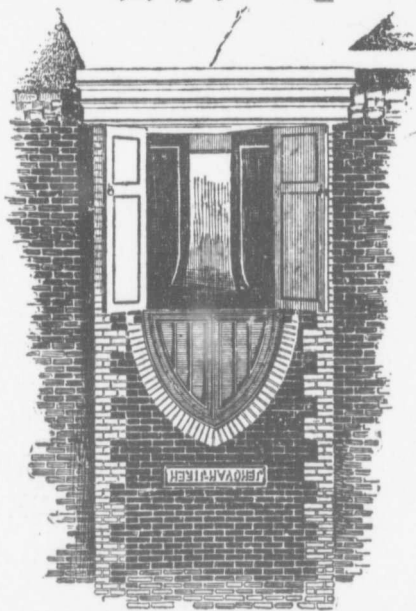


Diamond Jubilee



1910

1850

ST. ANDREW'S

Scarboro, Ontario

St. Andrew's Church

Souvenir

67

1910

Celebration

of the

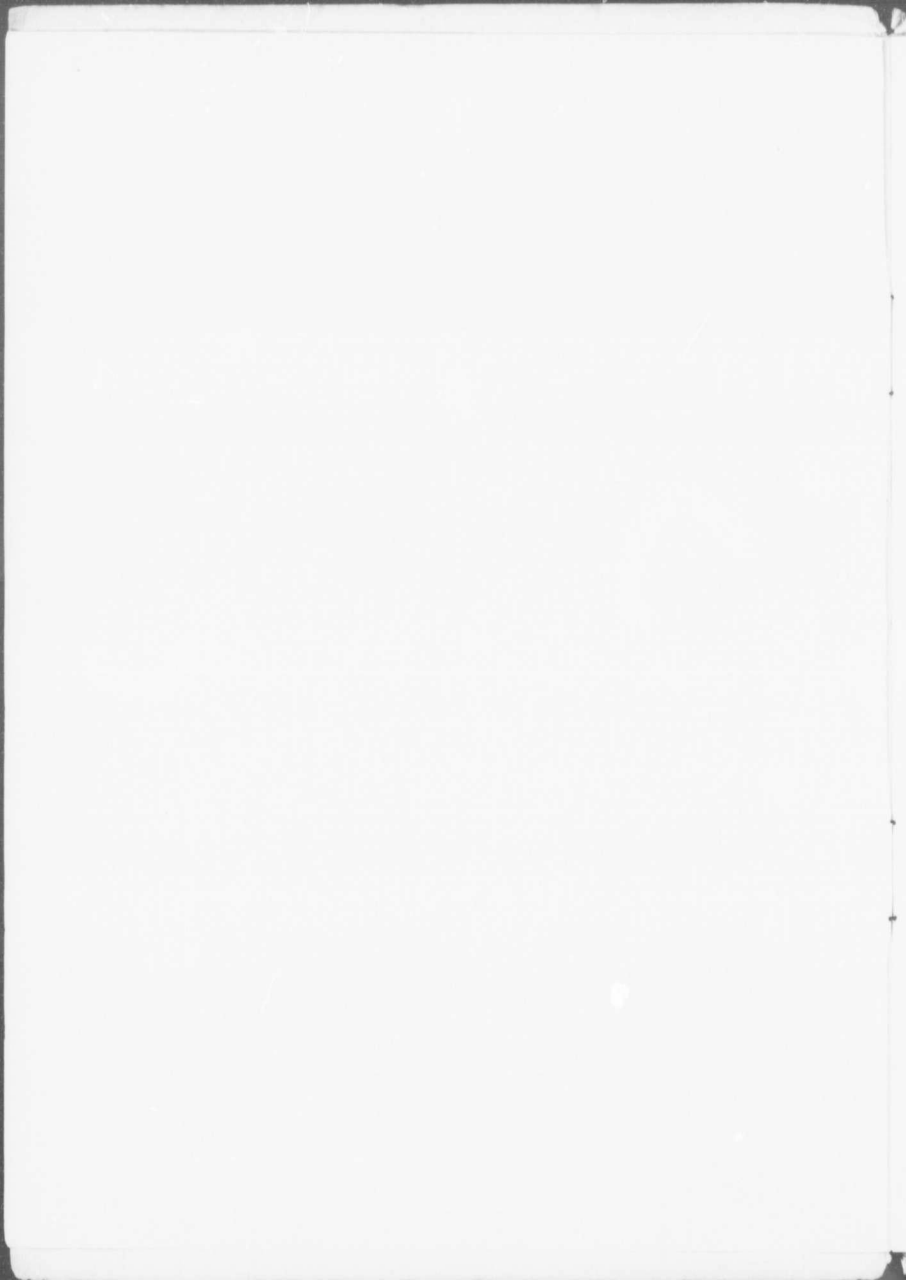
Diamond Jubilee

of the

Opening of St. Andrew's Church

Scarboro, Ontario

June 14th, 1910



Historical Sketch

1850-1910

THE Township of Scarboro was first settled in 1796. The names of the first settlers were David Thomson Archibald and Andrew his brother. They were natives of Westerkirke, Dumfriesshire, Scotland. James Elliott and Andrew Joinson and William Davenish also came into the township at this time. The two former were from Westerkirke, the latter from the City of London.

It was several years after the first settlement, however, before many settlers came into the township. From 1805 till 1814 good land could have been bought for seven shillings and six pence per acre and from 1814 till 1824, for fifteen shillings, but after that time immigration increased and the price of land rose rapidly.

David Thomson was the first to begin clearing the land. He settled on Lot twenty-four, 1st Concession. The first white child born in the township was a daughter of David Thomson in 1800.

The first couple married in the township were James Elliot and Jeanie Thomson, daughter of Archibald Thomson in 1802.

The first school was taught in the home of James Elliott by an Englishman by the name of Poccoek, in 1805, and the first school house was built not far from where St. Andrew's Church now stands on Concession 1, on the Springfield Farm.

The first ministers who preached in the township of Scarboro were of the Baptist and Methodist denominations.

The earliest record we have of a Presbyterian Minister visiting the township is in 1805, when the Rev. Robt. McDowell, who was stationed at Adolphustown, visited the settlers of Scarboro

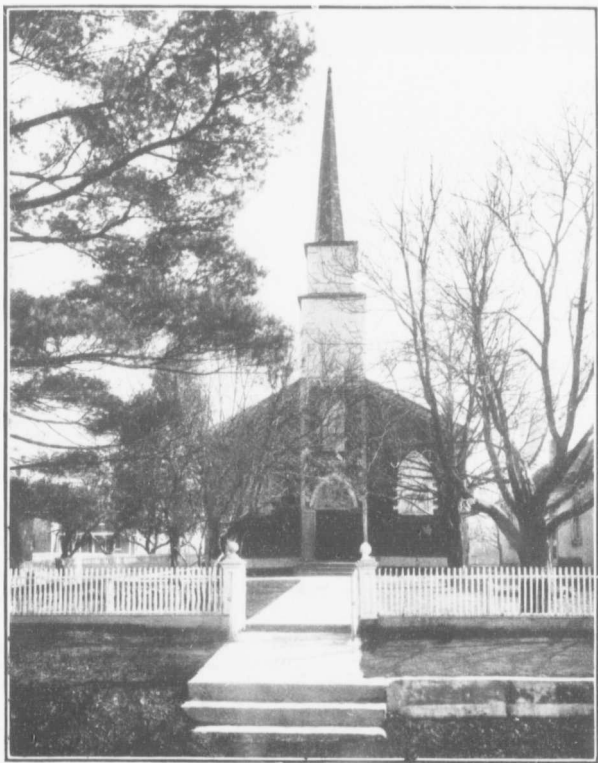
in his missionary labors among the settlers along the Lake shore. He was followed by the Rev. Jno. Beattie. The services during these visits were held in the settlers' homes, and later in the old log school house on the Springfield Farm.

It was not, however, till 1818 that any definite step in the way of organization was taken. In that year the records state that the Rev. William Jenkins, who was then settled at Richmond Hill, together with Jno. Stirrat, Esq., who was an elder in the congregation of Whitby, organized the congregation and ordained the following men for the eldership:—Andrew Thomson, Robert Johnston and James Kennedy. One of the first commissions entrusted to the newly appointed elders was the religious instruction of the young.

The newly organized congregation was not long in providing themselves with a church home, and in 1819 they erected the first church building in the Township of Scarboro. We cannot better describe this church than quote the words of one who knew it well—Mrs. Ross, daughter of the Rev. James George, who succeeded the Rev. Wm. Jenkins. The description is taken from a little volume issued in memory of her father. "The first church as I remember it was frame, with a stair built on the outside, to give access to a gallery, added when the congregation grew too large for the ground floor. The church was seated with wooden pews. A long narrow table extended from before the pulpit nearly to the door, a long pew on each side of it. A shorter table and pews were placed across the end of the church on each side of the pulpit. These were the communion table and pews. The pulpit a high enclosed place was reached by a stair. The precentor's desk directly in front and lower than the pulpit, was also enclosed."

This church stood near the centre of the present burying ground and was the meeting place of the congregation till 1849, when the present church was erected.

Some facts relating to the building of the present church may be of interest. We can easily understand what interest it would excite in the community at that time. It was first planned to have a church built of stone, but afterwards it was changed to



ST. ANDREW'S CHURCH

brick, and an attempt was made to make the brick near where the manse now stands. This, however, did not prove a success and the contract to furnish the brick was let to Mr. Sisely for \$4.00 a thousand. The congregation hauled the brick to the church site by means of "bees."

The contractors for the mason work were Peter Scott and Charles Spence, and for the carpenter work, Robt. McArthur and Adam Core. During the building operations an incident occurred which delayed the work and prevented the opening of the church till February 3rd, 1850. At that time carpenters made all their own door and window frames. A little shop was built just east of the church in which this work was done. One of the carpenters who had been heating the glue-pot outside, took it in, and not thinking that any fire was attached, set it down among some shavings and in a few minutes the shop was on fire. In the shop were all the door and window frames and the fire spread so rapidly that nearly all these were destroyed, together with the tools of the carpenters. Dr. George, who was in his study at the time, rushed out to assist, and he was so engrossed in the work of rescuing the frames that he did not notice his study gown was on fire, and he narrowly escaped being seriously burned.

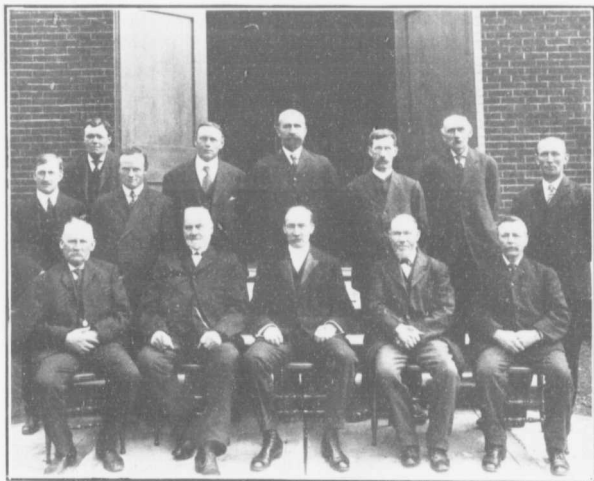
An interesting event in the completion of the building was the raising of the steeple. This was the topic of conversation in the community before the day of raising. On the day appointed, every man for miles around was present. It was raised through the base of the tower. Ropes were fastened to the top of the steeple and by means of these it was kept straight as the men raised from below, Robt. McArthur giving the directions from the roof of the church. Through the past sixty years the steeple has stood uninjured until last March it was slightly damaged by lightning.

The corner stone was laid with due ceremony in June, 1849, at the north-east corner of the church. Under this stone were placed the usual documents, some silver coin and a bottle containing some of the grains raised in the community.

Dr. George preached the opening sermon on February 3rd, 1850. His text on that occasion was Jer. 6:16 and the sermon

was long remembered as one of the most eloquent of many eloquent sermons preached during his ministry in Scarborough.

Only a few of those present at the opening of the church are with us to-day. The names of those who were present and who are still members of the congregation are:—Mrs. David R. Thomson, Richard Thomson, Mrs. Amos Thomson, Mrs. James Carmichael, Bebe Carnaghan, Jas. Carnaghan, Alex. Muir and Mrs. Patton.



THE SESSION

STANDING—Mr. John Thomson, Mr. Geo. Scott, Mr. John Walton, Mr. Will Carnaghan, Mr. Peter Heron, Mr. Geo. Young, Mr. John Green, Mr. T. A. Paterson.
SEATED—Mr. William Green, Mr. Bebe Carnaghan, Rev. M. McArthur, Mr. William Carmichael, Mr. David Purdee.

Renovating of Church

In 1893 the church was renovated at a cost of nearly \$1,600. It was beautifully decorated inside and the old pews were replaced with modern pews and a new modern pulpit was installed. The reopening service was conducted by Dr. Milligan of Old St. Andrew's, Toronto.

The Sabbath School

One of the first tasks assigned to the first session of the congregation was the religious instruction of the young, but we have no trace of what was done up till Dr. George became pastor. He conducted a Bible Class in the manse every second week on Monday afternoon, which was largely attended by the young people of the congregation. During the early years of his ministry, the Sabbath School was organized. It seems that at first no regular superintendent was appointed, two of the members of session taking turns in conducting the devotional exercises. Among the first teachers were James A. Thomson, William Paterson, Thos. Brown, Andrew Telfer, William Ferguson, Alex. Stirling, William Skelton, Jas. Little and Mrs. George.

For some years after its organization the Sabbath School was kept open only during the summer months. For some time the school was held in an old log school house, which was situated near the north-west corner of the present burying ground, almost where the sexton's house now stands, but when the old lending library building was built, just across the way from the old school house, the Sabbath School was moved into it. Here it was held for several years, the children sitting on low wooden benches. After this it was held in the church for a couple of years, when in 1878 during the pastorate of Rev. Malcolm MacGillivray, a part of the present school room was built, which proved too small for the accommodation of the school, and then the addition was made to the south end of the building.

At first there were no regular uniform lessons set for the whole school. The work consisted mainly in memorizing passages of Scripture, Psalms, paraphrases and the questions of the shorter catechism, each teacher choosing his own portions of scripture. In Dr. George's Bible Class, besides being familiar with the lesson assigned, members were expected to repeat the texts and heads of the sermons of previous Sabbaths. For the last thirty-five years, however, the International Lessons have been in use.

The Sabbath School picnic has long been an institution in connection with the school and the older people will still have many happy recollections of the picnics in William Thomson's

Grove, where it was held till it became established in the church grounds. The school has always been one of the strong features of the congregation and at the present time is one of the most encouraging of the different branches of the congregation's activity. The attendance during the past Sabbaths has reached almost the hundred mark, and the interest is in proportion. May it long continue so and may there go many from within its influence to stand for righteousness and the things that make for peace.

Y.P.S.C.E.

At present there is no young people's society in connection with the congregation, but for many years, St. Andrew's could boast of one of the best societies of the Presbyterian Church. It was organized under the leadership of Rev. D. B. Macdonald, May 1st, 1897. The first officers of the society were President, Mr. A. Stephenson; Secretary, Mr. T. A. Paterson Treasurer, Miss Maggie Scott. The programme committee were Miss Ida Carnaghan, Miss Mary Glendenning and Mr. T. A. Paterson.

For several years this organization flourished, having for part of the time a membership roll of over ninety.

Praise

For many years the service of praise was led by a precentor, Mr. Robert Purdie, who for many years officiated in this capacity, is the only one of the precentors of St. Andrew's surviving. In 1889 an organ was introduced and since that time the service of praise has been led by the choir. At present the choir is giving good service under the leadership of Mr. Richard Thomson, ably assisted by Mrs. Geo. Scott, organist.

Change in Conduct of Worship

The years bring about changes, but perhaps no change is greater than the change in the nature and method of conducting public worship. In the olden days the service lasted usually four hours and consisted of two parts, the lecture, which was usually an exposition of scripture, and the sermon. The first part, i.e.,

the lecture with devotional exercises generally lasted two hours. This was followed by an intermission of twenty minutes, during which the congregation ate their lunch and refreshed themselves at the old spring at the foot of the hill. No one ever thought of going home. After the intermission, they returned to the church again for the sermon, which with its accompanying devotional exercises lasted another two hours.

We will quote again from the volume already referred to regarding the observance of the Lord's Supper:

"The Lord's Supper was observed once in summer and again in winter. Several brother ministers assisted in the services. Friday was fast day, as religiously observed as the Sabbath, no work being allowed. Two sermons were preached that day. On Saturday the session received the young communicants who had previously visited the manse for examination. A sermon was preached. The elders arranged themselves on each side of the pulpit and intending communicants went forward for the tokens. These were made of metal. The services on Sabbath began at 10 a.m., an hour earlier than usual. The tables were covered with linen cloths and the elements were placed on the one in front of the pulpit. The communicants filled the tables as they entered the church. A sermon was preached. Then came the solemn event of the day. The ministers descended and stood at the head of the table, the elders on each side, two passing around to take up all the tokens. The tables were fenced, that is the character of worthy communicants set forth, the communicants encouraged to partake and the unworthy earnestly warned from the ordinance. An address was given, then the prayer of consecration. The bread was broken and handed to each at the head of the table, then the wine, the elders passing to the end of the table to bring back the elements which had passed from hand to hand. Now there was a solemn hush while each communed with the Lord. After another address that table was dismissed, going from the table singing the 103rd Psalm, lined out that day by the precentor. The tables were filled three or four times. Addresses were given to each table as before and the congregation was dismissed about 4 o'clock. On Monday the thanksgiving:

sermon was preached. It was a holy convocation, a high solemnity, a time for deep heart searching and preparation for drawing near to God and must have greatly conduced to evoke true religious feeling and reverence for God and His ordinances."

Missionary

St. Andrew's has long been known for its missionary spirit, always contributing liberally to the schemes of the church. She has not been behind in offering her sons and daughters to the missionary cause.

On September 26th, 1884, Rev. John Gibson, a son of one of the worthy elders of St. Andrew's, was ordained to the Gospel ministry and designated in St. Andrew's Church as the first Canadian Missionary to Demerara. He left at once for Trinidad but was only spared for a short time in the work for which he was so eminently fitted and upon which he entered with the love of a heart devoted to the cause and an energy born of his ardent spirit. He passed to higher service on November 26th, 1888.

In October, 1896, Miss Harriet Thomson, daughter of Mr. Richard Thomson, Markham Road, was designated for work in India. She is still spared to the work and the congregation rejoices with her in the success that has followed her labours in that far field.

Beside these, Mrs. D. J. Davidson, of Dhar, India, and Miss Ethel Glendenning were members of St. Andrew's.

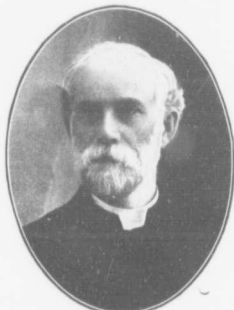
An unique service was held in St. Andrew's Church on April 26th, 1909, when Miss Lissa Glendenning, a member of the congregation and the first of the new order of deaconesses of the Presbyterian Church was designated for work in the North-West. This service will be long remembered, not only for its uniqueness, but because it was one of the last in which the late venerable Principal MacLaren of Knox College took part.



REV. JAMES BAIN
1853-1874



REV. JAMES GEORGE, D.D.
1833-1853



REV. MALCOLM MacGILLIVRAY,
D.D.
1875-1881

Ministers
of
St. Andrew's
Church



REV. CHAS A. TANNER
1852-1887



REV. D. B. MACDON LD
1888-1906



REV. MALCOLM McARTHUR
Inducted 1906

Ministers

Our limited space will not permit us to deal at any length with the work of the past ministers of St. Andrew's. Since the time the congregation became an independent organization in 1833, only six ministers have served the congregation. Dr. George from August, 1833, to 1853, except for seven months settlement in 1833, only six ministers have served the congregation. Rev. James George, D.D., from August, 1833, to 1853, except for seven months settlement in Belleville. Rev. James Bain, December, 1853 to 1874. Rev. Malcolm Macgillivray, D.D., 1875 till 1881. Rev. Chas. A. Tanner, 1882 till 1887. Rev. D. B. Macdonald, 1888 till 1906. Rev. Malcolm McArthur inducted in October, 1906, is the present pastor.

Of the past ministers of St. Andrew's only one the Rev. Malcolm MacGillivray is still living. These men, though differing in personality and characteristics, were all much beloved by the congregation and have each left their impress upon the congregation and community. Anyone acquainted with the community and the congregation can easily see and trace the influences emanating from these faithful servants of Christ and of His Church.

Limited space compels also the mere mention of the long roll of honored and faithful members and adherents of the congregation. They were men and women of vigorous faith and deep piety. They rest from their labours but their works follow them. Too much credit cannot be given to those who in the past manifested such taste and foresight in preserving and developing the natural beauty about the spot which nature herself seemed to prepare for a quiet sanctuary, in which her God might be worshipped by living men. So well have these natural beauties been retained and developed that the surroundings of St. Andrew's are looked upon as among the most beautiful in the province of Ontario.

A history of the congregation, however brief, is not complete without some account of the changes which took place in the personnel of the congregation itself. From 1818 the date of its organization, till 1843 St. Andrew's was a united congregation. At that time a portion of the congregation affected by the disruption in Scotland, in 1843, and which led to the

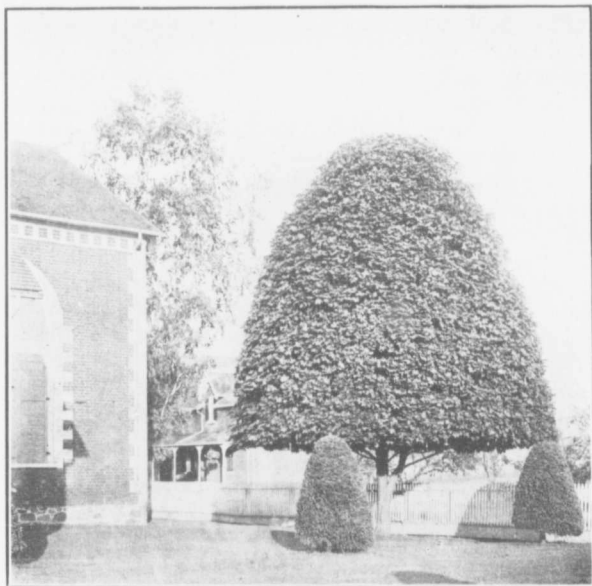
establishment of the Free Church, broke off their connection with St. Andrew's and formed what is now known as Knox Church Scarborough. Whatever feeling of animosity may have been engendered at that time has long since subsided and the two congregations have for many years labored side by side in the most friendly and sympathetic association. If one thing more than another proves the non-existence of any survival of the old feeling it is the fact that Knox for over sixteen years was served as pastor by Rev. J. A. Brown, who was a graduate of the old Kirk College, Queen's of Kingston, and the present pastor, Rev. James Anthony is also a graduate of the same college. While for almost eighteen years Rev. D. Barclay Macdonald a graduate of the Free Church College, Knox, Toronto, served, St. Andrew's as pastor, and the present pastor, Rev. Malcolm McArthur is also a graduate of the same institution.

In 1864, during the pastorate of Rev. Mr. Bain, St. Andrew's suffered, while Presbyterianism gained in the formation of a part of the congregation situated in Markham Township, into a separate organization. A beautiful frame church known as St. John's was erected about eight miles from St. Andrew's. Both churches were served by the same pastor; service being held in St. John's in the afternoon. This union which was a very harmonious one, lasted till the vacancy which occurred for a few months at the close of Mr. Tanner's pastorate, St. John's since that time forming a part of the charge—Unionville and St. John's.

In 1889, during the pastorate of Mr. Macdonald, another change took place, which, while being a gain to St. Andrew's in some respects was also a loss in other respects. At this time the congregation worshipping in the Parsonage Methodist Church, withdrew from the Methodist body and were received into the Presbyterian Church and were united with St. Andrew's into one pastoral charge. This part of the charge then became known as Zion, and the two are now known as the charge of St. Andrew's and Zion. This union, while strengthening the charge as a whole, meant for St. Andrew's the loss of a number of families and members, who living in the part served by Zion, naturally associated themselves with that part of the charge.

Women's Work

While there has never been anything in the form of a Ladies' Aid Society in connection with the congregation, yet the women have always been found ready to do their part and bear their share of the burden, when any work of renovation or restoration was found necessary, and in addition to this, they have for many years been actively engaged in mission work.



CHURCH AND MANSE GROUNDS

On the 22nd of December, 1856, there was a meeting held for the purpose of forming an Association to assist in Foreign Mission work. A few items from the minutes of that meeting may be found interesting:—1. It was resolved that an association be

formed for promoting female education in India and that means be taken to raise funds for the education and support of a female orphan at one of the Church of Scotland schools, established there; 2. That Mrs. J. Davidson be lady directress for ensuing year, with Mesdames Elliot, Bain, D. Brown, Misses Chester, Whiteside and Loveless as a committee of management: 3. That the following young ladies be collectors:—Eastern district, Margaret Brown, J. Thomson; Western District, Mary A. Loveless, Mary Paton; Northern District, Agnes and Margaret Paterson; Home District, Bridget and Agnes Thomson; Southern District, Margaret Brown, Isabella Brownlee. These collectors were enjoined to call especially on the young, with a view to enlisting them in the good work.

On the 29th of December, the collectors' books were returned, when it was found that the subscriptions amounted to £12, 18s. 6d.

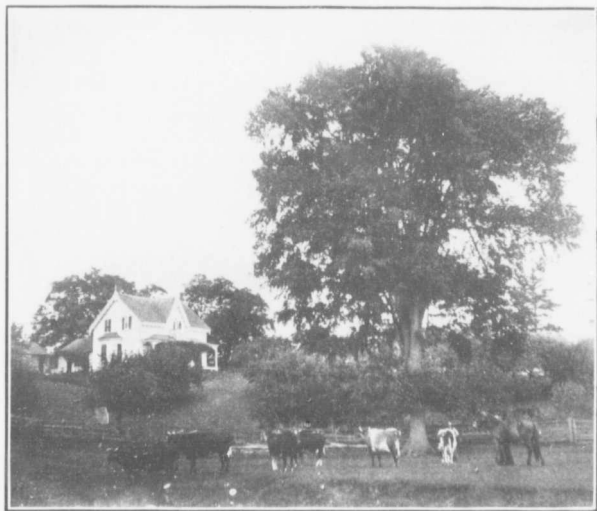
A missionary box was also placed in the vestibule of the church into which the children were encouraged to drop their mites from time to time. By these means enough funds were raised to support two orphans, one of whom was called Mary Thomson Scarborough, in memory of the mother of Scarborough, and the other Margaret Bain, in honour of the wife of the pastor. This society continued to do its work in the way and along the lines indicated for many years. One meeting per year being held usually on the "Preaching Monday" in December, for the receiving of reports, reading of letters which might have been received from the proteges, or from the Canadian schools in Calcutta, which also received \$10 per year from this Society. The success of the association was largely due to the efforts and the influence of Mrs. Davidson, who for the remainder of her lifetime was deeply interested in this work.

Few of the early promoters are with us to this day, but of the result of their prayers and their work, both in far away India and in the congregation who can tell.

In 1889 this Society merged into an Auxiliary of the W. F. M. S., with Mrs. D. B. Macdonald as President. That Auxiliary is still active, both in the raising of funds for carrying on Foreign Mission work and in arousing an intelligent interest by keeping its

members well informed concerning the work of the different mission fields of our church. During the first few years of its existence, the Auxiliary was greatly helped by the many addresses on the different missions prepared and delivered by Rev. D. B. Macdonald at the monthly meetings.

Of late years the interest has been deepened by the frequent letters from former members of the congregation, who are now



A SCARBORO HOMESTEAD, THE MANSE JUST BEYOND

engaged in the active work of missions in Central India, viz., Miss Harriet Thomson, Mrs. D. J. Davidson and Miss Ethel Glendenning, with whom the members keep a monthly correspondence. Owing to long distances from the place of meeting, the average attendance at the monthly meetings is not so large as is desired, yet there is a large band of "Scattered Helpers" who help greatly to swell the receipts at the end of the year. An

interesting feature of the work, and one in which all can take part is the preparing of the bale of clothing for the Northwest. Altogether the Auxiliary was never in better heart and is looking forward to this jubilee year, being a record, in this, as in other branches of the Church's work. It is now ably presided over by Miss Marshall.

In the early part of 1906, the young ladies of the congregation expressed a wish to form an Auxiliary of the W. H. M. S. Accordingly on the 17th of April, Mrs. Hart of Toronto organized the Society under the name St. Andrew's Home Mission Society. Its meetings are conducted along the same lines as that of the W. F. M. S. There are heralds appointed to bring the latest news from the Hospitals and Home Mission fields. Papers prepared by different members on the topics pertaining to Home Mission work and sewing done for the clothing department. This year the life of Dr. Robertson is being taken up as part of the programme. On the 26th of April, 1909, this Auxiliary had the honour of taking part in the designation services of the first deaconess sent out by the Presbyterian Church in Canada, Miss Lissa Glendenning, a member of the congregation. Miss Glendenning adds a good deal of interest to the meetings by her monthly letter, which keeps the Home Auxiliary intimately acquainted with her work in Moose Jaw and brings it near to the heart of every member. This Auxiliary is ably presided over by Miss M. Scott, and promises to be an important factor in the life of the congregation.

Mission Band

Believing that the children cannot be too early trained to take their part in the fulfillment of the Master's great commission, to "Preach the Gospel to every creature," Mrs. G. McCowan, about three years ago gathered about her a very interesting band of boys and girls and had them organized into a Mission Band in connection with the W. F. M. S. This little band is now under the able leadership of Miss Jean Thomson and is doing good work, a work which will leave its impression on the minds and on the character of the boys and girls for time, and for eternity.

The Lord our God be with us as He was with our fathers: let
Him not leave us nor forsake us: . . .

That all the people of the earth may know that the Lord is God
and that there is none else.

1 Kings 8: 57, 60.