

A Souvenir



The

Presbyterian Congregations

of

Hallville

and

Reid's Mills

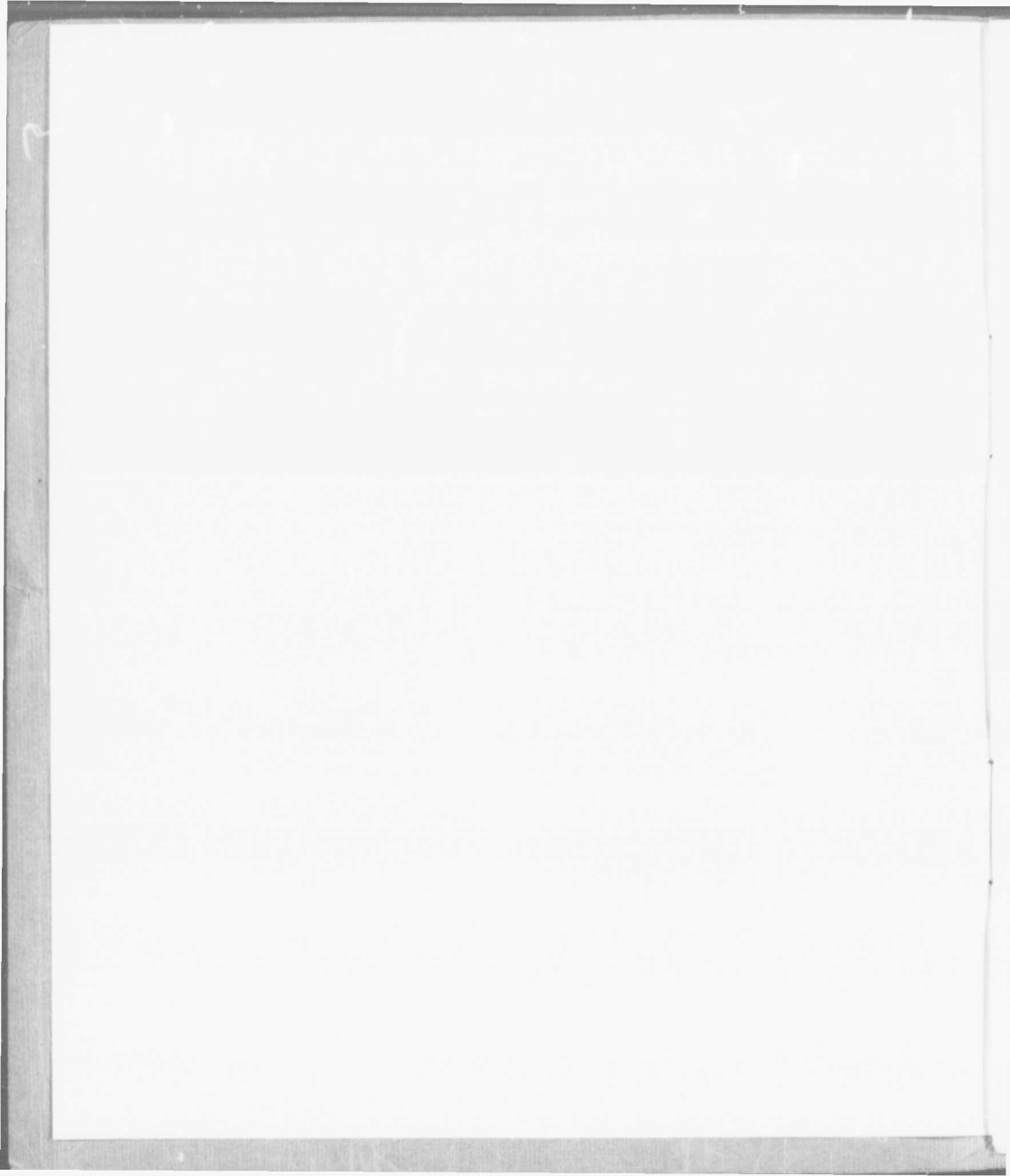
1914

A Souvenir



The
Presbyterian Congregations
of
Hallville
and
Reid's Mills

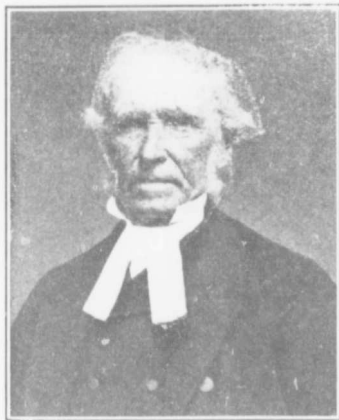
1914



Rev. Joseph Anderson, M. A.

INDUCTED DECEMBER 8th, 1834—DIED JULY 26th, 1868

In the year 1826 the Presbyterians of the townships of South Gower, Mountain and Oxford, the majority of whom were from the north of Ireland, and who had been in active association with the Irish Presbyterian



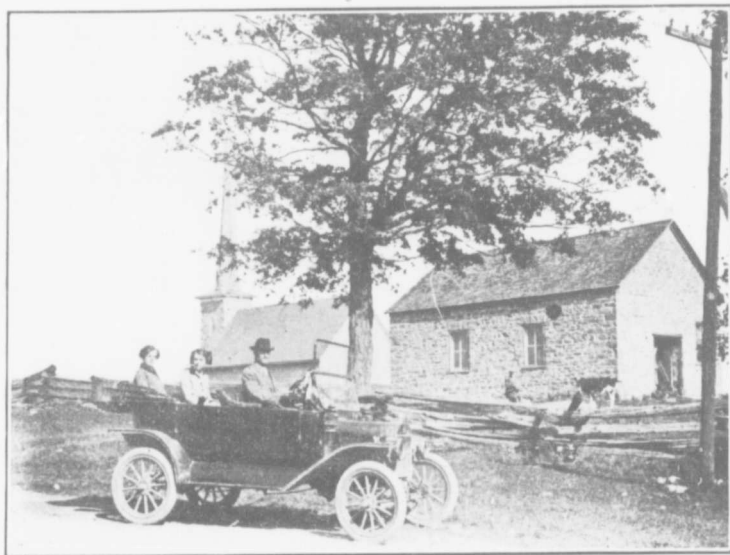
Rev. Joseph Anderson, M.A.

Church there, were erected into a congregation by the Presbytery of Brockville. For several years the scattered pioneers were supplied with occasional religious services by the late Dr. Robert Boyd of Prescott. Groups of devout worshippers gathered together in the homes, sometimes in the barns, of the settlers, to hear the gospel preached by the Reverend Doctor upon his periodical visits, to present their children for the rite of baptism, and to renew their fellowship with Christ, in partaking of the Lord's Supper. The first public exercises of this nature, held in the immediate vicinity of Mountain, were conducted in Robert Hyndman's barn, the original site of which is but a few hundred yards distant from our present stone

church.

During the year 1834 the Rev. Joseph Anderson, a member of the General Synod of Ulster in Ireland, immigrated to British North America. In response to a unanimous invitation to become the minister of this very widely scattered and totally unorganized congregation, Mr. Anderson was inducted to the pastorate extending over the three townships, on December 8th of that year. Mr. Anderson was born in Bellemaney, County Antrim, Ireland; was educated at Glasgow University, where he attained the Master's Degree in Arts; and was ordained to the work of the Christian ministry by the Established Church of Scotland. To the great moral task in the

new, sparsely settled country, this pioneer missionary-minister brought a strong rugged character and a well equipped mind. Travelling upon foot, or horseback, through the unbroken woods at the dead of night, in the depths of our Canadian winters, and through the uncertain weathers of spring, the newly-inducted minister covered his very extensive territory making the acquaintance of his flock. Very little historical imagination is necessary



A Small stone church, still standing in partial repair

to appreciate the nature of the ministerial work accomplished in those early years of the last century, as also the heavy demands made upon the zeal and faithfulness of the worker. Pastoral visitation of the sick, the indifferent, the lapsed; assembling of settlement groups of worshippers and their congregational organization; the erection of churches at central points;

indeed all that is characteristic of modern mission life in the west describes the effort put forth by this worker in those pioneer days.

But a short time elapsed in his ministry before the Free Church question thrust itself into the congregational life of this pastorate. As was the case generally in congregations of the Church of Scotland, so here, much feeling was engendered. In consequence, on November 27th, 1843, the doors of the church, recently erected at South Gower, were closed against Mr. Anderson, six elders and seventy families withdrawing from the Church of Scotland, leaving behind with their former pastor, two elders and sixty families in South Gower and Mountain, and forty families in Oxford. Some conception of the state into which Christian minds were thrown over this ecclesiastical controversy is given us by an extract from session records kept by the minister at that time, which reads as follows: "During the year 1844 religion made no improvement in the above townships, every meeting being rather like a meeting for political discussion than the worship of God." The ejected ones decided that the time was ripe for the building of a church at Mountain. At a duly called meeting it was moved by Elder William Hyndman, and unanimsly agreed, that a stone church be built in Mountain with all expediency. Thereupon Robert Hyndman came forward and offered the deed of a parcel of ground for the site of the House of Prayer. This generous offer was accepted and a committee appointed to superintend the building. In the course of the next few months these plans were effected. A small stone church—the one that still stands in partial repair upon our present church property—was erected and dedicated to the service of God. It is interesting to note that the stones and the building material were hauled to the ground by the men of the congregation; that the stone work cost £20, which amount was payable in two installments, January 1847 and January 1848; and that the minister's stipend was about £50 in cash and produce.

Meanwhile, as the result of the disruption, Mr. Anderson extended his missionary efforts into the townships of Kitley, Bastard and Wolford. In addition to serving the Mountain congregation, which was now fully organized, other congregations were formed at Heckston, Oxford and Toledo, while another splendid stone church in Kitley bears evidence to his unremitting toil and efficient leadership.

Mr. Anderson's interests were not confined to the religious life of his people. Public life and all educational matters received his attention. He was instrumental in the establishment of the Grammar School at Kemptonville, and for many years he was chairman of the board of education and superintendent of schools.

Thus for upwards of thirty years, the social, educational and religious needs of the people were ministered to with ardour and sympathy. As approaching old age lessened his physical vigour, the congregation provided their well-deserving servant with an assistant. A Princeton student named Thomas Dobbin and a Rev. James Millar, M. A., rendering their services during two or three of Mr. Anderson's declining years. On July 26th, 1868, this strenuous career for the furtherance of Christianity came to a close.

To justly comprehend the extent of the labours of this life-time is impossible. So also the blessings which attended this ministry are, humanly speaking, immeasurable.

The work of organization carried on for some years had been of such a large and efficient nature that the pastoral oversight of so great a parish demanded the presence of more men upon the field. The result was that during the latter years of his ministry, Mr. Anderson's gifts had been entirely devoted to the congregations of Mountain and South Gower, which formed one Church of Scotland charge within the bounds of the Presbytery of Ottawa.

Rev. William Cleland

INDUCTED 1869—TRANSLATED 1873

After a comparatively brief vacancy, the Rev. William Cleland was called and inducted to the pastoral charge. Mr. Cleland was born in the year 1825, in the parish of Kilmore, County Down, Ireland. In 1836 he was sent as a



Rev. Wm. Cleland

lad to a classical academy of high repute in those days conducted by a Rev. John Lowry and his son Archibald, the late minister of Donegal. He pursued studies in Arts and Theology at the Royal College, Belfast, and was licensed as a preacher of the gospel by the Presbytery of Down, in the year 1844. In 1849 the young licentiate sailed for New York. On arrival there he found the United Presbyterian Church of America in session. Upon application the young Irish preacher was received into its membership and subsequently called to a church in Brooklyn, where he labored till 1853. In June, 1854, Mr Cleland turned his face toward Canada, sought admission, and was received and given full standing in the Church of Scotland here. His first Canadian charge was Scott and Uxbridge, 1854-69. Other pastorates were West Gwillenburgh and Innisfil, and St. Andrew's, Niagara-on-the-Lake. In 1883 the state of his health demanded a quiet mode of life and Mr. Cleland was compelled to retire from the active ministry to live in Toronto. Here was written and published in 1890 a very readable history of the Presbyterian Church in Ireland. Death overtook him somewhat beyond the allotted span in 1899.

When Mr. Cleland entered upon his ministerial duties at Mountain and Heckston, he found congregational life in a healthy state of organization, and a people ready to co-operate with their chosen leader. Like his

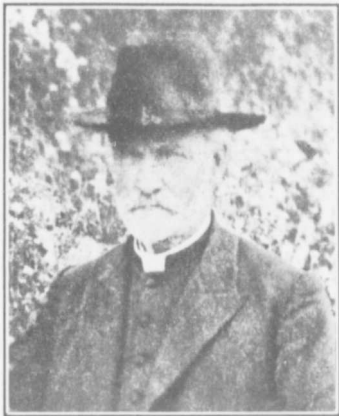
predecessor he devoted every gift of which he was possessed to the advancement of knowledge, the preaching of the gospel and the cultivation of sound morals. Though resident in Kemptville he kept in intimate touch with the lives of the people, displayed a marked regard for the education of the young, acting for a time, as he did, in the capacity of township superintendent of schools. By those still living, who can recall his ministry, he is remembered as a man who was essentially good. The epithet naturally attaching itself to this character reminds us of the New Testament Son of Consolation, who so magnanimously and without self-obtrusion, dedicated himself and his goods to the ministry of the primitive church. What better memorial can any Christian Minister leave behind him than that, in walk and work and conversation, he was "A good man."

Rev. Alex. H. Cameron

INDUCTED NOVEMBER, 12th, 1874—TRANSLATED, MAY 12th, 1878

Several months slipped by before the mind of the congregation was unanimously agreed to call once more. Upon this occasion a departure was made in the choice of a Canadian-born pastor. The congregation's

choice, Mr. A. H. Cameron, was born in Musquodoboit, N.S. Quite early in his youth he began elementary studies in the public schools of the far-famed Picton county. Following his early training in these thorough primary schools, he went to Queen's University, Kingston, where he attended classes in Arts and Theology. Shortly after graduation in 1874, this son of a county, which has given many men to the ministry, was licensed by the Presbytery of Kingston, which court was convened in St. Andrew's church, Ottawa. On November 19th of the same year the newly-licensed graduate was ordained to the work of the Christian ministry and inducted to the pastoral charge of Mountain and Heckston, in the old stone church at



Rev. Alex. H. Cameron

Hyndman and by the Presbytery of Ottawa.

Although the vacancy had been a prolonged one interested officers had maintained all the church's departmental life in excellent running order. It was only necessary, therefore, for the new minister to resume the pastoral care where his predecessor had resigned it. Quietly and with unassuming mien, the earnest and devoted leader performed his Christian duties of the under-shepherd. The comparatively brief pastorate was unmarked by any great eventfulness. Yet this was a time of sowing. The good seed was being scattered broadcast with faithfulness, and who can tell with what, perhaps, unsuspected harvest-reward. With Him there is no great nor small event.

It was during this pastorate that the Manse at Heckston was bought and paid for. There the minister, with his mother and sisters, resided.

In the spring of 1878 Mr. Cameron was called by the Home Mission Committee of the Church to take charge of mission work in the railroad construction camps in the wilderness of Keewatin. A very lengthy period of pioneer work in this new region of the west was interrupted by an appointment to continued missionary labour at Hedley and Keremeos, B.C., among the miners and fruit-growers of that province. Upon this field Mr. Cameron still lives and labours. This true apostle of the cross has to his credit an unbroken record of 36 years pioneer endeavour for Christ and His church. Only one who was wedded to the work, and to the work alone, could achieve this ministerial distinction.

At last writing this venerable servant of Christianity was hale and hearty, still engrossed in his chosen avocation, and at the same time, very happily reminiscent of the kindness and cordiality of his former and first parishioners at Mountain.

Rev. Archibald Henderson

INDUCTED JUNE 6, 1878—RESIGNED SEPTEMBER 4, 1881

When the congregation realized that it would soon lose the services of its pastor to Home Missions in the West a genuine concern for the future filled the peoples' minds. No one desired a protracted interim moderatorship; for it was felt that, despite a splendid organization, the prolonged vacancy invariably worked harm. Within a month, therefore, of Mr. Cameron's resignation, the Rev. Archibald Henderson was called and inducted.



Rev. Archibald Henderson

Mr. Henderson was born in Ballyagan, Garragh, Ireland; was educated at Coleraine Institution and the Belfast and Magee Colleges; and was ordained a minister of the gospel and inducted to the pastorate of Athenry, County Galway, September 25, 1874. Like many another of his compatriots this minister felt the call to service in the new world, and sailed to Canada in 1876. At the Church's Assembly of that year, which was held in Toronto, the newcomer was received into the Canadian Presbyterian church and inducted to the Prescott pastorate. This charge he resigned to accept the urgent and hearty call from Mountain and Heckston, being inducted there June 6, 1878.

Mr. Henderson entered upon the heavy duties connected with his new and large congregation with a characteristic intensity of purpose and geniality of manner. A year had scarcely elapsed when a desire for a new church at Mountain—a feeling which had been slumbering in the preceding pastorate—was awakened. One cold Sabbath day in the inclement winter, a number of worshippers could not get seats within the church, and, in consequence, were exposed to the bitter elements without. The time seemed

very opportune for building a commodious House of Prayer. A site having been finally agreed upon, the erection of the present stone edifice was heartily engaged in by the people. With zeal and much personal sacrifice the substantial structure was completed. Mr. Henderson, writing recently of the congregation's praiseworthy energy at that time, goes on to say, that while "No one member shirked his duty and many did magnificently the names of Eyndman and Clark might well be inscribed upon many of the stones which form the walls of the place of worship."

The new church was opened on the second Sunday of July, 1880. Special services were conducted by Dr. Smith, then of Kingston. A considerable debt still rested upon the church which was now actually dedicated to the worship of God. After the delivery of an inspiring sermon by the visiting Divine, the Pastor felt called to appeal to the congregation in the name of the God who is ever true, to wipe out this debt, giving upon this occasion to God as He had given in the past to every man. The response to the appeal was immediate and generous. In less than fifteen minutes more money was subscribed than was necessary to liquidate the congregation's entire liability. Mr. Henderson relates that one son said to his father afterwards, "Father how do you intend to pay that hundred dollars?" referring to the father's generous donation. The father, pointing to a wheatfield, answered, "That field will pay for it!" The well-remembered words, "Give and it shall be given unto you," come at once to the mind. And looking back over the life of the community it is to observe that these congregations, which made sacrifices years ago to build fitting houses, in which to worship God, are not in consequence poorer, but richer by far, both materially and morally.

At this same time Mr. Henderson was organizing the people of South Mountain, and, together with them, busily engaged in building the present brick church in that village. On the completion of this church, in the fall of 1881, the pastor feeling the need of an extended period of rest, decided to resign the active work of the ministry and to take a sea voyage and holiday at home in Ireland.

This energetic organizer, who had so successfully united the people in these two splendid undertakings which remain a monument to his endeavour, was given, upon his departure for the old land, a royal send-off. A great congregation of the people assembled in Mulholland's grove, in South Mountain, for a harvest home festival and to do honour to their resigning minister. The goodwill which marked the social hour was tangibly expressed in presenting Mr. Henderson with a purse of gold, an address of appreciation and photographs of both churches.



An unusually fine rural church

en to the congregation.

Mr. Henderson subsequently returned to this country, engaging in the active work of the church. For some years he has been serving within the bounds of the Presbytery of Quebec, until recently at Kinnear's Falls, and now at Grand Metis.

These years were momentous ones in the history of Mountain congregation. Not only had an unusually fine rural church been built—one signifying in its structure, stability of purpose and character, and one also to be, by its excellent situation, a continual witness of things eternal to the surrounding country—but better still, a deeper and more abiding unity of the spirit that had been given

Rev. William Galloway

INDUCTED JANUARY 11th, 1883—RESIGNED DECEMBER 28th, 1884

Months elapsed before another minister was secured to oversee and supply the spiritual wants of this congregation. Finally the Rev. Wm. Galloway, then ministering at Lucan, in the London Presbytery, was called and inducted on January 11th, 1883.



Rev. William Galloway

Mr. Galloway was born in Fifeshire, Scotland, in 1835. At the age of nineteen he immigrated to Canada. Settling in the city of Hamilton, he entered the mercantile business. With the ministry in view, the young man of business sought an entrance later to the Normal School, intending upon graduation to teach for a short time before studying for the ministry. Many ministers have so prefaced their active ministry, with some years' devotion to education. After teaching seven years Mr. Galloway registered at Knox College, Toronto, as a theological student. In his second year health gave way. In obedience to the advice of his physician, who ordered the patient South, three years were spent in North Carolina. With restored health Mr. Galloway returned to Canada, resumed his theological studies, and graduated from Knox College in 1878. Mr. Galloway served also in the Dorchester and Kirkfield pastorates. In 1896 his health began to fail him once more. He was compelled to retire from active service. For upwards of five years, while residing at Ridgetown, in retirement, he declined gradually, and after continuous suffering, in the year 1902 was called home. He is survived by his widow and only daughter.

Mr. Galloway's pastorate at Mountain was brief, covering as it did,

less than two years. During these few months, however, he made himself felt, in both the congregation and the community. His engaging personality readily attracted the confidence of the young people, but like many another strong, self-contained nature, his positive mind cultivated friends and made foes. His pronounced views and personal stand upon the question of moral and social reform were a generation in advance of public opinion. These sentiments having been born out of due season were not destined to make for themselves nor to secure for their exponent, any immediate popularity. It has been ever thus. The true prophet lives in advance of his age. That is the high privilege, yes, and the bounden duty of both the major and the minor prophets of each succeeding generation. And Heaven forbid that, in the hope of enjoying men's passing favor, prophetism should ever forget its true mission in a descent to trifling time-service.

The union of the two Presbyterian Churches in Canada, effected in the year 1874, had been followed by beneficial results. A great healing process had been at work internally for some years, and in consequence old differences were beginning to lose their edge and their reality. Such was the case in this particular community. As early as Mr. Henderson's retirement Presbytery had sought, with the sympathy of the people, to rearrange the several charges of the neighborhood, which now comprised South Gower, Heckston, Osgoode Line, Mountain and South Mountain, with a view to more efficient field work. Without going into the details regarding the successive experimental changes which were tried during these four or five years it is sufficient to note: Mr. Galloway ministered at Mountain and South Mountain; the residence of the Mountain minister was removed from Heckston to Hyndman, a brick manse having been built there during his ministry; that during this same pastorate South Gower and Heckston coalesced and were joined with the Osgoode Line congregation; that following this union a new church was built at Heckston in 1886; that Presbytery, finally and upon March 3rd, 1885, placed Heckston with South Mountain as one congregation, and Osgoode Line with Mountain as the other. Naturally this last change, as also intervening ones, met with some opposition. Approval, however, was comparatively general. This arrangement continues to the present, and because of its working value will continue indefinitely.

Among the seventy families seceding from the Church of Scotland dur-

ing Mr. Anderson's pastorate in 1843, there were several living north and south of the townline separating Osgoode from Mountain. For some years these voluntary members and adherents of the Free Church worshipped in the original church building at South Gower. Their homes were all at a considerable distance from this church. This necessitated upon the part of the faithful (either a very long walk (men, women and children walked miles to church in those early days) or drive. With the lapse of time and the increase of this world's goods these few families determined to have their own church and burying ground. Accordingly in the year 1852 a frame church was built and dedicated to the worship of Almighty God. The church was called that of Osgoode Line.

Rev. Hugh Cameron, M.A.

INDUCTED MAY 20th, 1886—DIED MARCH 11th, 1888

Following Mr. Galloway's resignation Joseph H. Higgins, then a student in Montreal, acted as supply in the Mountain and Osgoode Line congregations. This student enjoyed great popularity among the people and was largely instrumental in determining their next call—the first under the new arrangement—which was extended to the Rev. Hugh Cameron, M.A., of Summerstown.



Hugh Cameron was born at Strontain, Argyleshire, Scotland. In 1834 he immigrated to this country, settling in the vicinity of Ormstown, Que. He received his primary education in that province, and studied in Arts and Theology at Queen's University, where he attained the M. A. degree. From the theological college he was called to Beachburg. For eleven years he laboured there and in the surrounding country, doing excellent pioneer work for the Kingdom. Not only did he thoroughly organize the congregation of

that name, but he established several others in that vicinity. After two other pastorates at Kippen and Summerstown, respectively, Mr. Cameron accepted the call to Mountain and Osgoode Line and was inducted there May 20th, 1886.

The pastorate was a brief one, yet sufficiently long to endear the Scottish minister to his Irish congregation. We are told by those who know of his work elsewhere, as by some also who in this field cherish his memory, that whilst the late minister did not aspire to be a great preacher he was an unusually helpful pastor. Faithfully and with tenderness he sought to personally shepherd the souls of the men and the women and the children

entrusted to his care. In so doing he gained an intimate , human touch with the members of his flock, by means of which he led them to know and trust the true Bishop of their souls. How true it is that public speech and personal conversation have value for others only as these reflect the life whose character and conduct men feel and know to be good and true! He was taken ill with pneumonia in the spring of 1888 and died on the eleventh of March.

Mr. Cameron was the first minister of what is now called the congregation of Hallville and Reid's Mills. He was also the first to occupy St. Andrew's Manse. He is survived by an only son, Rev. A. G. Cameron, the popular minister of Knox Church, Lethbridge.

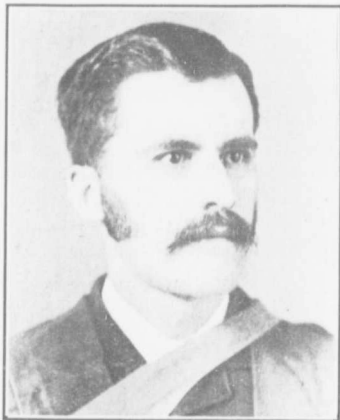
It is interesting to note here that the minister's salary at this time was seven hundred and fifty dollars per annum with the free use of the manse; and that of this amount, the sum of one hundred and fifty dollars was made up by a grant from the general funds of the church.

Rev. J. H. Higgins, B. A.,

ORDAINED AND INDUCTED OCTOBER 2nd, 1888—

DIED JUNE 29th, 1901

Mr. Higgins was born on July 8th, 1859, in Brucefield, Huron county. At an early age his heart was won for Christ through the ministrations of



Rev. J. H. Higgins, B.A.

the late Rev. John Ross, who has been described as one of the most saintly men known to our Canadian church. Under the continued influence of this devoted minister and by the leadings of the Divine Spirit the young man was constrained to offer and prepare himself for the Christian ministry. His earlier education was obtained at the Elora high school; his Arts and Theological training undergone at McGill University and the Montreal College, from the former of which schools he received the bachelor's degree. During his student days Mr. Higgins gave occasional supply on this field and so became well-known and highly-respected by the people. It was not surprising, therefore, that upon graduation a very

pressing invitation to become their pastor should be extended to him. Declining two other very flattering calls, Mr. Higgins chose to accept the invitation to service of that people among whom he both laboured and died.

On October 2nd, 1888, after great preparation of heart and a thorough training of the mind, Mr. Higgins was ordained to the work of the ministry, and inducted to the pastoral charge of Mountain (Hyndman, as it was earlier called) and Osgoode Line (designated later, Reid's Mills). For a period of twelve years, which was broken once by an extended leave of absence, owing to ill-health, this earnest, arduous man of God ministered to his congregations as they met one another in the sanctuary, the home, and public

life. To his great task, the cure of souls—the greatest we believe, upon which anyone can be engaged—Mr. Higgins brought an alert mind and a sympathetic heart. He thought profoundly upon the moral problems of life; and was sensitively alive to the hopes and fears, joys and sorrows of the human heart. Consequently his public utterances were filled with great thoughts, tinged with tender feelings, and characterized by moving power,



The present brick church

whilst his more direct associations with men, through the pastorate, were warm and intimate in their stimulating vitality. Moreover, to all his work, whatever its nature, he lent unsparing effort. Indeed his early death at the age of 42 must be largely attributed to the spendthrift fashion with which he used his gifts of mind and soul. Various estimates very naturally have been made of his brief life's work. But those best qualified to judge declare that no minister contributed more to the intellectual life, and none gripped with equal power the moral nature of the people. Long will he live in the hearts and minds of the congregation. After a lingering illness of some months he passed away on June 29th.

The funeral service was conducted by the Presbytery of Brockville, the Rev. Professor Scrimger, now principal of the Montreal College, preaching. Mr. Higgins is survived by his wife, whom he chose from one of the homes in his congregation, and four children, now resident in Kemptville.

As the years were slipping quickly and quietly by the two congregations had been growing together into one life, proving the wisdom of the new arrangement. The younger generation, knowing but little of their elders' divergent opinions which had made for ecclesiastical separation, found in congregational co-operation the larger spiritual unity.

The late pastor was careful to foster this spirit. In successive pastorates the spirit has undergone a deepened development until at the present time, whilst we have two congregations with their individual organizations, for all moral purposes the two merge in one, undivided spiritual whole, fulfilling the Master's prayer "that they all may be one."

It was during this pastorate also that the people of Reid's Mills, under the wise direction of Mr. Higgins planned and erected the present brick church. The building, though constructed upon very simple lines, is worthy the men who put of their earthly substance into its walls. It possesses a nice and tastefully decorated interior which lends to the worshipper pleasing surroundings.

Rev. Wm. McDonald, B.A., B.D.

ORDAINED AND INDUCTED OCTOBER 28th, 1901
TRANSLATED NOVEMBER 20th, 1904

Shortly after Mr. Higgins' decease, on October 27th, 1901, the new church at Reid's Mills was formally opened and dedicated to the worship of



Rev. Wm. McDonald, B.A., B.D.

God, special dedicatory services being conducted by the late Rev. Professor Ross, then of the Montreal College. Upon the following day, and in this newly dedicated church, Wm. McDonald, B.A., B.D., a young graduate, fresh from Queen's Divinity Hall, was ordained to the work of the Christian ministry by the laying on of hands, and regularly inducted to this charge by the Presbytery of Brockville.

The Rev. William McDonald was born near Almonte, Ontario, educated at the high school of that town, and pursued studies in Arts and Theology at Queen's University, winning scholarships and attaining degrees in both departments.

Among many other goodly gifts the young graduate brought to his new work was the enthusiasm of youth. His predecessors had been in the habit of preaching once a day

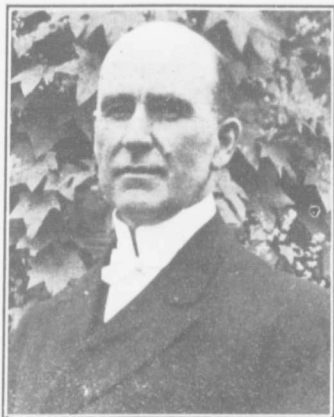
in each church. (A.M. in the stone church; in the afternoon at Reid's Mills). These public services had apparently been quite sufficient to meet the people's needs. Mr. McDonald was not long upon the field, however, till he discovered that young people were numerous and that they might be reached by a Sunday evening service. In their interests he at once taxed himself

with a second service at Hallville. The experiment met with immediate and widespread approval. The young minister mixed readily with the young folk, was very approachable, and preached in an easy and popular style. The result was an awakened interest in the services of the sanctuary. Throughout his entire stay of some three years Mr. McDonald's excellent services were well sustained. The continued large audiences, the growing concern about church activities, and a deepening spiritual life among the people testified to this fact. It was with much feeling, therefore, that pastor and people severed the happy relations existing between one another. On November 20th, 1904, Mr. McDonald left Hallville to do work at Lanark. There he laboured successfully for seven years. He is at present minister of St. Andrews', Sudbury, Ontario. Mr. McDonald entertains pleasant recollections of a strenuous work among a splendid people. These congregations cherish kindly memories of his personal work and pastoral helpfulness.

Rev. M. H. Wilson, B.A.

INDUCTED JUNE 28th, 1905—TRANSLATED SEPTEMBER 23rd, 1912

For many years God-fearing, humanity-loving ministers had been devoting themselves for longer and shorter periods of time to the service of the Mountain pastorates. To use agricultural language, they had been clearing land, breaking ground, sowing seed, in short, doing everything requisite to insure, in the Providence of God, future harvests. Each foregoing minister had faithfully contributed, in his own way, his quota to the necessary work of preparation. All was now in readiness for a great congregational harvesting. How unsearchable in their wisdom are the manifold ways of God! For in June, 1905, the wise and skillful husbandman, who knew well how to assist our congregation to an expression of the best that was latent within it, appeared upon the scene.



Rev. M. H. Wilson, B.A.

The Rev. M. H. Wilson was born on a farm, in 1866, near Renfrew, where his early years were spent working close to nature's heart. A high school education was followed by several years in the service of education. He graduated from Queen's University in Arts 1894, and Theology 1897. He did missionary work at Chalk River, was pastor of Scotland charge for upwards of six years, whence he came to Mountain.

For over seven years Mr. Wilson laboured here with great spiritual power and practical efficiency. Too much praise cannot be accorded him for the able manner in which he led the people, nor too great credit given the people for the loyalty with which they obeyed their leader's call. Mr. Wilson is a man among men. He possesses the rare gift of leadership. Like all truly great men, he is unassuming yet strong, and while reserved, yet

genial. Moreover this large nature leaves with one the unescapable impression that, in heart and mind, the man himself is greater than anything he either says or does.

Quite early, therefore, in this pastorate, the people's confidence and goodwill were won to such an extent that wherever Mr. Wilson led they were prepared to follow. What was the result? In brief, the Hyndman stone church was pointed without, and very comfortably resented within:



A pleasant rural home

the sheds at some expense were put in a permanent state of good repair; the manse was thoroughly renovated at a heavy expenditure, making of it an exceedingly pleasant rural home for the minister's family; excellent stabling accommodation was provided. Thus was made a property of which any rural congregation might well be proud. But this material improvement was not all. Mr. Wilson had brought with him a glowing vision of the spiritual needs of men far away from Mountain both within and beyond the bounds of our own land. He also had a clear conviction of his own and this congregation's privileges and powers to help satisfy these needs. In the course of time many in the coogregation saw with their own heart's gaze what the pastor had seen. Interest both moral and financial in missionary endeavor grew with leaps and bounds till these two congregations are actually loving others better than themselves. The charge, instead of being somewhat of a burden to the augmentation fund of the church, now occupies a foremost place as a rural pastorate in its support of the great educational, missionary, and benevolent schemes of the church. This splendid work has naturally reacted

beneficially upon the entire life of the people with the consequences—deepened moral earnestness.

Mr. Wilson's personal influence was not confined within the narrow boundaries of his own parish. His interests were larger. He gave himself generously and with sympathy to the work of social and moral reform. What had been well-nigh an impossibility a generation earlier was now, with hard work and unceasing prayer, effected. The evils of intemperance of every form have not by any means been wholly eradicated from the few square miles in which our churches are situated, and they never will be till every heart within the given area has opened its doors and windows to the life of God's love. But the impartial observer emphatically declares that these evils have been marvellously lessened.

The limits of this historical sketch do not allow us to dilate at any further length upon this very successful ministry. Suffice it to say that in the goodness of God great and everlasting good was now done. In the fall of 1912 Mr. Wilson felt called to a western field of service. With much heart-wrenchings the pastoral tie was severed, though the personal relationships can never die. Our former pastor now labours at Kinistino, Sask. Since his departure circumstances have enabled him to visit us more than once and upon each occasion to do us much added good.

Rev. H. Welsford Cliff, M.A., B.D.

INDUCTED NOVEMBER 26, 1912.

The present pastor, the Rev. H. W. Cliff, is a Montrealer both by birth and education. Following a distinguished course in divinity he ministered for two years at North Lunenburg in the Presbytery of Glengarry. This



Rev. H. W. Cliff, M.A., B.D.

charge he resigned to do post-graduate work in the New Testament at Harvard. From the invigorating atmosphere of this great cultural centre, the student, eager for active service, returned to his native land to be called presently to this pastorate.

Work has begun under favourable auspices. Behind the new minister and his congregation is the splendid past, so full of genuine achievement. To hand is a highly-developed and well-equipped organization maintained by interested and loyal supporters. Off in the future may be discerned the beckoning hands of the unseen and the unknown inviting people and pastor to a widened experience of the richer and fuller life of the spirit. Guided by Him

who has hitherto led and blessed may they together, now, in the living present, emulate what was best in their past and, when they see it, both choose and love the highest that the future does contain for them.

What changes, what progress, the years have wrought! In the first quarter of the last century the surrounding countryside was an almost unbroken forest, educational opportunities were at a premium, religious organizations were weak and comparatively self-centred in their activities. Today, as the result of splendid vision and hard, unremitting toil, the landscape is filled with well-tilled farms and dotted here and there with comfortable

homes and well-kept outbuildings suggestive of an ample prosperity. Excellent elementary and continuation schools, presided over by efficient teachers afford children every chance to obtain at least the necessary ground-work of a higher education. And, as we have sought to indicate in this sketch of our congregation's development, the life of the spirit, and its different social organizations, has so grown and prospered that it has become in many instances, by the help of Almighty God, truly self-sufficient and graciously self-imparting.

In tracing the various steps in the growth of this congregation's life, prominence has, of necessity, been given to the several personalities who from time to time played the role of pastor and guide, and about and in whom gathered and centred the energies which made for the moral elevation and spiriual refinement of the individual and the community. It cannot, however, be too greatly emphasized that from the earliest pioneer days, down through the years to this present hour the splendid progress in this church's life would have been impossible save for the faith, the hope, and the love with which Christian men and women laboured together with one another, their minister and their God.

To all those, who in thought and speecch
and action, to a greater or a less degree
rendered, either known or unknown,
remembered or unremembered, lov-
ing service, whose names are
written in the Lamb's Book of
Life, these words are affec-
tionately inscribed in ap-
preciative memory.

Officials of the Church

and its Organizations

1914



HALLVILLE

REID'S MILLS

Sessions

Rev. H. W. Cliff, Moderator and Clerk	D. M. Aallan
Henry McShane	George M. Carlyle
Clarke Hyndman	Sam. Patterson
R. J. Dougall	
J. O. Beggs	

Organists

Miss Libbie Clark	Miss Gertie Skuce
-------------------	-------------------

Boards of Management

Milton Hoy	Eldon Hicks
Alex. J. Clark	Hamilton Allen
Ernest Smith	W. J. Allen
R. B. Hyndman	George L. Wilson
R. J. Dougall	Willie Allen
J. O. Beggs, Chairman	John Patterson
William Clark	Thomas Carlyle, Chairman
William Waddell	W. J. Clark
A. S. Hyndman	S. W. Reid
John B. Smith	Jas. K. Clark, Treasurer
Robert Hyndman	
A. H. Clark, Sec.-Treas.	

Treasurers for Missions

J. O. Beggs	George M. Carlyle
-------------	-------------------

HALLVILLE

Superintendent
Clarke Hyndman
Assistant Superintendent
Hugh Shaw
Organist
Myrtle Hyndman
Assistant Organist
Mattie E. McMillan
Secretary
Harry Patterson
Treasurer
Wilson Hoy
Mission Treasurer
Herman Wallace
Librarian
Harold Wylie
Distributors of lesson helps
Noah Loucks
Willie Coleman
Robert Hyndman
Teachers
Clarke Hyndman
Mrs. W. Loucks
Miss Esther Bates
Mrs. William Patterson
Mrs. T. Coleman
Mrs. Wm. Logan

REID'S MILLS

Sunday Schools

Superintendent
George M. Carlyle
Assistant Superintendent
Wm. Hicks
Organist
Miss Gertie Skuce
Secretary
George W. Carlyle
Treasurer
Mary Monerief
Mission Treasurer
Lorne Carlyle

Teachers

Miss Minnie Clark
Miss Gertie Skuce
Miss Ollie Clark
Mrs. Thomas Carlyle
Mr. Wm. Hicks
Rev. H. W. Cliff

HALLVILLE**REID'S MILLS****The Women's Missionary Societies**

President	Mrs. H. W. Cliff	Honorary President	Mrs. Ellen Reid
First Vice-President	Mrs. W. J. Wylie	President	Mrs. Alex Tait
Second Vice-President	Mrs. Robert Hyndman	First Vice-President	Mrs Howard Allen
Treasurer	Mrs. J. P. Smith	Second Vice-President	Mrs. Charles Robertson
Secretary	Mrs. Clarke Hyndman	Treasurer	Miss Gertie Skuce
Organist	Mrs. Wm. Patterson	Secretary	Miss Minnie Clark
Auditors	Mrs. R. B. Hyndman	Organist	Mrs. J. H. Allan
Mission Band President	Mrs. Wm. Patterson	Auditor	Mrs. J. H. Clark
	Miss E. J. Bates		

Willing Workers, Hallville

President: Mrs. Wm. Patterson
 First Vice-President: Mrs Alex. Clark
 Second Vice-President: Mrs. Wm. Clark
 Secretary: Mrs. A. W. Evans
 Treasurer: Mrs. Hugh Shaw
 Organist: Mrs. Clark Hyndman
 Auditors: Miss E. McLister, Miss Annie Workman

Young Peoples' Society, Hallville

Honorary President: Rev. H. W. Cliff
 President: A. H. Clark
 First Vice-President: John Cameron
 Second Vice-President: Miss Annie Workman
 Secretary: Miss Luella Clark
 Treasurer: Joseph Hyndman

Girls' Guild, Hallville

President: Miss E. J. Bates
First Vice-President: Miss Elizabeth Beggs
Second Vice-President: Miss Frieda Allen
Secretary: Miss Lucretia Balkwill
Assistant Secretary: Miss Evelyn Hyndman
Treasurer: Miss Doris K. Clark
Organist: Miss Mattie E. McMillan
Assisant Organist: Miss Velma R. Patterson
Auditors: Miss Mabel Hunter, Miss Queenie
McGillis



KETCH 'IM Bible Class

Miss Esther Bates, Teacher

Fred H. Dougall, President

Noah Loucks, Vice-President

Harry Patterson, Secretary

Willie Coleman, Treasurer