

The History of Bank  
Street Presbyterian  
Church & Ottawa



1865 - 1911

By  
The Reverend William Moore, D.D.  
Pastor Emeritus

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Presbyterian Church

Ottawa

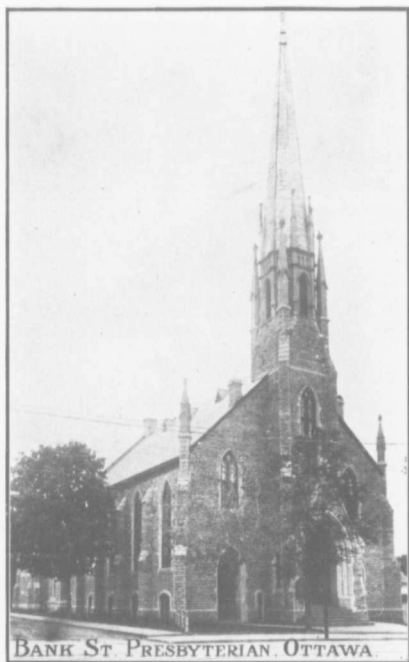
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BANK ST. PRESBYTERIAN. OTTAWA.



## PREFACE

The following pages recount the history of Bank Street Presbyterian Church from the beginning until the present time. They will be of interest, not only to those who for many years have been identified with the interests of the congregation, but will also be stimulating to those who have more recently identified themselves with it. They contain a great deal that will be of permanent value in the religious history of the city and community for the last half century. They are written by one who has personal knowledge of what he relates, and whose retentive memory has enabled him to set forth, authoritatively many things entirely unknown to those of the present generation.

The one omission in the narrative which will impress the reader, is that the main actor in so many of the scenes described, is kept so much in the background. This is natural, but it has led me to crave permission to add one brief word.

In Bank Street Church, in the city and Presbytery of Ottawa, and in the Presbyterian Church at large, the name of William Moore, D.D., will not soon be forgotten. His long and successful pastorate of almost thirty-seven years in Bank Street Church, amply attests his resources of body and mind and spirit, and the esteem in which he was held, and continues to be held, by the people. His work as a preacher and pastor was always of a high order, and his exceptional powers of administration are everywhere manifest. His ready and effective help in the general religious work of the city made him and his church an exceedingly important factor in the religious life of the community. The Presbytery speaks for itself in the resolution adopted on his retirement.

The church at large has honored him with high position and responsibility. There is scarcely an important standing committee of the Assembly of which he has not at some time been a member, and for many years he was Convenor of the Foreign Mission Committee. In the year 1897, the church conferred upon him the highest gift in her power, by electing him to the high office of Moderator of the General Assembly. A leading theological College in the neighboring Republic conferred upon him the honorary degree of Doctor of Divinity.

Bank Street Church, at the time of his resignation, marked their esteem by what financial recognition they felt able to undertake, and afterwards by unanimous wish of the Session, he was asked and consented to be made, Pastor Emeritus of the congregation.

Personally, I am glad to bear public testimony to the very cordial relationship which has existed during all the period of their association between the Pastor Emeritus and the present minister of Bank Street Church; and I can confidently express on behalf of the congregation and of his brethren in the ministry of the Church, the earnest hope that his old age may be abundantly satisfied with the choicest blessings of a bountiful Providence.

J. H. TURNBULL,

*Minister Bank Street Church.*

Ottawa, October, 1911.

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## CHAPTER I

### Origin and Organization.

In the year 1854 the municipality long known as Bytown was advanced by act of incorporation to the dignity of a city, under the name "Ottawa".

Her Majesty Queen Victoria, three years later, was pleased to select Ottawa to be the seat of Government of the United Provinces of Upper and Lower Canada. The royal choice was ratified by the Canadian Parliament in 1859, after which the erection of suitable buildings for the accommodation of public business was undertaken forthwith.

Thus the youthful city had every prospect of rapid and permanent growth and the work on the Parliament Buildings brought immediately a large influx of population.

At this date Presbyterianism was represented by two congregations which took their names from their respective places of worship, one being known as St. Andrew's Church, corner of Wellington and Kent Streets, the other as Knox Church, near the corner of Daly and Cumberland Streets, on the site where St. Paul's Manse now stands.

Though of the same order, these congregations owed allegiance to different ecclesiastical bodies, the former being connected with the Presbyterian Church of Canada, in connection with the Church of Scotland; the latter in connection with the Presbyterian Church of Canada, the sole difference between them being that one officially acknowledged derivation from the established Church of Scotland, whereas the other did not.

The incoming population contained a fair proportion of Presbyterians, and the existing churches were soon found too small to meet the increasing demand for accommodation.

In 1860, Knox Church from which Bank Street Church is an offshoot, resolved to meet the situation by enlarging the capacity of their building by fully one third. The relief thus obtained was happily not of long duration, and various plans of further enlargement soon came to be earnestly discussed.

Before anything had been done, the Presbytery of Ottawa intervened in August, 1864, and recommended Knox Church to meet the emergency by setting off either temporarily or permanently, a certain number of its members, with a view to creating a new and independent church in what was then the west of the city.

In the following spring, 1865, the Presbytery resolved to establish a mission somewhere west of the canal. Their intentions were for a term suspended by a protest and appeal, taken by the Rev. John L. Gourlay, minister of Aylmer and Nepean, who resisted the formation of a new congregation upon or within what he claimed to be the bounds of his congregation, Lebreton's Flats being at that time in the township of Nepean and not included within the city limits.

The appeal stayed immediate action and carried the whole matter before the Synod which that year met in Montreal.

On June, 14th the case was called, and as shown by the minutes of Synod was, on the motion of the Rev. Alex. Kemp, dismissed on a technicality. This is not usually a satisfactory form of judgement, as it leaves the way open for the appellant, if so disposed, to renew his action upon strictly legal lines. In this instance, however, it sufficed, and the way was thus cleared for action early in the autumn.

At a general meeting of the congregation of Knox Church, held in the month of August, 1865, expressly called for the consideration of the Presbytery's recommendation of the previous year, it was agreed to accept and act upon the suggestion thus placed before them.

Accordingly at that meeting, volunteers having been called for, a number of those present subscribed a paper, pledging themselves to face the responsibility of the undertaking, and either that night or very soon afterward, twenty-five persons with their families withdrew to found the new church.

At this point, we cannot do better than quote a few sentences from the memorial volume of the "Jubilee Celebration, of the Fiftieth Anniversary of Knox Church, Ottawa," prepared by our esteemed friend and fellow townsman, Mr. John Henderson, the City clerk.

We are the more disposed to do so, because the narrative of Mr. Henderson exhibits a state of fraternal feeling and good will, which is unfortunately too often conspicuous by its absence.

“Prominent among these, i.e., the signers of the document referred to, were Messrs. Donald Kennedy, Wm. Hutchison, Wm. Taylor, Elders; and Mr. Thos. McKay, a member of the Committee. Also the following members: Messrs. Wm. and John Porter, Robert Whyte, Nathaniel Robertson, Wm. M. Hutchison, James Dalgleish, James Ritchie, Alex. Brown, George and John Bain, John Rowat and Samuel Christie. Mr. Wm. Stewart who had been Secretary from January, 1853, when Mr. Geo. Hay resigned office, also retired in December of the following year, for the purpose of casting in his lot with the new congregation.”

It was no small sacrifice on the part of Knox Church, thus voluntarily, to deprive itself of so many of its most active members for the sake of building up a rival congregation.

The following resolution, adopted at the Congregational Meeting, shows the spirit which actuated the church in those days. “Moved by Mr. Hay, seconded by Mr. Donald Robertson, that in view of the prospect of a number of our brethren leaving this congregation, we being assembled in this meeting, desire to record our sense of gratitude to the Great Head of the Church, for the prosperity and harmony which has been vouchsafed to us in the past, and assure our brethren that they carry with them the hearty sympathy and good will of this congregation, and our earnest prayer is that a like prosperity and harmony may characterize their efforts in their new sphere of labor.”

If it was no small sacrifice, on the part of Knox Church, to separate from the outgoing members, it was on their part, no less a sacrifice, as well as an act of singular faith and courage to forsake the ministry of a beloved pastor, and the fellowship of brethren with whom years of association and joint labours in the cause of Christ had confirmed strong ties of christian friendship; to undertake the trials and labours incident to the formation of a new church, for which property had to be acquired, buildings erected, officers constituted, and a new pastor chosen, upon whose unknown temper and capacity the success or failure of their enterprise, the disappointment or realization of their hopes must necessarily, to a large extent, depend. It is greatly to their credit, that having once embarked in the enterprise, so very few of them, only two or three at most, thought of forsaking it.

As a further and substantial token of good will the mother church presented to the new congregation, the lot in the southwest corner of Wellington and Metcalfe Streets, which is now the property of the Rideau Club.

The first regular meeting for public worship of the new, and as yet unnamed congregation was held in the Hall over the Mechanic's Institute, 58 Sparks Street, on Sunday, August 27th, 1865, the Rev. William McKenzie, of Ramsay, being by appointment of Presbytery, the preacher for the day.

On Monday evening, August 28th, a Congregational Meeting was held in the same place, Mr. McKenzie in the chair. The whole membership, at this time, numbered only nineteen. The only business transacted was the appointment of a Committee of management, to take charge of the temporal affairs of the congregation. The gentlemen elected were: Donald Kennedy, Wm. Taylor, Wm. Hutchison, Geo. Cocker, Nathaniel Robertson, Wm. Porter, Thos. McKay and Robert Whyte.

Immediately at the close of the general meeting, the members of the newly elected committee met for organization. The following officers were thus chosen, namely: Wm. Porter, chairman; Wm. Hutchison, treasurer; George Cocker, secretary.

The Secretary and Treasurer were named a Committee to provide a desk or pulpit for the Hall; to procure the necessary books for the Secretary and Treasurer, together with a supply of "wrappers" for the weekly contributions and to engage a doorkeeper.

Pending the election of elders, the managers exercised the functions of a Session and at a meeting held on the 4th October, gave directions for the opening of a Sabbath School and appointed Mr. Taylor, Superintendent. After one Sabbath's public notice, the Sabbath School met for the first time at 2:30 o'clock, in the afternoon of the third Sunday of October, being the 15th day of the month. Present, twenty-five pupils and six teachers.

In September, on the request of the congregation, the Presbytery appointed the Rev. James Whyte of Osgoode to preside in the election of elders. He reported to the November meeting that the necessary steps had been taken and that Messrs. Wm. Hutchison, Wm. Taylor, Donald Kennedy, Robert Whyte and Wm. Porter had been elected, of whom the first named four were already ordained and had served elsewhere.

Whereupon the Rev. Thos. Wardrope was appointed by the Presbytery to induct those already ordained, and to ordain and induct Mr. Porter in the usual way. It was further ordered that the ordination and induction take place immediately after sermon on Sabbath, the 26th day of the then current month of November.

The first annual meeting of the church was held on the 28th December, 1865. The following brief report presented by the Managing Committee is well worth preserving, and not being in print elsewhere is here given in full.

It runs as follows: By appointment of Presbytery, the Rev. Wm. McKenzie, of Ramsay, constituted us a congregation by the celebration of divine service in this place on Sabbath the 27th day of August last.

On the following Monday, August 28th, we held our first congregational meeting at which your committee was appointed. Since that time, your committee have sought diligently to further the interests of the congregation.

Now that we approach the beginning of a new year, your Committee desire to submit to you a summary of matters, as they stand on this the seventeenth week of our existence as a congregation, so as to make our term correspond with that of the calendar year.

Deeply impressed with the desirability of procuring as early as possible a place of worship of our own, and a settled minister among us, your committee have taken steps to secure two lots in an eligible position on the corner of Bank and Slater Streets. With the same object in view, they have much pleasure in submitting to-night a set of plans for your inspection and approval.

Your committee would further impress upon your earnest consideration, the importance of our coming forward with heart and hand in the all-important matter of procuring a pastor permanently to labor among us, considering it a point in which our vital interests, both as to temporal and spiritual prosperity, are most directly concerned. And your committee trust you will show a spirit of ready liberality and hearty co-operation such as will put us in a position to ask for an early moderation in a call at the hands of the Presbytery, at their next meeting on the first Tuesday of February. At the same time let us all unite in earnestly praying the Lord of the Harvest that He would quickly provide a labourer for

this corner of his vineyard, a man after his own heart to go in and out among us, and to break to us the bread of life. All of which is duly submitted.

#### TREASURER'S REPORT

The present number of the subscribers to the Church Fund is twenty-nine. The average amount of subscriptions for the year is \$457.52. The amount of weekly contributions for the past seventeen weeks, ending the 24th of December, \$109.47. The ordinary collections for the same time amount to \$46.59; donation from a friend \$10.00, making the total receipts, \$166.06.

The expenditure to date amounts to \$191.63, thus leaving a balance due the Treasurer of \$25.57 which, adding other expenses unpaid, make the total liabilities, at the present time, \$104.

This report was received and adopted. On motion made, seconded and carried, the following gentlemen were appointed a committee of management for the ensuing year, *viz.*: Thos. Mackay, Geo. Cocker, N. Robertson, Jas. Dalgleish and Alexander Brown, and it was resolved that the elders be *ex-officio* members of the committee.

Trustees were appointed for the year, *viz.*: Messrs. Taylor, Hutchison, Mackay, Porter.

On the 29th June, 1868, Mr. Donald Kennedy was added to the Board of Trustees, thus raising the members to five at which it has remained ever since.

The plans submitted were adopted, and it was resolved to ask on the following Sabbath, all the members and adherents to put a slip in the collection bag stating the amount they were prepared to subscribe weekly, toward the support of a minister. These items of business being disposed of, the meeting was closed with prayer.

Mr. Wardrope having reported to the Presbytery meeting in Carleton Place, on the 6th of February 1866, that the instructions respecting the ordination and induction of elders had been carried into effect, was appointed interim moderator of Session.

Next day, Mr. Donald Kennedy and Mr. Wm. Taylor appeared as commissioners on behalf of the congregation, and requested the appointment of a minister to



REVEREND WILLIAM MOORE, D. D.,  
*Pastor Emeritus*



moderate in a call. They represented the congregation as ready to guarantee a stipend of \$800.00, per year, with increase as warranted by the growth of the congregation.

The Presbytery being satisfied with the representations given, authorized Mr. Wardrope to moderate in a call on Thursday the 22nd of February, at 11 o'clock in the forenoon. On the appointed day, the congregation met and gave a unanimous call to Mr. Wm. Moore to be their pastor. The call which was in the usual form was signed by the five elders, by thirty-seven members, twenty-three adherents and twenty-five Sabbath school scholars.

In the afternoon of the same day, the Presbytery met, received and sustained the call, and in order to obtain an early settlement, directed the clerk, Mr. Simon C. Fraser, of White Lake, to communicate with Mr. Moore, and to ascertain his views in the premises.

The result of the correspondence was that the usual steps were taken looking to ordination, and the church was notified, that in the event of the examination being found satisfactory, the Presbytery would proceed to ordination on the 28th March.

On that day, the Presbytery met and took Mr. Moore on trial. The prescribed exercises having been approved and the examination sustained, the Presbytery resolved to proceed with the ordination as previously conditionally arranged.

The following ministers took part in the service. In the absence of the Moderator, the Rev. John L. Gourlay, the Rev. James Whyte presided and preached the ordination sermon, after which Mr. Moore was solemnly set apart to the work of the Ministry by the laying on of the hands of the Presbytery. The Rev. Thos. Wardrope then addressed the pastor and the Rev. Joseph White addressed the people in suitable terms of admonition and encouragement.

Prior to the settlement of the pastor, the congregation had been greatly encouraged by the friendly services of several members of the Presbytery. Among whom must be mentioned: the Rev. Wm. McKenzie of Ramsay; the Rev. James Whyte of Osgood; the Rev. Joseph White of Wakefield and Masham, and last though not least, the Rev. Thos. Wardrope of Knox Church, who then, and in the years following, while he remained in Ottawa, proved himself to be a true friend, both to the congregation and to the young minister.

The supply of candidates furnished by the Presbytery included the Rev. Charles McKerracher and the Rev. John C. Quinn, ministers without charge, and Messrs. Wm. Lundy, Walter M. Roger and Wm. Moore, licentiates; Mr. Ed. Reeve, student, also preached for one or two Sabbaths.

Mr. Moore, upon whom the choice of the congregation fell, was the eldest son of Mr. John Moore, and his wife Jane Ritchie, both of whom belonged to families which had suffered for Presbyterianism in the prelate persecutions of the seventeenth century.

He was born in the parish of Kilwaughter near Larne, Antrim County, Ireland. He received his literary training in University College, Toronto.

His theological studies were pursued in Knox College, Toronto, and in the Theological Seminary, Princeton, N. J., U. S. A. He was licensed to preach by the Presbytery of New Brunswick, N. J., in the spring of 1865. On his return to Canada, he presented his certificates to the Presbytery of Stratford, which applied to the Synod for leave to receive him as a minister of the Canada Presbyterian Church. Leave having been granted, the Presbytery placed his name on the roll of Probationers. After his reception he served as assistant to the Rev. Alexander Topp, D.D., of Toronto, from whom he received a practical introduction to the customs and procedure of the Presbyterian Church which he found to be of great service after he had been intrusted with the responsibility of an independent charge.

Though the name Bank Street Presbyterian Church was not assumed until the 6th of January, 1868, we find it more convenient to use the name in advance of its formal adoption than any other form of phraseology by which the new church can be described.

From the beginning the congregation had resolved upon the erection of a substantial stone building, large enough not only to meet the immediate need, but to accommodate at least a portion of the anticipated growth of the city for some years to come. The magnitude of the undertaking seemed out of all proportion to the numerical and financial strength of the congregation. But strong in faith and in their confidence in the future of the city, they only laughed at the difficulties by which they were confronted, and went forward in the sure expectation of success.

The lot received from the mother church not being regarded as suitable, it was resolved to dispose of it at the first favorable opportunity, and to seek for a more eligible site.

As stated above, the site at the corner of Bank and Slater Streets upon which the church now stands, was approved by the congregation. In making this selection the committee were ably assisted by the late Mr. C. R. Cunningham, who though debarred by the location of his home from associating himself with the new movement, was then, and afterwards continued to be, its warm friend.

The selected site lay in a large plot of vacant pasture land surrounded by a strong log fence. To many it seemed much too far from the centre of population, but the wisdom and foresight of those who decided the question soon became abundantly evident.

The lots fronting on Bank Street were bought from the Slater estate for \$2,400. The lot, in the rear upon which the Sunday School Hall stands, was acquired later at the same price, \$1200.00.

It had been the firm resolve of the congregation to proceed immediately with the erection of a large building, but owing to the difficulty of reaching the Mechanic's Hall, and the discomforts of the place which became increasingly apparent as the warm weather approached; and further in view of the length of time that must necessarily intervene before the new church could be ready for use, even if the contracts were at once let, and the work pushed with reasonable diligence, it was felt to be the part of prudence to secure a temporary meeting place which would be at once more comfortable and easy of access, and therefore more likely to facilitate the growth of the church.

No such place being available, the congregation finally consented to the erection of a temporary building—though with much reluctance, as it seemed to many like a waste of money, or the indefinite postponement of the large building, the plans of which had been adopted by the annual meeting in the previous December.

This resolution having been reached, was promptly carried into effect. A contract was let on the 30th April, for a rough frame structure to be put up on the north side of the church property, at a cost, including seats, of about \$600.00. The temporary building was rushed with all convenient speed and was ready for use on the first Sabbath of July 1866, upon which day,

within its walls, the communion was observed for the first time by the newly formed congregation.

The new church home, humble though it was, not only gave visibility to the cause, but invested it with an air of permanence which commended it to public confidence.

Thereafter the growth of the congregation kept pace with the rapidly increasing population of the city.

As a consequence, it was found necessary to proceed with the permanent stone church as originally intended, much sooner than had been anticipated when the erection of the little frame building was undertaken.

At a meeting held on 27th December, 1867, the following gentlemen were named as a building committee, namely: Wm. Porter, Wm. Taylor, Wm. Hutchison, John Rowat, Donald Kennedy and Thos. McKay, Mr. Porter being named as chairman.

Tenders were called for, and contracts let early in 1868. The contracts were awarded in sections, and at different times. The tender of Messrs. Donald Mason and John Shearer was accepted for the masonry.

Mr. Jas. Gibson received the contract for all the carpenter work except the pews and pulpit, which were given to Mr. Wm. Gardner, and the plastering was given to Messrs. Strachan and Beattie. The work of construction had so far progressed that on the 4th of May 1868, the managing committee was in a position to arrange for laying the corner stone.

In a cavity prepared in the stone before its final adjustment, and inclosed in a glass jar hermetically sealed, the following documents and items were deposited, *viz.*: A brief narrative of the origin and growth of the church to date, prepared by the Rev. S. C. Fraser, Clerk of Presbytery; the names of the Pastor; of the members of Session; of the Managing Committee, and of the Building Committee under whose direction the work was being carried on, together with copies of the City newspapers, and a few specimens of the current coins of Canada. Everything being in readiness, the congregation and many friends gathered in the afternoon of Friday, May the 8th, at 2:30 to witness the ceremony.

The Pastor presided on the occasion. After the one hundred and twenty-second Psalm had been sung, he read, as the scripture for the day, the forty-eighth Psalm, and engaged in prayer.

The Rev. S. C. Fraser read the narrative referred to, after which the Rev. Thos. Wardrope caused the cor-

ner stone to be lowered into its place, and having seen that it was accurately placed and levelled, gave it three taps with a trowel and declared it to be well and truly laid, in the name of the Father, and of the Son, and of the Holy Ghost, one God.

Brief congratulatory addresses were delivered by the Rev. Thos. Wardrope, the Rev. E. B. Harper of the Wesleyan Methodist Church, the Rev. Daniel McPhail of the Baptist Church, the Hon. Senator David Wark of Fredericton, N.B., Mr. W. J. Carmichael, M.P., of New Glasgow, N.S., and Mr. Alexander McKenzie, M.P., afterwards Premier of Canada.

The congregation then sang the Doxology:

“Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above ye heavenly host,  
Praise Father, Son and Holy Ghost.”

After this the Rev. Daniel M. Gordon, B.D. of St. Andrew's Church, Ottawa, pronounced the Benediction. Thus closed a day, the proceedings of which filled the hearts of the Church members present with a solemn joy, which was none the less deep because it was mingled with a sense of responsibility for the success of the undertaking to which they stood committed.

Some of the particulars above recited were gathered from Ottawa Citizen of May 9th, and the rest was furnished from memory by some of those present on the occasion.

In the autumn and winter of the years 1868 and 1869, a series of meetings were held in the old theatre on Wellington Street, by Lord Cecil, a Colonel in the 100th regiment then stationed in the city.

The fact that a British Nobleman was engaged in preaching the gospel gave an air of novelty to the services and attracted large crowds of people.

While preaching the great cardinal doctrines of grace held by all Christians, his Lordship was assisted by several of the pastors of the Evangelical Protestant churches.

In process of time, either his views of divine truth materially changed, or certain principles, which had been, as it were, unconsciously held, became more pronounced and caused most of the clergy to withdraw their support. This left the meeting in the theatre en-

tirely in the hands of Lord Cecil and his assistant a Mr. Hook, an excellent preacher, but a man who held radical opinions on the subject of church polity.

These meetings would not have come within the range of this narrative, but for the fact that they gave rise to a widely spread feeling of deep religious concern, which gradually pervaded all ranks and conditions in the city, and to a considerable extent the suburban population of Nepean and Gloucester.

The spirit of inquiry prompted the sessions of Knox Church and of Bank Street Church to hold special services under their own auspices. In Bank Street Church early in November, besides the Wednesday night prayer meeting, an additional service was held during the week. As the demand increased, and it increased rapidly, the number of the meetings was increased until during the greater part of December there were four nights in the week devoted to this purpose. Mr. Wardrope assisted to the utmost of his power, giving all the time he could spare from his own work. The members of Session did excellent service both by public addresses and by diligent private visitation, seeking out those who showed any special signs of interest.

But as might be expected, the heaviest part of the work, both of speaking and visiting, fell upon the Pastor. The services were closed on Wednesday, 23rd December, and the time intervening until the celebration of the communion on the first Sabbath of January 1869, was devoted to direct personal dealing with inquirers.

Twenty persons were added to the church at that communion on public profession of faith, more than half of whom were young men and young women, who had but recently, entered upon the active duties of life.

Immediately after the communion in Bank Street Church, in the first week of January, special services were begun in Knox Church which were carried on by Mr. Wardrope, assisted by Mr. Moore, until the beginning of February. Meanwhile the interest had spread into the surrounding country, and requests for services come in from Nepean and from East Gloucester. The two ministers divided these fields between them, and by occasional exchanges gave them services every Sabbath afternoon, and from three to four nights in the week as the exigencies of the case seemed to demand. These meetings in the country continued until near the end of March when a heavy fall of snow made the roads impassible.

On behalf of Bank Street Church, Mr. Wm. Taylor made a generous use of his horse and cutter, and during the first three months of the year 1869, accompanied his minister wherever he went, thus proving himself a faithful fellow laborer in the gospel.

The labors of the winter had been severe, but they were more than repaid by the increased vigor of the spiritual life, the augmented numerical strength of the church, as well as by the confirmed loyalty of the people in both city and country. There were no more special services held in Bank Street Church until 1888, of which we shall hear later.

The building contracts did not include galleries, it being supposed that the main floor would be sufficient to accommodate the congregation for some time to come.

In other respects the work was so far advanced by the 10th Feby, 1869, that it was deemed safe to make arrangements for the opening services which it was agreed should be held on the 21st March, that being the third Sabbath of the month.

The Pastor immediately opened correspondence with the Rev. Alex. Topp of Knox Church, Toronto, and invited him to officiate, which he kindly consented to do. The Rev. Thos. Wardrope preached in the afternoon and Mr. Topp conducted all the other services except the dedicatory prayer, which he insisted should be offered by the Pastor.

All the services were markedly appropriate and edifying. The attendance was so large as to tax the capacity of the church to the utmost. Not only the members of the church, but the citizens generally were much pleased with the appearance of the building, it being, at the time, the only Protestant place of worship finished with a spire. It is worthy of remembrance that Mr. David Kennedy, the far-famed Scottish singer, then on his first visit to Ottawa, at the request of Mr. Donald Kennedy, a distant relative and member of Session, kindly acted as Precentor for the day.

When speaking of our benefactors we must not forget Mr. and Mrs. John Bradshaw who came to us from Quebec when the Government offices were transferred to this city. They were with us but a short time as, on the accomplishment of confederation, they with many others were sent to Toronto, where the widow still lives with some of the younger members of the family. During their brief stay here they presented to the church



the pulpit Bible which is still in use. It was slightly injured by the fire in 1880, but escaped with so little damage that fresh binding made it as good as new. It has now been in continuous use for forty-four years, and bids fair to serve its purpose for the rest of the century.

## THE SESSION

The government of the church by a Session or Bench of Elders is one of the outstanding and distinctive frank features of Presbyterian Policy.

The Session consists of the Minister and Ruling Elders of a congregation. It is the duty of the Session to watch over and to promote the spiritual welfare of the congregation.

For a detailed statement of the duties of Session, see the Blue Book, pages 16 to 20.

It is sufficient for the present purpose to say that one of the primary duties of the Session is to supervise the communion roll. No name can be placed rightfully on the roll, or removed from it without their consent, and no name can remain on the roll any longer than the Session chooses to permit.

The Minister alone can neither add to nor remove from the roll any name without the consent of the Ruling Elders.

Before the settlement of the pastor, in fact before the election of elders, those who had been elders in Knox Church, and while the congregation was in the very early formative stage, made concerted visits to all the families who had become, or who seemed about to become connected with the church, special attention being paid to strangers. These visits in an informal way spread information regarding the growth and prospects of the cause, and helped to fuse the various elements which were gathering around the new enterprise, into a homogeneous body prevaed by a confident and aggressive spirit.

As already noted, the session of Bank Street Church was formally instituted on the 26th of November 1865, the first ruling elders being Wm. Hutchison, Wm. Taylor, Donald Kennedy, Robert Whyte and Wm. Porter. In March of the following year, by the settlement of a minister the organization was completed and the session became an independent, self-perpetuating body, subject, of course, to the authority of the Presbytery.

After several conferences on the subject, the Session in December, 1866, divided the congregation into districts as required by the rules of procedure, one of which was assigned to each elder.

*District No. 1.*—Included the country south and west of the City, and was assigned to Mr. Donald Kennedy

*District No. 2.*—West and north of Pooley's Bridge, Mr. Wm. Taylor.

*District No. 3.*—From Pooley's Bridge to west side of Bank Street, Mr. Robert Whyte.

*District No. 4.*—From Bank Street east to Sapper's Bridge, and south to city limits, Mr. Wm. Hutchison.

*District No. 5.*—All east of the Canal, Mr. Wm. Porter.

In order to impart some degree of uniformity to the elders' visits, cards were substituted for the tokens which had been in general use in the Presbyterian Church.

At a meeting of Session held as soon as practicable after the communion, these were given to each elder who was expected to distribute them personally to the members in his district, and so to order the distribution as to make a call of some little duration upon each family under his care at least once a year. This arrangement continued in force for a number of years, but was at length discontinued in order to obviate the inconveniences which results from irregularity in the distribution of the cards.

Few of the elders were men of means; some of them were in positions in which their time was not their own. Even those who were in business on their own account found the competition too keen, and the demands on their strength so severe that they were unable to give the attention to the duties of oversight which in their own judgement the interest of the congregation required, but as a rule they did the best they could, and the church prospered.

True sessional oversight of the church though but imperfectly realized anywhere, has always been regarded by the session of Bank Street Church as the ideal to be aimed at, and when there has been failure to attain it, the failure must be traced to the lack of suitable gifts, and available opportunity, and perhaps to some extent to the temper of the people, rather than to reprehensible neglect.

Even as things are, enough has been accomplished to inspire the hope that the day may come when duty and performance will be more nearly synonymous.

The lapse of time brought many changes, and as the congregation grew, elections were from time to time held under the supervision of the Session, by which vacancies were filled and the number of elders increased to meet the requirements of the congregation. Every addition to the eldership necessitated a re-arrangement of the districts.

At present there are:

#### ELDERS AND THEIR DISTRICTS.

- |                  |  |
|------------------|--|
| District No. 1.  | Mr. J. H. Dewar—Victoria Ward.   |
| District No. 2.  | Mr. Wm. Stewart—Dalhousie Ward<br>all west of Concession.                          |
| District No. 3.  | Mr. H. C. Ellis—Sparks Street south<br>to Slater north, Bank to Con-<br>cession.   |
| District No. 4.  | Mr. Jas. H. Thompson—Slater south<br>to Gloucester north, Bank to Con-<br>cession. |
| District No. 5.  | Mr. Robt. McGiffin—Gloucester<br>south to Lisgar north, Bank to<br>Concession.     |
| District No. 6.  | Mr. John Keane—Lisgar south to<br>Somerset north, Bank to Con-<br>cession.         |
| District No. 7.  | Mr. Samuel Stewart—Somerset south<br>to Gilmour north, Bank to Con-<br>cession.    |
| District No. 8.  | Mr. Richard McGiffin—Gilmour<br>south to Florence north, Bank to<br>Concession.    |
| District No. 9.  | Mr. Alex. G. Rose—Florence south to<br>City limits, Bank to Concession.            |
| District No. 10. | Mr. John Fraser—Sparks south to<br>Laurier north, Bank to Canal.                   |
| District No. 11. | Mr. Neil McKinnon—Laurier south to<br>Lisgar north, Bank to Canal.                 |
| District No. 12. | Mr. Wm. M. Hutchison—Lisgar<br>south to Gilmour north, Bank<br>to Canal.           |

- District No. 13. Mr. A. W. Ault—Gilmour south to Gladstone north, Bank to Canal.  
District No. 14. Mr. Fred C. Gilbert—Gladstone south to City limits, Bank to Canal.  
District No. 15. Mr. J. A. Murphy—Lower Town.

#### THE MANAGING COMMITTEE.

In Presbyterian churches, the Managing Committee possesses the same powers and performs the same functions as the Deacon's Court, the difference between them being that the Managers are annually or tri-ennially elected, whereas the Deacons are elected for life and formally ordained. The reason why Managers are in most congregations preferred to Deacons is probably because they are more immediately amenable to the opinions of the people. This in a democratic community counts for much.

It is the duty of the Managing Committee to receive and disburse all moneys collected for church purposes, and generally to care for the property and to provide for the stipends or salaries of all church officers. It is needless to say, that these duties are often of a very onerous character and require a good measure of skill in financial affairs.

While there has been a very great diversity of gifts and experience among the members of the Committee, it is no ordinary satisfaction to be able to say that all who have filled this responsible office in the past forty-five years have been men of sterling character, who have acquitted themselves honorably, and generally to the satisfaction of their constituents. The first members of the Committee were as already noted, Messrs. Donald Kennedy, Wm. Taylor, Wm. Hutchison, George Cocker, Nathaniel Robertson, Wm. Porter, Thomas McKay and Robert Whyte.

In 1868, the annual congregational meeting resolved that the Managing Committee should consist of not less than ten members, and that the elders should be members of the Committee *ex-officio*.

Five years later—1873—it was argued that the Committee should consist of fifteen members, of whom five should retire each year in the order of their election. The retiring members were to be eligible for re-election, and might be immediately replaced upon the Committee

for another three years. The writer ventures to think that this was a weak point in the arrangement, and that it would have been better had the retiring members not been eligible for re-election until, at least, one year had elapsed.

The relation of the elders to the Committee remained unchanged. A time came, however, when as the result of successive additions to the eldership, the members of Session out-numbered and occasionally out-voted the elective members of the Committee. The preponderance of the elders in the Committee under this constitution became an occasion of some little irritation to the others, as it was feared that it might endanger their independence, and to some extent impair their complete control of the finances. Hence, an understanding was come to which is still in force, to the effect that the ex-officio right of the Session should be restricted to a limited number. By this arrangement the harmony and unity of action which is so necessary to the interest and welfare of the church, was perfectly restored. It is not necessary to present in this place a detailed statement of the finances of the congregation as later, a chapter will be devoted to this subject. It is sufficient to say that the total sum raised by the free will offerings of the people and their friends, up to the present, amounts to \$319,725.00.

Considering the small number of men of means, connected with Bank Street Church, this amount bears eloquent testimony to the loyalty and generosity of the people, the more so as in a very large number of cases their liberality must have been the fruit of forethought and personal self-denial.

### THE PRAYER MEETING

The Prayer Meeting has been so often and so long called the spiritual thermometer which registers the vigor of church life, that we must believe some truth underlies the analogy. Our own experience shows that the periods of special religious interest have always been those in which the prayer meeting reached its maximum.

When the membership of the church was small, and each felt the stimulus of the new movement, the attendance at the prayer meetings was larger in proportion than it ever has been since, except on rare occasions.

In those days the prayer meetings were held from house to house, and partook more of the nature of family gatherings than they could possibly do when the little one has become a strong nation. Again during the unusual religious interest of 1868-1869, the meetings were large and manifestly pervaded by a spirit of solemnity.

And lastly, the same thing is seen again in connection with the great work of grace in 1888. The influence of the revival was felt for a long time. The slow rate of declension from the high standard which then prevailed, may be justly ascribed to the form of evening service commonly known as "the song service" which with general acceptance, had been established in Bank Street Church. Still, however slow and insensible the gradation, things finally settled down to what may be regarded as the common level of church life. In this respect, the state of Bank Street was no worse—rather, in the opinion of the writer, several degrees better, than the prevalent condition elsewhere. Yet, except at the times mentioned, the great disparity between the membership of the church and the numerical strength of the prayer meetings whether rightly or wrongly, has been and is a standing occasion of complaint and discouragement.

An English statistician has told us that under ordinary circumstances only 52½ per cent of the community can reasonably be expected to be found at public worship on the Lord's day; the other 47½ per cent. of the population being incapacitated by reason of the weakness of extreme youth and the infirmities of advanced age, or engaged in works of necessity and mercy imperative upon all days alike. If this statement be even approximately correct as regards Divine service on the Sabbath, it may possibly be that 12 or 15 per cent. of the membership of the church are all that can reasonably be looked for at the mid-week service. In this case, it may be that our chronic complaints are due less to dereliction from duty than to exaggerated expectation.

But be that as it may, the fact remains that many godly people have long wrestled with the problem of how to get a larger attendance at these meetings. Many suggestions have been put forward for their improvement, and many experiments have been made, but with no permanent result. At one time the minister conducted the whole service and made it an abbreviated replica of the Sabbath service, sermon and all. This was supposed to deprive the private members of the church of an oppor-

tunity to exercise their gifts for general edification. Then the minister began to call upon one or more of the elders or others known to be able to lead the devotions to general satisfaction, to do so. Still this was not enough, and complaint was made that the invitations to lead in prayer were confined to far too limited a circle, and that the very fact of such a call restrained the spirit of spontaneity and tended to reduce the exercise to a stale and unprofitable form.

To remove this ground of dissatisfaction, immediately after the reading of the selected lesson for the evening the meeting was declared to be open for voluntary exercises, and anyone was free to engage in audible prayer, who felt moved in spirit to do so. Occasionally the liberty was promptly used; more frequently, however, a silence so prolonged as to become embarrassing if not painful, ensued as if all the men had been suddenly struck dumb, and the situation had to be relieved by the Minister who either named someone or took the lead himself.

Again it was supposed that if the people felt free to ask questions, or to state difficulties, the resulting instruction and solution of doubts would tend to deepen the interest and to call out a larger attendance. To make it easy for timid people to propound their queries, or to state their difficulties, a question box of which the Minister had the key was placed in the vestibule. The questions soon degenerated into mere theological conundrums which might stimulate curiosity, or exercise ingenuity, but could scarcely have relation to practical Christian life.

Again, it was affirmed that if the people knew beforehand the special topic of the evening, it would increase the personal interest and attract others. Accordingly programmes embracing a wide range of selected subjects were printed and freely circulated. While the interest of those habitually attending may have been increased, and their private readings and meditation guided to greater profit, the personnel of the meeting showed little increase or change.

To sum up, the writer does not hesitate to say that the real secret of attendance at the mid-week service is a desire to have the spirit refreshed by contact with Divine truth and by loving fellowship with Christ and his people. If such a desire, though not entirely absent, is weak and ready to vanish away, it is useless to expect large numbers at the meeting for prayer.

Fortunately, the desire can be acquired, and if people would make a serious effort they would find themselves amply repaid by the secret communications of Divine grace which are never long withheld from those who seek.

All this is clearly proved by the experience of Bank Street Church. We have only to look back to the state of things brought in by the revivals already mentioned to see that the ordinances are truly wells of refreshing to those who are athirst, instead of looking round to find some person or something upon whom, or upon which, we may lay the blame of our deadness. In order to quiet an upbraiding conscience, it would be a thousand times better to remember that we are individually far more responsible for our own spiritual state than any one else can possibly be. Let each one lay to heart his own, and her own case, and show as much determination to attain a good measure of satisfaction in religion as is commonly done to reach excellence or distinction in other things, and the problem of the prayer meeting will have found a happy solution.

As Mrs. Anna Ross, ex-principal of the Ottawa Ladies' College has said, "Those who do not faithfully keep the sacred trust, can never know the sweetness of Divine love."

#### THE SABBATH SCHOOL.

As already recorded, the establishment of a Sabbath School for the religious training of the young was one of the earliest cares of Bank Street Church. The School was begun even before the Session had been formed. Mr. Wm. Taylor as already noted, accepted the position of Superintendent and associated with him as teachers were: Mrs. Samuel Christie, Miss Rebecca Fleming, and Miss Elizabeth Murray, Mr. Jas. Dalglish, Mr. Donald Kennedy and Mr. Alex. Stewart. Mrs. Christie's connection with the school was of brief duration. She soon found that the exigencies of family life required her presence at home, and consequently retired in favor of Miss Margaret McCandlish whom she had persuaded to take her place and who long remained identified with the School.

The school grew with the growth of the church and felt the pulse of the church's life. There never has been



wanting a succession of Godly men and women, who cheerfully faced the discomforts of the winter' as coldnd the summer's heat in order to train in the knowledge of the truth, the children of the congregation and such others as were, from time to time committed to their charge.

The basement of the church at first was a great convenience, but in course of years, it became too small, and otherwise unsatisfactory. Changes in the street level raised the surface of the ground on the south side especially, to such an extent as to impart, in the summer time especially, a chilliness and a cellar-like odor to the air which though felt by all, was particularly disagreeable to those of infirm health. The mid-week prayer meeting, which was held in the basement, also suffered from the same cause. On this account, for several years it was found necessary to meet in the auditorium, where, if there were great vacant spaces around us, there was, at least, a fresh and kindly summer air.

In 1888, the question of more and better accommodation for the Sabbath School and prayer meeting, and the various church societies, began to be seriously debated.

At the annual meeting on the 14th January, 1889, it was moved by Mr. Neil McKinnon, seconded by Mr. R. Whyte, that in the opinion of this meeting, it is considered desirable that a Sunday School building be erected as soon as possible. This motion was carried, and thus the first step was taken.

A special meeting of the congregation, held on the 22nd of April, 1889, accepted a definite proposal regarding the size and cost of the building, and authorized the managing committee to proceed. Immediately before the congregational meeting, the Young People's Association met and agreed to subscribe one thousand dollars to the Building Fund of the new hall. Their offer was received with enthusiasm by the congregation, and the Session and Managers took heart to proceed with energy.

Plans were prepared by Mr. A. C. Hutchison of Montreal, contracts were let and the work carried forward, so that on the 18th of May, 1890, the Sunday School and all the church societies were gathered into their new home.

In the report for the then current year the Managers say: "that the Sunday School Hall supplies a long felt want in the requirements of the congregation. Ample

accommodation has been provided, not only for the present needs of the Sunday School, but for its growth and enlargement, and provision has been made for the ladies, and for the Young People's Association and other wants of the congregation.

"The entire cost of the new building, including heating, but not including the furnishing, amounted to \$12,259.91. The furnishing, a portion of the cost of which has been generously assumed by the Ladies' Association, amounted to \$1,319.17, making the entire cost of the building, \$13,579.08."

It is needless to say that the comfort and convenience of the hall gave an impetus to the work of the Sabbath School which was felt by both teachers and pupils.

#### MR. HARDIE.

Immediately after the accomplishment of Confederation on the 1st July, 1867, Mr. John Hardie came to Ottawa to fill an important position in the Department of Marine and Fisheries.

Soon after his arrival, he became connected with Bank Street Church Sabbath School of which, by the election of the teachers, he was made Superintendent, which office he filled for twenty-seven years. He had been ordained to the Eldership in N. B. in 1858, and was called to the exercise of this office in Bank Street Church, in August, 1869. In the following year, upon the retirement of Mr. Wm. Porter, the first clerk of Session of Bank Street Church, the vacancy thus created was filled by the appointment of Mr. Hardie as his successor. As clerk, he had charge of both the Communion Roll, and the Minute Book. In 1894, Mr. Hardie was relieved of the labor of keeping the minutes, by the appointment of Mr. R. H. Cowley, M.A. as assistant clerk, but he remained custodian of the Roll almost to the time of his death, which occurred on the 28th May, 1901.

Besides sending an engrossed letter of condolence to the widow and family, the Session caused the following minute to be inserted in their report for the year which was presented at the next annual meeting in January, 1902. "During the whole period of Mr. Hardie's membership in this church he took an active interest in everything pertaining to its welfare. By personal gifts and education he was eminently fitted to perform the duties of the Presbyterian Elder. His position as a member of the Civil Service of Canada gave him exceptional oppor-

tunity for various kinds of religious work, especially visiting the sick, and the afflicted. For twenty-seven years, he was Superintendent of our Bank Street Sunday School; thus for nearly a generation, the children of the church were under his fatherly care.

Though beyond our province, we cannot refrain from saying that he united with other large-hearted catholic-minded Christian men in the furtherance of all those forms of interdenominational work which has done so much to promote the interests of the Kingdom of our Common Lord."

One other name must be mentioned in connection with the Sabbath School of Bank Street Church. Soon after the formation of an infant class, Miss M.M. Hutchison, who still continues in the work, was called to take charge of it. With endless patience and admirable tact, she has performed the onerous duties of the position to the great profit of the school. From her the majority of the children of the congregation received their first lessons, other than those given in the home.

It is sometimes felt to be a thankless task to labor for the common good. Too often such labor is ill requited, receiving but a scant measure of recognition. It should be some satisfaction to Miss Hutchison to know that those who have been under her care, though scattered, as many of them are, to the ends of the earth, retain a lively remembrance of her gentle ministrations.

#### TEMPERANCE IN THE SUNDAY SCHOOL.

In the summer of 1872, a Sunday School picnic was held in a pleasant grove on the south-west corner of the Powell estate, approach to which was had from Concession Street, now Bronson Avenue. On this occasion, the Hon. Malcolm Cameron and daughter were with us. Mr. Cameron was a life long total abstainer, and a devoted and successful advocate of the cause. At his suggestion, the Sunday School was formed into a Temperance Society, of which he was, when the organization was undertaken, made President.

Every member of the Society signed his or her name in a pledge book, and signed also a neat little pledge card which remained in the possession of the signer as a proof of membership and a reminder of the obligations. At that time also, Mr. Cameron distributed a pretty little medal

and ribbon which was designed to be worn on special occasions.

The Society thus formed retained an active existence for many years. It seems a pity that it was ever allowed to sink into forgetfulness. The writer not very long ago met a gentleman in Vancouver, B.C., who told him that he had signed the pledge in Bank Street Sunday School when a very small boy, barely able to form the letters of his name, and added "I have kept that pledge ever since, and do not know the taste of liquor." This is not a solitary instance. There are men and women in this city who still remember the Sunday School pledge, and speak of it with appreciation.

In recent years we have learned to look to legal prohibition rather than to moral suasion for the extinction of the liquor traffic, and of the awful streams of wickedness and misery which it brings upon mankind. Total prohibition of the manufacture and sale of intoxicants may be, and probably is the final goal, but this must be reached if ever reached at all, as the result of education. We must train our children to habits of sobriety, and teach them that the habitual use of alcohol in quantities, however small, is injurious to both body and mind. Outside of the home, there is no place where so good a beginning can be made, as in the Sunday School. Perhaps also, we need a larger faith in the clearness of a child's perception of the difference between right and wrong, and the permanence of the impression made in very early youth.

#### THE MISSION SCHOOL.

It had been a moot question for a long time, whether or not there were children in the city not yet gathered, or who could not conveniently be gathered, into any of the existing Sunday Schools. Many thought there was ample room already provided and that nothing further was required except some greater diligence on the part of the church. Others were of a different opinion, and believed that the only way to reach the neglected children was to plant a Sunday School among them. Mr. Robert McGiffin was one of those who held to the latter view. He believed there was both room and need for a Mission School, and his heart was so deeply stirred by what he regarded as the manifest destitution,

and the large numbers of children by whom the Sabbath was spent in a way that utterly perverted the day from its original design, and made it a day of irreligious sports instead of a day for religious instruction and sacred rest, that had no other way opened, the writer believes he would have gathered as many of these neglected children as he could into his own house, rather than see them left to grow up in practical heathenism, in ignorance of the word of God and of the way of Salvation.

He brought the matter before the Session. The Session, after much discussion, and with no little hesitation finally agreed to authorize him to open a Mission School, and to provide the means for its support. He was given full charge and Miss Christina Allan was released from her class in the Church School in order that she might take charge of the girls who might be gathered into the new school.

The house obtained on the corner of Somerset and Cambridge Streets, though in many respects unsuitable, was the only one available, and there the School began.

The Session's report for the year 1892, presented to the annual meeting of the congregation on the 9th January, 1893, says, regarding this movement: "to meet the wants of the younger children of families remote from the church, and still more to provide religious instruction for a large number of children, not then in attendance on any Sunday School, the Session resolved to open a School on the Corner of Cambridge and Somerset Streets. The School was opened on the 20th November, and the attendance on the first day was forty-four." There were at the time of the report sixty-nine names on the Roll.

As the result of their experience on Cambridge Street, our Sunday School teachers have come to believe that there are several points which should be occupied in a similar way, as soon as possible. Notwithstanding the facilities for religious instruction thus placed within their reach—nay rather, because the means of instruction in the Scriptures are so easy of access—parents are earnestly entreated to pay close and constant attention to the proper training of their children. The greatest possible multiplication of the means of grace would be a poor substitute for family religion. The first great duty of parents, as it is their highest privilege, is to labor for the extension of the Redeemer's Kingdom by bringing up their own children in the nurture and admonition of the Lord.

The Mission School grew rapidly. New teachers were drafted into the service, and the very children became enthusiastically devoted to what they called their own school.

The question of permanent quarters could not have been long delayed in any case, but it was much hastened by the owner of the rented building, who notified the trustees that it would be required on the first of May, 1893.

Had the proposal to purchase and build been forced on the session and managers of Bank Street Church six months earlier, it might have caused indefinite delay. The success of the School and the greatness of the need which it brought to light had created a revolution in their minds, and the only question now was where to build. Having obtained a guarantee that Bank Street Church would pay the sum of \$170 per year, and bear the expense of heating, lighting and care-taking, for a term of years, six gentlemen, *viz.*: Wm. McGillivray, Robt. McGiffin, Neil McKinnon, Geo. I. Dewar, John Keane and Angus William Fraser, borrowed \$2,000.00, on their own responsibility, bought a lot on the Corner of McLaren and Concession Streets, where Erskine Church now stands, and built a neat hall for the use of the Mission School. Of the sum guaranteed by the congregation, \$120 was to pay the interest on the note at six per cent., and the remaining fifty was to form the nucleus of a sinking fund for the redemption of the property. It was understood that whenever the \$2,000. was paid, the lot and all improvements thereon were to be handed over to Bank Street Church.

With enlarged facilities the School steadily increased until on two successive occasions the building had to be extended by the erection of annexes. In process of time, a Ladies' Aid Association was formed to assist the School in a variety of ways, and the School itself became an active Missionary Society for the spread of the Gospel in foreign lands. A prayer meeting was also begun, the care of which ultimately, at no great interval, fell upon the Pastor. Bank Street Church and all connected with this enterprise, which was begun amid many fears, had every reason to be devoutly thankful for the manifest blessing of God which rested on their labors.

Much as it was needed and excellent as was the work done, it is pitiful to have to say that it met with opposition from a quarter from which it might least have been expected.

From the very first, the Rev. Dr. Campbell, then pastor of Erskine Church, regarded the movement with suspicion, and made no secret of his hostility. He proposed a conference of the pastors and Sessions immediately interested. His request was acceded to and the conference took place in the vestry of Bank Street Church. It is unnecessary at this date to follow the lines of the discussion. It is sufficient to say that the conference ended in failure.

Thus matters stood until the great fire. The church and school room of the Erskine congregation lay within the fire belt, and were utterly destroyed, leaving them but a bare lot and a smouldering mass of ruins. The families composing the congregation suffered severely, many of them having lost all they had.

In this emergency, Bank Street Church generously placed the Mission Hall at their disposal until they could make other arrangements.

Having become alive to the strategic value of the position, instead of rebuilding on the old site as had been anticipated, they petitioned the Presbytery for leave to change their location from Rochesterville to Concession Street. The Presbytery granted this request and directed Bank Street Church to close the school, and to hand over the lot and building to Erskine congregation whenever they were ready to pay to Bank Street Church the money they had spent thereon.

The action of the Presbytery was no doubt prompted by sympathy with the suffering congregation, and a desire to give them every opportunity to retrieve their losses. So far as Erskine Church is concerned, under the wise and energetic guidance of the Rev. A. E. Mitchell, the change has proved to be very much to their advantage.

In obedience to the injunction of the Presbytery, amid the tears of the pupils and the deep sorrow of the teachers, the school was disbanded on the 25th November, 1900.

But while bowing to the authority of the Presbytery, the teachers who had labored so faithfully for so many years in the Mission School said, in their final report to the annual meeting of Bank Street Church, in January of the following year, that in their judgment, they could not but regard the act of the Presbytery as unwise, because the advantage given to Erskine Church involved a distinct loss to the Presbyterianism of the city; because it destroyed a large and flourishing school and left the former field of Erskine Church unoccupied; and because

it left only one church and one school to supply the needs of the entire region from Dow's Lake to the Northern limit of the City, and from Concession Street to Hintonburg, where, in view of the certain growth of the city, there was every prospect that two churches with their schools would soon be required.

In justice to Erskine Church however, it must be said that when they received the permission of the Presbytery to leave their old field, they pledged themselves to pay to the Presbytery, on demand, the sum of \$800.00, toward the establishment of a school or mission on or near the site of the old church.

What action the Presbytery will take to meet the growing needs of the locality yet remains to be seen. Hitherto they have done nothing.

#### BILLINGS' BRIDGE

After the departure of the Rev. F. W. Fairies, the oversight of the Presbyterian cause at Billings' Bridge was transferred to the Session of Bank Street Church.

The Sabbath School which had been organized by Mr. McIntosh, a member of Knox Church, was at the time of the transfer in the hands of Mr. John McNichol of St. Andrew's Church, who had gathered around him an efficient corps of teachers.

Under his able superintendence, and with the stimulus given by the hope of early independence, the school soon became a flourishing institution. It was reported to the Assembly as a branch Mission of Bank Street Church until the induction of Mr. J. D. Morrison, the first settled pastor, in July, 1895, when its relation to the Bank Street Session came to a close.



## CHAPTER II

### The Ladies' Association

Having traced the origin of Bank Street Presbyterian Church and the successive steps leading up to its complete organization including the Session, the Committee of Management, the Prayer Meeting, and the Sabbath School, we have reached a point at which it is becoming to give some account of various agencies which have made important contributions to its prosperity and usefulness.

Foremost among these must be named the Ladies' Association. The Association was first formally organized at a meeting held in the house of the Pastor, Maria Street, now Laurier Avenue, West, at three o'clock in the afternoon of Monday, 28th January, 1867. The aim of the Association was declared to be to advance the temporal interest of the church.

The next resolution determined that the Society should be styled "The Ladies' Association" of Bank Street Church. The officers were then appointed as follows:

Mrs. Wm. Moore, President; Mrs. Wm. Hutchison, Vice-President; Mrs. Geo. Cocker, Treasurer; Mrs. Thos. McKay, Secretary.

The constitution there and then adopted, required the appointment of three committees: one on finance; one on socials and bazaars, and one on buying and selling for the sewing room.

The only article of the constitution out of the ordinary line of things runs as follows:

"On the days of meeting of the Association for sewing, it shall be the duty of the President to read, or to request one of the members to read an entertaining tale in order to avoid unprofitable conversation." Though no formal organization existed before this date, there must have been some common understanding among the women of Bank Street Church as to things to be done, and some plan of joint action.

Their first effort was the holding of an old-fashioned Soiree or Tea Meeting, on Friday, the 2nd day of February, 1866. The lecture room of the Wesleyan Methodist Church, Corner of Metcalfe and Queen Streets where the Dominion Methodist Church now stands, was generously placed at their disposal by the Trustees for the occasion.

The *Ottawa Times* of Saturday, February 3rd, gives the following account of this affair:

"The Soiree which took place in the basement of the Wesleyan Methodist Church last evening, was one of the largest ever held there, upward of 800 persons were present, completely filling the room. The edibles were all that could be desired, and a most efficient choir enlivened the proceedings.

"The chair was taken at 8 p.m. by the Rev. Mr. Wardrope. Among those on the platform, we noted the Hon. Malcolm Cameron, Professor Webster, the Revs. J. Dowce, H. J. McLardy, Wm. Finlay, Wm. Lundy, Joseph Elliott, Wm. Beeson, D. McPhail and Col. Reddington of Ogdensburg, N. Y.

"The chairman, in a few well-chosen words, introduced as the first speaker of the evening, the Rev. Joseph Elliott, who said it gave him great pleasure to be called on to address the large audience he saw before him. He spoke of the work of Knox and of Wesley, and regarded it as a happy omen that the first soiree of the new Presbyterian Church should be held in the Wesleyan Methodist Church, and hoped that a friendly feeling such as now exists would long continue, and finally spoke in glowing terms of the prosperity and prospects of Ottawa.

"The Hon. Malcolm Cameron was the next speaker, and the reporter says he delivered an eloquent and impressive address closing in his usual witty style.

"Professor Webster took for his text: 'What do we want, and why do we want it?' and fully acquitted himself to the satisfaction of all present.

"The Rev. H. J. McLardy referred to the Christian Charity and good feeling prevailing among the churches of the city, and gave an interesting account of the hardships of ministerial life in the pioneer settlements of New Brunswick, his native Province.

"Col. Reddington was listened to with the closest attention while he described the amicable feeling and generous rivalry which he believed then existed between the people of the two neighboring countries, Canada and the United States, and expressed the hope that the

alarm of war might never be heard along our common boundary, and that these two peoples who were one in blood and speech, and religious faith, and who inherited the same glorious traditions of the past, might forever be at peace.

“Mr. John Thorburn moved a cordial vote of thanks to the newspapers of the city for their gratuitous, but effective service to the new church by keeping this meeting constantly before the minds of the citizens. After this, the choir rendered with excellent effect, a selection which was much appreciated, and the proceedings were brought to a close by singing the National Anthem: ‘God Save the Queen.’”

The best proof of the favorable impression created by this maiden effort of the new church is found in the fact that, for years after, the Annual Soiree of Bank Street Church was regarded as one of the social events of the season.

A few brief notes regarding the speakers on that occasion may be of interest to some of our readers.

The Rev. John Douse, Minister of the Wesleyan Methodist Church was an effective preacher and a faithful pastor whose memory is still affectionately cherished by the few surviving members of the Church to which he ministered.

The Rev. Joseph Elliott was for many years Pastor of the First Congregational Church in this city. The Rev. Daniel McPhail was Pastor of the First Baptist, then on the south side of Queen about half way between Elgin and Metcalfe Streets. The members of Bank Street Church are indebted to his courtesy for the use of the lecture room of the old Baptist Church, in which to hold a kind of family re-union or welcome social, in the month of March, in honor of the young minister who had become pastor only a few days before. Mr. Lundy was one of the candidates who was here at the time on trial for call. He was a young minister of much promise whose career was cut short about three years later by consumption.

The Rev. H. J. McLardy came to Ottawa in November, 1865, and served for a year or more as assistant to the late Rev. Alexander Spence, D.D., of St. Andrew's Church. He was an acceptable preacher and by many was regarded as a young man of promise. His career was cut short by a melancholy accident early in the winter of 1867. It is supposed that in going to visit the rafts-

men on the river he had slipped and fallen into the water and was drowned, near the foot of the Locks. His body was not recovered until the following spring, when on the breaking up of the ice it was found near Hawkesbury.

Professor Webster was a native of Virginia who came here during the southern rebellion. He put up a large building to serve the double purpose of school and dwelling house on Albert Street, near the Congregational Church. When Professor Webster left Ottawa to return to his old home in Virginia, he sold the property to the managers of the Protestant Orphans' Home, who occupied it for many years. The Professor's daughter a few years later, returned to Ottawa as the bride of a gentleman who has since represented, both the city and country in some responsible positions, and is now known as the Hon. E. H. Bronson.

Mr. Beeson was a Methodist Minister stationed in or near the city for a time.

Of Mr. Finlay, the writer has been unable to learn any particulars.

Soon after organization in 1867, the Association began to prepare for a Bazaar, and it is recorded in the minutes that the first sewing meeting was held in the house of Mrs. Thos. McKay, on Friday, the 1st of February. The last (that is before the sale) was held in the house of Mrs. Wm. Huchison, on the 17th of May.

Touching this sale the *Ottawa Times* of May 23, 1867, has the following notice:

"The Bazaar at the Victoria Hotel, in aid of the New Presbyterian Church is very successful. The ladies have done better even than was expected. The Band of the One Hundredth is in attendance and a piano has just been added to fill up the intervals of the Band's necessary absence on duty. The articles on exhibition are such as are usually found at Bazaars and many of them combine both usefulness and beauty.

"Among other items worthy of special notice, if space permitted, is a handsome embroidered chair which must be somewhat expensive. It is to be hoped that some one of Ottawa's rich men may be generous enough to make the purchase.

"The refreshments are in great part provided by Mrs. Proderick, who has this department in charge. The table is both neat and tempting. The ladies are both affable and courteous. Go and see them and 'put

money in thy pocket'."

The sale continued through three days, the 22nd, 23rd and 24th of May. At a Meeting held soon after, it is minuted that the gross receipts amounted to \$783.90, and that the sum remaining after payment of all expenses was \$540.40, which with the \$150 now in the Bank amounts to \$690.40. The Secretary was instructed to convey the thanks of the Association to the Hon. James Skead and Mr. John Heney, the proprietors of the Hotel, and to Lieutenant-Colonel Campbell for the attendance of the Band.

Every year saw some new money-making enterprise successfully carried through. One of the most notable of these was the Bazaar or Sale held on Saint Patrick's day, March 17, 1870, in Gowan's Hall, now Goldsmith's Hall, Sparks Street, under the distinguished patronage of Their Excellencies, Lord and Lady Lisgar. On the day appointed, their Excellencies were expected about 11 o'clock in the forenoon, and a large company of ladies and gentlemen had gathered in honor of the occasion. The more convenient entrance to the Hall in those days was by a door in the rear looking out upon Wellington Street. It had been arranged that Their Excellencies would enter by this door, and as the hour approached it became the centre of interest. Col. Dennison, their aide-de-camp, in his brilliant uniform was seen pacing to and fro on the Wellington Street sidewalk, keeping a sharp lookout for their arrival.

By some mischance the coachman mistook his orders and drove to the Sparks Street entrance through the store below. It was not known that they were at hand until their heads were seen emerging from the darkness of the back stairs.

Coming in this way they took everybody by surprise. Gowan's Band instantly began to play "God Save the Queen." The Company in the Hall parted to right and left, and by the time the distinguished visitors reached the top landing, those who had been appointed to receive them were in readiness to extend a proper welcome. In a humorous article which appeared in one of the papers next day, a correspondent, afterwards known to be the Hon. Malcolm Cameron, gave a vivid account of the scene created by Their Excellencies' unexpected mode of entrance—the momentary confusion, the ladies waiting at their tables in readiness for action, but scarcely knowing what to do next. The Pastor was standing by almost "swarfed", that is, ready to faint,

while Mrs. Moore, the minister's wife, with ready presence of mind stepped forward, and taking charge of the Their Excellencies, began to show them the exhibits. As patrons, they bought freely. This example was contagious and in a comparatively short time nearly the entire stock was disposed of, to the immense delight of the promoters of the sale who had feared that some of the beautiful, but expensive articles would scarcely find customers. The most expensive article of all, a handsome chair bearing the Imperial Coat of Arms wrought in Berlin Wool of suitable colors, by Mrs. Thos. McKay of Echo Bank, was bought by the great lumberman, Mr. Jas. MacLaren of Buckingham, Quebec.

A good round sum, \$1,200.00 was cleared, and the ladies felt amply repaid for their long and arduous task when the sale was over and all accounts settled.

The officers of the Association waited upon Her Excellency, to announce the result and to thank her for the kind patronage which had contributed so much to their success. Needless to say the ladies were graciously received by Her Excellency, who expressed her pleasure with both the financial result and the thoughtfulness which had prompted the visit of the deputation.

Six years later the ladies held a Bazaar on the 22nd, 23rd and 24th of May, in the Champness Building, Sparks Street, under the distinguished patronage of the Governor-General and the Countess of Dufferin. By this effort they cleared \$900. The following somewhat modified expression of satisfaction is found in the minutes after the affair was over.

"It was as successful as could have been expected in the depressed state in which Ottawa was at the time." As much as to say, "We did pretty well, of course, but we think we should have done better."

In February 1878, the Poor Fund, now the Benevolent Fund, was established. It was shortly after placed in the hands of the ladies who kindly accepted the responsibility of its administration. Mrs. Benj. Donaldson was the first Treasurer. At first the money needed for the relief of those in distress was raised by sales and socials, and by direct appeals to individuals.

These sources of income were found to be precarious, and the returns from the sales were so disproportionate to the labor and anxiety expended, that the ladies began to look about for some more permanent source of revenue. They resolved to ask the Session to set apart

the collections at the preparatory services before the quarterly communions for this purpose. To this proposal the Session agreed and ordered accordingly. The collections thus devoted to benevolence have in the main sufficed to meet the demand. In some seasons the account has been slightly overdrawn, but not sufficiently so to cause either embarrassment to their treasurer, or inconvenience to the recipients of the Church's bounty.

During the forty-four years which have passed away since its first meeting, the members of the Association have taken a continuous interest in the material welfare and comfort of the Church, and have contributed by their generous, self-denying labors to the success which has through the blessing of God, crowned its efforts from the beginning. They have labored abundantly in providing a long series of socials and entertainments of various kinds. They have more than once found a large part of the means for cleansing and renovating the auditorium. They have cushioned the pews; they have helped to furnish the Sunday School Hall, they have graciously cared for the poor; they have taken part in the entertainment of Presbyteries, Synods and General Assemblies; and have by these kindly offices sweetened the social life of the congregation and the odor of their good works has gone out far beyond the bounds of their own fair city. And yet, notwithstanding the success which has waited upon their labors in all these years, the writer ventures to think that none of their undertakings has brought to them the glowing satisfaction which rewarded their very earliest efforts.

#### THE SCHEMES OF THE CHURCH

Even while busy preparing a new home for itself, and straining its energy for this purpose, the congregation was not unmindful of the necessary educational and benevolent work of the church at large.

At first, the stated collections were taken as directed by the Synod at the Sabbath services. This method, however, was found to be unsatisfactory, as a stormy day, or unavoidable absence, or any of the causes which occasionally interfere with the full ordinary attendance, seriously reduced the amount which should have been available for general purposes.

The Session divided the congregation into groups of not more than ten families each, and appointed collectors

who were to call regularly in the first week of every month after intimation from the pulpit.

The first lady visitors or collectors were: Miss Blyth, Miss M. Hutchison, Mrs. Wm. Hay, Miss Stewart, Miss Berry, Miss McRae, Mrs. Wm. M. Hutchison and Miss Angus, the last named lady taking the country district lying between the city and the neighborhood of Hog's Back dam in Nepean.

In the vast majority of cases the visitors were cordially received, and calling was a pleasant duty. But there were some who by looks and words made them feel that their visits were unwelcome. It was said, and said truly, that it required as much courage to collect money for the support of the missionaries as it did to carry the Gospel to the heathen.

Various expedients were resorted to by the Session to encourage the visitors with more or less success, until the year 1893 when they were formally organized under the name of Bank Street Church Missionary and Church Schemes' Society.

The report of the Secretary, Miss Lizzie Braden, for that year—1893—sets out the encouragements and discouragements of the Society so clearly that the substance of it is given almost in her own words.

The calls for January and February had to be combined owing to delay in perfecting the arrangements. Then on several occasions the Records were unaccountably late in leaving the office of publication, and thus deranged the plans for distribution. The months of July and August, as in previous years, were grouped together. Thus the efficiency of the Society was impaired, and regularity in the distribution of the Records made impossible, and some measure of discontent created.

Nevertheless, the number of contributors rose from 182 in the previous year to 253. The amount collected was \$709.40, showing an increase of \$120.40. And yet, though the aggregate contributed was materially increased, the average rate of giving showed a decrease of 43 cents per head. This proves only that an unusually large number of small contributions had been received which in itself was not necessarily an evil. In this report the Society notes with regret that Miss McCandlish, who had acted continuously as a visitor and collector ever since Bank Street Church was formed, found it necessary to retire at the close of the year 1893, after twenty-seven years of faithful service.



The following well-merited encomium was paid to her: "The Church owes Miss McCandlish a debt of gratitude for her persevering labor. So many years of earnest, self-denying effort proves as nothing else could, the purity and strength of her interest in the Redeemer's Kingdom. The best tribute we who are so much her juniors in the work can pay to her devotion is to copy the example of prudence and perseverance which she has so nobly set before us."

The report closes with the expression of a hope for better things to come. But neither the hindrances nor the discouragements were ended.

In the years following some were more fruitful than others, and various expedients were tried with rather indifferent success. It is possible, however, that the monthly distribution of special envelopes for missionary contributions may in some small way have helped to prepare for the greatly better plan which was introduced in the year 1907. The next year witnessed the advent of a new force working for the spread of the Gospel, and which still retains its youthful vigor, the Bank Street Church Auxiliary to the Women's Foreign Missionary Society.

The Session's report for the year 1893, says: "The dissolution of the Ottawa Auxiliary to the Women's Foreign Missionary Society in which the Christian women of the Presbyterian Churches of the City have heretofore so happily co-operated, makes it incumbent on us to take steps at an early date to organize the work in our own congregation, under the constitution provided by the General Assembly."

Pursuant to this expression of the mind of the Session, the Bank Street Church Auxiliary to the Women's Foreign Missionary Society was formed on the 23rd of January, 1894, when twenty-five members were enrolled.

The officers were Mrs. John Hardie, President; Mrs. Jas. Young, Mrs. A. Robertson, Mrs. McLaren, Vice-Presidents; Mrs. J. H. Dewar, Treasurer; Miss Isabella Robertson, Corresponding-Secretary; Miss Sara Stewart, Recording-Secretary; Mrs. Braden, Superintendent scattered helpers.

Before the end of the first year of its existence, the Society increased to forty-five members and eight scattered helpers. The first report states that meetings had been held every month, that letters had been received from missionaries, that papers had been con-

tributed by members on Central India, on China, on Africa, on the West India Islands and our own Northwest Missions. The information thus received had helped to a deeper and more intelligent interest in the work of the Church, both at home and abroad.

The Society's contribution to the box of clothing sent to the Northwest amounted to \$23.00, and the Annual thank offering in November brought in \$62.45. It is needless to say that for seventeen years the holy zeal of our women has burned with a steady flame.

Early in the year 1898, the Women's Foreign Missionary Society, with a view to training the young girls to take an interest in Foreign Missionary Work, organized the Golden Link's Mission Band, under the Presidency of Miss Geggie. This effort was found to be so satisfactory that in the next year a senior division of the Golden Link's Mission Band was formed. Of this Society also Miss Geggie was made President.

In 1902, the name of the Golden Link's Mission Band, Senior Division, was changed to "The Girls' Foreign Missionary Society" with the following officers: Miss Geggie, President; Miss Stewart, Miss Jessie Dewar, Miss K. Gardner, Vice-Presidents; Miss A. Grace Tanner, Secretary; Miss Lottie Craig, Treasurer; Miss Flossie Fraser, Organist.

The Women's Foreign Missionary Society which had been so long in quiet possession of the congregation as their sphere of operations, in the year 1905 witnessed the advent of a sister society entitled "The Home Mission Auxiliary of Bank Street Church."

This Auxiliary was organized in March of that year with the following officers: Miss Shields, President; Miss McIntyre, First Vice-President; Mrs. Ault, Second Vice-President; Mrs. F. A. Bapty, Corresponding-Secretary; Miss Thompson, Recording-Secretary; Mrs. McFadyen, Treasurer.

These societies are not in any proper sense of the word rivals; rather are they mutually complimentary institutions, and each should serve to stimulate the zeal and diligence of the other. The home church must always be the base of supplies for the foreign field, providing both the agents and the means for their support. The stronger the home church becomes in both membership and substance, the better is the prospect for an aggressive work among the heathen populations of the world.

The Home Missionary Auxiliary has made a good beginning, and has before it an extensive and interesting field the pressing needs of which can be greatly helped by the vigorous and persevering campaigns of just such societies among our women.

#### THE MEN'S MISSIONARY MOVEMENT

In recent years there has grown up a feeling throughout Canada and the United States that men should take, if not a deeper, at least a more direct and active interest in the missionary enterprises of the church.

The claims of what is now well known as the "Laymen's Movement" were first brought before the Presbyterian churches of the city by the Rev. J. A. McDonald, of Toronto, who in an able and inspiring address set forth its origin and aims, and made a strong plea for co-operation and support.

Bank Street Church was among the first to respond to his appeal by the formation of a Men's Missionary Society. The Society was inaugurated by a most successful banquet held in the spring, at which the objects of the Association were clearly set before a representative gathering of the men of the congregation. The interest thus awakened has led to a marked increase in the contributions to the Schemes of the Church.

The first officers are: Mr. Wm. Stewart, President; Mr. T. S. Kirby, Vice-President; Mr. Wm. Hardie, Secretary-Treasurer.

At the annual meeting of the congregation in 1910, the Association reported that they had conducted a canvass of the congregation with a view to securing increased contributions to the Missions and other Schemes of the church. The result was fairly gratifying, and while the total contributions are considerably below the amount aimed at, there is reason to believe from the material increase actually made, that a more general interest has been excited in Missions and the other Schemes of the Church.

Everyone interested in the welfare of mankind—and who is not?—must rejoice in the great movement thus inaugurated, and must wish that every branch organization whether large or small, may be able to make some worthy contribution toward the advancement of the Redeemer's Kingdom.

Perhaps the most decisive and significant step ever taken by the Session was taken when, at the instance

of Mr. Turnbull, the use of the duplex envelope was authorized for every Sunday of the year. The Missionary and benevolent Schemes of the church were thus visibly placed beside the claims of the local congregation. When it was first mentioned, everyone could see that it meant the release of a good number of church members from much wearing, and in some respects thankless labor, but few could have anticipated the really surprising returns which followed the experiment.

The sessional report for 1908 says: "The Treasurer of the Mission Fund reports an increase on last year of about seventy per cent," the income for the year 1907 being \$1,534.46 as compared with the \$887 of the previous year. The next report shows a still further increase of nearly \$300, the total income being \$1,820.00.

Even if the yearly increases should ere long reach a point beyond which further progress must necessarily be slow, the permanent gain to the Schemes of the Church from what has been already achieved will be very great.

And what is of equal, if not greater importance, is the uplift and invigoration of the whole religious life which flows from self-denial and the right use of time and money for religious purposes.

As yet comparatively few people really know what actual self-denial for the sake of Christ means, hence they cannot know apart from this the exceeding preciousness of the secret rewards which He so abundantly bestows. Some may be disposed to think that the gains thus made are the result of a temporary enthusiasm which will soon spend its force and wear away. We cannot so regard it. The duplex envelope only furnishes the occasion for the exercise of a liberality for which the Church of God has been prepared by a long course of Providential training reaching through thirty, perhaps through fifty years.

#### YOUNG PEOPLE'S ASSOCIATION

After much anxious consideration, and in part at the suggestion of Mr. Geo. J. Blyth, the young people of Bank Street Church were invited to meet in the house of the Pastor, Albert Street, in October, 1882, to consider the propriety of forming a new association or of enlarging the scope of an existing society which had received men only into its membership.

The Meeting was larger than had been anticipated. The first alternative was preferred, and the proposal to organize a new association which should include both ladies and gentlemen was taken up with enthusiasm. The Young People's Association was formed, officers were elected, a general plan of work was laid out, and the membership fee was fixed at 25 cents a year.

The officers for the first year were: Mr. Neil McKinnon, President; Miss Alison McKay, First Vice-President; Mr. W. D. Cowley, Second Vice-President; Mr. W. J. Christie, Secretary; Miss Belle Christie, Treasurer.

Though not formally expressed in the constitution, there was an understanding that there should be frequent changes in the official staff. This understanding was faithfully carried into effect, and as is believed, contributed much to the vigor of the Association.

The main purposes of the Association were to cultivate mutual acquaintance among the young people of the church; to promote total abstinence by the circulation of a suitable pledge; and to collect money for the purchase of a great organ. To give practical effect to the last proposal, it was resolved to hold a series of parlor socials, to arrange for a general excursion during the summer, and to secure, if possible, a few good high class lectures during the winter season.

One of the first as well as one of the most successful entertainments of the Association was an "Old Folks' Concert" given by the choir with the assistance of some of the members of the Choir of Knox Church, under the management of Mr. and Mrs. Selwyn. This concert was so popular that it had to be repeated in order to satisfy the demands of the citizens.

Among the gentlemen brought to the city to lecture may be named: the Venerable Archdeacon Farrar, whose topic was "Dante and His Times;" the famous author of Ben Hur, General Lew Wallace, who had served a term as United States Minister at the Court of Constantinople, whose experience enabled him to speak with authority, lectured on "The Unspeakable Turk at Home;" the Rev. Wm. Cochran, D.D., of Brantford, spoke to us on the "Immortality of the Soul." A series of most instructive illustrated addresses were given by Mr. Ragan whose talks were accompanied with large and remarkably fine stereoscopic views of the points of special historic interest in the European countries, which

had been selected as most likely to attract an Ottawa audience. These enterprises involved considerable expense, but being of a high order were so liberally patronized by the citizens, that the Association came out of every venture with a substantial addition to its funds.

The Young People's Association soon became an influential factor in the life of the congregation, and was the means of bringing many young men and young women into friendly relationship with the pastor, and eventually into the membership of the church.

The organ for which the Association had so long and so faithfully worked, was placed in position in 1887.

The report presented at the annual meeting of the congregation by Mr. John Keane, on the 10th January, 1888 says: "Soon after formation of the Society, it was decided to work for the specific purpose of defraying the expense of a new organ to be used in the public services of the church. As the congregation is doubtless aware, that object has been practically attained, the report of the Treasurer showing an accumulation of \$2,100 to the credit of the Society. This result has not been achieved without involving, during these years, a course of arduous and incessant labor. It may be interesting to note briefly the various means by which this has been accomplished.

"Entertainments ranging from an 'Old Folks' Concert' to a Swiss Social, members' fees, parlor socials, lectures and sales together with a good subscription from the gentlemen members of the Association, have been mainly the sources of revenue.

"Now that their labors have been crowned with success, the members do not propose to disband, but hope with the permission of the pastor and congregation to work in the future, as in the past, in the interests of the church, doing what may come to their hand, as done for the Master, fully assured that all self-denying labor and effort in His cause shall, in His own good time meet with a just and appropriate reward." This promise of future work was nobly redeemed.

When the question of building a Sabbath School Hall was under consideration, the Association came forward with a pledge of one thousand dollars for this purpose. There is reason to believe that their offer had an encouraging effect and was one of the influences which led to the decision to build.

For two or three years before the revival the thoughts of the young people had been turning more and more

toward devotional objects, which prepared the way for a large activity when the season of refreshing actually came.

Once more we quote from the Association's Report made in January, 1890:

"The two prayer meetings—one on the Sabbath morning, the other on Friday evening—conducted by the Association have been fairly well attended throughout the year, but we hope for, and cordially invite, all the young people—and not only them, but all our friends, to attend these meetings which have been of such profit and blessing to those who participated therein.

"A remarkable proof of the power of development possessed by these meetings is the fact that, whereas some two years ago they were conducted mainly by two or three members to-day, no less than twenty-five of the younger men of the congregation take part and lead the meetings in turn."

The Young People's Association exists and holds its place among the working agencies of Bank Street Church. It goes without saying, however, that the Association has not been at all times alike vigorous. There have been times when there was little attempted and little done. In fact, for several years it had little more than a nominal existence. The repeated references to re-organization found in its reports show that it was undergoing a process of disintegration and reconstruction, from which it has successfully emerged under the administration of Mr. Turnbull, and is showing signs of vigorous life and enlarged usefulness.

In 1903 and 1904, the Young People's Association was supplemented by the formation of two Associations for work on special lines *viz.*: "The Men's Association of Bank Street Church", and the "Boys' Club". The first of these was formed in December, 1903, with the following gentlemen as officers, *viz.*: Mr. Robert Stewart, President; Mr. R. S. Simpson, Vice-President; Mr. Geo. N. Hutchison, Secretary and Mr. B. D. McGiffin, Treasurer, with a Committee of five members: Mr. J. Alex. Rose, Mr. Allan Grant, Mr. J. L. Garland, Mr. W. F. Allan and Mr. J. M. Young.

The objects of the Association, as set forth in their report to the Annual Congregational Meeting of 1904, are as follows:

1. To draw the men of the congregation nearer to one another, and to promote their temporal and spiritual well-being.

2. To promote knowledge of and interest in church work.

3. To bring strangers under good moral influences, and to promote whatever may appear from time to time, to be in the best interest of the community.

The Boys' Club makes its first appearance in 1904, and reports itself as composed of the Senior boys of the Sunday School.

The aims of the Boys' Club are: the furthering of the interests of the Sunday School; promotion of social intercourse; encouragement of clean sport, and the intellectual development of the members.

It must at once be manifest that these two associations have before them wide fields for work. And work of a kind which has and must have, if perseveringly followed, a most important bearing, not only on the welfare of the church, but of society at large in its social and civil relations. One can only wish them the success which both church and state so urgently require.



## CHAPTER III

### Trials

Congregations like individuals have their times of trial. One such came to Bank Street Church early in the summer of 1870.

While the auditorium was undergoing renovation a comparatively recent fracture was discovered in one of the main supports of the roof. As soon as the fact became known an apprehension of danger crept into the minds of the people. This led to instant inquiry by the Committee, when it was proved that these apprehensions were not altogether without foundation. The original plan had been departed from, and there was a fault in the construction which, to some extent, impaired the strength and stability of the roof.

Mr. Wm. Porter who had been chairman of the Building Committee regarded this report as a reflection on himself, and withdrew from the congregation.

The Committee at once set about remedying the defect. This was done in such a manner that not only was the security of the building placed beyond question, but the beauty of the interior was greatly enhanced. The improvement involved a pretty heavy unexpected outlay but the congregation, in response to an appeal by the Session, bravely and generously met the situation.

Nearly ten years later, 1880, the church had another narrow escape from serious disaster. On Sabbath morning, April the 4th, the building was discovered to be on fire. By skilful management and strenuous exertion the flames were extinguished, though not until considerable damage had been done.

The fire was undoubtedly of incendiary origin. During the first quarter of this year an attempt had been made to destroy Christ Church. A little later St. Joseph's Church was entered, the poor box rifled, and the Host thrown upon the floor and trodden underfoot. And only a very short time before the Bank Street

fire, the Congregational Church, Corner Elgin and Albert Streets, was entered also on a Sunday morning. The elements which had been prepared for the morning communion were desecrated, the wine being drunk and the bread scattered about the floor.

Between two and four o'clock in the morning, three false alarms were sent in from widely separated points. Both horses and men of the fire brigade were thoroughly tired out. When the call for Bank Street came in, the Chief immediately set out to investigate, leaving instructions for all hands to turn out instantly if he rang for them.

This time there was no mistake. The Church was on fire. The Brigade was soon at work and succeeded in saving the building. A further proof that the fire was the work of an incendiary is found in the fact that, at that season, there was no fire in the furnace, and that the blaze began at the opposite ends of the main room of the basement. Examination showed that the miscreant had obtained entrance by forcing one of the rear windows, and had leisurely gone about his work.

The public services of the church, however, were not suspended even for one Sabbath.

On the very morning of the fire, the Orange Hall was kindly placed at the disposal of the congregation which continued to hold their services there for about four months.

It was rather a novel experience for a body of Presbyterians to find themselves worshipping in a hall surrounded with the emblems of the Orange Order. On one side might be seen the familiar picture of King William crossing the Boyne. On the other, there hung a large painting of an event of tragic interest which had occurred in Ottawa many years before.

On Monday, July the 12th, the Orangemen held their usual parade. The music and the colors as might have been expected stirred the fighting—blood of the opposite camp. A crowd took possession of Sapper's bridge to dispute the passage of the procession on its return from lower town, whither it had gone in a useless spirit of bravado. At this point a furious fight took place in which firearms and other weapons were used. It is believed that at least one life was lost, and it is known that many were wounded. One man, at least, carried the marks of Stoney Monday upon him until his death a few years ago.

This Committee as soon as the damages were assessed promptly set about the necessary repairs. The Insurance Companies made an early and satisfactory settlement, and the money received, some \$4,000, sufficed to cover the expenses, so that, except for the four months of inconvenience, the congregation came out of the affair without loss.

### CHURCH DOORS

An item appears in the minutes of the Managing Committee which calls for a word or two of explanation, the more as it illustrates the solidarity of mankind.

At a meeting of the Committee held on the 2nd September, 1867, on the motion of Mr. James Ritchie, seconded by Mr. G. J. Blyth, it was agreed to have the church doors altered, so as to be "according to law," and Mr. Wm. M. Hutchison was directed to have the work done immediately.

In the winter of 1865-1866, while a great church festival was in progress, the Cathedral of Lima, Peru, South America, caught fire and created a panic. The massive doors of the church opened inward, and when the frantic people sought to escape it was found to be impossible to open the doors because of the terrible crush. Amid shouts and groans of terror, hundreds were trampled to death and hundreds perished in the smoke and flames. The awful calamity sent a thrill of horror through the whole of Christendom, and immediately, at the first meeting of Parliament or Legislature throughout the world,<sup>1</sup> laws were passed ordering that in all existing churches, halls, theatres and other places of public assembly the doors must be changed to swing outward, and all new buildings of this kind were to be ordered in the same way, so as to make a recurrence of such a disaster impossible. To meet this law was the object of the resolution, and the work was promptly done at a trifling cost. To those who have grown up under the law, it may seem that church doors had always opened as they do now. It is well to remember that our present safety was purchased for us at a great price.

## CHAPTER IV

### Loss and Gain 1876—1888.

During the first ten years of its history, Bank Street Church shared in the general prosperity of the city and enjoyed a period of continuous expansion.

Starting on the 27th of August, with only nineteen members, but rich in faith and in the good wishes of their friends, the congregation grew rapidly, and by the end of 1875, counted three hundred and twenty-eight names on the communion roll.

About this time there set in a period of world-wide commercial depression which was felt with peculiar severity in Ottawa. The public works were finished, mechanics and laborers were thrown idle, and merchants suffered from the reduced volume of trade. Hundreds of families left the city, and the outlook for the future became extremely disheartening. In the five years, from 1876 to 1880 inclusive, though one hundred and seventy-nine new members were added to the church, two hundred and eighty persons received letters of dismission, and scattered to all parts of the Dominion, to the United States and to Great Britain. This state of things to some extent deranged the church finances. A condition of semi-paralysis crept into the congregation, which affected Session and people alike.

There were brave hearts among us whose confidence in the ultimate growth of the city never wavered. The cry of hard times was no new thing. There had been recurrent periods of depression before, from which the country had happily rallied and eventually more than recovered what it had lost.

So pastor, elders and people, faced the situation with a stubborn determination to work and wait, and through the blessing of God, to win.

In 1881 the tide turned. Thirty-three new members were added and only twenty-eight dismissed. Slowly but surely, the improvement continued from year to year.

The depleted ranks were replenished. The finances were brought into better shape. The good times were here. Still, notwithstanding the return of a good measure of prosperity, the state of religion continued to be as it had been, an occasion of anxiety and serious searching of heart.

The question, "what can be done to improve the spiritual condition of the congregation?" was frequently and earnestly debated.

In the summer of 1887, a convention of Ministers and Elders was held in Central Church, Toronto, for the purpose of considering what steps should be taken to secure a deepening of the spiritual life of the Church. The Pastor attended the Convention and brought back a pretty full report of the main points under discussion, and the conclusions reached. Having heard the report, the Session, while fearing even to seem to anticipate the course of Divine Providence, resolved to say to the people that when desired, they were ready to hold special services of an evangelistic character.

The announcement awakened a spirit of inquiry, and almost every week brought to light some fresh, though slight, indication of the desire of the people for action. By the end of November, 1887, the Session felt the time had come.

The Rev. M. H. Scott who had won an excellent reputation for singing Gospel Hymns, was invited to assist. Special services were held for two weeks, with gratifying results. These services reached some who were not always in attendance. On the last evening of the services the Pastor said: "Mr. Scott and I have endeavored, as clearly and simply as we could to set before you what we believe to be the Scriptural plan of Salvation, through faith in our Lord Jesus Christ.

"If you know that what we have said is true, as you have learned it by your own experience, will you who have professed your faith in Christ please testify to that effect, by rising up?"

Almost the entire congregation rose as one man.

A young married woman who had once in another city professed conversion, but who had been for a time out of church fellowship, went home and told her sister-in-law what had been said and done at the meeting.

Instantly, her sister-in-law said: "If I had been there what would I have done? I could not have denied my Saviour by sitting still. I must have risen with the

rest." Then, after a brief silence she said: "If Jesus is my Saviour why have I not said so before this? By God's help, I will delay no longer." Both of these women united with the church at the communion which followed very soon after the conclusion of the services, and have since honored their Saviour by a consistent life.

The Session in reporting these meetings to the Annual Meeting in January, 1888, said: "The special services conducted by the Pastor and the Rev. M. H. Scott, were, we believe, profitable to us all and we hope they may have prepared us for a still larger measure of blessing from the services now being commenced under the direction of the Presbytery."

In the middle of January the Rev. Wm. Meikle arrived. The ministers had agreed that the services should be held in Knox and Bank Street Churches, alternately. Unfortunately the ministers of these churches had unavoidable engagements connected with the Assembly's Committees which took them out of the city during the first week of his ministry here.

The meetings were very poorly attended. On his return from Toronto, Dr. Moore called on Mr. Meikle and found him in despair and ready to abandon the work. At his earnest solicitation, Mr. Meikle agreed to continue at least another week.

The second week of services began in Bank Street, on Sunday evening. An earnest invitation had been given in the morning and the church was crowded to excess. Mr. Meikle instantly responded to the improved prospect, and thereafter the meetings were a grand success in the very best sense of the word. Before the Prebytery intervened, it had been agreed in the Ministerial Association to give the Revs. Hunter and Crossley a generous support in the event of their acceptance of the Association's invitation to come here. It so happened that these gentlemen and Mr. Meikle arrived about the same time. The meetings though simultaneous were in no sense rivals. The attendance at both was large beyond expectation. The central churches, where most of the meetings were held, were filled to overflowing. At times fearing accident or panic, the authorities of the Dominion Methodist Church caused the doors to be locked, and night after night hundreds were unable to obtain entrance. The parallel meetings were found to be materially helpful, and both bodies rejoiced in a wonderful work of grace. The account of this revival

and its aftermath in so far as it affected Bank Street Church, may be best told in the words of the Session's report to the annual meeting in January, 1889. Before quoting the report the writer is tempted to insert in this place, one of the many interesting incidents which occurred in the course of this memorable series of meetings.

In connection with Bank Street Church there was a family which, at this time, consisted of a widowed mother and several sons and daughters. The mother was a truly Godly woman. The eldest son and daughter had long been members in full communion. The others, though strictly upright and of blameless life, unaccountably held aloof from church fellowship.

During the course of the meetings there came a night when several of the family went home to tell their mother of a change of heart, and their determination to consecrate themselves to the service of Christ.

Without having planned to do so, one after another entered their mother's room to tell her the joyful news. When last of all the youngest son came in to tell his story, this aged saint lifted her eyes and hands heavenward and said in solemn, awestricken tones "The Lord has come! The Lord has come! Blessed be His holy name for ever." The family circle was now complete in Christ, and the mother was almost overpowered with joy.

The Session's report runs as follows: 1888-1889:

"The year now closed has been one of great spiritual blessing and activity. The Sabbath services have been regularly maintained. The attendance at all public services, which had been reported as steadily increasing for two or three years before, shows during the year 1888, a very marked improvement both in numbers and regularity. The Church is now filled to its utmost capacity, both morning and evening.

There are three prayer meetings: one on Wednesday evening; one on Friday evening, and another on Sabbath morning at ten o'clock. The last two are under the management of the Young People of the Church, and have proved, not only a source of much profit to them individually, but also an excellent training school for future usefulness.

The attendance at all these devotional services is larger than we had ever dared to hope for. Much of this increased activity and interest is due, under God, to the special services conducted with so much acceptance, by the Rev. Wm. Meikle last winter. The benefit of those

services was not confined to those who were then brought to the knowledge of the truth. All of us, whatever may have been our standing as Christians, will have good reason while we live to render grateful thanks to our God and Saviour for the refreshing and enlargement in the knowledge of Divine mercy then received.

Immediately after the close of the special services, it was resolved after consultation, to change the character of the evening service by the introduction of a larger measure of sacred song. The change has not in any way interfered with, but rather helped the preaching of the Word.

The song service had been received with so much favor, and, so far as we can judge, has been productive of such good results, that we have felt justified in continuing it, and it may now be regarded as part of the regular order of public worship.

The Session desires to express their high appreciation of the services of the Organist, Mr. Selwyn, and the Choir. Without their cordial co-operation the song service could not have been carried on effectively. By regular and punctual attendance and lively interest in the branch of the Church Service so largely in their hands, they have done much to promote the best interests of the congregation.

The year throughout has been a fruitful one, and every department of church work has felt the quickening influence of the Holy Spirit.

There were in all, 188 persons added to the church during the year, of whom 121 were received at the communion on the 11th of March. In the same period twenty-three members received letters of dismission, seven died, and the names of two whose residence is unknown were removed from the Communion roll, leaving a net gain of 156, making the total membership at the close of the year 432."



## CHAPTER V

### Church Music.

The duties of Precentor were performed gratuitously for a year or two after the church was organized. The two gentlemen who most frequently officiated were Mr. Donald Kennedy and Mr. Wm. M. Hutchison.

The first salaried leader was Mr. Robert Anderson, to whom there was promised the munificent sum of \$60 per year.

On the retirement of Mr. Anderson, it seemed to the Session that the time had come when an effort should be made to create a general interest in congregational singing.

In June, 1869, an agreement was entered into with Professor Wm. Glead Workman of Cobourg, Ontario, who, on his part, undertook to lead the singing at all the regular services on the Sabbath and on Saturday; to attend as much as possible the Sabbath School and the Prayer Meetings, and to devote one evening every week to teach singing to the members of the congregation, for which services the Session promised two hundred dollars per annum, payable monthly.

Professor Workman was young and full of life and energy, and for a time gave much satisfaction. But the old order was passing away. The Presbyterian Church at the Reformation had discarded the use of instrumental music in public worship because of the abuses, which in the course of ages, had gathered round it. For generations the then established order prevailed in the church of Scotland and all its off-shoots, whether in Scotland or elsewhere.

Such severe simplicity of worship suited well the conditions which necessarily obtained among the early Presbyterian pioneers in Canada, while as yet life was little more than a struggle for existence. In process of time wealth slowly accumulated. With increase of substance people began to surround themselves with

more comforts, and to indulge in a more ornate, not to say luxurious, style of living. Music came to be generally cultivated, and musical instruments of various kinds found a place in homes where they had been hitherto unknown. Insensibly there grew up a desire for something more artistic in the accessories of public worship.

The time came when the substitution of an organ and choir for the precentor and his tuning fork or pitch pipe, made itself felt in Bank Street Church as elsewhere.

The suggestion of change was first formally brought to the attention of the Session, in September, 1876, by a petition presented by Mr. Colin Dewar and others, on behalf of themselves and many of the leading families of the church, asking that steps be taken to procure an organ for use in public worship.

Pursuant to this petition, a meeting of the congregation was held on the 5th October, 1876, at which, without a solitary word of discussion, the following resolution was proposed: It was moved by Mr. James Clark, and seconded by Mr. Samuel Christie, "that it is expedient and desirable in the interest of the congregation that an instrument be used in the service of praise during public worship." The vote having been taken, it was found that there were forty-one communicants and thirteen adherents in favor of the motion, and eight communicants and four adherents against it. The motion was declared carried, and the meeting was closed. After some little delay a large sized Mason and Hamlin organ was procured and put in position in the gallery opposite the pulpit. Mr. Edward Fisher, then Professor of Music in the Ottawa Ladies' College, was engaged for a few weeks to train the choir. He presided at the organ on the first two Sundays of its use, after which Miss Belle Christie became organist, and Mr. Colin Dewar leader of the choir. The organ was seriously damaged by the fire in 1880 and, though thoroughly repaired, was never after quite satisfactory. The first grand organ, with the consent of the session and managers, was purchased and installed by the Young People's Association in 1887. After having been in use for nineteen years, it was replaced by the handsome organ which now adorns the church, of which the Managing Committee in their report for the year 1906, give the following account:

"At a meeting of the congregation held on Wednesday evening, March 21st, last, a motion was carried to

the effect that it was desirable that the church organ be enlarged and improved, so as to meet the requirements of the congregation in a more satisfactory manner, and requesting the Managing Committee to proceed at once to have the organ reconstructed.

“Tenders having been called for, that of Messrs. Breckles & Mathews of Toronto, for a three-manual organ at a cost of \$3,290 was accepted. Changes in the platform and motor, and other changes necessitated by the installation of the organ involved an expenditure of \$438.67, making the total cost of the organ and the work done in connection therewith, \$3,728.67. The work of installing the organ was recently completed, and it was used for the first time on the last Sunday of the year and was reported by the organist, Mr. Smith, to be in every way satisfactory.”

Happily the Session had been so guided at the initiation of the change in 1877, that it was brought about with far less irritation than might have been expected. When the organ was actually installed, only three or four persons sought and found a temporary relief to their conscience by a change of their church relations.

But though prudently yielding to the wishes of the congregation in this matter, the Session has striven, with what measure of success every one must judge for himself—to realise its ideal of the service of praise as a spontaneous but harmonious outburst of sacred song in which every member of the congregation joins to utter forth his adoration of the once suffering, but now glorified Redeemer.

The writer is far from being reactionary, and he recognizes without reserve, the effectiveness and value of the services of the organist and choir. In their efforts to improve congregational singing, they have sought by the use of appropriate melodies to encourage rather than restrain, the voice of the people.

Still taking a broad outlook upon the drift of things in Protestant Christendom, one can scarcely restrain a feeling of anxiety. Calderwood, the historian of the Scottish church, speaking of the condition of things in the thirteenth and fourteenth centuries says: “They placed a great part of religion in curious singing in these days.” Can it be that the course of evolution is carrying us back to the point from which we started? It is to be feared that indulgence in ecclesiastical refinements of various kinds with their attendant expense is becoming so burdensome as to

place church attendance and the moral invigoration of church life beyond the reach of many. The effort to gratify a sensuous taste in religion, if carried to excess, may not only injure religion itself, but so exhaust the resources of the church as to leave comparatively little for the evangelization of the world.

## CHAPTER VI

### Mission to Chinese in Ottawa.

Among the immigrants who came into Canada in the year 1881, there were no Chinese, at least none are reported in the census of that year. In the next ten years 9,120 landed on our shores. By 1901 the number had risen to 17,043. At first they remained upon the Pacific Coast and found employment in the canneries and mines and lumber camps of British Columbia. It was not long however, until they began to push eastward, and soon their peculiar garb and dusky faces became familiar objects in many of our cities and towns. It is estimated that there are, at this date, fully thirty thousand of them in the Dominion, and there is scarcely a town or village from the Pacific to the Atlantic in which one or more of them is not to be seen. The Chinese are a quiet, unobtrusive, industrious and law abiding people who only ask to be allowed to pursue their avocations in peace. They are of such a character that we ought, in time, to be able to transform them into useful citizens.

By many, however, their approach was regarded as a menace to the health and morals of the community. This they might possibly have become in Ottawa, as indeed they had become in some of the cities on the Pacific coast, if nothing had been done to bring them under Christian influence and to give them some just notions of the religion of Christ. Mr. John McLeod of Knox Church was the first to undertake work among them. For a time he taught a small class in Wing On's laundry. Circumstances compelled him to abandon the work, and the field lay for a time unoccupied.

As an organized Sunday School for imparting Christian instruction to these strangers, the work probably owes its origin to Miss Sinclair, M.D., who, while attending college in Toronto became interested in the Chinese and taught in the Sunday School carried on by St. Andrew's Church there.

On her return home she sought to enlist the sympathy and co-operation of the congregation of which she was a member. Failing in this she obtained an interview with Mr. Wm. Stewart, now Assessment Commissioner, and Mr. John Keane, now Secretary of the Associated charities, and laid the matter before them.

They at once warmly took up the proposal and the school was opened on the following Sunday, by permission of Messrs. Taylor and Gilbert, in a room over their printing establishment on Sparks Street. Meanwhile, Messrs. Stewart and Keane interviewed Mr. A. G. Rose, who had been previously interested, and asked him to take charge of the School as Superintendent. Thus, though not the originator of the work in this form, he became the practical manager of it from the first. The school was organized in June, 1893. Four pupils attended the first Sunday and for some time there was no increase. The names of these four were: Lung Chee, Hum Can, Wing Moon and Hum Quon. The last named is at present secretary to the Chinese Consul in this city, and a member of the Imperial Parliament of China, under a recent law which gives to Chinamen in foreign countries the privilege of representation.

As soon as the attendance began to increase, the school had to seek more commodious quarters, and was transferred to the rooms of the Young Men's Christian Association, then on the corner of O'Connor and Queen Streets. Here the class grew slowly until it numbered about twelve members.

On the advice of the Rev. Dr. Thomson of Montreal, who had been a missionary in China, and spoke the Cantonese dialect, and who had been engaged by the Foreign Missionary Committee of the Presbyterian Church of Canada to labor among the Chinese in this country, taking Montreal as a centre, Mr. Rose and the ladies and gentlemen associated with him in March, 1895, sought and obtained the recognition of the Session of Bank Street Church, and the basement of the church, suitably furnished, was given to them as their meeting-place.

By the end of 1896, there were twenty-five men in regular attendance. The largest number ever under instruction at one time was forty-five. Though most of these were comparatively young men, there were some of more mature years, but all applied themselves with diligence to master the difficulties of our language. It was, indeed, quite pathetic to witness the patience

and perseverance of the more elderly men who, by reason of age found it a difficult task, and who made but slow progress.

The chief obstacle to the enlargement of the class was the difficulty of finding a sufficient number of teachers. Almost from the beginning the majority of the teachers have been young women, for whose instruction the Chinamen soon learned to express a preference, which was justified by the greater patience of the young women, and their more clear and distinct pronunciation which enabled the pupils more quickly to master the elemental sounds. The only matter of surprise is that, with only one or two brief lessons a week, these strangers were able so soon to make themselves tolerably well understood.

In this same year, 1896, the teachers began to see some fruit of their labors. On the recommendation of the Rev. Dr. Thompson who had several conferences with them in their own language, two of these, Mauk Chung and Yue Choo, were received by baptism on confession of faith into full membership in Bank Street Church. During this year they began to assist in the evangelization of their own people at home by contributing enough to pay the yearly salary of a Christian Chinese teacher.

In the year 1897, the work in which we are directly interested, both here and in China steadily advanced. The School met regularly twice every Sunday—afternoon and evening, and the average attendance showed a marked increase over that of the previous year.

Before the arrival of the Rev. W. R. McKay at Macao, in October, 1902, the preacher whose salary was paid by our Chinese scholars, was under the direction of the American Presbyterian Missionaries having their head quarters in the Canton District.

The following letter from the Rev. Dr. Thomson, of Montreal, shows what was being done in China by the agent supported by our Sunday School.

*The Rev. Dr. Thomson writes as follows:*

“Chau I To, who is supported by your contributions, is the Chinese preacher at San Chung Fan, meaning the ‘new large market town’ the centre of the foreign districts whence the Chinese come by the tens of thousands to Canada and the United States. It is an important transfer point. I frequently spent some days there

preaching and dispensing medicine, and baptised several converts. The market town must grow in size and importance. It is very near the village homes of a number of your scholars, and will be known to them.

"Chau I To was, at one time, the only Christian in that country; a faithful preacher respected by all. I know him well, personally, have lodged with him in his village and baptised two of his children.

"The locality is open to the Gospel, and there are quite a number of Christians there about. The preacher goes all around among the villages and larger towns, of which there are three in sight, and probably one hundred villages within easy reach.

"Your amount also partly supports another preacher, at a point not quite so interesting, and yet one full of promise if it could only be well worked; not only sure of an ingathering of souls, but of early self support or extension of the work. The town is No Foo, and the preacher Li King Hok Shing. I know the locality and preacher well. The balance of this preacher's salary is made up for this year, at least, by a Chinese School here (Montreal). Thus you have two native representatives claiming your prayers and from whom you must have full reports soon."

During the next five years, the Sunday School work was quietly carried on, as some people thought, with little result. In September, 1902, after examination by the Rev. Dr. Thomson, and on his recommendation, seven of our pupils were baptized and received into full communion, thus making nine members gathered into the Church from among these strangers.

The Chinamen felt that the time had come when they should have a service of their own, and accordingly asked permission from the Session to use the room at two o'clock, to hold a prayer meeting.

The report for 1903 says: "The Chinese Sunday School has been conducted every Sabbath afternoon and evening during the year, with an average attendance of thirty.

From two to three o'clock in the Sabbath afternoon, a prayer meeting has been held by the men themselves. Two more of those connected with the School for about ten years, on public confession of faith in Christ, have been baptized and received into full communion.

The contributions have been generous, amounting to over eighty dollars, fifty of which has been sent to our



new Mission in Macao for the support of the first native preacher appointed by Mr. McKay."

The report of our Chinese Sunday School for 1904, for the first time shows a slightly reduced average attendance. This, however, was not due to any failure of interest on the part of either our teachers or pupils, but to the fact that several other schools were opened which could be more conveniently reached by those at a distance from Bank Street Church. In a way this is a matter to be thankful for, as it shows the awakening of a more general interest in the spiritual welfare of these strangers. The only thing to be regretted is that by the entrance of different denominations into this field of labor, the men have inevitably had their attention directed to points of difference rather than to the unity of doctrine which prevails in Protestant Christendom. Such diversion of thought from the essentials may be neither intended nor desired by their teachers, but it comes about naturally as the result of the emphasis which the men themselves are sure to attach to the diversities of form to which they have thus been introduced. The exhibition of differences which, by almost universal consent, relate to matters of secondary importance, can scarcely be expected to have a wholesome influence upon the minds of men who are slowly, and with difficulty, emerging from the darkness of heathenism into the light of the Gospel. Still Bank Street Church cordially welcomes every fresh addition to the ranks of those interested in spreading the knowledge of Christ among these people, by whatsoever name they may be known.

Speaking for himself and teachers, Mr. Rose says our work this year has been encouraging. The services conducted by the converts themselves in their own language, has had an average attendance of fifteen, and seemed to be growing in power and interest. Five men have been baptized by our Pastor and received into church fellowship during the year.

The school also supported a preacher stationed at Ping Lam, a town about eighteen miles inland from Macao. Here the first fruits of Mr. McKay's work were gathered. He, along with our native preacher, baptized two men and two women in this place, and held his first communion service since his arrival in China, eight persons participating in the ordinance.

The service was held in an old ancestral temple, the altar upon which incense had been burned to heathen gods, being used as a communion table.

It is a curious fact that many Christian people are disposed to discourage missions to the heathen, and to be suspicious of those who have professed faith in Christ, as though conversion could possibly deteriorate their moral character. It is certainly true that objectors can point to some instances of evil life among converts from heathenism. But we ask, from whom did those unfortunate people learn the vices which seem to make them worse than their still heathen neighbors? Are these works of darkness the natural and proper fruits of the Christian religion? Did the missionaries, either men or women teach them hypocrisy and villainy? To these questions only one answer is possible. Assuredly, they did not. Their whole teaching and example tended to sincerity and truthfulness, to modesty and purity, and to say anything else is a gross slander.

If some converts from heathenism became worse instead of better after their change, their lapse from the virtues they had hitherto practised must be traced to the scandalous lives and the wicked solicitations of abandoned men and women, who can only be described as apostates from the faith of their fathers.

So even here in Ottawa, some of the professed followers of Christ may say to us, "You have spent much time and labor in teaching these Chinese men to read and speak English. In doing so, you have used some primary lesson books prepared to be, while serving this purpose, the vehicle of some modicum of religious truth. They confessedly have acquired some knowledge of English, but what do they know of Christian Doctrine? And what effect has it all had upon their every day life?"

Fortunately, to both of these questions relating to knowledge and conduct, we have a ready answer.

No adult can be admitted to baptism in the Presbyterian Church, until he has at least a fair knowledge of Christian truth. The members of the School who have been received were subjected to a searching examination as to their knowledge of the essential doctrines of Christianity by one perfectly familiar with their own language wherein they were born, and able to test the extent of their acquirements in a manner impossible to one who would have had to use their imperfect English as the means of communication.

As respects their practical morals, Mr. Rose and the male teachers are in a position to say that so far as can be known by us, they have entirely withdrawn from heathenish practices inconsistent with their new faith, and that, notwithstanding their recent conversion and imperfect knowledge, their lives will bear comparison with the current morality of most professing Christians. More than this it would be unreasonable to expect. They are morally blameless. They have shown a devout spirit by maintaining among themselves an association for prayer. They have testified to the sincerity of their convictions by their zeal for the propaganda of their new faith among their own people. They have, out of their hard earned savings, supported for years one, and sometimes two preachers in China.

They have contributed to the support of a Christian student in the College at Canton. Some of those who have returned to China, have freely spent their time and money to evangelize their old neighbors.

If the tree is known by its fruits, we are safe in saying that the converted Chinese in our city are justly entitled to be called Christians.

## CHAPTER VII

### The Twenty-fifth Anniversary

In the year 1891, Bank Street Church celebrated its twenty-fifth anniversary of the ordination of the Pastor, by holding a social or festival in the Sunday School Hall.

On this occasion they presented him with a handsomely engraved address, expressive of the warmest feelings of confidence and affection, together with a purse containing \$500, and a three months' leave of absence, during which the Session and managers undertook to look after the satisfactory supply of the pulpit. It is needless to say that the Rev. Dr. Moore highly appreciated the generosity of his people, and returned from a trip to the United Kingdom greatly refreshed by the rest and change.

But what he valued then, and values still, far more than the liberal gift, was the approval of the Session and Managers expressed on behalf of themselves and of the congregation with his past services, and their good wishes for the future as set forth in these words:

"We desire on behalf of the congregation while conveying to you its best wishes for your own welfare and that of your family, to present you with the accompanying testimonial as a slight expression of our respect and esteem, and we pray God that you may long be spared to labor among us and to break unto us the Bread of Life."

It is safe to say that in the next ten years Bank Street Church continued to enjoy a full measure of prosperity and to make a substantial and healthy growth.

In the year 1901, the Pastor and Session united in securing an assistant who should help to bear the burden of the congregation now grown to be almost too great for the strength of one man.

Partly on the recommendation of Principal Grant, and partly because of the favorable opinion which had grown up regarding him in Ottawa when he was assistant

to the Rev. Dr. Armstrong, Mr. Thurlow Fraser, a third year student in Queen's College, was invited to fill the position. Mr. Fraser was moreover warmly commended to the Pastor by his wife, Mrs. Moore, who had known him well when he was a student in the Almonte High School, and who always spoke of him as a staunch friend.

After correspondence and conference with the Pastor he undertook to perform the duties required. The engagement was to run for twelve months. In point of fact, however, it lasted until the time came for him to leave for the foreign field upon which his heart had long been set.

While here, he proved himself to be an excellent preacher and laborious in the duties of the assistantship, and, when appointed by the Assembly's Foreign Mission Committee of which Dr. Moore was the Convenor, he took his departure for Formosa, he went forth followed by the good wishes of the congregation.

Dr. Moore was thus left in sole charge. It had been his intention, as intimated in the preceding January, to move at the next Annual Meeting for the appointment of a Colleague and Successor. Experience, however, led him to change his mind, and with failing health, seeing no other satisfactory way to meet the existing conditions, he resolved to retire.

On September 2, he handed his resignation to the Presbytery. When in the usual course the matter came up for final issue, the representatives of Session and congregation, who were Messrs. Neil McKinnon and Robert McGiffin, ruling Elders, and A. W. Fraser, Manager, stated that it was with the deepest regret, that in obedience to the will of the congregation, they had to acquiesce in his determination to retire; but, while doing so they wished to testify to their unabated confidence in him as a Christian man and a Christian Minister to the ability and faithfulness of his ministrations, and their extreme regret that such a step should seem to be called for. The deputation also reported to the Presbytery, that the Session and Managers on behalf of the congregation had engaged to pay to Dr. Moore a retiring allowance of one thousand dollars a year for a term of six years.

The commissioners from the church having been heard, the Presbytery asked Dr. Moore if he still adhered to his resignation. This question he quietly, but firmly, answered in the affirmative. He also asked the Presbytery to order the dissolution of the Pastoral tie to take

place on the 31st December, next. The Presbytery ordered accordingly, and appointed a committee to prepare a resolution to be entered in the minutes, expressive of their appreciation and esteem. The committee reported as follows:

It was then moved by Dr. Armstrong and seconded by Dr. Herridge:— That the Presbytery accept the resignation of Rev. Dr. Moore, of the pastoral charge of Bank Street Church, to take effect on the thirty-first of December next, and also records its satisfaction with the action of the congregation in providing a suitable retiring allowance; and further, That the Presbytery in accepting the resignation of Dr. Moore from the pastoral charge of Bank Street Church, desires to place on record its high appreciation of Dr. Moore and of the services rendered by him to the church.

For over thirty-six years Dr. Moore has been a member of the Presbytery and pastor of Bank Street congregation. He has not only been the instrument in God's hands of building up a large, influential and flourishing congregation in the city of Ottawa, but during all that time he has been one of her most loyal and devoted citizens, ever taking deep interest in whatever affected the welfare of the community.

The Presbyterianism of Ottawa and of the whole Ottawa Valley owes much to Dr. Moore's wise measures and indefatigable exertions.

As a Presbyter Dr. Moore has, during all these years, rendered faithful and efficient service, and it is a source of profound satisfaction to the members of Presbytery that they are not, by this resignation, to be deprived of his prudent counsel, his versatile resources and his large and varied experience.

His brethren in the ministry have always found in Dr. Moore a sympathetic brother and a wise and faithful friend.

To the Congregation of Bank Street Church, he proved himself during his long pastorate an able and efficient Minister of the Gospel a faithful pastor and a prudent counsellor.

Throughout the Church at large Dr. Moore has been widely known, and his influence has been felt on all the great questions effecting her welfare. It was but seemly, therefore, that he should receive from the Church the highest honour at her disposal.

The Presbytery trusts that in the good providence of God Dr. Moore may long be spared to give to his church and the whole community, the benefit of his great experience and wholesome influence.

The mover and seconder, as well as Messrs. J. T. Pattison and J. R. Reid, spoke at some length in support of the motion, after which it was carried by a standing vote.

Extracted from the records of the Presbytery of Ottawa by:

ROBERT GAMBLE, Clerk.

Wakefield, Que.,

December 1st, 1910.

Dr. Moore's last sermon as Pastor of Bank Street Church was preached on the evening of Sunday, December 28th, 1902, and concluded with these words.

"And now friends the end has come. After thirty-six years and nine months of arduous labor, I lay down the pastoral charge of this congregation. That I have been a perfect Pastor, I do not claim. That I have made mistakes of judgement I frankly confess. I say, however, with fearless confidence, that I have worked hard; I have never eaten the bread of idleness. I have lived, and I could have died for this church. That my ministrations should be satisfactory to all, I have never been foolish enough to dream and yet I trust I have made as large a proportion of staunch and true friends as could

monly falls to the lot of ministers, especially those who have long continued in one charge. I thank you for your kindness in past years, and assure you in requital thereof, I shall never fail to do my utmost to serve, and to advance the best interest of this church. I now take leave of you by wishing you, everyone, a happy New Year, including in the wish, an early and prosperous settlement long before the year 1903 has run its course."

The Presbytery appointed the Rev. J. W. H. Milne, of the Glebe Church, interim moderator, which position he filled with so much satisfaction to the Session, that on the termination of his term of office he was presented with a pleasant token of their appreciation.

After a brief vacancy of four months, Bank Street Church was fortunate in obtaining the services of the Rev. Jas. H. Turnbull, M.A., who, on the acceptance of the call, was inducted by the Presbytery on the 28th April, 1903.

Mr. Turnbull is the only son of Wm. Turnbull and his wife Martha Howard, and is of Scotch and Anglo-Irish extraction. He is a native of Canada, having been born in the Township of Mono, Dufferin County, Ontario. He received his early education in the public school near his birthplace whence he was transferred in due course to the Orangeville High School where he was prepared for matriculation in Queen's University College, Kingston. He is a graduate of Queen's College, having received his M.A. in 1896. His theological studies were pursued in the same institution under the guidance of the late Principal Grant, from whose hands he received his diploma in Divinity, in 1898. Mr. Turnbull spent two summers in the mission field in Ontario, laboring at Morton, on the Rideau Canal, and two seasons in the Mission fields of the Northwest. He also supplied the Presbyterian Church in Campbellford for six months, in the absence of the Pastor, the Rev. Robert Laird, now Professor of theology in Queen's College. Upon graduation, he accepted the call of the church in Bowmanville, and was ordained by the Presbytery of Whitby, on the 21st June, 1898. In this, his first charge, he labored with much acceptance for nearly five years, until he was translated to Ottawa.

Thus he came to Bank Street Church, a ripe scholar in the full maturity of his powers, with such a measure of experience of pastoral work as eminently fitted him to undertake the responsibilities of a city charge.



REVEREND J. H. TURNBULL, M.A.  
*Pastor*



He entered upon his work, moreover, amid the earnest good wishes of the people to whom he was to minister, and by his industry and prudence soon quieted the spirit of unrest which had crept into the congregation some little time before his coming. Under his ministry the congregation has continued to prosper as in the best years of its history.

## CHAPTER VIII

### The New Church.

Though for a long time the position and capacity of Bank Street Church had been a topic of occasional conversation among the members, it was not until the year 1907, that any hint of a possible change of location appears in the church reports. In that year, or rather in the report of that year handed in to the Annual Meeting, on the 13th January, 1908, the following sentence is found on page 4. "Every year we find that an increasing number of our people take up their residences at a greater distance from the church, and only by some effort on the part of all, can we hope to keep our attendance up to what it is at present."

These words may perhaps, without any undue stretch of imagination, be construed as a foreshadowing of the action reported by the Session two years later.

"During the early part of the year (1909) steps were taken by the Managing Committee to secure a new church site. Options were obtained on a desirable property at the Corner of Cooper and O'Connor Streets. The congregation approved the purchase and the Presbytery having at its May Meeting sanctioned the desire of the congregation, the site was secured for our use when it is deemed wise to move. This we believe to be a matter of great importance to the future of the congregation."

Now that matters have reached this point, it is greatly to be desired that the new building should be gone on with at the earliest possible moment. The conditions which make the change desirable will certainly not improve with lapse of time. The site selected is on Cooper Street one block East of Bank Street, now become one of the main thoroughfares of the city, and carrying an immense amount of traffic. It is also situated in the heart of a fine residential part of the city, and thus has all the advantages of quietness and ease of access. It will be a

great satisfaction to us all to worship in peace far from the "maddening crowd" amid the neatness and comfort which the new building will be sure to furnish. It is, moreover, a pleasure to think that all the fine things we promise ourselves in this connection will be ours without additional sacrifice, provided the Managing Committee exercises reasonable economy, of which there cannot be any doubt. And yet, when the parting time comes, many of us will not leave the old church in which we have spent so many happy years, without keen feelings of regret.

## CHAPTER IX.

### The Outspreading Influence of Bank Street Church.

“No man liveth to himself,” is a statement as true of churches as of individuals. It was therefore impossible for Bank Street Church to live for itself alone. From the very first an influence went forth, and spread far beyond its own immediate bounds.

When the building we now occupy was first opened for worship, the congregation was small, and many pews for a time remained unoccupied. Taking advantage of this state of things, the Session and Managers set apart the whole of pew No. 90., and portions of some others in different parts of the church, for the exclusive use of members of Parliament and other strangers making only a temporary stay in the city. During the Session these seats were usually well filled by members, and quite a number became habitual attendants on our services.

Among these yearly visitors who worshipped with us at different times, some earlier and some later, may be named the Hon. Senators D. Wark of Fredericton, N.B., A. W. McLellan of Great Village, N.S., afterward Lieut.-Governor, A. R. McLellan, St. John, N.B., J. W. Carmichael, New Glasgow, N.S., Robert McKay, Truro, N.S., Alexander Vidal, Sarnia, Ont., David Christie, Speaker of the Senate, 1874, Paris, Ont., James Douglas, Tantallon, Sask.

Of Members of the House of Commons, we may recall the names of Hon. Joseph Howe, Minister and Lieut.-Governor; D.C. Fraser, Lieut.-Governor; Hon. Wm. Ross, First Minister of Militia and Defence in the McKenzie Cabinet; The Hon. Alex. McKenzie, Premier; The Hon. Thos. Bain, Speaker of the House of Commons; E. M. McDonald, Halifax; M. H. Goudge, Hants; John Charlton, David Sturton, Guelph; Thos. Robinson, Shelburne, N.S.; Dr. Christie, Lachute; Hon. Wm. Paterson, afterwards Minister of Customs; Jas. Young,

Galt; J. H. Lamont; Hon. David Laird; John Mc-Millan, West Huron; Alex. Temple, South Wellington; Hon. Frank Oliver, Minister of Interior.

In course of time, the pressure for pews became so great that those set apart for strangers were given to permanent residents of the city. There being no longer any recognized place for them, the attendance of Members gradually became reduced. Yet Bank Street Church still counts a few of them among its adherents.

It is to be hoped that the Session and Managers will, in the new Church, reserve permanently one large eligible pew for the use of Members of Parliament. When people know that special provision has been made for them, and that there are seats which they can use without putting any one to inconvenience, they are not slow to avail themselves of the privilege thus accorded.

The Provincial Normal School of this city is also a channel of influence. The Ministers of Bank Street Church have always accepted their full share of responsibility for the moral and religious instruction of those attending this seat of learning. From the establishment of the institution down to the present day, Bank Street Church has counted a fair proportion of the Normal School Students among its adherents, and many of them from time to time, have become members in full communion on public profession of faith.

The Ottawa Valley felt with peculiar force both the good and ill effects of the disruption which took place in 1844. From that date down to 1861 there were three ecclesiastical bodies appealing to the Presbyterian people for their allegiance. These were the Presbyterian church in Canada, in connection with the Church of Scotland, the Presbyterian Church of Canada, and the United Presbyterian Church in Canada. In the year 1861, the last named two bodies became united, thus leaving but two rival bodies to divide the Presbyterians between them, until 1875 when the happy union of all the branches of the Presbyterian Church in the Dominion healed our wounds and consolidated our strength.

Naturally enough, the Presbyterian Church in this region felt the weakness of these divisions.

Still, the disruption brought with it a great outburst of religious activity, and for a time the Presbyterian Church in Canada, commonly known as the Free Church, made rapid progress. Probably the most laborious Presbyterian Minister in this part of the country in these aggres-

sive years, was Mr. Thos. Wardrope, now the Rev. Dr. Wardrope, the First Minister of Knox Church, Ottawa.

A Methodist Minister, the Rev. Mr. Peterson once said of him: "Mr. Wardrope is everywhere. He is the most itinerant preacher, I know of—wherever I go I am sure to meet him."

The fervor of that season of excitement gradually settled down to the ordinary routine of church life. A growing congregation made demands upon his time and strength which could not be resisted. The consequence was, that for some years the growth of the Ottawa Presbytery little more than kept pace with the increase of population, which in this end of the Province was much less than in the newer portions of the west and south, where vast areas had been, within the preceding thirty or forty years, brought under cultivation by a great influx of land hungry people from Great Britain and Ireland. Between 1860 and 1870, many influences conspired to rouse the dormant energies of our church in this eastern section, and among these it is not too much to say that the formation of Bank Street Church held a not unimportant place. The Rev. Dr. Wardrope and the ministers who had taken a prominent part in the formation of the new church, felt the invigorating breath of the fresh enterprise.

Dr. Wardrope seemed to renew his youth. The Rev. James Whyte of Osgoode, after having overcome much contentious opposition from without, was just entering upon the Evangelistic activity which characterized the remainder of his life. The Rev. Joseph White of Wakefield had charge of the Gatineau Valley from Chelsea to the Desert, the width of his parish ranging from five to thirty miles. In this vast tract he stood alone and strove with tireless fidelity to meet the wants of its scattered population. In 1865, Rev. Wm. McKenzie of Ramsay, whose church and Manse were at that time situated on the eighth line of Ramsay, about one and one-half or two miles from the centre of what afterward became the town of Almonte, foreseeing the growth which was likely to follow the increase of manufactures for which the water power of the locality offered special facilities, resolved, if possible, to obtain the consent of his people to abandon their country location and to build a new church in the village. In this effort he was successful, and the enterprise and self-denial which it involved brought larger sympathies, and a

deeper interest in the work of the Presbytery and into this atmosphere of life and stir Mr. Moore came when he accepted the call to Bank Street Church. About a year after his settlement in Ottawa, he was made Convener of the Presbyterians Home Mission Committee, which opened to him great opportunities for usefulness. Within two years, he visited every vacant congregation and every mission station within the bounds of the Presbytery, which then stretched from Grenville to Mattawa on the Ottawa River, and from North Sherbrook, to the Desert. Every part of the church's work felt the touch of his restless energy.

By these joint labors and the spirit which inspired them, Presbyterian oversight became a living force. New preaching stations were opened; existing churches were stimulated to greater faithfulness and liberality, so that in a few years a marked change passed upon the face of the country. It is with no little satisfaction that we are able to say, that the interest and activity then awakened still continues and helps to give to our church its rightful place among the great moral forces of the country.

In the summer of 1869, there seemed to be an urgent call for the establishment of a good school in which the young women of the Ottawa Valley might obtain, at reasonable cost, a sound English and classical education under Protestant auspices.

A private meeting of a few gentlemen was held in a room of the old Orphans' Home building, not far from the Corner of Albert and Elgin Streets.

After consultation a public meeting was called for the evening of the 12th of July, in the City Hall, over which the Mayor, Mr. John Rochester, presided. The proposal to establish a girls' school was received with general approval.

Subscription books were opened; with the assistance of the Hon. Richard Scott, then member of the Provincial Legislature an act of incorporation was procured; a Board of Managers appointed, of which Mr. E. B. Eddy of Hull was the first President; a site was bought; a building erected; and the school was opened on September, 1872, under the name and style of "The Ottawa Ladies' College."

The early part of the first year witnessed a large attendance, and showed a brilliant prospect of success.

The hopes of the promoters of the College were destined to disappointment and their faith was severely

tried by a succession of discouragements and reverses which nearly ruined the institution.

An immense amount of anxious and fatiguing labor was thrown upon the hands of the Pastor of this church, who from the first had been the Secretary of the Board.

But for the generous support of Bank Street Church, he could never have done what he did.

Eventually the College owed its preservation to the princely munificence of Mr. H. F. Bronson, the second President, and his family, to whose generosity every Protestant charitable institution in this city, and many elsewhere, are deeply indebted. It may be remarked in passing, that it was on the request of the Board of Management of the Ottawa Ladies' College preferred through the Rev. A. F. Kemp, D.D., that the authorities of Hanover University of Indiana, United States, in the summer of 1879, conferred upon the Pastor the honorary degree of Doctor of Divinity, in recognition of his services in connection with the Education of Women.

Under the able administration of the Rev. W. D. Armstrong, Ph.D., D.D., the College seems at last to have surmounted its difficulties, and to have entered upon a career of usefulness which justifies and repays all the labors and sacrifices of those who showed their steadfast loyalty in its darkest days.

In the year 1871-1872, a young man from the neighborhood of London, Ont., whose idea of the function of a newspaper correspondent seems to have been that he should be a scavenger, put into circulation derogatory reports touching the character of our missionaries to the Indians in the Northwest Territory. The charges were put forward with such confidence and frequency that the Foreign Mission Committee felt constrained to report the matter to the General Assembly of 1872, and to ask for instructions. The Assembly authorized the Committee to appoint a commissioner to visit the Mission, the headquarters of which were on the Saskatchewan River, where Prince Albert now stands, to inquire into all the circumstances, and to report. This delicate duty was laid upon the shoulders of the minister of Bank Street Church. He was absent on this business from the middle of July to the middle of November, his place during this interval being supplied by the Foreign Mission Committee, which paid all the expense attending his absence. He had the satisfaction of being able to report a triumphant vindication of the Mission staff, from every



aspersion which had been cast upon their character and administration.

In the year 1897, the Church honored him by calling him to preside as Moderator of the General Assembly which that year met in Winnipeg, and then appointing him to be the convenor of the Foreign Missionary Committee, a position of responsibility which he held for seven years, and from which he retired upon the close of his pastorate.

It may at first sight seem that these labors and honors were matters personal to himself, with which Bank Street Church had little or nothing to do. The truth is, however, that, as was said in connection with his labors for the Ottawa Ladies' College, he could not have done what he did had he not possessed the practically unlimited confidence of the session and congregation. To them, therefore, justly belongs the credit of having sustained him in what he believed to be the path of duty, and in labors which have proved to be to the advantage of the whole church.

Immediately on his settlement in Ottawa, the General Assembly made Mr. Turnbull a member of the Foreign Mission Committee, in which he still retains his position. When we remember that the members of this Committee are not chosen because they belong to this or that congregation, but because by common consent they represent the section of the country in which they reside, it will be seen that it is something very unusual for two pastors of the same congregation, in succession, to occupy a seat in the Committee continuously for more than forty years. Yet this rare experience has fallen to the lot of the ministers of Bank Street Church.

The only other way that need be mentioned by which the influence of Bank Street Church has been extended is through those who have been more or less directly led through intercourse with the pastor to give themselves and the Gospel Ministry.

Among these, may be mentioned the following ministers and missionaries, namely, The Rev. Robert Whillans, for twenty-six years minister of Nepean and Bell's Corners, afterwards of Bryson and Campbell's Bay, and finally of Northern Alberta, where he now resides, the Rev. Wm. M. McKibbin, who first settled at Edwardsburg and Iroquois, but afterward was transferred to the Presbytery of Stratford where he labored until his death, the Rev. John Bailey, for a time pastor of Woodlands, on the bank of the St. Lawrence, but now

for many years pastor of a church in Philadelphia, Pa., United States.

None of these were ever members of Bank Street Church, but the two first named pursued their studies for matriculation under the pastor's care, while the other was finally lead to a decision in favor of the ministry by a conversation which he had with him one evening after service in the Presbyterian Church in Aylmer.

The Rev. James Robertson, who in October, 1908, celebrated the twenty-fifth anniversary of his induction as pastor of the Presbyterian Church of Waddington, N. Y., United States, was a teacher in our Sunday school, and a member of our Board of Managers. He received his preliminary training from the pastor, labored successfully in Richmond and other stations in the Presbytery of Ottawa, was ordained and inducted as pastor of Portage du Fort and Litchfield, Que., in the Presbytery of Lanark and Renfrew, whence he was transferred to Waddington in 1883.

The Rev. Geo. D. Bayne, was pastor successively of Wakefield, Que., Morrisburg, Pembroke, and now of Sudbury, Ont. His parents were both members of Bank Street Church, and he was under the care of the session until he entered College.

The Rev. Hugh R. Grant, after serving a pretty long apprenticeship in different mission fields, chiefly in the Northwest, was, after graduation, ordained and inducted as pastor of Rossland, whence he was in turn transferred to Fernie, where he now resides. His father and mother were some time members of our church and he spent some years in our Sunday School. There was also the Rev. W. G. Back of Eglinton and Bethesda. Mr. Back before going west had been pastor of Portage du Fort, Starks' Corners, and Shawville in the Presbytery of Lanark and Renfrew, whence he was translated to Vaughan in the Presbytery of Toronto. His parents were for many years members of our Church and he attended our Sunday School. His sister, Miss M. Back, is still with us. His wife is a daughter of Mr. and Mrs. J. H. P. Gibson. Before accepting the responsibilities of a minister's wife she had taken part in the work of Bank Street Church.

The Rev. L. K. Sully, Pastor of Killam, in the Presbytery of Lacombe, Alberta, is another young man sent out from the congregation. Rev. C. W. Nichol, formerly minister of Erskine Church was a member of Bank Street some years ago when fulfilling an engagement as

organist in St. George's Episcopal Church. The Rev. A. B. Walkley, the first Minister of the Church of Our Father in this city, Unitarian, was a member of a family some time connected with Bank Street Church, and was a pupil in our Sunday School.

Through Miss Rodger and Miss Fairweather, we are brought into special relation to our Church Mission in Central India. These ladies received Biblical training in Ottawa, under the direction of the Rev. Wm. MacLaren, D.D., afterward Principal of Knox College, Toronto, and the Rev. John Laing, D.D., then Principal of the Ottawa Ladies' College. In common with all the other students of the College at that time, Miss Rodger and Miss Fairweather attended Bank Street Church. Their designation to the foreign field took place in our Lecture Room, and the Church gave them a farewell social when leaving for India.

And finally through the Rev. Thurlow Fraser, for eighteen months Pastor's assistant, we had for a time a special interest in Formosa. He was ordained and designated to the Mission in Northern Formosa in Bank Street Church, and the Ladies' Association gave to Mrs. Fraser and himself a kindly farewell when leaving for their distant field of labor.

He entered upon his work there with every prospect of usefulness. Unhappily, under the trying climate, Mrs. Fraser's health broke down, and they were compelled to return to Canada. He is at present Pastor of the Presbyterian Church, Portage La Prairie, Manitoba.

Perhaps in some respects more important than any of these, is the influence of Bank Street Church, exerted even in far away China through the Chinese who have been led to embrace the Lord Jesus Christ as their Saviour, in our Sunday School or Mission among these men in our own city, some details of which have been given in the chapter devoted to this subject.

Thus, in various ways an influence has gone forth from Bank Street Church which has reached beyond the bounds of the Dominion, and as we trust has done something to make the world a cleaner and better place in which to live.

## CHAPTER X

### The Statistical and Financial Statement.

The statistical and financial tables were originally prepared to ascertain the total number of persons received into the fellowship of the church, and the actual amount of money raised by the congregation during the period covered by the history.

They were shown to several friends who insisted that the detailed statements should be printed in full, because they show as perhaps nothing else could, the yearly growth of the congregation, both in numbers and liberality.

A few notes on this general summary may help to a better understanding of it.

The revenue for Sustentation purposes is derived chiefly from the stated weekly contributions of subscribers and from the collections at the services not in envelopes commonly known as the "loose collection."

The renovation, cleaning and furnishing of the church were considered as items properly chargeable to this fund.

Hence, the amounts paid by the Ladies' Association and the Young People's Association for these purposes, together with their contributions to the ordinary expenses of the Church have been carried to this account.

The Building Fund includes the original cost of the land, and buildings and any serious repairs, together with the interest which had to be paid in order to spread the payment of the debt over a term of years, in so far, at least, as the Treasurers have charged it to the Building or Debt Fund.

To this Fund the Ladies' Association was the first to contribute, and continued to be for a number of years one of its main supports.

The cost of the first Great Organ and its installation which was borne by the Young People's Association, has been carried to the building account because in some

respects the organ is a permanent fixture. This expenditure and their other gifts to the Building Fund have been included in the amount credited to them under this head.

The collections made in the Sunday School were partly for ordinary expenses, including the library and various other items, have been carried to the Sustentation Fund which should include the Sunday School as part of the ordinary work of the church. The collections made for missionary purposes will be found under the Church Schemes.

Benevolence includes everything not provided for in the schemes of the church, or of a strictly cognate character, such as the Protestant Hospital, the Bible Society, the Dominion or Lord's Day Alliance, relief of sufferers from fire, the relief of the Armenian sufferers, school work in Koo-distan etc., etc. Donations to the Students Missionary Society are included in the main in the sums given to the schemes of the church. The contributions to the expenses of the Presbytery, Synod and General Assembly were gathered from the annual reports of the Managing Committee which had as a rule charged them to the Sustentation Fund. It only needs to be said, that no money has been twice counted.

The contributions from the Chinese connected with our Mission in Ottawa deserve special notice. They show that these strangers are grateful for the attention paid to them, and interested in the enlightenment of their fellow countrymen at home in China.

STATISTICS, FROM AUGUST 27, 1865 TO DECEMBER 31, 1910.

Profession Certificate		Profession Certificate	
1865.....	46	1889.....	27
1866.....	25	1890.....	31
1867.....	24	1891.....	52
1868.....	29	1892.....	19
1869.....	24	1893.....	24
1870.....	17	1894.....	42
1871.....	20	1895.....	28
1872.....	16	1896.....	25
1873.....	14	1897.....	24
1874.....	32	1898.....	10
1875.....	38	1899.....	27
1876.....	26	1900.....	7
1877.....	23	1901.....	36
1878.....	16	1902.....	31
1879.....	14	1903.....	14
1880.....	13	1904.....	25
1881.....	11	1905.....	25
1882.....	3	1906.....	56
1883.....	18	1907.....	27
1884.....	12	1908.....	31
1885.....	13	1909.....	15
1886.....	15	1910.....	26
1887.....	14		
1888.....	139		
		1158	1158

FINANCIAL STATEMENT FROM AUGUST, 1865, TO DECEMBER 31, 1910.

Year	Sustentation	Building	Year	Sustentation	Building
1865	\$ 166.06		1889	4,778.59	1,731.50
1866	904.55	783.08	1890	4,804.71	1,708.07
1867	1,383.83	1,059.22	1891	5,575.41	1,114.00
1868	1,538.19	112.25	1892	5,037.32	1,159.00
1869	1,852.26	8,491.57	1893	5,736.86	1,151.91
1870	1,946.90	3,389.42	1894	5,961.14	986.30
1871	1,940.71	2,857.38	1895	5,954.64	134.00
1872	3,709.69	594.63	1896	5,992.53	125.00
1873	3,652.75	1,488.40	1897	5,560.19	489.25
1874	3,567.46	1,004.24	1898	5,528.61	110.10
1875	3,323.60	2,000.00	1899	5,429.27	5,060.30
1876	4,408.90	1,169.78	1900	5,009.66	1,605.28
1877	3,238.53		1901	6,908.12	1,292.51
1878	2,471.07	1,464.00	1902	5,169.60	1,124.63
1879	2,827.62	1,017.00	1903	5,282.60	1,710.28
1880	2,289.39	31.00	1904	5,732.27	902.09
1881	2,969.48	1,122.59	1905	6,354.14	916.65
1882	3,414.50	1,971.85	1906	6,249.40	593.70
1883	3,228.47	2,674.84	1907	7,108.13	1,132.60
1884	3,268.40	554.79	1908	6,454.79	177.48
1885	3,632.63	838.28	1909	6,576.91	1,812.47
1886	3,709.18	656.44	1910	6,047.15	2,188.90
1887	4,371.67	254.75			
1888	4,718.35	110.58			
				\$194,586.23	\$60,882.11

LADIES' ASSOCIATION.

1866 BF	\$ 232.59	1890	226.74
1867 "		1891	213.58
1868 "		1892	161.19
1869 "	2,224.09	1893	196.53
1870 "	929.02	1894	345.87
1871 "	247.00	1895	242.18
1872 "	353.62	1896	238.88
1873 "	219.00	1897	247.91
1874 "	190.00	1898	380.00
1875 "	225.65	1899	385.17
1876 "	869.78	1900	289.53
1877 S	92.41	1901	276.00
1878	311.61	1902	255.59
1879	89.75	1903	262.40
1880	326.57	1904	291.55
1881	76.79	1905	227.66
1882	62.25	1906	236.40
1883	170.10	1907	291.96
1884	27.23	1908	232.07
1885	241.34	1909	245.91
1886	280.50	1910	228.77
1887	203.16		
1888	290.87		
1889	245.31		
			\$13,384.93

WOMEN'S FOREIGN MISSIONARY SOCIETY.

Year	Amount	Year	Amount
1894	179.28	1904	315.08
1895	280.00	1905	231.85
1896	208.00	1906	201.70
1897	186.50	1907	249.86
1898	217.76	1908	263.80
1899	223.46	1909	351.46
1900	248.24	1910	401.64
1901	214.99		
1902	293.06		
1903	231.74		
			\$4,309.42

SUNDAY SCHOOL.

Year	General Expense	Missions	Year	General Expense	Missions
1865			1889		231.51
1866			1890	45.30	260.82
1867	\$ 21.44		1891	4.20	291.44
1868	93.27		1892	371.55	319.68
1869	72.47		1893	90.00	305.86
1870	33.23		1894	96.93	284.63
1871	182.84		1895	257.46	289.78
1872	32.46	30.43	1896	194.33	239.10
1873	119.55	30.90	1897	166.23	287.77
1874	227.15	24.50	1898	342.73	20.00
1875	71.70	30.00	1899	257.77	88.75
1876	104.00	64.50	1900	447.12	20.33
1877	129.20	58.05	1901	186.11	164.31
1878	57.90	50.00	1902	186.93	240.74
1879	66.30	40.00	1903	339.62	29.20
1880	98.32	28.25	1904	194.77	229.27
1881	100.55	28.95	1905	167.98	225.59
1882	72.73	30.20	1906	200.51	176.00
1883	91.77	43.25	1907	196.51	143.32
1884	75.23	98.95	1908	209.91	155.59
1885	11.05	133.90	1909	182.18	159.53
1886		153.60	1910	208.01	168.47
1887	3.52	153.00			
1888	12.20	228.41			
				\$6,023.03	\$5,539.58

WOMEN'S HOME MISSIONARY SOCIETY.

Year	Amount	Year	Amount
1905	\$ 27.64	1909	207.19
1906	59.37	1910	221.12
1907	87.48		
1908	175.67		\$ 778.47

CONTRIBUTIONS TO PRESBYTERY, SYNOD AND ASSEMBLY.

Year	Amount	Year	Amount
1865		1890	34.56
1867	\$ 7.00	1891	23.52
1868	6.00	1892	
1869	6.44	1893	76.36
1870	7.50	1894	52.36
1871	14.00	1895	42.80
1872	13.00	1896	26.30
1873	11.00	1897	50.00
1874	15.00	1898	53.32
1875	39.65	1899	32.20
1876	40.00	1900	
1877		1901	58.44
1878	15.40	1902	
1879	16.80	1903	20.00
1880	17.04	1904	78.32
1881	16.80	1905	57.00
1882	15.60	1906	53.00
1883	27.48	1907	67.00
1884	16.80	1908	
1885	16.80	1909	60.00
1886	16.80	1910	32.55
1887	26.80		
1888	30.36		
1889	20.28		
			\$1,214.28

CHURCH SCHEMES.

Year	Amount	Year	Amount
1865		1889	703 93
1866		1890	702 90
1867	\$ 188 87	1891	512 54
1868	217 21	1892	589 59
1869	284 13	1893	811 13
1870	281 77	1894	723 00
1871	358 14	1895	768 90
1872	517 77	1896	838 49
1873	562 26	1897	972 38
1874	512 33	1898	831 52
1875	616 50	1899	572 94
1876	476 85	1900	452 32
1877	467 61	1901	410 20
1878	422 91	1902	457 25
1879	434 24	1903	581 76
1880	365 00	1904	740 03
1881	359 90	1905	647 03
1882	358 48	1906	1,018 70
1883	645 05	1907	1,184 50
1884	398 95	1908	1,918 11
1885	358 23	1909	2,297 10
1886	416 02	1910	2,386 58
1887	509 14		
1888	549 67		
			<hr/>
			\$29,421 93

CHINESE MISSION CONTRIBUTIONS

Year	Amount	Year	Amount
1897	\$ 105 87	1905	117 45
1898		1906	113 72
1899		1907	63 88
1900		1908	72 73
1901		1909	59 99
1902	135 88	1910	53 35
1903	81 72		
1904	\$ 80 06		
			<hr/>
			\$ 884 65

GENERAL BENEVOLENCE.

Year	Amount	Year	Amount
1865		1889	65 02
1866		1890	106 71
1867		1891	151 30
1868	\$ 79 82	1892	94 30
1869		1893	91 33
1870		1894	46 14
1871		1895	442 56
1872		1896	372 65
1873		1897	237 00
1874		1898	138 33
1875		1899	71 15
1876	31 56	1900	153 99
1877	50 64	1901	78 00
1878	84 69	1902	249 69
1879	258 59	1903	107 80
1880	107 90	1904	378 15
1881	134 27	1905	149 03
1882	33 92	1906	233 49
1883	96 80	1907	257 53
1884	51 80	1908	78 59
1885	64 09	1909	295 28
1886	148 57	1910	363 63
1887	208 50		
1888	75 48		
	\$ 124 93		<hr/>
			\$ 5,643 23



YOUNG PEOPLE'S ASSOCIATION,  
Organized 1882, First Report—1884.

Year	Amount	Year	Amount
1884	\$ 827 12	1899	146 50
1885	492 15	1900	84 88
1886	780 73	1901	382 63
1887	449 67	1902	128 18
1888	228 37	1903	110 86
1890	154 48	1905	507 03
1891	567 06	1906	765 55
1892	458 85	1907	826 83
1893	667 30	1908	363 30
1894	208 14	1909	761 95
1895	295 30	1910	330 39
1896	233 50		
1897	194 50		
1898	183 00		
			\$10,158.31

GENERAL SUMMARY—FINANCIAL STATEMENT.

<i>Sustentation Fund:—</i>	
Church Collections	\$194,586 23
Ladies' Association	7,665 01
Young People's Association	3,155 45
Sunday School Expenses	6,023 03
	\$211,429.72
<i>Building Fund:—</i>	
Church Collections	\$60,882 11
Ladies' Association	5,719 92
Young People's Association	5,896 71
	\$ 72,498.74
<i>Church Schemes:—</i>	
Collections by Visitors and Envelopes	\$ 29,421 93
Sunday School	5,539 58
Women's Foreign Missionary Society	4,309 42
Women's Home Missionary Society	778 47
Young People's Association	1,106 15
Mission to Chinese	884 65
	\$ 42,040.20
<i>Benevolence:—</i>	
For all purposes including Special Collections and gifts from Ladies' and Young People's Association and others	5,643 23
	\$ 5,643.23
<i>Presbytery, Synod and General Assembly:—</i>	
The regular rates	1,214 28
	\$ 1,214.28
	\$332,826.17

Thus, since Bank Street Church was organized, 2,316 persons have been admitted to membership, of whom exactly one-half were received on public profession of faith. Those composing the other half presented letters which certified that they had been members in full communion of churches in the localities from which they came.

The income of the church for all purposes reaches the magnificent sum of \$332,826.

Seeing that there have been few men of wealth connected with us at any time, and that these few, though generous in their givings, have never borne a disproportionate share of the expenses, or of the benevolence of the church, the amounts contributed from year to year bear eloquent testimony to the self-denying liberality of the people, the great mass of whom were small traders, clerks, artisans and laborers who must often have endured hardness in order to maintain their church.

The history of Bank Street Church should be to everyone connected with it, a source of devout thankfulness and satisfaction.

The review of our past should inspire the determination, through the blessing of God, to hand on to those who come after us as worthy an example as the one set before us by the original founders of the congregation and their immediate successors.

It goes without saying, that these results were not obtained without many a weary day's labor and many anxious prayers. The labor is past. The weariness is forgotten. Most of the first members have passed away. Still the church lives and prospers. The few of us who yet remain are waiting hopefully for our discharge, and for the dawn of everlasting peace.

“Even now by faith we join our hands,  
With those who went before  
And greet the blood-besprinkled bands  
On the eternal shore.”

*Finis.*

## APPENDIX

The affairs of the New Church were at first managed by a Committee appointed on August 28, 1865, which exercised the functions of both Elders and Managers. This Committee held office seventeen weeks only, and was composed of the following gentlemen, viz.: Wm. Porter, chairman; Wm. Hutchison, treasurer; George Coecker, secretary; Donald Kennedy; Wm. Taylor; Nathaniel Robertson; Thomas McKay and Robert Whyte.

A Session having been constituted, the Annual Meeting of the Congregation for 1866 resolved that the Session and Board of Managers should be distinct bodies, as required by the "Rules and Forms of Procedure", and also that all members of Session should be members of the Board *ex officio*.

The following lists contain all the names of those who have served as Elders or Managers from the first of January, 1866, to the present time, and also the names of the treasurers and of the trustees.

### ELDERS

Donald Kennedy, admitted by induction, November 26, 1865; removed by certificate, January 7, 1873.

Wm. Hutchison, admitted by induction, November 26, 1865; removed by death, August 6, 1875.

Wm. Taylor, admitted by ordination, December 15, 1850, and by induction, November 26, 1865; removed by death, May 24, 1897.

Robert Whyte, admitted by induction, November 26, 1865; removed by certificate, January, 1870; second term from 1873 to 1889.

Wm. Porter, admitted by induction, November 26, 1865; removed by certificate, July 6, 1870.

John Hardie, admitted by induction, September 26, 1869; removed by death May 27, 1901.

Wm. Stewart, admitted by ordination, September 26, 1869; removed by death, March 12, 1874.

James Blyth, admitted by ordination, September 26, 1869; removed by death, March 1, 1871.

Hugh Allan, admitted by ordination, May 14, 1871; removed by death, July 28, 1902.

John Rowatt, admitted by ordination, May 14, 1871; removed by death, July, 1891.

John Brebner, admitted by induction, May 14, 1871; removed by certificate, November, 1871.

John M. Garland, admitted by ordination, October 26, 1873; removed by death, June 6, 1906.

Neil McKinnon, admitted by ordination, October 26, 1873.

Rev. A. F. Kemp, D.D., admitted by induction, March 16, 1879; removed—left city, 1883.

John Kenne, admitted by ordination, February 17, 1889.

Robert McGiffin, admitted by ordination, February 17, 1889.

Colin Dewar, admitted by ordination, February 17, 1889; removed by death, January 31, 1905.

Wm. McGillivray, admitted by ordination, February 17, 1889; left city.

Wm. Stewart, admitted by ordination, February 17, 1889.

Peter Harvie, admitted by ordination, February 17, 1889; removed by death November 21, 1898.

Robert H. Cowley, admitted by ordination, May 20, 1894; left city.  
Samuel Stewart, admitted by ordination, May 20, 1894; resigned, March 26, 1900; re-elected, December 6, 1903.

Robert Buckham, admitted by induction, May 20, 1894; removed by death, December 23, 1908.

Wm. M. Hutchison, admitted by ordination, March 30, 1902.  
Richard McGiffin, admitted by ordination, March 30, 1902.  
Fred. C. Gilbert, admitted by ordination, March 30, 1902.  
Arthur W. Ault, admitted by ordination, March 30, 1902.  
Jas. H. Thompson, admitted by ordination, December 6, 1903.  
Alex. G. Rose, admitted by ordination, December 6, 1903.  
John Fraser, admitted by ordination, December 6, 1903.  
John H. Dewar, admitted by ordination, March 11, 1906.  
Herbert C. Ellis, admitted by ordination, March 11, 1906.  
John A. Murphy, admitted by ordination, March 11, 1906.

## MANAGERS

- 1866 Thos. McKay; Geo. Cocker; N. Robertson; James Dalgleish and Alex. Brown, Elders *et officio*. The officers were the same as in 1865.
- 1867 New members: O. C. Wood, M.D.; John Bradshaw; Wm. M. Hutchison; John Rowat; Geo. J. Blyth; Samuel Christie, and James Ritchie, secretary.
- 1868 The Personell of the Board continued as before with Wm. Taylor, chairman.
- 1869 In this year the new members were: Geo. R. Blyth; John Hardie and Captain Wm. Berry, with Thos. McKay treasurer of the Building Fund.
- 1870 New members: John M. Garland, Geo. Dalgleish, and James Young, secretary.
- 1871 New members: Hon. M. Cameron; Wm. Stewart, Sr.; John R. McKinnon; Samuel Gouldthrite; Wm. Chalmers, and Wm. Robertson.
- 1872 Only new member—David Wilson.
- 1873 New members: Wm. Henderson; James Robertson; Geo. Young; Colin Dewar.
- 1874 J. H. P. Gibson; Andrew Forgie; Henry Mather; Robert Forgie; Peter Harvie and N. McKinnon, Jr., secretary.
- 1875 Wm. McGillivray; Thos. McCloy; George Hutchison, L.D.S.; Wm. Henderson, secretary.
- 1876 James Lang; John Dickie.
- 1877 James Clarke; Chester A. Crosby.
- 1878 Geo. Baptie, M.D.; Robt. McGiffin; W. J. Christie.
- 1879 J. B. Spence; Benj. Donaldson; John Dickie, secretary.
- 1880 D. B. McTavish.
- 1881 John Kenne; John McD. Haines.
- 1882 Jas. H. Thompson.
- 1883 No change.
- 1884 Wm. J. McDonald. Officers of Board Wm. Taylor, Hon. chairman; John Hardie, chairman; Jas. H. Thompson, secretary.
- 1885 Wm. Johnstone; Richard Uglov.
- 1886 Henry Watters; W. H. Noble.
- 1887 No change.
- 1888 Robt. Stewart; John Fraser; John Robertson, L.D.S.; James Clarke, Chairman.
- 1889 Geo. A. Snyder; Wm. R. Blyth; Joseph Roger; Geo. I. Dewar and R. H. Cowley.
- 1890 J. K. Stewart; Crawford Ross.
- 1891 E. A. Selwyn; John Garrow, with J. K. Stewart in the chair.
- 1892 Robert Buckham; T. Sydney Kirby; Fred. C. Gilbert; Geo. Hutchison, L.D.S. in chair.

- 1893 Wm. Stewart.  
 1894 John L. Garland.  
 1895 A. J. McIntyre, with Geo. I. Dewar in chair.  
 1896 James Graham; Samuel Stewart; Richard McGiffin and A. W. Fraser.  
 1897 A. W. Ault; D. B. Gardner; Jas. H. Thompson, chairman; John Fraser, secretary.  
 1898 No change.  
 1899 A. W. Fraser, chairman.  
 1900 F. O. C. Hutchison, with Samuel Stewart, secretary.  
 1901 Geo. N. Hutchison; W. H. T. Megill and C. W. Jeffrey. D. B. Gardner, chairman.  
 1902 J. A. Murphy; J. H. Dewar; H. C. Ellis; A. H. Brown; J. Thorp Blyth.  
 1903 H. M. Williams; W. Bailey.  
 1904 A. D. Stewart; J. M. Young.  
 1905 Wm. Hardie.  
 1906 R. S. Simpson; A. Richards; T. R. Browne; D. T. Masson.  
 1907 W. A. Fraser; W. E. Gowling; with T. S. Kirby in the chair.  
 1908 Samuel Stewart, secretary.  
 1909 No change.  
 1910 J. A. Ross.  
 1911 No change.

### TREASURERS

- Wm. Hutchison, 1865-1875.  
 John R. McKinnon, from July 1875 to end of January, 1876.  
 James Clarke, 1876-1880.  
 Thomas McKay, 1881.  
 Geo. J. Blyth, 1882-1887.  
 W. J. Christie, 1888-1896.  
 Wm. M. Hutchison, 1897-1900.  
 John Fraser, 1901-1903.  
 A. H. Brown, 1904-1905.  
 W. E. Gowling, 1906-1907.  
 A. D. Stewart, 1908.  
 Wm. M. Bailey, 1909-1911.

### BOARD OF TRUSTEES

- |                              |                           |
|------------------------------|---------------------------|
| Wm. Hutchison, elected 1865. | John Hardie, elected 1880 |
| Wm. Porter, " 1865.          | Wm. M. Hutchison, " 1890  |
| Wm. Taylor, " 1865.          | Geo. I. Dewar, " 1897-8   |
| Thos. McKay, " 1866.         | Wm. McGillivray " 1901    |
| Donald Kennedy, " 1868.      | Jas. H. Thompson " 1902   |
| John M. Garland, " 1873.     | Robert McGiffin " 1907    |
| Geo. R. Blyth, " 1873.       | Wm. Stewart " 1907        |
| O. C. Wood, M.D. " 1876.     |                           |

