian clergymen. Consequently so many were the marriages solemnized in the Manse that the minister's children could repeat the marriage service. On one occasion the Manse witnessed a triple marriage of three sisters.

Mr. Bryning's elders were Abraham Youngs, Jonas Chamberlain, Mr. Kieder, and John Polley. Mr. Youngs served as an elder from about 1833 till the union of 1876, and died Sept. 12th, 1879, aged 92 years. Mr. Polley served from about 1836 till his death on March 12th, 1873. His godly and practical life was a blessing to the church and community; and his home was for many years the ministers' headquarters in Simcoe. Both



MR. JOHN POLLEY.



REV. JOHN DYER.

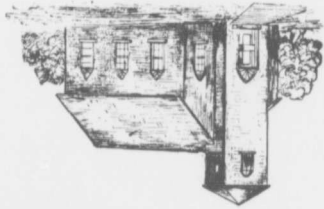
Mr. Youngs and Mr. Polley served in St. Andrew's church after the division of 1846.

"The United Presbytery of Upper Canada," to which Simcoe congregation now belonged, had been formed only a few months before ordaining Mr. Bryning. Its half dozen ministers came from different branches of the Presbyterian church in Britain and the United States and settled throughout the Province. It soon developed into a Synod of seventeen ministers and their congregations. These, in 1840, united with the larger, though equally recent Synod of the Church of Scotland in Canada; and from that time Mr. Bryning confined his labors to Mount Pleasant and vicinity.

In the remaining six years before the congregation divided, five men were sent to take charge of it in succession, namely, Mr. Dey, who remained two years, Messrs. Kingin, Graham, Thos. Scott, and John Dyer, all of whom are remembered by survivors of their day.

The Rev. John Dyer, (once a Congregationalist) was sent to Simcoe by the Presbytery of Hamilton, and in one year made a profound and lasting impression. He was brought up a sailor, but being a devout young man with extraordinary oratorical gifts and widely acquainted with his Bible, he did splendid work among sailors and others in England, New Brunswick, New York, and on our own Lakes. He electrified the easy going churches in Simcoe and vicinity, leading Vittoria to build their present church, Port Dover to prepare for building, and securing for Simcoe church the land on which their first church was built on the gore formed by the union of Dean and John Streets. Leaving Simcoe he ministered for a time to St. Andrew's Church, Galt. Later he started to visit Cornish fellow countrymen who were mining on the shore of Lake Superior; he embarked at Sault Ste. Marie but the vessel with all on board went down in a storm. "No man knoweth of his sepulchre unto this day."

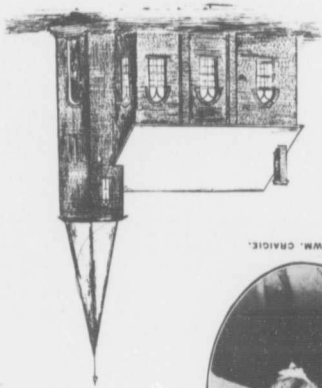
ST. ANDREW'S CHURCH
Sketch by Lieutenant-Colonel Coombe



REV. GEO. BELL D.D.



NORFOLK STREET CHURCH
Sketch by Lieutenant-Colonel Coombe



REV. WM. CRAIGIE.





DEAN STREET, SIMCOE, ST. ANDREW'S MANSE IN FOREGROUND

St. Andrew's Church was in the distance to the left.

11. The Period of Division.

In 1846 the Simcoe congregation, in sympathy with the division in the Church in Scotland three years previously, divided into two parts,—the majority remaining in connection with the Established Church of Scotland ("The Kirk") and forming St. Andrew's congregation, and the minority falling in with the Free Church of Scotland and forming what was called, after their church was erected, "Norfolk St. Church." Neither congregation had a church edifice, and for three years neither had a settled pastor, both receiving temporary supply.

1. Looking at **St. Andrew's Church** we note that during the thirty years of its separate existence it had two pastors. The first was the Rev. Geo. Bell B.A., (in later years, Dr. Bell) formerly of Cumberland and Buckingham, and afterwards of Niagara, Walkerton, and Queen's College, Kingston, in which for some years he was lecturer in Divinity, and where as Registrar and Librarian he spent the closing days of his scholarly and sanctified life.

When Mr. Bell came to Simcoe in Nov., 1848 he set to work to organize the church more perfectly. The communion roll had but 17 names upon it; but 19 were added at the first communion. The walls of a brick church had been erected soon after Mr. Dyer left; but the congregation were not strong enough to complete it at the time, and they still worshipped in the Grammar School. The work of building was now resumed; and on March 3rd, 1850, Simcoe's first Presbyterian church was dedicated.

In 1853, encouraged by an offer of \$600 from the Clergy



REV. MARTIN W. LIVINGSTONE.



GEO. JACKSON, SR.

Reserves Commissioners, on terms acceptable to the congregation, a brick Manse was erected on Dean Street, opposite the church. It was occupied in January, 1854, and was a valuable addition to the church's equipment. It was sold, after Mr. Livingstone's death, in 1887; and is now used as a private residence.

In May, 1854, a Ladies' Aid Society was formed, and it rendered valuable service in drawing the members of the church more closely together, and in improving the finances.

Mr. Bell devoted much of his time to mission work in the county,—preaching at Vittoria, Port Dover, Lynedoch, and Delhi; and sometimes at Silverhill, Walsingham, Middleton, and Jarvis; keeping the knowledge of God alive in these new settlements, and paving the way for new congregations in some of them. After 8 years of earnest and successful work in Simcoe, he was transferred, in 1857, to Niagara.

Mr. Bell's elders at first were John Polley and Abraham Youngs, already mentioned in Mr. Bryning's session. To these were added George Jackson sr., the father of the large family of Jackson's, the McKie's, McCool's, and others who have played so prominent a part in the history of the congregation and of the town. Mr. Jackson had been an active church worker in Scotland, and on his arrival in this community, he and his wife were, on March 18th, 1849, enrolled as members of Simcoe congregation. His devotion to the church, his sterling character, and his strong business qualities were soon recognized, and on Sept. 22nd, 1850, he was ordained and inducted an elder; and doubtless he took an active part in bringing St. Andrew's church to completion.

After a vacancy of 16 months the second pastor of St. Andrew's church was inducted on May 19th, 1858, namely, the Rev. Martin W. Livingstone, formerly of Musselburgh, Scotland, who continued

pastor for nearly eighteen years, when he resigned, on Feb. 9th, 1876, to promote the union of his congregations with the other Presbyterian churches beside them. His long pastorate in Simcoe was marked by steady, earnest work. Having a church and manse, a Session and Managers, a Sabbath School, and a Ladies' Aid, he developed the life and activities of the church through these. He organized the congregation at Lynedoch and built their church, and he founded the church at Windham Centre. He preached regularly at Simcoe in the morning, and at Lynedoch and Windham alternately in the afternoon. He also held monthly services at Vittoria and occasional services at Dover and Silver Hill. He made the enviable record of having failed to meet his appointments in Lynedoch but four times in 18 years,—twice from deaths in his family, once from impassable roads, and once from a violent rain storm.

He was a gentleman of the old school, courtly and courteous, with scholarly attainments and fine literary tastes. On March 21st, 1887, at the age of 87 he was gathered to his fathers, with confident expectation of a joyful rest with his Master.

Among the church workers in Mr. Livingstone's day Geo. Jackson sr. and his large family occupied a prominent place, as they have ever since. Mrs. Geo. Jackson jr., was for 18 years continuously President of the Ladies' Aid Society and their capable leader in church work. For many years a strawberry festival was held on the beautiful grounds at her home, Onk Lodge. It was one of Simcoe's annual events, and the financial results were always gratifying.

In the early days the "raising of the tune" was a matter of some concern. In Mr. Bell's time Geo. Jackson jr. and Wm. Wallace M.P. started the tune with a *flute*; but in Mr. Livingstone's time a very small *melodeon* was procured.



MRS. GEO. JACKSON, JR.



REV. A. WILSON, M.A.

The first to preside at that melodeon was Marian Livingstone (Mrs. Innes) who was followed by her sister, Mrs. Jackson, and then by Mrs. W. W. Livingstone. The melodeon was replaced by a cabinet organ, and that by the present pipe organ.

2. We come now to the **Free Church** branch of the church in Simcoe. Like St. Andrew's it was for some years without a settled pastor and without a church building. Nor did its pastors, except for one year, reside in Simcoe, but at Port Dover.

The first settled pastor was Andrew Wilson, M.A.,—Port Dover, Vittoria, and Simcoe being his first charge. He was a man of clear views, evangelical spirit, and moral force, and was careful and business-like in his work. All his life he declined to sing anything but the psalms at public worship. He was pastor in Simcoe from Jan. 29th, 1851, till Nov. 10th, 1853, when he was transferred to Kingston.

After a vacancy of two years Wm. Craigie from Scotland, was, on June 5th, 1856, ordained and inducted as pastor of Port Dover and Simcoe, and continued in the charge for 16 years. The first year he made his home in Simcoe, but afterwards in Port Dover. Mild and sympathetic, earnest and of public spirit, he rendered good service to the church and community. He resigned the Simcoe portion of his work on June 5th, 1872; but continued his work in Dover till his death in 1881.

The Simcoe Free Church people were for 17 years without a church edifice, and worshipped in a succession of buildings, namely, the "Mud Church" (a Congregational church standing where Atkinson's marble works now stand and made of sun-dried brick); the Baptist brick church (now Hiller's livery stable); St. Andrew's church; and the Music Hall. But the little congregation decided to have a church of its own; and in 1863 its first and only church, on the corner of Norfolk and Stanley

Streets, was dedicated and named Norfolk St. Church. It was a commodious brick building and gave an impetus to the work. Later a vestry was added to it, ample sheds erected, and the neat ground surrounded by iron fencing. The enthusiasm evoked at the building of the church was quite extraordinary. Money was subscribed liberally, material was given, and men and women turned in and did largely the work that did not require skilled labor. For example a boy volunteered \$5 and earned it by sawing wood; the vestry was built with an outlay of only \$1.50 in cash; and one woman sat in the church two nights keeping up the fires to prevent the plaster from freezing. The church never had a paid caretaker, the women attending to such duties.

A Ladies' Aid Society was formed in 1856; and in Oct. 1867 they held a sale that realized \$400. At Christmas 1862, just before the opening of the church, the ladies had a sale that yielded them \$350; and two years later, when the sheds were built, another sale netted \$250. Two of the prominent workers of those days are still active members of the church, namely, Mrs. John Boyd and Mrs. John Scott.

The elders in Simcoe Free Church were Duncan Clark, Thos. Dick, Alex. Young, R. Mattheson, and John Scott. At the time of union only one of these remained, namely Mr. Scott, who for years had been the most prominent member in the congregation. The Simcoe Free Church had neither organ nor choir, but in singing Psalms and Paraphrases were led by Precentors.

For the three and a half years from Mr. Craigie's resignation till the union, Norfolk St. Church had no settled pastor, although they had given three calls which were declined. They were proceeding with a fourth call,—to the Rev. Malcolm M. McNeil of Mount Forest, Ont., who had been with them for some time; but proceedings were suspended and union with St. Andrew's was decided upon.



MR. JOHN SCOTT.



MR. W. P. INNES.

111. The Reunited Period.

In June 1875 the Presbyterians of all Canada became one denomination; and on **February 9th, 1876**, the two congregations in Simcoe by their own vote and by action of Presbytery at a meeting in St. Andrew's Church, became one under the name of **St. Paul's Church, Simcoe**. To promote this the elders of both congregations, as well as the pastor of St. Andrew's, had resigned their offices. The Presbytery now appointed an *interim* session, consisting of Mr. Craigie (Moderator), Mr. Livingstone and Mr. Grant. On Feb. 22nd, the united congregation by unanimous vote elected Mr. McNeil as pastor. The Presbytery met in St. Andrew's church the same day and sustained the call. Mr. McNeil being present accepted it, and was inducted on March 2nd. For the first time in its history the congregation had now two services each Sabbath. They met in Norfolk St. Church till it was sold in January, 1880, then in St. Andrew's Church till the present church was erected.

The first regular Session of the united church was installed on Oct. 22nd, 1876. The elders were Rev. Geo. Grant B.A., and John Scott re-elected; and W. P. Innes, John Cowan, and James Taylor, elected for the first time and now ordained. In after years the following were added,—in 1881, Alex. Campbell and Wm. Burt; in 1886, D. S. Patterson B.A., W. J. Best, and Thos. Haddow; in 1890, Frank Reid and I. S. Rowat; and in 1902, H. Hoffmann and A. Ironside.

Mr. Innes is the only remaining member of the Session of 1876. His experience and sound judgment, his loyalty to the church and its pastors, his evangelical spirit, and his sympathetic manner have made him a tower of strength; while his life-long liberality and his recent benefactions to the church and the town have been consistent with his professed principles.

Mr. McNeil was an exceptionally rousing preacher and a man of conciliatory spirit, and did much to unite the hearts of the people, but he remained in Simcoe only fourteen months after induction, when he left for Scotland, whence he sent his resignation of his charge here.

He was succeeded on Oct. 1st, 1878, by the Rev. R. M. Croll, from Claude, Ont. His ten years of pastorate were years of consolidation rather than of expansion; and the erecting of the present church building, as well as the possession of it, did much to amalgamate the two united congregations into one people. This indeed was one reason why the work was undertaken, and the result has proved its wisdom. [Owing to the impossibility of securing a photograph of Mr. Croll in time his portrait is omitted with regret.—EDITOR.]

The building of the church was entrusted to the following strong committee,—John Jackson (Chairman), W. P. Innes (Secretary-Treasurer), Judge Livingstone, Wm. Todd, Wm. Sutton, Jas. McBurney, J. G. Matheson, J. T. Chadwick, and P. W. McGregor; while George Jackson, by appointment of the Committee, superintended the work. The Committee was vigorously supported by the ladies, who undertook the furnishing of the church and the finishing of the school-room; and who worked with a will and a harmony and an ability that has always characterized their efforts. Part of their work was a sale that netted over \$500.

The church was fittingly dedicated on Feb. 14th, 1886, and cost about \$11,000. This was met by subscriptions, by the sale of the former churches and manse, and by monies raised by the ladies, leaving a debt of \$1,500 which was removed in 1891.

The present incumbent, the Rev. W. J. Dey M.A., who came from Erskine Church, Hamilton, was inducted on Jan. 9th, 1890; and



MR. JOHN JACKSON.



REV. W. J. DEV M.A.

the 17 years since then have been years of quiet growth and undisturbed harmony and good will. The membership has steadily increased till the 92 of 1890 is now over 200, and the members have been walking worthily.

The debt of \$1,500 was placed on the collection plate on a Sabbath in November, 1891; a pipe organ was introduced in 1895, and other improvements and additions were made from time to time amounting to \$900; and last year (1905) an exceptionally fine manse was erected at a cost of nearly \$4,000, all of which was provided for at the time except \$667, and the most of it paid. The initial contributors to the manse fund were Mrs. Wartley in 1894 and John Jackson in 1898. The Ladies' Aid added to the fund from year to year; and in January 1895, led by a munificent offer from Mr. Innes, the managers and congregation resolved upon building; and the manse was occupied Dec. 13th following.

The sub-committee of managers that built the manse were J. B. Jackson (Chairman), W. L. Innes (Secretary), A. McKnight (Treasurer), L. C. Gibson, and H. Hoffmann; and credit is due them for their efficiency and care, especially to the chairman whose time and matured experience were so abundantly bestowed upon the work, with his usual steady vigor and kindly purpose.

The missionary spirit of the congregation has kept pace with the congregation's growth and financial ability. This is shown by the interest manifested in its missionary organizations and in its contributions. The latter have increased till the \$100 of 1890 became \$700 in 1904; and recently



MR. J. B. JACKSON.



MR. FRANK REID.

there have been large benefactions not sent through the congregational treasurers.

All the usual departments of activity are found in St. Paul's Church, each led by faithful and efficient officers, and sustained by loyal and willing workers.

None will deem it invidious if mention be made of Frank Reid, who for 16 years has been the Superintendent of the Sabbath School, and who as elder, manager, treasurer for seven years, usher, and occupant of other offices has shown untiring vigilance and capability; or of David Boyd who for eighteen years continuously has been the painstaking and enthusiastic Librarian of the Sabbath School, working so quietly and smoothly that the congregation and even the School barely know they have a Librarian; and whose

services can always be relied upon for the business side of the church's social functions.

Nor will we omit George Williamson, who for long years did so much as leader and member of the choir, to promote its efficiency, and social solidarity; and who as manager and treasurer has given ungrudgingly much personal attention to details of church business.

It is fitting also that mention should be made of a life-long member who was suddenly called away as these pages were being completed for the press,—Mrs. Joseph Jackson, daughter of the late Rev. Martin Livingstone. Mrs. Jackson came to the congregation in her



MR. DAVID BOYD.



MRS. JOSEPH JACKSON.

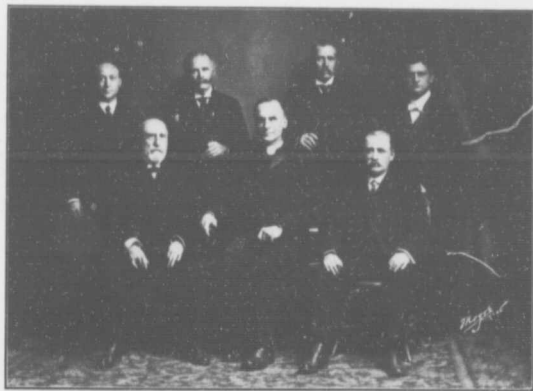
early girlhood and became a communicant forty years ago. During all that time she freely and cheerfully gave the congregation the benefit of her exceptional musical abilities, as organist, choir leader, and soloist; as well as being an enthusiastic worker in the Sabbath School of her earlier days; in the Ladies' Aid Society, the Women's Foreign Missionary Society, and the Boys Mission Band. Her bright and genial courtesy ever helped to bring the members of the congregation into greater intimacy with one another.



MR. GEO. WILLIAMSON.

In the long history of the church there are many others of the past and of the present who have perhaps never held office, but who form of a truth "a noble army, men and boys, the matron and the maid," loyal, faithful soldiers of the Captain of their Salvation, whose names may not appear here, but are in the book of life.

Looking back over all these years of gracious care and guidance, may we not have hope and faith for the future, that the God of our fathers who has led us and blessed us all the way, will be our Guide forever?



THE KIRK SESSION

FRANK REID
W. P. INNES

THOS. HADDOW

W. J. DEY

A. IRONSIDE

H. HOFFMANN
L. S. ROWAT



THE MANAGERS AND TRUSTEES

W. P. INNES	J. B. JACKSON	A. IRONSIDE	GEO. J. MCKIE	L. C. GIBSON	H. HOFFMANN
FRANK REID				A. M. MUNRO	
C. CAMPBELL	A. MCKNIGHT	D. BAUSLAUGH	W. L. INNES	P. W. MCGACHIE	



W. F. KYDD
(From home.)

The Celebration.



St. Paul's Church celebrated the 113th year of its history as follows,—

On Sabbath, September 9th, Rev. Dr. Fletcher, of Hamilton, preached at both services, and the Lord's Supper was dispensed at the evening service by the pastor.

On Tuesday, September 11th, the Presbytery met in Simcoe, to transact business and to join in the festivities of the occasion.

In the evening a supper was given in the school room, and at 8 p.m., a public meeting was held in the auditorium, at which Mr. Innes presided, addresses were delivered by the Moderator (Mr. Ratcliffe) and other members of Presbytery and by the clergymen of the town, the substance of the foregoing historical sketch was given by Mr. Dey, a letter was read from the Venerable James Black, of Hamilton, reminiscent of Simcoe 50 years ago, and the choir assisted in making the memorable occasion one of delight.