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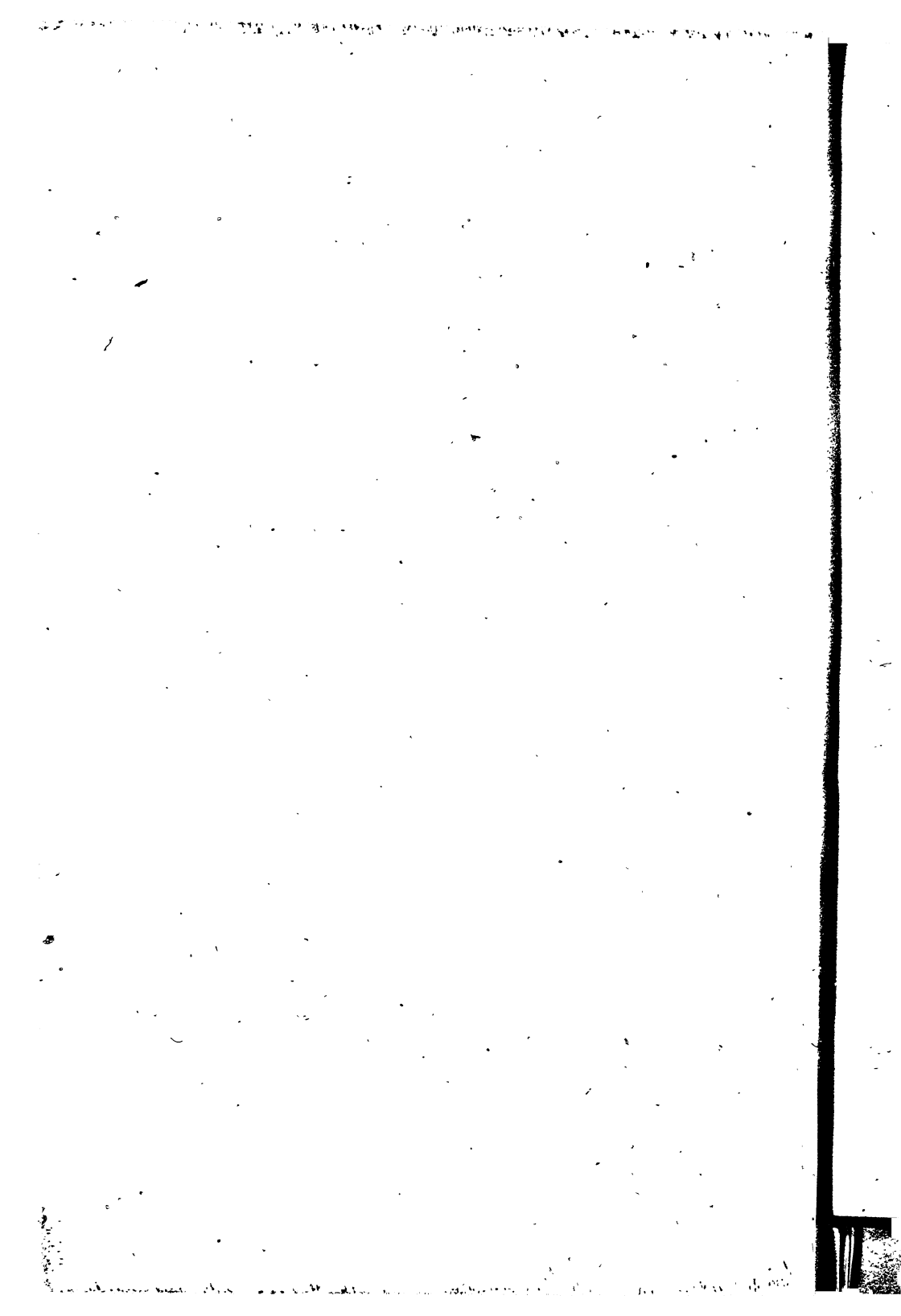
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ST. ANDREW'S

NIAGARA

1794 - - - - 1894

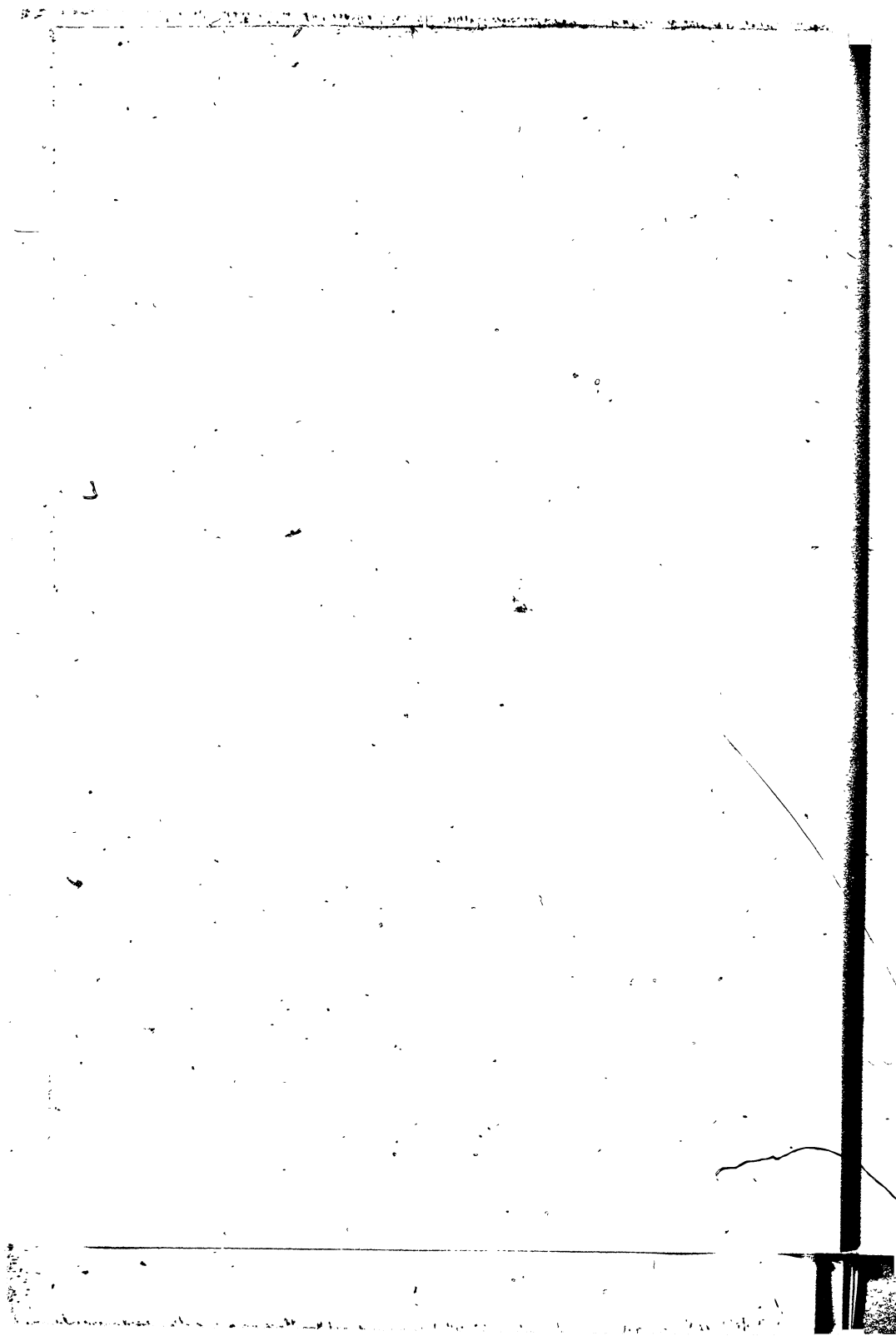
BY

JANET CARNOCHAN

Toronto

WILLIAM BRIGGS

1895



St. Andrew's Church

1794

1894

Niagara

Having been asked to prepare an historical paper for this occasion, my love for the old church induced me to consent, hoping that its deficiencies may be pardoned. When, four years ago, the paper, "Two Frontier Churches," was read before the Canadian Institute, I had little idea that I should be able to utilize the information then gathered for the centenary of St. Andrew's Church now held. Since that time I have been fortunate enough to gather several more strands of the chain then woven together, and am now glad to use them for the purpose of the day.

The history of St. Andrew's forms an ample refutation of the charge often sneeringly made, that Canada has no history: for it has been said, and well said, that were one to study the history of this church and its surroundings, its old record book, and the history of all that may be seen from its spire, he would be tolerably familiar with the history of Upper Canada. These

pages give an ever-shifting kaleidoscopic view of pioneer life, of military occupation, of strenuous efforts for religious liberty, of bright days and dark days, of lightning stroke and tornado, of debt and difficulties, of liberal gifts, of "conflagration pale," while the surroundings tell of booming cannons and blazing roof-trees almost a century ago of French occupation two hundred years ago.

Afar, the lake spreads like a sea,
And near, the river broad, blue, deep,
Its waters flowing silently,
As resting from their frantic leap ;
Nor distant far the mountain, crowned
With columns pointing to the sky,
While all forget the humbler mound
Where other heroes mouldering lie.
Beyond, the fort and beacon light,
Old Mississagua's square grey tower,
On either side church spires rise bright
O'er stately home or humbler bower.

Of the value of the record book here referred to, it may be said that a gentleman skilled in such lore, who saw it lately, thought it worthy to be printed in full. In the paper previously referred to I went back to the year 1794, but now can, on the highest authority—that of the Archives of Canada, prepared carefully by the distinguished Archivist, Douglas Brimmer, and consisting of original State papers—by these roll back the page of history to 1792. In the volume for the year 1891, page 85, is a letter dated Newark, 12th October, 1792, from Richard Cartwright, probably the grandfather of the present Sir Richard Cartwright, relating to the marriage law of Upper Canada, and state of the Church of England in Upper Canada. After some

preliminary remarks, he goes on to refer to what he calls Sec-
taries and Dissenters, complaining of the poor condition of the
Church of England in the Eastern District, there being no
Church clergyman, "but there is one Presbyterian minister, the
chaplain of the 84th Regiment." (This must be the Rev. John
Bethune, who organized the church in Williamstown, 1787, and
also preached in Cornwall.)

He goes on to say, "there is one clergyman settled here from
July." This we know to have been the Rev. R. Addison who,
sent as a missionary, became the first incumbent of St. Mark's.
Following this, come these words: "The Scots Presbyterians
who are pretty numerous here, and to which sect the most
respectable part of the inhabitants belong, have built a meeting-
house and raised a subscription for a minister of their own who
is shortly expected among them."

In the old record book of which we are so proud, there is
copied the agreement between the congregation and Rev. John
Dun: "Know all men by these presents, that we, the under-
signed subscribers, are held and firmly bound, our heirs, etc., in
the sum of three hundred pounds of N.Y. c'y, with house
room for three years. The condition of the above obligation is
such that the undersigned do jointly and severally obligate
themselves, to pay to the Rev. John Dun, the above sum, his
salary as a Presbyterian clergyman, he obligating himself to
officiate as such, to the Presbyterian congregation of Newark,
commencing on the 13th June, 1794.

"JOHN YOUNG.

"RALFE CLENCH.

"Witness,

"SAMUEL SHEPHERD.

"WM. DUNBAR."

It is evident from this that the congregation was in existence before the date of this agreement, 1st October, 1794, but whether the word *here* in the report of Mr. Cartwright refers to the town of Newark, or to the Home District where they have built a meeting-house, and if in Newark, why this was not considered sufficient, and steps are next taken to build a church, offers a field to those interested in the early history of our town, the present writer not presuming to decide the matter, preferring accuracy to loose statement.

The earliest date in the old record book is the copy of an agreement, 23rd September, 1794: "We, the undersigned subscribers, do severally promise to pay the sums opposite our names for the purpose of building a Presbyterian church in the town of Newark,"—there being eighty names affixed, with sums varying from 8s. to £10, while the amounts promised for the support of the clergyman are about the same per year. The whole amount subscribed was £215, of which £160 is marked paid—John Young, Andrew Heron, A. Gardiner giving £10 each, and Samuel Street, whose name was so well known afterwards, giving £8. The first page of the old leather-covered book with thick parchment-like paper is dated Newark, 30th September, 1794, and reads thus: "A number of people met this day at Hind's hotel and resolved that as religion is the foundation of all societies, and which cannot be so strictly adhered to without having a place dedicated solely to divine purposes, that a Presbyterian church should be erected in the town of Newark, and that subscriptions should be immediately set on foot, as well as for the support of a clergyman of the same persuasion. Signed, John Young, Four-Mile Creek, chairman; Ralfe Clench, clerk; Andrew Heron, Robert Kerr, Alexander Gardiner, Wm. McLellan, Alexander Hemphill, all of Newark, any three

to form a quorum in trivial matters, but in matters of importance the whole to be assembled." No time is lost, for the next day (1st October) the church fathers meet, when a subscription-list is drawn up for the support of a clergyman. There appears here a bill of lumber for the new church, enabling us to judge of its size and solidity being 40 x 32, the timbers 8 x 12, etc., and also a petition to the Land Board for four town lots in one square. Next, 25th October, agreement with regard to doors, windows and window shutters. It was not, however, till the 11th December, 1794, that the place for the erection of the church was decided on—lots 157, 158, 183, 184—the church to be built on the rear line of lots 157 and 184, facing the street. From this we see by referring to a plan of the town, that the old building stood exactly on the site of the present building, although many who remember meeting in the school-house in the interval after the first church was burnt, regard that as the site of the original building. It is certain that this was the first church built in the town, as from the archives of Canada we learn that the £100 granted by the Home Government for Niagara was not claimed by the Church of England till 1802, the conditions being that the money be not given till church wardens were appointed, or land bought, or some similar steps taken.

Mr. A. Heron was appointed treasurer, and this to be made public, as "the frame is shortly expected down, and the money will be needed for the purpose of paying for the same." On the 4th of November, 1794, it was proposed to erect the church on the lot granted to John Camp, the lot being situated near to the front part of the town, the committee to inspect, and, if vacant, to apply for the whole square, in place of the square before applied for. The wish to pay just debts is shown

by the words, "as it is the wish of the committee to have the first year's salary ready against the time due." We do not know when the congregation met in the new building; but there is a notice of a business meeting in the Presbyterian church, September 24th, 1795. Then follow receipts from Rev. John Dun of yearly salary. This clergyman is believed to have been from the Presbytery of Glasgow, and to have come to them from Albany, N.Y. He gave up the ministry and became a merchant in the town, and was drowned in 1803, in the barque *Speedy*, in Lake Ontario.

Plans are brought forward for seating and pewing the church, casing church windows, and putting on the single architrave. Thus, step by step, the work of preparing a house in which to worship God as their fathers had done goes on. In March, 1796, James McLaughlin is to be paid £6 (New York currency) for his services as sexton for the future; also, pews to be let to the highest bidder, largest not to be less than £5, and lowest £3; but the results far exceeded this, as A. Heron, John Young and A. Thompson paid £10 each. Here appear the names of those holding pews, the full amount being £150 for the twenty-four seats. That of Colonel Butler appears, the name so well known as the organizer of Butler's Rangers. Many of the same names appear on the registers of St. Mark's and St. Andrew's, they holding pews in both churches. We see here the names of many whose descendants still live in the vicinity: Peter Ball, Daniel Servos, Archibald Thompson, and a name found in early State papers, William Johnson Chew, and others. The last receipt from Mr. Dun is dated 8th May, 1797, and thenceforward his name appears among the pew-holders. On 16th February, 1795, it had been arranged that "Rev. John Dun is to officiate anywhere

north of a line from Mr. Froman's, being division between congregation of Mount Dover and Newark." There was a congregation at Stamford, sometimes called the congregation of "the Mountain." The next business meeting is September 2nd, 1802, when the Rev. John Young, of Montreal, is engaged, and to have the privilege of teaching a school. We find, as the years go on, that the work of secular education goes hand in hand with religious training, there being a school under the direction of the Church till 1845. The same day (September 2nd, 1802) the thanks of the meeting are given to Mr. John McFarland for the bell which he had been pleased to present to the Church, and we find a subscription set on foot for building a belfry and furnishing the house; and at this time we find an interesting list of prices of lumber, glass, putty, stoves, stove-pipes, rope for bell, *rum* for raising (showing the difference in times then and now), expenses for covering and foundation of steeple, charge for ringing bell, etc., rope wetted--whatever that may be, I leave for wiser heads to explain. It is to be regretted that we have no picture of the old church, but from what we know of it, one could easily be drawn, as we know the size of building, number of windows, and panes in each, there being two Venetian windows, one on each side of the pulpit, a belfry and steeple completing the structure.

Next follows the agreement with Rev. John Young for £100 Halifax currency, with a dwelling-house, salary to be paid every three months. Again we find in the pews let the names of William and John Crooks, John and Colin McNabb, James Muirhead, the heirs of the late Col. Butler who died in 1796, John Swayzie, John Templeton, John Grier, and Bernard Frey. In 1804, a meeting was held, at which twenty-eight were present, John Young being moderator, and John Young, minister,

present. There are three John Young's mentioned. Five members of trustees were to meet with trustees of Presbyterian congregation of the mountain (Stamford), at Drake's tavern, Queenston. This shows to the student of history another striking difference between *then* and *now*. We find as places of meeting, Hind's hotel, Hartman's tavern, Richard's coffee house, and once is mentioned Mr. Heron's house. The Rev. John Young mentioned, came from Montreal, having come from Beith, Scotland, and an interesting bit of history in connection with him throws a curious light on other days, showing that in the midst of denominational differences, acts of kindness and courtesy have been extended by Protestants and Catholics alike. While Mr. Young was the minister in Montreal, in 1791, the Sacrament of the Lord's Supper was administered by him to his congregation in the Récollet Roman Catholic church, the use of which had been kindly allowed the congregation while their own was being built. The Récollet Fathers politely refused any pecuniary compensation, but accepted a present of two hogsheads of Spanish wine and a box of candles; and the manuscript quaintly says, "were quite thankful for the same."

At this time the clergyman in St. Andrew's, Niagara, was to have the privilege of teaching thirteen scholars—if he wished—Latin, Greek and mathematics, for the additional sum of £50, and now, in 1805, subscriptions were received to pay a Presbyterian clergyman, according to the Established Church of Scotland, and also to pay the Rev. John Burns to preach to them every third Sunday. The gallant struggle made by this little congregation to keep up the public worship of God is worthy of all praise. With no allowance from any society, no endowment, no help from Home Government to build or pay salary, as St. Mark's was fortunate enough to have, it may be questioned if,

but for the interest shown by Andrew Heron, and his liberality in advancing money when needful, the struggle might not have been abandoned. We find, in 1795, "a large balance unpaid, and a great deal to be done to make the church convenient and comfortable," and an obligation is drawn up requesting "loan of money, from those who are able to loan any, to this laudable purpose, that the building be not impeded." In April, 1805, Andrew Heron became clerk, as well as treasurer, and henceforward for some time the writing is more difficult to read. In 1804, he had presented an account of £176 of lawful money of Upper Canada, inspected and approved, as is also the account of John Young for £27. In 1805-8 we find the name of Mr. Burns as preaching, also in 1809, '10, '11, '16, '17, '18. He also preached in Stamford church, as we find a sermon of his has been reprinted by the Lundy's Lane Historical Society. It was given during the war of 1812, and is a solid exposition of duty to God, king and country. The Rev. John Burns came from New York State, and belonged to the Secession Church of Scotland. He was one of the first teachers of the Niagara District Grammar School founded in 1808, and was taken prisoner and preached to his captors, it is said, in the war of 1812-14.

Here is a notice which seems to show friction of some sort :
" *Resolved*,—That this church is under the direction and control of the majority of the trustees, and not subject to the direction of the clergyman." " *Resolved*,—That the pulpit being part of the church is subject to the majority of the trustees." Provision seems to have been made, even at that early date, for the share of the minority in government, of which our politicians may take note. " *Resolved*,—That in case of a division of the Society, the church shall be held alternately by each party ; that is, one

week to one party and one week to the other. The key of the church to be left at all times with the trustee residing nearest to the church, in order that the majority of the trustees may know where to find it when they may see fit to admit a preacher."

Different attempts seem to have been made to obtain a minister of the Established Church of Scotland. In 1806, a letter is sent to Rev. James McLean, of Glasgow, agreeing to pay his expenses out, and we find that he preached here in June, July and August, but the church to be open to Rev. John Burns when it did not interfere with any other engagement of trustees. In 1808 occurs the name of Rev. — McLearn, the pews being let at one-third the rate of 1795, the Rev. John Burns to preach every third Sunday, and in 1809, at one-half the old rate, Mr. Burns to preach every second Sunday. There is a curious tabulated statement of number of pew, number of sittings, amount paid to church, amount to clergyman. From 1812 to 1816, not a line records the stirring events of those years, and the record goes on without the interval of the space of a line to tell of the flame and sword alternating in possession of the town; when St. Mark's was used as a hospital and barracks by friend and foe; when a crescent of hostile boats surrounded the harbor; when our town was for seven months in the hands of the enemy, or of that black night in December when miles distant might be seen the glare of the flames consuming the town, and when the citizens stood in the streets guarding what few treasures they had saved from the flames. There is no one now to tell us of how St. Andrew's, with its heavy timbers, fell a swift victim to the devouring element, or of how saddened the hearts of the worshippers must have been when they saw the building that they had struggled to erect and maintain thus rising to heaven

in smoke and flame, or how hopeless now seemed the task in the poverty caused by these two years of war, of again building a house of God, with a people scattered and a congregation broken up. It is believed that parts of houses were left unburnt in the haste of the retreat, and that the school-room was not wholly consumed, for we find an entry, unfortunately without date, "that a collection be taken up at divine service in the school-room to repair windows and building as far as necessary for comfort of congregation." This must have been done, for in 1818 we read of a meeting in the school-house, and in 1819, there is an agreement of town and township with Rev. Charles James Cook to be paid in advance, any difference to be referred to the Presbytery of Canada. In the *Gleaner* newspaper, published by Andrew Heron, 1819, in Niagara, is an advertisement of annual meeting of Presbyterian Church to be held in the school-house. "The account of moneys received and expended in building school-house will be produced."

While saying there are no entries from 1812 to 1816, an exception must be made of one division not yet referred to, viz., the baptisms which are from August, 1795 to 1802; and later, two daughters of A. Heron recorded in his own peculiar handwriting, 1809, and November 27th, 1814, the latter nearly a year after the burning of the church, in connection with which a pathetic story is recalled. It is, that the mother and infant child were carried out to the street from the burning building. The infant must have been this same Catherine Heron. The baptisms are by the regular ministers and others called visiting clergymen. One in 1792, is Rev. John McDonald, from Albany, U.S.; another, Rev. — Mars, a visiting clergyman in 1801. The children of Ebenezer Colver, Louth, are entered as baptized 1781, 1783, 1792, but the officiating clergyman is not mentioned.

In 1820 is a petition to the Earl of Dalhousie for a sum of money to build a church in town, and give title to land on which former church stood. I have read somewhere that this claim of the church for £400 damages from the Government was resisted on the plea that its steeple was used as a place for observation, to tell of the approach of the enemy. This was, no doubt, the reason why St. Mark's obtained nothing from the Canadian Government, that church having been used for war purposes, although they did obtain £600 from George III. Finally £400 was granted to St. Andrew's, but in small instalments, extending over many years. In 1820 is a letter asking for the services of Rev. Thomas Creen, who had preached for them a few weeks, and with whom they were pleased. He was a catechist from Glasgow University, and afterwards taught a classical school, joined the Church of England; and became Rector of St. Mark's.

At a meeting in the school-house held in 1821, "Resolved to put themselves under the Presbytery," and in 1821, six elders are chosen, viz., Andrew Heron, W. D. Miller, John Crooks, John Wagstaff, John Grier, and John Munro. The Rev. Wm. Smart, from Brockville, was appointed their commissioner, the Rev. John Burns presiding. During this period—when for some years we have no record of any settled minister—to St. Andrew's Church belongs the honor of having had the first Sunday-school in the town. There are at present living in the town several who attended, and they have given me the names of several faithful teachers, who little thought while working, no doubt, often in the midst of many discouragements, that to-day their names would be remembered and quoted as worthy of praise. The superintendent (who was also an elder) was John Crooks, a merchant in the town, who, in the absence of a

clergyman, often conducted divine worship, which was directly after the Sunday-school (2.30 p.m.); and he often urged the children, who were of all denominations (there being no other Sunday-school in town), to remain for service. Among the teachers were Mrs. and Dr. Miller, Miss Young, Rev. T. Creen, Mr. Heron and his daughters. A pleasing reminiscence of this faithful superintendent was given me a few days ago by a lady, a former inhabitant of the town, now visiting here. It is that, as a child, she remembered his funeral as the first which took place in the graveyard, all denominations previous to 1831 having used St. Mark's. She remembers the unusual circumstance of the church being open, and of peeping through a west window at the grave close to the church; and returning after forty years found an inscription to a John Crooks, buried in 1833. This grave must be the spot where in the spring the pure white lily of the valley peeps out from the broad green leaves, the whole plot being a mass of fragrant bloom. Would it not be a graceful act for the children on Decoration Day, now becoming an annual observance, to lay a wreath upon the spot in memory of a faithful Sunday-school superintendent? Of Dr. Miller, another early superintendent, buried in St. Mark's, a curious reminiscence has been gleaned lately. His daughter, an old lady of eighty-four, has in her possession a copy of a curious sort of acrostic of the names of Christ, which she says the children of the Sunday-school committed to memory, and it may surely be given as an incentive to our children to commit to memory God's words in their youth, when the memory is retentive, that in her sweet quavering voice she could repeat the whole of these verses composed by her father, a line for every letter of the alphabet, and a text of Scripture, each one representing a name of our Saviour. How little did

those teachers think then that their deeds would thus be recorded now ! It commences thus :

“I am Alpha and Omega, the first and the last.”—REV. i. 11.

A was an Angel come down from the sky.—ISA. lxiii. 9.

B is the Branch, was exalted on high.—ZECH. iii. 8.

C was the Counsellor, good counsel who gave.—ISA. ix. 6.

D the Deliverer from death and the grave.—ROM. xi. 26.

In 1821, a petition is sent to the Presbytery of Brockville, showing “That they had for many years assembled for the purpose of divine worship, the reading and hearing of the Word, but have not been organized into a church in connection with the Church of Scotland, whereby the ordinances of the Lord Jesus Christ are to be administered to the professing people and by which they are built up in the knowledge, faith and holiness of the Gospel, convinced that the cause of the Redeemer has suffered much in this part of the Province for want of this, and praying for assistance from your Reverend body by appointing someone,” etc. And yet, little notice of this pathetic appeal seems to have been taken.

The records of these years seem to be very scanty. In 1824 is presented the account certified as correct, in 1804, of A. Heron, for £203, with interest for twenty years, £211, making the whole sum £399, a small sum having been paid. There seems to have been no settlement of this claim till 1833, when in small clear writing, almost like copper-plate, of W. D. Miller, is a statement signed by James Muirhead, Robert Dickson and William Clarke, who had probably been appointed arbitrators, who state this to be their decision : “Amount due the two persons named, £203, with interest for 9 years $4\frac{2}{3}$ months, from 1804 till the church was burnt, Dec., 1813, £114, making the whole £317,

the commissioners not allowing interest after that date." Mr. Heron must certainly have been a staunch supporter of his church, faithful and liberal, and not prone to take offence, for we find his name contributing to the building fund in 1831, and as late as 1836. Some interesting items occur in the bill presented: "Paid for deed of church, £6 14s. 6d.; passage to York and back, £1; detention there, two days, 10s.; postage 2s. 0½d.

In 1827 is an agreement with Rev. Thomas Fraser, for £100 sterling, and house rent. Mr. Fraser was from the Relief Church, Dalkeith, Scotland, and afterwards joined the Dutch Reformed Church in the United States, and still later came to Lanark, Ontario.

In 1829, a call was sent to the Presbytery of Glasgow, offering £150, and the Rev. Robert McGill was ordained there to the office of minister of St. Andrew's, Niagara. All the business documents are carefully copied out in the beautiful hand of W. D. Miller, viz., the call to the Presbytery of Glasgow, the bond to the same, and the Act of Ordination at Glasgow, and a letter signed by the Moderator to that effect. On the 15th of October, there arrived by the steamboat *Canada*, Rev. R. McGill, accompanied from Kingston by Rev. John Machar.

Now come copies of another series of documents, which form part of the history of Canada, as letters bearing on the vexed question of the Clergy Reserves, status of Presbyterian ministers, share of money allotted for support of ministers of the Church of Scotland, petitions to the Queen, to the Governor, all showing the stern determination of this people to have their rights, not by violence, but by strictly constitutional means. In 1830 is a certificate to obtain proportion of money for support of ministers of Church of Scotland. It is not to be

wondered at that a dignified man like Dr. McGill coming from Scotland, where he had been a minister of the Established Church, on finding that he was not allowed to perform the ceremony of marriage even between his own people, should feel indignant, and write in the curt and dignified terms which follow :

“SIR,—I understand it to be required by the law of the Province that a minister in connection with the Established Church of Scotland must yet submit to request of the General Quarter Sessions, authority to celebrate marriage even among members of his own congregation. Although I regard this as an infringement of those rights secured to the Established Church of Scotland by Acts of the Imperial Parliament of Great Britain, it seems expedient that I should conform to it, until that Church to which I belong shall procure its abrogation as an illegal violation of its rights. I therefore request that you will give notice to all concerned that I intend to apply,” etc.

Singularly enough, the Hon. Archibald McKellar told me he was married by Dr. McGill after this permission was obtained, having been previous to this for two years a student at the Niagara District Grammar School, then taught by Dr. Whitelaw, a member of St. Andrew's. He was kind enough to send me a type-written copy of the Act which made such marriages legal. To 1831 belong the communion tokens bearing the inscription, “St. Andrew's Church, 1831. R. McGill, Niagara, U.C.,” an inspection of which is frequently asked for by numismatists.

In 1830, a subscription was begun for a new church, seventeen years after the town was burnt, the congregation having worshipped in the interval in the school-room, sometimes called the meeting-house. There had been an attempt

to raise money for a new church before Mr. McGill came. In 1839, also, a subscription was begun to procure silver sacramental vessels which cost £20. In the old record book is a plan of the church, giving numbers of pews, showing platform, pulpit, elders' pews, etc. In the list of subscribers of 1830, in all numbering eighty, of various sums, 10s., £10, £50, the name of not one person now living is found though many familiar names occur; such as Robert Dickson, W. H. Dickson, Lewis Clement, Andrew Heron, sen. and jun., W. S. Servos, Thomas Creen, E. C. Campbell, Robert Hamilton, D. McDougall, R. Melville, John Crooks, John Claus, J. Stocking, W. Telfer, M. Cathline, John Wagstaff and G. McMicking, the two largest contributors, being James Lockhart and Robert Hamilton (£50 each). The whole sum subscribed was £760, the church to seat 600. The salary of the clergyman was to be £175, with allowance from Government and promise of manse as soon as possible. The list of those who purchased seats is given, of whom in the church now are representatives of six. In 1832, the name St. Andrew's occurs for the first time in the record. Then the incorporation of the church, the names of six trustees, minister and elders are all in the Letters Patent.

To the zeal of the Rev. Robert McGill is due the Congregational Library, as through his influence many books were presented from friends in Scotland, and many were purchased here. In the old library register are 214 names, and in looking over the list of books, numbering almost a thousand, we find many of very great specific gravity, but these were taken out and evidently read. In the list of names of those taking out books are many now almost forgotten. There was a printed catalogue costing 7½d., and it was agreed to give the curators of the library the old church in trust for five years to raise a fund for

the extension of the library, and in 1834, the meeting-house was rented for £12 10s.; also, in 1834, one hundred copies of report of financial affairs were printed. In 1836, directions are given to advertise for a precentor in the newspapers of the town, and we find a salary of \$50 was given. The vexed question of the Clergy Reserves is brought up in the form of a petition to Sir Francis Bond Head for due support from lands appointed, and a rectory petition to Sir John Colborne. Now that the softening touch of time has smoothed away all the bitterness and rancor caused by this subject, we may quote without wounding anyone the words of the petition: "They feel aggrieved by an Act of the Lieutenant-Governor establishing a rectory by which their rights are infringed and which is incompatible with privileges granted by the treaty between England and Scotland, privileges belonging inalienably in a British colony to subjects of Scotland as well as subjects of England. The institution of the rectory, it is said, recognizes the incumbent as sole spiritual instructor of all residing within its bounds, and places them in the same relation to the Established Church as Dissenters of England are to the Church established there." To this are signed 128 names, of whom the only ones now living are A. C. Currie and James McFarland. Appended to this is: "N.B. The establishing of a rectory at Niagara took place on Monday, 2nd May, 1836, by Archdeacon Strachan, placing the Rev. Thomas Creen as incumbent thereof."

On 6th February, 1838, we find traces of another treasurer who also had advanced his own money for the church. A vote of thanks is given to Wm. Clarke, Esq., "for his having performed the duties of treasurer for so many years, immediate steps to be taken to liquidate the debt due him as he is leaving to take a military situation." His period of treasurership was an import-

ant one and the duties arduous, as the church was built and large sums of money were collected and paid out. In 1837, he had been appointed delegate to represent the congregation at Cobourg.

Another glimpse of the history of our country is given in an entry, 1838, annual meeting, 6th February, "as the meeting has been deferred on account of the disturbed state of the country from late insurrectionary movement and piratical invasion from frontiers of United States, the members being engaged in military duty." It will be observed that though the rebellion is thus characterized, there is no reference whatever to the war of 1812.

In 1838 comes the appointment of John Rogers as treasurer, which position he honorably held till his death, in 1883, almost forty-six years. It may be noticed that St. Andrew's has had the benefit of three faithful and efficient officers, whose term of office, if taken continuously, reaches 120 years, viz.: Andrew Heron, thirty-two years; W. D. Miller, forty-two years, and John Rogers, forty-six years; while in later years, Geo. Dawson forty-three years as elder, Robert Ball forty-three years as elder and Sunday-school superintendent (this last at Virgil), and James McFarland thirty-four years as elder, makes another period of 120 years—six office-bearers, with a period of 240 years. It may be questioned if any other church can produce such a record. It may also be mentioned that a present teacher in the Sunday-school has held the position for twenty-five years. In 1839, in acknowledgment of sacrifices made by Rev. R. McGill, by remaining in Niagara instead of accepting a call to Glasgow, a subscription is set on foot to raise the sum of £300 as a New Year's gift from his congregation. Even in these days this

would be considered a handsome present. In 1840, there is a reference to the school kept by James Webster (who was also precentor) in the school-room under the control of the church, in 1842 called St. Andrew's School, and "to avail themselves of the Act passed in Parliament in regard to common schools." By all these references to schools and libraries, we feel proud to see that St. Andrew's, in those early days, was doing her share to give an education to her people, both secular and religious, for from 1802 there are references to a school in connection with the church. In the Sunday-school all denominations came together to study God's Word, and no doubt also that brief and comprehensive statement of Bible truth, the "Shorter Catechism."

A late discovery of the existence of a Public Library in Niagara, from 1800 to 1820, with the same Andrew Heron as librarian, secretary and treasurer, shows on its pages many of the names with which we are familiar on the pages of St. Andrew's record book, thus proving conclusively what has been asserted before, that the nationality and denomination represented in St. Andrew's, are generally found taking steps for education, for obtaining sound and useful reading, for improvement of these our God-given minds. Among the trustees of one we find many names mentioned as trustees of the other: Heron, McLellan, McKie, Kerr, Kemp, Crooks, Dorman, Hamilton, Young, Dickson, Butler, and Wagstaff. In the "Documentary History of Education in Upper Canada previous to 1840," soon to appear, no doubt the name of St. Andrew's Church School will be found.

Some years ago a parchment copy of a petition to the Queen, 1842, came into my hands, which I copied before returning. Singularly enough it is not found in the record

book, and now helps to eke out the history of St. Andrew's. It is to the effect that, in consequence of mistakes made in the census of 1839, members of the Presbyterian Church were underrated in settlement of Clergy Reserves in 1840, and praying that relief be granted for this wrong. It is signed only by heads of families, 142 names, giving number in each family, making 628 altogether. This was in the palmy days of Niagara, when the church was crowded above and below. In 1844, only one seat and two half seats were not taken in the church—during the days of ship-building at the dock. Of the names signed to this petition, only one person is now living, Alexander R. Christie, Esq., of Toronto. There were giants on the earth in those days who gave of their means liberally to the Church. A legacy of £750 was left by John Young, and a statement is made that part of it is invested in the Montreal harbor loan. The disinterestedness of the Rev. Robert McGill is shown by the fact that he reports having received £52 10s. in interest for the balance, which, by condition of the will, he could use for himself, but which the minutes go on to say, he generously allows to the Church.

The only tablet in St. Andrew's previous to the one unveiled to-day is that in the southern vestibule, reading thus: "Sacred to the memory of John Young, Esq., long a merchant of Niagara. Returning home in pain and infirmity, he was drowned in Lake Ontario, where his body rests awaiting the hour when the sea shall give up her dead. In his last illness, concerned for the spiritual welfare of coming generations, he ordained a bequest for the perpetual maintenance of divine ordinances in this church. He met death, July 29th, 1840, aged 73. 'Pray for the peace of Jerusalem; because of the house of the Lord I will seek thy good.'" This is the John Young from whom

the village on the opposite side of the river is named Youngstown.

It is rather remarkable that there is no reference whatever in the heated times of the Disruption 1843-44 to the loss sustained, for a number of families separated and formed the Free Church. Not a word of the loss of members or officers occurs. A gallant battle, which we cannot but admire, they fought to support the views they held. They met for a time in what was called the Temperance Hall, then built the substantial brick edifice in the centre of the town now owned by the Methodist Church. The pastors were the Rev. Jos. Harris, Rev. John Alexander, Rev. Jas. Pirie, Rev. F. McCuaig, in intervals supplied by students from Knox College, the last minister who preached being Rev. J. McCaul, of Lewiston, N.Y. The first elders were Mr. William Servos and Mr. James Munro, afterwards George Blain, Peter Christie and James Robinson; and still later R. N. Ball and John Fulton. When the union of the Presbyterian churches took place in 1875, the Rev. C. Campbell, pastor of St. Andrew's said: "This is not a question for us to settle now; to all intents and purposes it is a union long since consummated, for we have been united for some time and need no ordinance of union." The church was sold, as before mentioned, for \$1,600, the money being used for the renovation of the present building with the co-operation of Mr. R. N. Ball, who, having been an elder of the Canada Presbyterian Church, became a zealous member and elder of St. Andrew's. Mr. John Fulton, also an elder of the Free Church, joined heartily in the union, as did others. Long ere this, and before the Free Church was closed in 1869, both churches had lost many members and adherents from the decadence of the town.

Belonging to the days of Dr. McGill is a book of devotion,

prepared by him for the use of his people in conducting family worship, as also a book of sermons. The stately periods and classical language form a contrast to the slipshod style of some preachers of the present day. In 1845, there is the account of a presentation to Rev. Dr. McGill, of breakfast and tea set of massive silver, on the occasion of his leaving for Montreal. To this are signed sixty-four names, of whom are now living, Thos. Elliot, Andrew Carnochan and Jas. McFarland. It is singular that, while Montreal gave a minister to Niagara in its earlier days (Rev. John Young), the chief city of Canada should now be indebted to Niagara for an able preacher, gracing the pulpit of St. Paul's for many years. Many still living remember the stately commanding presence, the rich full voice, the dignified bearing of this distinguished divine. The present manse was built by Dr. McGill, and purchased from him with the legacy of Mr. Young, as the handsome pulpit was the gift of Mr. Young also. The Rev. John Cruickshank was inducted in October, 1845, but going on a visit to Scotland for his health he did not return, having accepted the charge of Turriff, Banffshire, the Rev. J. W. Bayne acting as missionary from July, 1848, to April, 1849. Dr. Cruickshank, previous to coming to Niagara, had been tutor to Sir Oliver Mowat in his youth, who visited him in Scotland, when, an old man of eighty, he was performing his duties as a clergyman without assistance.

A call was given in 1849 to Rev. John B. Mowat, fresh from Queen's College, who, however, was engaged in ministerial work in Kingston, but the members of the congregation were so anxious to secure his services that they willingly waited for him, although he had not bound himself to come to them even after this lengthened period of waiting: but their patience was rewarded, for of him it may be said, he loved

his people and his people loved and revered their pastor. It is one of the strange coincidences of life that the daughter of the manse, Miss McGill, born and having spent her childish days there, should return as the pastor's wife, and that there her life should close after one short happy year of married life. Many here living yet remember her as their faithful Sunday-school teacher, and as a leader in a ladies' aid society which did much to clothe the destitute of the town. Among the names signed, in 1850, to the call to Rev. J. B. Mowat, now living, are only Jas. G. Currie and Andrew Torrance. The faithful preaching and deep interest in the young of the flock bore much fruit, for to this period many date the first promptings to the higher life. In 1852, the first reference to ladies collecting is made, and in the same year is purchased a bell. Having enjoyed the use of one for nine years, from 1804 to 1813, the congregation was without one for almost forty years, and now after another forty years the same deep, rich, full note is yet heard calling—calling us to-day to the house of prayer. Showing the zeal of the pastor in all good works may be mentioned the fact that during part of his pastorate he preached every Sunday afternoon to the colored people of the town in their church, now fallen into decay, and at another period drove to Queenston to preach there in the old church. A faithful Sunday-school superintendent at this time was Mr. John Barr, who afterwards studied at Queen's University and became a minister, and in this connection may be mentioned that from the walls of this church have gone forth four to preach the everlasting Gospel, three of them going to Queen's University, viz., Rev. John Barr, Rev. Alex. Dawson and Rev. David Niven, while another, Rev. W. S. Ball, was a graduate of Knox College. In 1851 is noticed the handsome sum paid to the

support of the church by non-commissioned officers and privates of Royal Canadian Rifles who attended St. Andrew's. This is another pebble in the Mosaic of history. In 1852 is noticed the present of \$50 from Jas. Cooper, an elder of the church, and later thanks to Mr. Jas. Lockhart, for, as is quaintly said, his "civilities" to ministers in supplying the vacant pulpit. In 1854, a glebe is purchased with £150 offered by Clergy Reserve Commissioners, £50 being raised by the people to complete the purchase. During this period, the Church twice suffered serious loss, a tornado unroofing the church and a stroke of lightning doing equal damage again. In the incumbency of Rev. J. B. Mowat the Congregational Library was increased, the writer remembering the pleasure derived from reading many of the Harper's Family Library, and Dr. Cummings' sermons, etc.

With great grief our people saw the departure of their dearly beloved pastor consequent on his acceptance of the congenial position of the chair of Oriental Languages, Biblical Criticism and Church History, the parting present being a valuable addition to his library.

In a review of the names signed to the call to the Rev. Chas. Campbell, in 1858, we have a startling commentary on the gradual joining "the silent majority," as of the sixty-eight names signed only three are now living, viz., John Blake, Thos. Elliott and Robt. Murray. During the twenty years' pastorate of the Rev. C. Campbell, from Glasgow University, who preached such scholarly sermons, and whose kind heart was constantly prompting him to help the poor and those in trouble, occurred the union of the two great Presbyterian bodies, the introduction of an organ as a help in the musical services, and the death of one of the most respected office-bearers in the church, William Duff Miller. Like his predecessors, Mr. Campbell took a deep

interest in the schools of the town, and was for many years chairman of the Public School as well as of the High School Board, and to whose persistency is chiefly owing the erection of the present High School building.

The decease of Mr. Miller is recorded in the Minutes in stately periods thus: "Who for the long period of half a century had been a most valuable member, taking on all occasions a deep interest, and acting a faithful part in the temporal and spiritual affairs of the Church, being one of that little company of excellent Christian men (himself the last survivor) that, during a lengthened probation of trial and suffering arising chiefly from the want of regular ministerial services, managed and kept together the Presbyterian congregation of Niagara, when, in the year of our Lord one thousand eight hundred and twenty-nine, their laudable efforts were at last rewarded by the Church of Scotland's ordaining and inducting a minister to the pastorate, the deceased the following year, on the completion of the ecclesiastical organization of the congregation to church ordinances, was ordained to the eldership, which office he worthily and actively filled to the day he rested from his labors." To this period among the faithful and valued elders of the Church belong the names of James Lockhart, John McFarland, George Dawson, Andrew Martin, Robert Dawson and Thomas P. Blain. When the Rev. Charles Campbell resigned and removed to Toronto, the Rev. William Cleland was called by the congregation. He had received a sound education in Belfast College, and after removing to Toronto, wrote a history of Presbyterianism in Ireland, which has received much praise. In this incumbency the present organ was purchased. In this connection it may be mentioned that frequent references are made to the Psalmody, Precentor and choir; sometimes a salary

is given, and again, thanks recorded to those who gave their help gratuitously in conducting the singing. Thus at one time Mr. Doig was precentor, with salary, then thanks are given to Mr. Harkness for instructing the choir. Two sacred concerts in the church conducted by Mr. Harkness are mentioned. Again, thanks are given to Mr. Jos. Barr, Mr. James Carnochan, Mr. Smither, Mr. William P. Blain, each of these having led the singing of the congregation.

The Rev. J. W. Bell, M.A., a graduate of Knox College, became in 1884 the next pastor, whose pure gospel sermons have not been forgotten. In this period was formed the Ladies' Aid Society, which has done much for the improvement of the church and manse. To the zeal of Mrs. Bell, the beloved wife of our pastor, we owe the existence of the Auxiliary of the Woman's Foreign Missionary Society, of whom it may be said that, though she rests from her labors her works do follow her. In this pastorate also was formed the Young People's Christian Union, which, formed by Miss Blake and kept alive by her untiring zeal, still exists in her absence, and has done much in encouraging Bible study and missionary effort. Just previous to the coming of Mr. Bell occurred the lamented demise of Mr. John Rogers, than who no more gentle, amiable spirit worshipped within these walls—for almost fifty years the respected faithful secretary, and treasurer of the church. For three-quarters of a century attending St. Andrew's, sitting first in the old church as a boy, then in the old meeting-house, and then for fifty years in the same pew in this church till his death, many of us still remember his serene face and gentle dignity of manner. Mr. Rogers was succeeded by Mr. T. P. Blain as treasurer, who held the position till his removal to St. Catharines. During the pastorate of Rev. J. W. Bell,

another serious loss was sustained in the death of Mr. R. N. Ball, long an elder in the Canada Presbyterian Church, and for many years a respected elder in St. Andrew's. He had done noble work as a Sabbath-school teacher and superintendent at Virgil for forty years. Many in different parts of the country look back with gratitude to his faithful Christian teaching.

On the much-regretted removal in 1888 of Rev. J. W. Bell to Newmarket, he was succeeded by our present pastor, Rev. N. Smith. In this pastorate the church has been thoroughly renovated, and in this connection the name of Mrs. Milloy deserves special mention for the zeal and taste displayed, and the time and labor given so ungrudgingly. At the present time we are pleased to find on the Communion roll a larger number than for some time previous, also an increased Sabbath-school and larger congregation. During this pastorate the congregation sustained a serious loss, deeply felt yet, in the sad and sudden death of Mr. Flint Currie, Chairman of the Board of Managers. Of the eleven clergymen whose nationality is known, seven have belonged to Scotland, one to Ireland, one to England, and two were natives of our own loved Ontario. A small tablet inserted in the north church wall has the words, "The Ministers' burying-place." Is it not strange that in all those hundred years no minister of the church died here, so that but for an infant of a day this square is unoccupied, Mrs. Mowat who died here being buried beside her beloved father in Montreal? They rest in far different graves, one in the depths of Lake Ontario, one in Montreal, another in Scotland. On the south side of the church is a monument to Dr. Campbell, late of Toronto, but a former member of St. Andrew's, who was buried here by his dying wish "as close to old St. Andrew's as

possible." The solemn pines sing a requiem over the city of the dead of different lands and colors, for of late many have been buried here who followed the north star for freedom. All alike await the hour when the trumpet shall sound and the dead shall be raised.

While we admire the courage and persistency of these early pioneers in thus laying the foundation of a church in difficulties such as would discourage the stoutest heart, may we, in this brighter day of the world's history—when in missionary circles is done more in five years than in a century in former days—as the poet has expressed it, "better fifty years of Europe than a cycle of Cathay"—may we not prove degenerate sons of such noble sires, but may we do the duty that comes each day to each one of us, striving to deserve that highest praise given by the Master to the poor widow, "she hath done what she could," humbly hoping that the rains from heaven and the fruitful showers may descend on us that the work may prosper, knowing well that "except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain."

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