

PRESENT CHURCH.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—Jer. 3, 15.

Concerning the Saint Paul's Presbyterian Church and Congregation, Hamilton, Ontario

1854



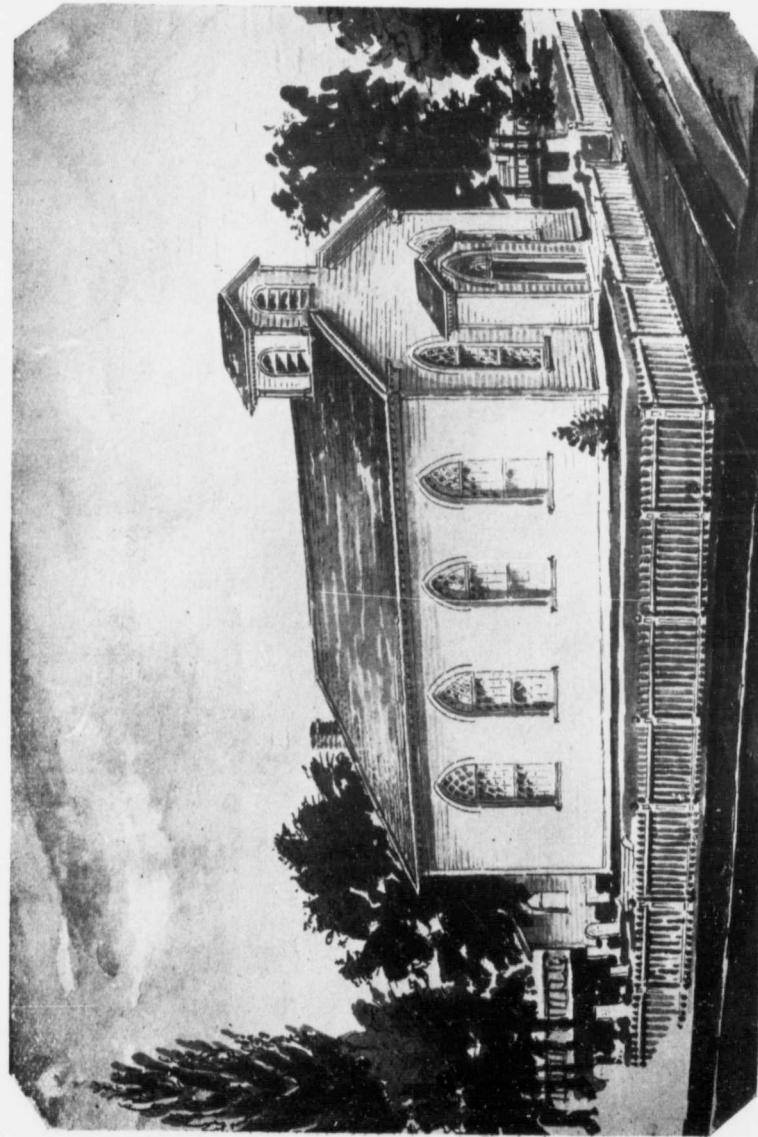
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THE OLD CHURCH.

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EARLY DAYS

BY JOSEPH TINSLEY.

Oh, what a debt of gratitude we owe our pioneers,
Then treat them, friends, with due respect in their declining
years ;
But most of them have gone to rest, as many of you know,
Who ventured out to Canada some eighty years ago.

THE above verse is taken from a poem by Mr. Wm. Resington, of Moorsville, who descants upon the work of pioneers in this locality. The early settlers have proved prolific themes for the poet, who delights in describing how untilled land has been turned into fruitful orchard and field; how the log house has been supplanted by substantial homesteads. Verse writers have devoted time or talent in noting the progress made in this new country by early settlers in matters pertaining to religion; how a mere handful of persons, well grounded in the faith of their ancestors, first met in a primitive church, with bare walls and rude appointments, these in turn giving place to handsome edifices, rich in accessories and complete in detail. It is purposed in these pages to refer to one in particular, St. Paul's, whose jubilee is now being celebrated.

It has been asserted that the majority of the leading people in this city to-day are Scotch or of Scotch descent. Whether such statement is correct I know not. There can be no hesitation, however, in saying that eighty years ago there were residents of that nationality here who took a prominent part in bringing about the present prosperity of Hamilton—who, by their industry and forethought, laid the foundation of the Ambitious City. Those who wish to test the accuracy of this statement may verify the same by delving into the city records, by hunting up old newspapers and gleaning through old documents. In trade and commerce the sons of Scotia have distinguished themselves in Hamilton, also in the army and at the bar. Those who make a study of local history will see that in church matters the same people were in the van.

In 1830 a few Presbyterians had made the village of Hamilton their homes. Upon arriving there was no kirk

to attend; on Sundays visits were made to the home of a kindred spirit and conversation on their early days in Scotland indulged in. Three years following there were a sufficient number of members of the Presbyterian body to consider the advisability of fixing upon some place where religious services could be held. God never forgets his people, though they may at times forget Him. In the fall of 1833 Providence led the Rev. Alexander Gale, a native of Aberdeen, Scotland, to come to this small place. He was translated to St. Andrew's, Hamilton, from Amherstburg, Essex County, Ont., where Presbyterians were in evidence along the waterways—then only highways—along the St. Clair river. With what pleasure the people welcomed a real minister, anxious once again to listen to the familiar kirk service.

No time was allowed to lapse before the scattered Scotchmen met and arranged for a regular congregation to be formed. In November, 1833, Rev. Alexander Gale was inducted to pastorate of the newly-formed St. Andrew's congregation in connection with the Church of Scotland. A congregation was soon got together; the place of meeting had to be decided upon. The Court House at that time was put to many purposes. One night some peripatetic lecturer would be the attraction; the vocalists held sacred and miscellaneous concerts there; balls and entertainments also found shelter in the Court House, built in the reign of George III. for the District of Gore. And here it was that the infant congregation held divine service.

There is no information to be got as to how the pastor was to be paid; that is to say, whether he offered to depend upon the offerings of his congregation or seek assistance from other sources. One authority states that "Mr. Gale, being the first pastor, a zealous, earnest man, received about £60 per annum from the Clergy Reserve Fund." During the first year the pastor received nothing from the people. The second year his salary was augmented by £15, making a total of £75. One writer explains away the apparent parsimony of the congregation towards the minister by the fact that the members had not been educated in voluntary giving. To their credit be it written, the members proved to be apt scholars and gradually increased the Sunday contributions. In

a short time a manse was erected at the corner of James and Hunter streets, which still stands on the property of Dr. F. Rosebrugh.

It was not long before a church building became a subject for the sturdy Scotchmen to discuss when walking home after service. Not much money was immediately required to pay for labor, because little money was in circulation. Mr. Peter Hunter Hamilton, and his half-brother George, were members of St. Andrew's. Perhaps these two watched the others, trying to learn how much they could do towards meeting the expense that would probably be incurred in erecting the proposed place of worship. One day the congregation received the pleasing notification that Mr. Peter Hunter Hamilton had generously donated sufficient land for edifice and burial ground—the valuable spot upon which the church now stands.

Soon builders received orders to proceed with the work, and it was not long before a frame building was erected. Plain exterior, plain interior. The pulpit stood high, with a flight of steps on either side, and a sounding board above; the minister wearing a black gown. Mr. R. Russell, jeweller, came from Edinburgh in 1848, his wife joining him three years later. The first Sabbath after their marriage they attended service and heard the Rev. Mr. McKee. The church was heated with box stoves and lighted with lamps and sperm oil; tallow candles were hung in tin receptacles on the walls. Of course the singing was not of so elaborate a description as enjoyed to-day, neither did a bachelor of music preside at the organ. As a matter of fact, there was no such instrument. Mr. William McMillan, father of Senator McMillan, of Detroit, officiated as precentor, and the tuning fork was in use. It must not be supposed, however, that there were no capable singers in those days. A program seen the other day testified to the contrary, for it bore the announcement that in March, 1839, a grand miscellaneous concert would be given in the Town Hall by ladies and gentlemen of this city.

Services were held at 11 a. m. and 3 p. m., and at those hours Mr. Buist, the sexton, pulled the rope attached to the same bell used at the present time, calling, however, a different class of worshippers to church. Then the sound

of the bell would be heard by villagers and yeomen, whose principal occupation would be that of agriculture. Now it is heard by men engaged in every branch of industry usually found in an industrial centre. The clang of railway, street car, fire and other bells may now be heard; then quietness reigned supreme, with the exception of the sound of the bell on Sunday and occasionally in the week.

As there was no Episcopal church in Hamilton, several of that faith attended St. Andrew's. Among them were Miles O'Reilly, Geo. C. Tiffany, Sir Allan Macnab and Colonel Gourlay.

These names appeared on a book kept by the church officer as being members of St. Andrew's and pew holders: Messrs. Andrew Steven, John Law, Judge Taylor, John Weir, Ænas Kennedy, Calvin McQuesten, Albert Bigelow, Edward Ritchie, John Thorn, John Lamont and Dr. Campbell, John Young, Hugh Vallance, Captain Roxburgh, A. Dickson and Alex. McKenzie.

In March, 1835, a notice was read from the precentor's desk announcing the sale of burial lots and terms of payment. Each lot was fixed at forty shillings, one-half in cash, the balance to be paid in three months.

Cash was almost unknown, so much business being conducted on what was then called the "trade" system—the exchanging of one commodity for another. No wonder that Elder James McIntyre was filled with pleasant surprise when he stated to a member of the congregation one Monday morning that the day previous had been remarkable in the church finances. Here are the exact words: "James, we had a gran' collection in the kirk yesterday. We got eleven and thripens."

This is a list of a few of the baptisms registered in 1833: Margaret Young, daughter of G. I. and Mary Hunter Young; Eliza Jane Frusdel, daughter of Robert and Dorothy McBride Frusdel; George Buchanan and William John, sons of John and Agnes Riddle.

It is stated that the first marriage performed by Rev. Mr. Gale was that of Archibald Murdoch to Janet Fairburn, in 1834.

When it was considered necessary to enlarge the church, which was done three times, the congregation responded to the appeals in a liberal manner. The

matter would be discussed around the old-fashioned stove and the speeches interrupted by some elder placing on the fire a huge log of wood.

An improvement also took place in the musical portion of the services, for in 1842 it is recorded that James Webster was engaged as precentor, to "lead the singing on Sabbath and at other services, at a salary of £25 per annum, giving also one weekly lesson for six months of the year to such members of the congregation as may be disposed to avail themselves thereof."

The church officer's salary was fixed at £16 5s.

The old church is said to have held, at the time of its removal, nearly fifty pews, and one was designated "the bachelor's pew." There may also have been a "spinster's pew," but the steward omitted to chronicle the fact.

The total Sunday collections for one of the early years amounted to £26 1s. 6d. The largest single collection that year was £1 18s. 9d.; lowest 8s. 9d. Another item reads: Paid for candles, 4s. 6d.; load of wood, 10s.

The Kirk Session in the past, as in the present, conducted business in a systematic manner, for it is stated that a rule was enacted setting forth a regular table of fees:

Registration of baptism	1s	3d
Registration of marriage	2s	6d
Extract of registration..	1s	3d
Certificate of registration..	1s	3d
Registration of burial..	1s	3d

Following is the cost of a funeral in 1845:

Grave	£1	5s	0d
Digging..	7s	6d	
Minister's fee..	10s	0d	
Clerk's fee..	5s	0d	
Superintendent's fee	2s	6d	
Best hearse	£2	0s	0d
Four bearers..	10s	0d	

The following are the Elders from 1833 to 1844:

- Andrew Steven, December 1, 1833.
- James Hamilton, December 1, 1833.
- John Colville, December 26, 1834.
- Peter Hunter Hamilton, January 1, 1835.
- Alexander Fee, October 23, 1836.
- William McMillan, October 23, 1836.
- John Thomson, December 26, 1836.

James McIntyre, February 26, 1837.

William Blaikie, May 13, 1838.

Charles Poutock, May 13, 1838.

Alexander Drysdale, November 1, 1840.

Calvin McQuesten, January 7, 1844.

From the date of inception down to this Jubilee celebration the congregation has always taken great interest in Home and Foreign Missions. In 1841, at a missionary prayer meeting, there was received the handsome sum of £20 13s. 2d. for missionary work in India. In 1844, the Home Missionary Association of St. Andrew's Church raised £43 4s. 4d. This amount was further augmented by £27 2s. 11d., the sum being contributed at sacramental services.

In the early days, notwithstanding the demands upon their time, the elders inaugurated weekly prayer meetings in their respective districts; congregational prayer meetings were also held on the first Monday of every month. Surely the preacher found no cause to complain of laxity on the part of his people regarding devotional duties. And these devout worshippers had to travel a long distance through unkept streets, dimly lighted.

It may be of interest to the temperance advocates of to-day to learn that as far back as 1837 steps were taken in the same direction by the members of St. Andrew's, an extract from an old book reading:

"The Kirk Sessions, having taken into consideration the great and notorious evils arising in the community from the indiscriminate granting of licenses to taverns and beer cellars, resolved to petition the magistrates in quarter sessions assembled at their next meeting, and also the Board of Police, praying that they would in future be more guarded in granting such licenses, and that they would use a sound discretion in limiting the number of them to the necessities of the place."

And this minute gave satisfaction to those assembled, for it stated that "the Moderator and Mr. Hamilton were appointed a committee to draft a petition in terms of the above minute to be signed by members of the Session. It may not be out of place to mention that in 1844, with a population of only a few thousand, there were forty-four places where liquor could be had. The license fee in 1852 was \$10, and there were sixty-six taverns and

saloons. In 1904, with a population of nearly 60,000, the number of licenses issued is only seventy-five ; license, \$375. There is no way of proving the fact, but there is room for the thought that the seed sown by St. Andrew's Church in 1844 did not fall upon barren ground.

There were two pre-communion services in those days in St. Andrew's. One was held on Friday evening, another on Saturday evening. Frequently the Sabbath services were followed by a thanksgiving service on Monday evening. For a time it was also customary for the congregation to observe Friday preceding Sacrament Sunday as a day of fasting, prayer and humiliation.

In 1836 there appears to have been a diversity as to the mode of selecting Elders, the following question being submitted by the Synod to the Session :

"Do you think that individuals chosen for Eldership should be elected in Kirk Session only, or by Kirk Session and communicants conjointly?"

This was the answer by St. Andrew's Session :

"We think the minister and elders should select fit persons for the office and intimate their names to the congregation, so that any objection to the life and doctrine of the parties may be made known to the Kirk Session with certification, and if no objections are offered on or before a certain time ordination shall take place in presence of the congregation, according to the laws of the church."

This means that the Session should select new elders, a practice followed for many years.

"At the time of the disruption." This sentence, fraught with deep interest to the Presbyterians in Canada, would require a volume alone were all it implies fully entered into, consequently only the action taken by St. Andrew's congregation in 1844, and that briefly, can be dealt with in these pages.

It can readily be surmised that the influence of disruption in Scotland was felt in Canada, especially in this city ; a spirit of restlessness pervading the congregation. Steps were immediately taken to discuss the question in an official manner.

On May 20, 1844, the Session held a lay conference in regard to the position and duty of St. Andrew's congregation to the Church of Scotland, and decided that it was

desirable that the views of the Session be explained to the congregation. For this purpose the Moderator was requested to call a congregational meeting early in June.

On June 3, 1844, the Session met for the purpose of considering a remit from the Synod's commission *re* the present relations with the Church of Scotland. The Session agreed to set apart Monday evening, June 17, "for the purpose of humiliation and prayer, supplications to be made for guidance in deliberation and decision in the present critical circumstances of the Church."

The Moderator submitted resolutions setting forth the relations existing between St. Andrew's Session and the Established Church of Scotland. Following is a synopsis of the resolutions:

1. That St. Andrew's Session feels that the Presbyterian Church in Canada is in no way bound to ecclesiastical courts in connection with the Church of Scotland.
2. That St. Andrew's Session regards the Presbyterian Church in Canada independent of the Church of Scotland in all temporal matters.
3. That St. Andrew's Session, thus regarding the relations between the Canadian Church and the Church of Scotland as free and voluntary, earnestly desire that the Synod will seek friendly intercourse with the Free Church of Scotland, recognizing in her the features of the church of our fathers—the true and faithful Church of Scotland.
4. That St. Andrew's Session urge the Synod, at its ensuing meeting, "to embody in some solemn act an unequivocal assertion of the independence of the Canadian Church."

It will be noticed that the above four clauses do not touch matters of creed. They simply mean that the words "in connection with the Church of Scotland" should be struck out from designation of Canadian Church.

There was no uncertain sound as to the Session's meaning, the question received the most thoughtful consideration. Anxiety was felt as to the outcome of the steps taken, and the next meeting was looked forward to with interest.

July 19, 1844, the Session met for the purpose of receiving a report from the Moderator with regard to the recent Synod meeting. The Moderator stated that the

Synod experienced a disruption. He and his representative elder sympathized with the view of the new Synod, called "The Synod of the Presbyterian Church in Canada," in distinction from the Canadian Synod in Connection with the Church of Scotland.

The above is the pith of the report presented. Then came the question of the adoption of the report. The Session approved of the Moderator's conduct, only two members dissenting.

Soon afterwards the minister, part of the Session and a section of the congregation went out from St. Andrew's and formed Knox congregation.

When the founding of the University of Queen's College, Kingston, was being discussed, the first meeting was held in St. Andrew's Church more than fifty years ago, and representatives from this congregation have been on the Board of Trustees since the college existed. At the present time Mr. Matthew Leggat is on the board, and Rev. Neil McPherson and Col. W. A. Logie members of the University Council.

In the fall of 1846 Rev. Alex. Gale, having been appointed Principal of the Academy or Preparatory School and Professor of Classical Literature in Knox College, Toronto, was released from his pastorate of Knox Church, this city.

Mr. Gale retired from Toronto Theological College, bought the Logie farm near Albion Mills, on which is a good big stone house. He had some idea of getting selected theological students to live the summer term with him there and pursue their studies. His active contributions to temperance cause arose thus. The natural gas oozing out caused water in a well below the mountain to bubble. A hotel built near by drew a disreputable element there Sundays and gave the place a bad reputation. License commissioners, inspectors and other officers were hesitating to correct the evil, so Mr. Gale set fire to the hotel on his property and abolished the rendezvous, and helped the temperance cause in the county promptly.

Rev. Alexander McKid, of Ottawa (then Bytown), succeeded Rev. Mr. Gale, and remained as pastor till 1848, when he was transferred to Goderich. It was customary, even half a century ago, to arrange with other ministers to preach on special occasions. December 18, 1848, Rev.

Dr. Hamilton, from Ireland, preached morning and evening, the collection amounting to £1 13s.

Rev. Daniel McKnee, a native of Perthshire, Scotland, succeeded Mr. McKid in 1850, the pulpit in the interval being filled with pastors from Toronto and other places. Mr. Daniel McKnee, formerly a schoolmaster, seemed unable to get into touch with the congregation of St. Andrew's, which had grown in numbers and influence. In 1853 he resigned the pastorate. There is no record to show his next charge—whether he resumed school teaching or continued in the ministry.

THE GOTHIC CHURCH.

Rev. Robert Burnet was inducted in October, 1853. He was energetic and a scholarly man; several of his sermons were deemed worthy, by special request, of being printed in pamphlet form. Just about this time the congregation were compelled to seriously consider the subject of erecting a church to accommodate the congregation. Meetings were held, many of them, at which the probable cost came in for much discussion, also the ways and means. Finally a conclusion was reached to solicit subscriptions.

The following names are copied from papers giving amounts subscribed to the church building:

A. Logie	£20	0s	0d
R. Smiley	20	0s	0d
T. H. Birss	20	0s	0d
J. Russell	20	0s	0d
T. Rae	10	0s	0d
W. Bellhouse	30	0s	0d
T. Davidson	10	0s	0d
J. Nichols	5	0s	0d
James Craigie	3	0s	0d
Wm. Craigie	5	0s	0d
R. H. Rae	10	0s	0d
John Munroe	3	10s	0d
R. Argus	2	10s	0d
Dr. Craigie	25	0s	0d
J. Gay	2	0s	0d
A. Miller	5	0s	0d
J. Riddell	30	0s	0d
H. Gillespie	20	0s	0d
J. Young	100	0s	0d
D. Law	10	0s	0d
T. C. Kerr	100	0s	0d
I. Brown	50	0s	0d
J. M. Rogerson	2	10s	0d

R. Laurie	2	10s	0d
L. Duff	1	16s	0d
E. J. Ferguson	10	0s	0d
—. Fraser	10	0s	0d
G. A. Young	5	0s	0d
John Nichol	5	0s	0d
Alex. Wyllie	10	0s	0d
J. Hutchinson	5	0s	0d
J. McKendrick	3	5s	0d
J. Kirkpatrick	3	5s	0d
J. Rogerson	2	10s	0d

Money was not so plentiful in 1854 as at present, consequently, in several instances, notes were taken. Other memoranda, giving a complete list of all contributions, is not to be obtained. Certain it is, however, that the early members were determined to erect a building of no mean description, and the determination was followed to the end.

When the plans were submitted by the designer, Mr. William Thomas, Toronto, the building committee had cause for hesitation. It hardly seems probable that a few members would undertake to erect a church costing in the neighborhood of sixty thousand dollars. It is a question whether there is any denomination to-day would undertake such a task. But Hamilton had outgrown the title of township and assumed the dignified term of city. This was in 1847, the first mayor being Colin C. Ferrie. Hamilton was also designated the Ambitious City, and in order that there should be just reason for the name, the Presbyterians decided to erect a building that would be a permanent mark of their ambition and one that would be looked up to for centuries as an evidence of zeal on their part.

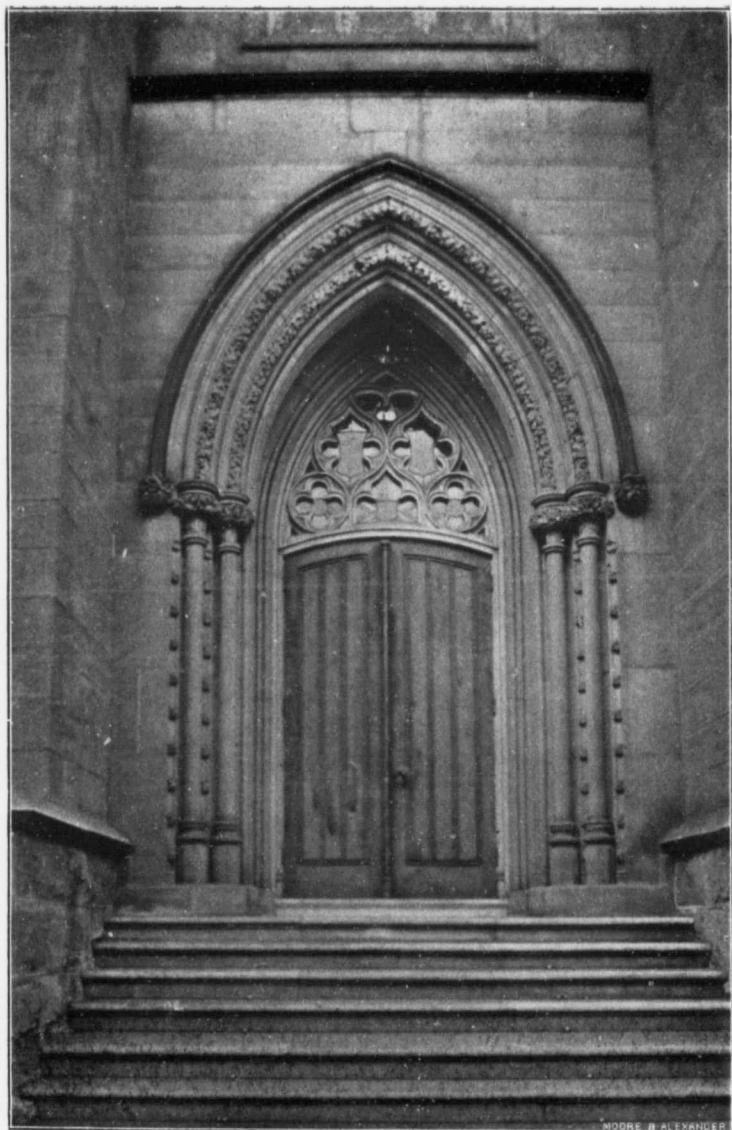
Contracts were let, as follows: Carpenter work, Messrs. Simpson & Son; painting, Mr. Robertson; glazing, Mr. Toms; plastering, Messrs. Mercer & McIves. The names of others who had contracts are not obtainable. Total amount of all contracts for the building complete was \$44,000, of which \$2,500 was expended in building the spire. Jonathan Simpson was contractor.

The old frame church was removed to Charles street, between Hunter and Jackson. For a time it was rented by the Government as a school for the children of the soldiers then stationed in this city. Finally it was used as a German Catholic Church, then razed to the ground. It has also been stated, but I cannot find sufficient grounds to warrant the statement, that the building at one time

stood where the Baptist Church is now located. As the men worked day by day it can be imagined with what pleasure the members would note the progress made. More than one would put the question: "Shall I live to worship in our church?" I like to hear the expression, "Our Church." The word "our" conveys a warmth of feeling, an attachment similar to our home, a sort of proprietary right and interest in its welfare. Our church implies that there we seek spiritual aid. Nowadays, in speaking on the same lines, it is customary for people to say "the church we attend." I like not the phrase. It lacks the lasting principle of the former; leaves an impression that "we go there for convenience—may change at any time."

Work progressed rapidly, and on the afternoon of September 9, 1854, the corner stone was laid in the presence of a large concourse of people, every citizen, of all denominations, feeling pride in what was to be the handsomest edifice in Hamilton. Professor George, of Kingston, opened the ceremonies with prayer, after which the stone was deposited in proper position by Mr. John Young, who was presented with the silver trowel, now in the possession of his son, Mr. J. M., jun. Rev. R. Burnet, pastor, made the dedicatory address. On March 7, 1857, the Rev. Dr. Mathieson, of Montreal, preached in the morning; Prof. Weir, of Kingston, in the afternoon; Rev. R. Burnet in the evening. Little wonder is it that nearly every Presbyterian from the neighboring towns came to this city to inspect St. Andrew's Church. The mouldings, cornices and roof of dark oak were admired by all. The beautifully carved screen, modelled after the screen in Salisbury Cathedral, the carved chairs and communion table, the beauty of the pulpit and the delicately tinted windows came in for much praise. Add to this the massive stone spire, and the sumptuous fittings, any member of the church could be excused for pointing with pride to "our church." Well might they quote Milton's lines:

But let my due feet never fail
To walk the studious cloister pale,
And lose the high embour'd roof
With antique pillars massive proof,
And storied windows richly dight,
Casting a dim religious light.



MOORE & ALEXANDER

POR TAL.



INTERIOR.

The following is a critical description taken from the Canadian Architect and Builder:

"The construction is genuine. The dimensions are said to be, from the square of the tower interior, 80 feet by 50 feet; extreme exterior, 112 x 66 feet. It was designed to seat 1,100 people, but accommodates only 800 since the organ was put in. The tower rises 100 feet to the top of the parapet line, where it reduces into the octagonal spire, the base being clustered with pinnacles and their canopies, making a total length of the tower and spire of 180 feet. It is a product of the Gothic revived, and one of the better class of such products. The city of Hamilton possesses in St. Paul's a church which is well worth the study of architects.

"The walls are of gray Hamilton stone backed by lake shore stone, which in the interior of the spire seems piled very high for such rough material. The details are well designed and well executed. The spire is truly elegant; the pinnacles which finish the tower have the appearance so common in this type of spire of needing unification; but they accomplish the purpose of enrichment for which they were intended. The crocketed gables over the belfry windows have an admirable effect of enrichment, and the spire is a model of well balanced ornament; with a band and dormers near the bottom to combine with tower and pinnacles, and just one well placed repetition of it near the top to give the eye a resting place which divides the spire in pleasant proportions into the beginning, middle and end which every composition should have. It is interesting to observe by blotting out this upper band with the finger how uncomposed the spire is without it and how impossible it is to get the same effect of repose if the band is moved at all, either up or down. * * * *

"The gallery stairs give an opportunity for side gables to stop the slope of the roof which has usually such an unpleasant effect in combination with a spire.

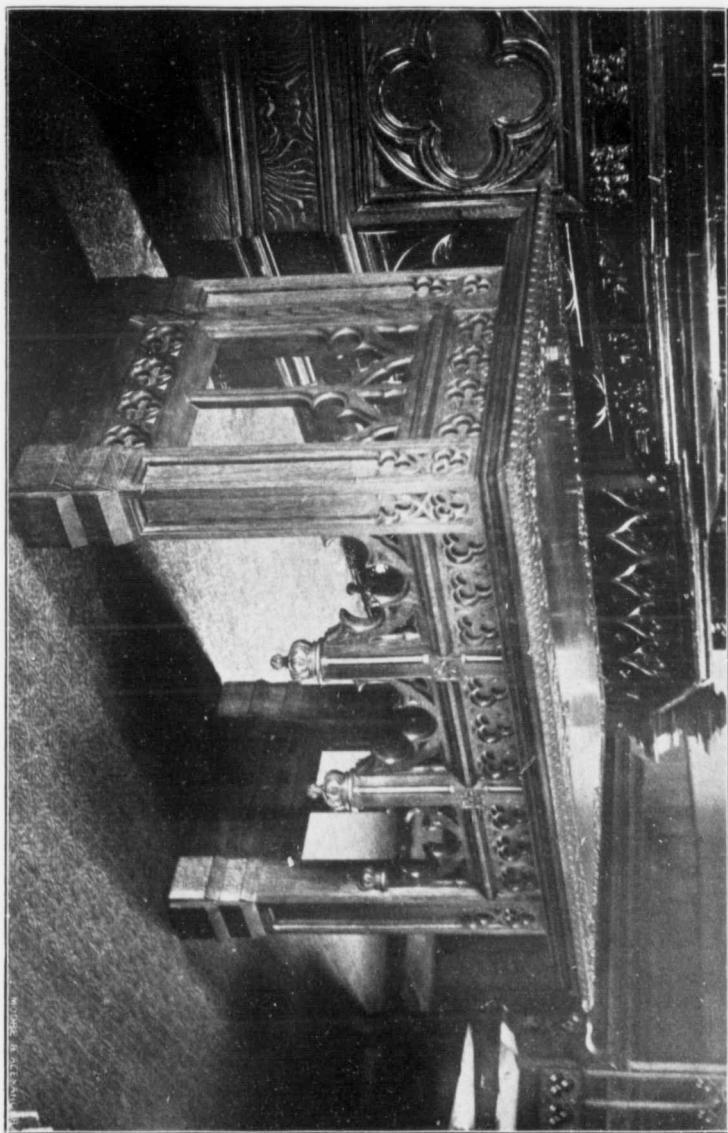
"The external defect of the church is want of length in the body, but an examination of the interior shows how this came to be. It is the gallery that provides lines for the interior proportion, and on the inside proportion is satisfactory. There is no doubt the church would be a finer church without the side galleries, but if these galleries were to be taken down without at the same time lengthen-

ing the church the apparent width of the church in proportion to its length would probably be greater than the eye can guess in anticipation while under the influence of the present arrangement which is carefully composed. The pulpit is the centre of attention, and is given the importance which it should have and which it is so hard to give it when it stands alone, by placing it under the arch of a spacious recess. This arch spans the whole distance between the gallery fronts, with the effect of dividing the body of the church into a central portion with wings. Even above the galleries, although the roof is a clear span, to some extent the central portion governs the eye in estimating the proportions of the church, for the gallery fronts are a strong line running to the springing of the arch over the pulpit and meeting the top of the carved screen that backs up the pulpit and forms the tying line of the arch.

"The treatment of the pulpit is admirable. The actual desk upon which the preacher rests his books is but a small point in the space at the end of the church, but the full spread of the steps which extend on either side has been utilized by enclosing them with a horizontal rail to increase the width of the pulpit and its platform to the utmost. What is lacking is made up by the screen behind which spreads across the whole width of the space under the arch, a distance of nearly 30 feet. The screen might well have been higher in the centre behind the minister, in which case it would have served to blot out the lower part of the window behind and prevent the minister's head appearing *en silhouette* to the occupants of the front seats. The window in the recess is in fact not an altogether happy feature, not only for this reason but because of the conflict of its lines with those of the arch. It is impossible to desert the springing line of the arch as a basis in designing the window. It is a difficult situation, but with the help of tracery it should not be impossible to make a satisfactory combination of screen and window.

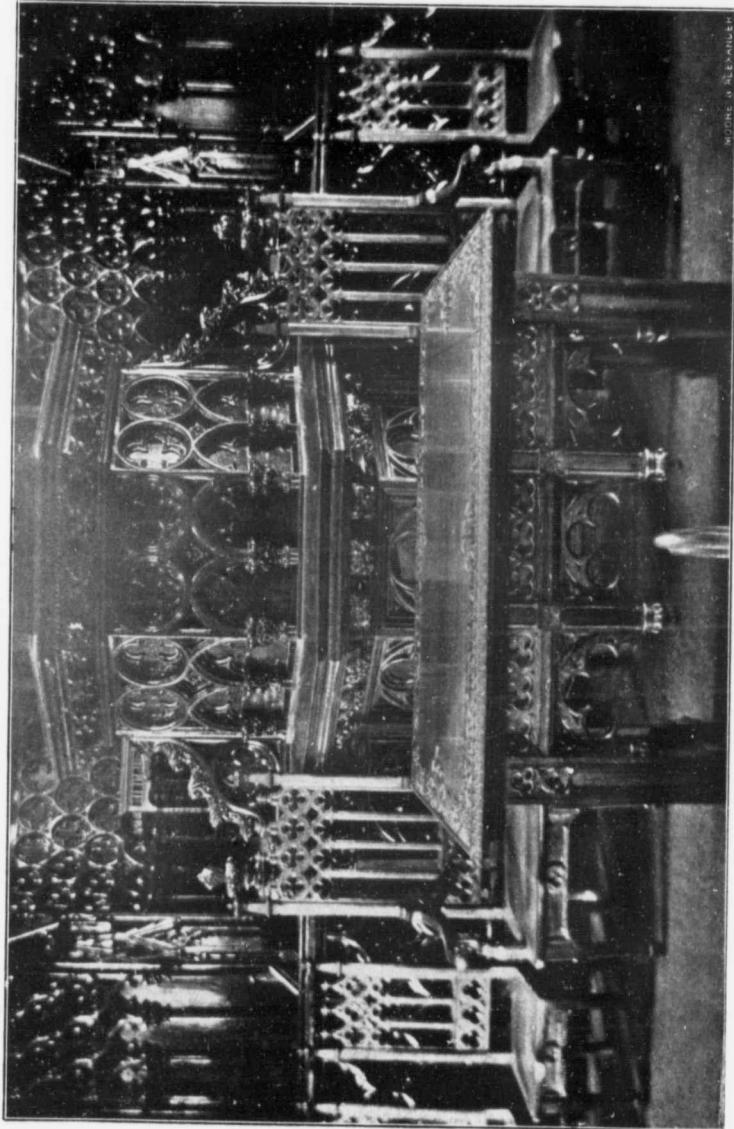
"The screen is of course closed in at top and the space behind forms a passage way to the vestry and cellar.

"The roof is eminently satisfactory. It has pointed trusses, purlins, rafters and ceiling boards all of dark oak. There are dormer windows on each side, an addition to the original design, which, though they are rather poor in



THE COMMUNION TABLE.

PULPIT AND COMMUNION TABLE.



external detail have an excellent effect inside. The light shining in between the trusses increases the vigor while relieving the gloom of the roof, and the dark color of the roof matched by that of the seating below gives a fine breadth of effect in color.

"These are the main points that attract attention in a first visit to the church, but it has an attractiveness that increases with observation and forms a wholesome example in a country where there is more temptation to over freedom than to pedantry of the merits of scholarly work."

Mr. W. F. Findlay writes: My first connection with St. Paul's Church relates to the title of the property. The documents that have come under my notice are as follows:

1. A deed in trust, 18th November, 1833, from Peter Hunter Hamilton to the trustees, on behalf of the Presbyterian congregation of the town of Hamilton and the township of Barton, in connection with the Established Church of Scotland and the Synod of the Presbyterian Church of Canada, recognized by the General Assembly of the Church of Scotland. The trustees therein named are Colin Campbell Ferrie, John Weir, John Young, Alexander Gale, pastor of the congregation, and John Colville, of the township of Saltfleet, and in consideration of the sum of forty-two pounds ten shillings, conveys to them lots 73 and 74 in the town of Hamilton, containing half an acre, or 143 feet $2\frac{1}{2}$ inches by 147 feet 10 inches, on the south side of Main street, for the erection of a place of worship and for the purpose of a burying ground and yard, and provides the qualifications of said trustees and their successors in office. This deed is witnessed by James Hamilton and George S. Tiffany, and is signed and sealed by all the said trustees, as well as by the said Peter Hunter Hamilton, and registered on the 12th day of June, A. D. 1834.

2. The mortgage made by the then trustees, John Young, John Riddel, Thomas Cockburn Kerr, John Brown and Alexander Logie, to the National Bank of Scotland, dated 2nd May, 1860, was to secure the sum of £6,000 sterling, which they thus borrowed to cover the debt they had contracted in the building of the church. Besides the security of the church property described in the original deed these trustees gave their personal guarantee for the repayment of the mortgage money.

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3. The time for payment having elapsed, and no sum having been paid on account of principal or interest by the said trustees or the congregation they represented, the said John Young, Thomas Cockburn Kerr and John Brown were compelled, under their personal covenant, to pay and did pay to the National Bank of Scotland the full sum of £6,000 sterling and interest thereon, and upon such payment requested the said bank to transfer the mortgage to William Forrest Findlay, of the city of Hamilton, for their benefit, and the same was transferred to him by deed of assignment dated 18th May, 1871. There was then due under and by virtue of the said mortgage for principal \$29,200.02, and for interest \$20,644.79.

4. Then a chancery suit for foreclosure was instituted, the said Findlay being plaintiff, and the said John Young, John Riddel, Thomas Cockburn Kerr, John Brown and Alexander Logie, defendants. Herbert Munsie, Robert Burnett and George Denoon were also made defendants in the master's office, and a final order of foreclosure was obtained on the 6th March, 1873, whereby the said defendants were absolutely debarred and foreclosed, and the legal estate became invested in the said William Forrest Findlay but nevertheless as trustee for those who had paid the mortgage money to the bank. The said William Forrest Findlay obtained possession of the mortgaged premises in November, 1873, but not till he had called in the services of the then sheriff of the County of Wentworth.

5. On the 15th January, 1878, a conveyance was made by the said Findlay of the first part, the executors of John Young, then deceased, Thomas Cockburn Kerr and Alexander Bruce representing the interest of John Brown, of the second part, to Matthew Leggat, James Hutchison and William G. Black as trustees for the congregation of St. Paul's Church, and their successors in office, the consideration being the sum of \$21,750.00, paid to the parties of the second part, the said Findlay having received nothing for his services.

Of the dealings with the Baptist Church I have no positive knowledge, except that out of the \$21,750.00 above mentioned, only \$20,000 came to the three parties interested, the remainder, \$1,750, being allowed to the Baptists for their relinquishment of their purchase.

When it was customary for each church to provide a burying place for the dead, St. Andrew's set apart ground on either side of the building. To-day a few headstones are intact, in some instances time has effaced the words engraved thereon. In selecting the following the object was to prove the correctness of the couplet:

He reaps the bearded grain at a breath
And the flowers that grow between.

The number of headstones will not take long to count, but they mark the last resting place of childhood, youth and old age, of minister, soldier, merchant. "The hosts of God encamp around the dwellings of the just," runs a favorite hymn. If it be true, as some Christians believe, that the spirits of the departed are interested in worldly matters, then it may be supposed that the spirits of some who worshipped in the first church are hovering in the midst of the large congregations now assembled to take part in the Jubilee services.

Dust thou art, to dust returnest,
Was not spoken of the soul.

TO THE MEMORY
OF
JOHN M. BROWN,
FOURTH SON OF THE LATE
VERY REVEREND DR. W. L. BROWN,
PRINCIPAL OF MARISCHAL COLLEGE, ABERDEEN, SCOTLAND.
DIED AUGUST 19, 1849.

IN MEMORY OF
THREE CHILDREN
OF
ANDREW AND LAURA STEVEN.
SARAH,
BORN MAY 20, 1834; DIED SEPT. 9, 1835.
WILLIAM JAMES,
BORN FEB. 7, 1840; DIED OCT. 6, 1840.
SARAH CATHARINE,
BORN JULY 29, 1841; DIED JULY 28, 1842.
THEY DIED TO SIN, THEY DIED TO CARES,
BUT FOR A MOMENT FELT THE ROD;
O MOURNERS, SUCH THE LORD DECLARES,
SUCH ARE THE CHILDREN OF OUR GOD.

SACRED TO THE MEMORY
OF
STEPHEN BALMER.

BORN DECEMBER 31, 1815, AT FERNIHIRST, TEDBURY,
ROXBURGHSHIRE, SCOTLAND.

DIED IN THIS TOWN, WHEN STUDYING FOR THE MINISTRY
OF THE CHURCH OF SCOTLAND,
NOV. 26, 1839.

SACRED TO THE MEMORY
OF
MARGARET FERRIER,
DAUGHTER OF

REV. ANDREW FERRIER, D. D.,

WHO DIED IN HAMILTON, MARCH 19, 1842, IN THE
20TH YEAR OF HER AGE.

"FOR HER TO LIVE WAS CHRIST, AND TO DIE WAS GAIN."

IN MEMORY OF
JOSEPH EDMOND,
A NATIVE OF GLASGOW, SCOTLAND.
LATE MERCHANT HERE,
WHO DIED AT BARTON, NOVEMBER 3, 1843,
AGE 81.

ALEX. SUTHERLAND.
DIED JANUARY 1, 1842.
AGED 19 YEARS.

SACRED TO THE MEMORY
OF
JAMES M. WHYTE, ESQ.
FORMERLY CAPTAIN OF THE FIRST (OR THE KING'S) DRA-
GOON GUARDS, AND SUBSEQUENTLY LIEUT.-COLONEL
OF THE SURREY REGIMENT OF HORSE, ONE OF
HIS MAJESTY'S PRIVY COUNCIL, AND A
JUSTICE OF ASSIZE IN THE IS-
LAND OF JAMAICA.

GUIDED THROUGH LIFE BY THE STRICTEST PRINCIPLES OF
HONOR AND INTEGRITY, HE DIED UNIVERSALLY ES-
TEEMED AND REGRETTED ON THE 9TH JUNE, 1843,
AGED 55 YEARS.

The congregation increased steadily and the finances of the church were well sustained, notwithstanding the heavy mortgage on the building, and the fact that other churches were gradually being erected. So bright were the prospects, and so zealous the congregation, that steps were taken to erect a manse, and subscriptions were taken up for that purpose.

One document reads: "We, whose names are here-with subscribed, do hereby agree to pay the amounts set opposite our respective signatures, for the purpose of creating a fund to enable the congregation of St. Andrew's Church to build a manse in connection with St. Andrew's Church."

This was in August, 1850. The list of names appended:

John Young	£5	0s	0d
J. Brown	5	0s	0d
M. Riddle	5	0s	0d
A. Logie	5	0s	0d
J. D. Pringle	5	0s	0d
Thomas Kerr	5	0s	0d
J. F. C. Birss	5	0s	0d

There must have been other contributors to this fund, for enough money was subscribed to erect the residence at the corner of Herkimer and Park streets, where Rev. R. Burnett lived at one time. It afterwards passed into the hands of the late Mr. Alex. Gavillier.

Owing to some dispute—several stories have been related—the Rev. Robt. Burnett found it necessary to leave St. Andrew's, taking with him the records, the silver communion service, the bible used in the pulpit, the carved offertory plates, together with the three chairs in front of the pulpit. Part of the congregation was in sympathy with the pastor and arrangements were made to erect a building at the corner of Park and Hunter streets. This church was called St. Andrew's, and services were held therein for some time. This took place in 1873. The original St. Andrew's had to close its doors, the greater part of the worshippers attending other places of worship. It is an unfortunate theme upon which to comment, but, in order that history may be chronicled correctly, reference has to be made to the dark as well as the bright side.

For cause, Rev. A. Burnett did not stay long in the new church. In 1876 the building passed into the hands

of the Reformed Episcopalians, and was known as St. John's Church. When that body became extinct the place was secured by the Jews, and is used at the present time as a synagogue.

For two years the church at the corner of James and Jackson streets stood unoccupied, this state of things prompting a local poet to pen eleven four-line verses, of which one is now quoted:

Come back, come back, my hameless bairns,
And warm my empty hame ;
And ablins I can yet arrange
To free ye a' frae blame.

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HISTORICAL ST. PAUL'S

The following are extracts from the clever article of Miss Stella E. Asling, published by the Wentworth Historical Society:

St. Paul's Presbyterian Church, Hamilton, Ontario, stands on the corner of James and Jackson streets, and with its stately gothic architecture and lofty stone spire, is one of the first objects of interest to the tourist.

The ground in the shadow of the church is a hallowed spot, for here lie the founders of the parish, one of the oldest parishes in Hamilton. The history of the days long past has for most of us an absorbing interest. It is not mere love for architectural beauty that invests St. Paul's with interest. To many of the citizens of Hamilton half of the charm of the stately stone edifice lies in this, that it is full of a soft light of other days. When Mr. William Bruce leaves behind him the rumbling noises of the city, and "bathed in stillness," paces alone the aisles of the cathedral-like church, the beautiful edifice melts away, and he is once again in the old frame church of St. Andrew, and a boy once more.

It is a Sabbath morning, and he can see himself now as he appeared then—a quaint little figure in white trousers, blue jacket, and high silk hat. On the way to church he had met Complete, an old darkey who lived in a shanty on the corner of James and Main streets, where the Bank of Montreal now stands. Complete had figured in the battle of Trafalgar, and had had a leg shot off in the engagement while on board Nelson's own ship, the Victory. The old negro has given him a vivid description of the fight. How it had stirred his young heart! and that, too, coming just after the 4th of June—the King's birthday, when Colonel Gourlay, then head of the militia, had reviewed the troops up in the field by Peter Hamilton's barn. The barn has given place to the Central School, and Mr. Wm. Hendrie's residence occupies the site of the Hamilton homestead.

What a different scene is presented to-day from that on which he looked that Sabbath morning! Instead of a populous city, the thickly wooded mountain-side rose be-

yond green fields, which sloped down to the little town, then a mere cluster of houses. Beyond the houses, fields and blossoming orchards stretched out again till they reached another cluster of houses on the very edge of the bay, known as Port Hamilton.

And how vividly the picture of the old church rises before him! The high pulpit, with a flight of steps on either side and a sounding-board above; the grave minister, Mr. Gale, in his black gown and bands; the precentor, William McMillan, in front of the pulpit, and, on either side, the square pews containing the families of Allan Napier McNab, Captain Stewart, James Stewart and John Weir. The hours for service in those days were 11 a. m. and 3 p. m., so that the church was not often lighted.

He was a larger boy when he used to sit on the fence, and sling stones in the direction of the windows. Of course he did not premeditate mischief, and when he hit them it was pure accident. One sermon which he heard about that time is deeply impressed on his mind, for he heard it under unusual circumstances. In a corner of a wheat field which was enclosed by a rail fence, he saw the Rev. Mr. Hogg, pastor of the Seceder Church, throwing his arms about in a wildly theatrical manner, and on creeping closer he found that the reverend gentleman was declaiming his sermon to a small audience of pine stumps! The boy sat in his quiet nook and listened to the entire sermon, and the minister had one more of an audience than he had counted on.

Mr. Buist, the sexton of St. Andrew's, no doubt found this boy troublesome also, for the bell-rope hung in a tantalizingly conspicuous place in the entrance lobby, and the boy would almost invariably succumb to the temptation of giving the rope a tug as he passed into the church. He has more veneration for the bell now. It was for many years the only bell in Hamilton, and it still hangs in the tower of St. Paul's.

One more incident of the old church does this gentleman, whose reminiscences we have been recording, remember, for in 1844 came the disruption, and he went no more to St. Andrew's. This incident was the funeral of Alexander Sutherland, a young soldier. It was the first military funeral he ever saw, and he was deeply impressed as he saw him laid to rest in St. Andrew's churchyard. A

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small stone on the south side of St. Paul's marks the soldier's resting place.

The court house had then been built several years. It was erected under "a statute passed in 1816, George III., enacting that a gaol and court house for the District of Gore shall be erected on lot number fourteen, in the third concession of the township of Barton, to be called the town of Hamilton." The manse built for Mr. Gale is to the south of the church, near Hunter street, on the property now owned by Dr. F. Rosebrugh.

It was after George Hamilton that our city was named, and from the inception of the town till his death in 1837, he was the best known man in Hamilton. He presented to the city the Court House Square, the wood market, and pretty little Gore Park on King street. In 1894 a handsome monument of polished granite was erected to his memory by the citizens of Hamilton, in loving remembrance of his many services. The monument stands in the cemetery in the vicinity of the chapel, while not far away, close by the earthworks thrown up by Colonel Harvey's men in 1812, lie Peter Hunter Hamilton and Harriet his wife.

A minute in the Session Book of St. Andrew's reads: "At Hamilton, the 19th day of November, 1833, the day on which the Presbytery of York met and constituted, inter alia, Mr. Gale craved the advice of the Presbytery in regard to the appointment of elders and the constituting of a Session in his congregation, and stated that Andrew Steven and James Hamilton, Esquires, both resident in the town of Hamilton, had been regularly ordained to the office of elder by the late Mr. Sheed of Ancaster."

The Kirk Session met for the first time December 26, 1834, with Rev. Alexander Gale, moderator, and Messrs. Andrew Steven and John Colville, elders. Mr. Colville had been previously ordained an elder under the Synod of Ulster in Ireland. Mr. Peter Hunter Hamilton was ordained January 11, 1835. At a later meeting of the Session the "Moderator was requested to prepare a brief account of the planning and progress of the church in this place, to be submitted to the Session at an early meeting."

At the opening of the church the managers elected were: Dr. Campbell, Messrs. Vallance, Thorn, Rollston, Powell, Downs and Thornton. Mr. Andrew Fee had

charge of the letting of the pews. Mr. Blaikie was pre-
centor and Mr. Buist officer.

At the same meeting also "It was determined that a close board fence six feet high be erected around the South, West and North sides of the plot, and that the front or East side be in part, that is to say, for 45 feet from each corner a weather-board fence, and that the remaining central part of 52 feet be a skeleton fence, and also that there be one gate fronting the church of eight feet, and another on the south side of eleven feet."

The Sunday School was opened in the church in February, 1836, under the superintendence of Mr. William McMillan, assisted by Mr. George Urquhart. Mr. Henry Lawson was secretary, and the teachers were: Mr. James Reid, Mr. Al. Lawson, Mr. John Gale, Mr. Angus McColl, Mr. George Wonham, and Mrs. Gale, Miss Fraser, Miss Wonham and Miss Urquhart. The superintendent arranged the school into five classes. The subjects to be taught were as follows:

No. 1. Scriptures; Assembly's Catechism, with proofs; psalms, hymns, etc.

No. 2. New Testament, with easy portions of Old Testament; Assembly's Catechism, without proofs; psalms, hymns, etc.

No. 3. Second part Union Spelling Book; Watt's Second Catechism; Divine and Moral Songs.

No. 4. First Part Union Spelling Book; Watt's First Catechism; appropriate sacred poetry.

No. 5. Alphabet and first lessons; First Catechism, and hymns taught orally.

On the roll book, first class (boys), we note the names of Thomas Moore, George Watson, John McMillan, Robt. Wm. Waugh, W. Justus Huff, William Wade, Adolphus Mills, William Bruce and James Vallance.

In ten years public sentiment as to what was required of Sunday Schools had undergone a change, as we notice from the report of J. Walker, secretary for 1843. Mr. Walker, in his report of that year, says:

"The idea which long occupied the public mind that Sabbath Schools were useful only to the poor has, happily, been very generally removed, and these institutions are in many cases receiving, as superintendents and teachers, the most influential and intelligent members of the church,

and as scholars the children of all classes in the congregation. The question whether the teaching children to read shall be the primary object of the Sunday School, has been fully set at rest; and now, in all evangelical churches, the Sunday School is a channel through which Christians, and especially Christian parents, can furnish to all children within the range of the congregation, that religious instruction which the public schools properly omit; but the necessity of which, for the promotion of civil and religious liberty and order, history has fully taught."

The ruling elders of St. Andrew's from 1833 to 1844 were: Andrew Steven, James Hamilton, John Colville, Peter Hunter Hamilton, Alexandre Fee, Wm. McMillan, John Thompson, James McIntyre, Wm. Blaikie, Charles Pollock, Alexander Drysdale and Calvin McQueston.

In 1835 the following persons appear as pew proprietors (by purchase) of their several pews, with an annual rental in addition: Andrew Steven, Æneas Kennedy, Allan Napier McNab, John Law, Judge Taylor, John Weir, Wm. Blaikie, etc.; and among pew holders for that year were Calvin McQuesten, Albert Bigelow, D. C. Gunn, Edward Ritchie, John Thorn, Dr. Campbell, John Lamont, etc.

A precentor led the singing till the church was renovated, when a choir was formed, and occupied seats in the new gallery. In later days they sat around a long table in front of the pulpit, which on Communion Sundays was used for the elements. There were forty-six pews in the body of the church, with high panelled sides; those on each side being square family pews, with a small table in the centre of each.

The baptisms registered during 1833 were: Margaret Young, daughter of G. I. and Mary Hunter Young; Eliza Jane Frusdel, daughter of Robert and Dorothy McBride Frusdel, and George Buchanan and William John, sons of John and Agnes Riddle.

The first marriage solemnized by Rev. Mr. Gale was that of Archibald Murdoch to Janet Fairburn, in 1834.

Many of St. Andrew's early members were prominent citizens of Hamilton, and fostered the enterprises of the new town. Thomas C. Kerr was one of these. He was a brother of Archibald Kerr, who presented the fountain in Gore Park to the city of Hamilton. A photograph of

the opening of the fountain may be seen in the Museum at Dundurn Castle. Thomas C. Kerr died in 1878 in London, England, where his remains rest in Kensal Green Cemetery. A memorial tablet was presented to St. Paul's by his widow, "as a tribute of her loving remembrance, and a token of the sacredness of the ties which bind her to St. Paul's Church."

John Young was also one of the original members of St. Andrew's church, and was for many years a ruling elder. He came to Hamilton in 1832, and built and occupied the house on the corner of Main and James streets, now the Hamilton Club House. He afterwards built a more handsome residence on John street south, where he lived till his death. The residence was then sold and was for a time the home of Bishop Dowling; afterwards it was converted into a hospital—St. Joseph's. A memorial tablet may be seen in St. Paul's church in memory of John Young and his wife. The latter worshipped in St. Paul's for fifty years.

Another early member of St. Andrew's was Mr. Scott-Burn. He was one of the earliest settlers in Hamilton, and built "Chedoke"—a residence well known by all who have visited the beautiful Falls at Chedoke, and which ought to be secured by the city as a home for consumptives.

Among the grave stones in the old kirk-yard we noticed those which mark the resting places of James Dryman, John M. Brown, John Miller, Joseph Edmond, John Thompson, Mrs. Alexander McKid and Lieut.-Col. James M. Whyte, who was one of George III's Privy Council, and a Justice of Assize in the Island of Jamaica.

But the names mentioned above are but a few of those who were originally buried in the church yard, for as time passed, the land about the church was required for other purposes. It was found necessary to remove the graves, and thus almost the last associations of old St. Andrew's were effaced. But if St. Andrew's is no more, there has risen phoenix-like on the memories immolated, a stately structure into whose very walls sacred associations are incorporated. The new church was erected largely through the efforts of the deceased members, Messrs. John Young, Thomas C. Kerr, John Brown, John Riddle and William Bellhouse.

Intense difference of opinion will probably always continue to exist as to the style of architecture best befitting ecclesiastical structures; but it is generally conceded that the Gothic, with its graceful elegance, majesty and grandeur of design, is most suited to public worship, as it impresses the beholder with the solemnity and deep mysteriousness of religion.

That St. Paul's still retains a predilection for the usages of the kirk is noticed on Sacrament Sundays, when the pews in which the communicants sit are covered with white linen. The effect is very chaste and beautiful. But the oval tokens, made of white metal, which were in use in the early days, have long since given place to the modern card. The gown of the pastor, however, is of the style worn by ministers of the kirk in the days of long ago.

It is to be regretted that Mrs. McArthur, soprano soloist, found it necessary to resign. How often after the sermon—when our souls have been upborne on words of fervent prayer, till we have caught glimpses of the New Jerusalem and have heard faint echoes of the hosts who sing “Alleluia! Salvation and honor and power be unto Him who sitteth upon the throne”—how often have we listened as in the silence which followed there fell from the singer's lips one soft note of melody, which floated up through the silence, and, as the sweet strains went on, lifted our hearts out of the trifles of time into the very air of Heaven!

When these days, like their predecessors, shall have “floated back into history,” these are the memories which for some of us will stand out most clearly on the deep of time.

In 1874 the church, whose Jubilee of the laying of its corner stone fifty years ago is now being celebrated, was reopened, Rev. J. C. Smith, B. D., of Belleville, having received a call to act as pastor. It was unseemly and unnecessary to have two places of worship of one faith with the same name, consequently as a result of a conference St. Paul's was chosen for the church now being written about, a name it still retains. After a pastorate of four years Rev. J. C. Smith accepted a call to St. Andrew's Church, Guelph, where he resided until his death in July, 1898.

After Rev. Mr. Burnett left the church on Hunter street a proposition came from the congregation to amalgamate with St. Paul's. In May the proposed amalgamation was consummated. The elders of St. Andrew's, Mr. Alex. Craig and Mr. James Insch, were also received into the eldership of St. Paul's. In 1878 Matthew Leggat, James Hutchison and William Black were appointed trustees of St. Paul's. Mr. Leggat is the only one still living. It was a joyful meeting, and many prayers went up to the Almighty, the outcome of which has been that from that time harmony has existed. The meeting of the old members will never be forgotten; again they worshipped in the same church. The communion service and other articles already mentioned as being taken away by Rev. Mr. Burnett were restored. The silver service bearing the name of St. Andrew's Church is still in use at communion, also a handsome set provided by the ladies of St. Paul's in 1875. The earthen baptism bowl is also preserved among the heirlooms.

Following are the names of members appearing on the communicants' roll in 1873:

1. William Allan.
2. Mrs. William Allan.
3. Alex. Arnot.
4. Alex. Allen.
5. Peter Armstrong.
6. Mrs. Peter Armstrong.
7. William Brown.
8. Mrs. William Brown.
9. Miss Mary Barclay.
10. Thomas Bruce.
11. Miss Bruce.
12. Mrs. Bellhouse.
13. J. H. Coutts.
14. Mrs. J. H. Coutts.
15. Robert Cunningham.
16. Miss Campbell.
17. James Gay.
18. Mrs. James Gay.
19. Miss Jane Gay.
20. Miss Gibson.
21. James Hutchison.
22. Mrs. James Hutchison.
23. Robert Hutchison.
24. Mrs. Robert Hutchison.
25. Henry Hutchison.
26. Thomas J. Hill.
27. Mrs. Thomas J. Hill.
28. Mrs. J. Hallowell.
29. Mrs. Kendrick.
30. Thomas Kelly.
31. Mrs. T. Kelly.
32. C. R. Lauder.
33. Mrs. C. R. Lauder.
34. Duncan Lamont.
35. Mrs. Duncan Lamont.
36. Joseph Lyght.
37. Mrs. J. Lyght.
38. Matthew Leggat.
39. Mrs. Matthew Leggat.
40. Mrs. A. Logie.
41. Thomas Marshall.
42. Mrs. Thomas Marshall.
43. Alex. Milne.
44. Mrs. Alex. Milne.
45. James Milne, Jr.
46. Robert Milroy.
47. Mrs. Robert Milroy.
48. Mrs. Malloch.
49. Miss Malloch.
50. John Morrison.
51. James Malcolm.
52. Mrs. James Malcolm.
53. Allan McLean.
54. Mrs. Allan McLean.
55. Miss E. McIntyre
56. William McClusky.
57. Arch. McNab.
58. Mrs. Arch. McNab.
59. Samuel McDonald.
60. Mrs. Samuel McDonald.

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| 61. John McKay. | 84. Mrs. Chas. Smith. |
| 62. Mrs. John McKay. | 85. Miss Emily Smith. |
| 63. James McHendry. | 86 Rev. J. C. Smith. |
| 64. Mrs. James McHendry. | 87. James Stewart. |
| 65. William Macdowall. | 88. Robert Service |
| 66. J. F. McLure. | 89. Mrs. Robert Service. |
| 67. Mrs. William McKay. | 9 . Miss Stewart. |
| 68. Miss R. McIntosh. | 91. D. Steele. |
| 69. Mrs. J. Nelson. | 92. Watson Sutherland. |
| 70. George Nelson. | 93. Mrs W. Sutherland. |
| 71. William Ogilvie. | 94. Mrs. J. Taylor. |
| 72. Miss Omand. | 95. J. Todd. |
| 73. William Omand. | 96. Miss Thomson. |
| 74. Mrs. William Omand. | 97. James Vallance. |
| 75. David Pringle. | 98 Mrs James Vallance. |
| 76. Mrs. Park. | 99. Mrs. William Vallance. |
| 77. Mrs. R. Ralston. | 100. W. E. Walker. |
| 78. William Robinson. | 101. Mrs. W. E. Walker. |
| 79. Miss Rutherford. | 102. Miss Ellen Walker. |
| 80. John Riddel. | 103. G. A. Young. |
| 81. Mrs. John Riddel. | 104. Miss Eliza Young. |
| 82. Miss J. Reid. | 105. " Kate Young. |
| 83. Chas. Smith. | 106. " Annie Young. |

St. Paul's has on its present roll of membership about twenty-five persons who worshipped in the old frame church fifty years ago. Their names are as follows: James Vallance, Matthew Leggat, George A. Young, now members of Kirk Session; William Vallance, George Vallance, Mrs. George Vallance, Lady Taylor, David Kidd, William Ronald, John Jeffery, Mrs. M. Brown, Mrs. Jas. Fraser, Mrs. Robert Ramsay, Mrs. McDonald, Mrs. Geo. Sharpe, Mrs. T. Gillard, Mr. Wm. Buist, Mrs. William Allen, Miss Massie, Miss Margaret McHendry, John Cook, Mr. Jas. Milne, Mrs. Jas. Milne, Mrs. Jean Trail and Miss E. M. Young.

The original metal token was discarded nearly twenty years ago for the card at present in use. Doubtless the session had sufficient reason to make the change. A few of the old tokens are still preserved, recalling memories of the past. People there are who prize old coins, delight in their knowledge of the same, quote date of issue and relate circumstances surrounding the piece of money. But what may be said of this ancient token? That sacred emblem has not been used in mercantile transactions, purchasing commodities of infinite variety. It has only been put to a solemn purpose—the drawing nearer to God's holy table; a token whereby the holder is admitted to partake of the Lord's Supper—the highest act of worship.

Into whose hands has it passed : the young member, who was hardly able to realize the full impressiveness and meaning of the service ; the youth, who, about to encounter the troubles and perplexities of the world, was anxious to get divine sustenance to enable him the better to withstand temptation ; the man of middle age, who had received benefits from attending communion ; the men and women, whose sands of life were slowly ebbing, and who fully appreciated the deeper meaning underlying the sacrament. Let those old tokens be reverently cherished, for around each cluster memories of faithful servants of Christ.

On January 29, 1878, a unanimous call was extended to Mr. Robert J. Laidlaw, of Jefferson Avenue Church, Detroit. He died Thursday, Oct. 24, 1895. Eulogistic sermons were preached by the assistant pastor, Rev. H. S. Beavis, M.A., and, in the evening of the same day, Rev. Dr. Fletcher. Letters of condolence came from Rev. Dr. Christie, Alleghany, Pa.; Rev. Dr. J. M. Richmond, Princeton, Ky.; Rev. Principal Caven, Knox College, Toronto; Rev. Dr. Robertson, Winnipeg; Rev. Dr. Cochrane, Brantford, and appropriate reference was made by the Presbyterian Review. The funeral service was conducted by the Rev. Principal Caven, and was in keeping with the occasion, being attended by prominent Presbyterians. The pulpit was draped in black and there were flowers in profusion. The remains were interred at Georgetown.

Let a glance be now taken of the progress of the congregation under the pastorate of the deeply lamented minister. The membership had increased from 237 to 500; the Sunday School and various associations connected with the church also prospered in all directions. In 1885 the value of the church property had been increased by over \$26,000. At that time the total debt, funded and floating, was \$15,000. In 1878 it reached nearly \$30,000.

Another extensive work carried out successfully during Rev. Dr. Laidlaw's pastorate was the providing suitable accommodation for Sabbath School and weekly services. Adjoining the church property was a piece of ground formerly used as a racket court. This was a favorite resort for the officers of several regiments of soldiers who were stationed in this city in the sixties. In

spite of the debt of the church proper, the managers bravely undertook the purchase of the vacant land and erected thereon school buildings in keeping with the stately edifice. The cost, including lecture room, parlors, etc., was about \$9,000. The dedicating services took place February 17, 1884. The special collection on that Sunday reached \$1,089. As a tangible proof of the congregation's appreciation of their pastor, on the occasion of a conversazione to celebrate the fourth anniversary of his induction, Mr. Matthew Leggat, on behalf of the congregation, handed Rev. Mr. Laidlaw a check for \$600. His expenses to the south after Mrs. Laidlaw's death were also paid.

In May, 1884, an Art Loan Exhibition, under the management of the ladies connected with St. Paul's, was given to the public for three weeks. The principal attraction was Gabriel Max's famous painting, "The Raising of Jarius' Daughter," valued at \$15,000. This celebrated work of art was generously loaned by Senator George A. Drummond, Montreal, at the solicitation of Mrs. J. Y. Osborne (then Miss Park). The exhibition was fully appreciated by the citizens, and the receipts amounted to \$1,086, which was added to the building fund. When the announcement was made that art galleries were to be opened there were those who looked with disfavor upon the innovation, but the same people, before the instructive exhibition terminated, testified their hearty appreciation of the undertaking. The art gallery in connection with St. Paul's in 1884 left so pleasing an impression upon the minds of persons of fine and cultured taste that they still speak with pleasure of the event.

The managers of to-day frankly concede that financing in former days was far more arduous and puzzling than now, but the escape from that embarrassment is also due to our present board and minister.

The year 1893 stands out prominently in the church's history as showing the generosity of all connected with it. A committee was successful in collecting from the congregation \$4,500 towards reducing the mortgage debt of \$12,000. Arrears of interest were paid and the monetary incumbrance brought down to \$7,500. The members never grew weary of well doing, and so the managers in their report of 1895 showed the entire floating debt was wiped out for the first time in the history of the congregation and \$500 more paid on the mortgage debt.

COMPARATIVE SUMMARY

Twenty-Six Years, 1878-1903 Inclusive.

On Roll 12th March, 1878: 237.

Year	Additions to Membership	Removals from the Roll	Total Membership	Number in Sabbath Schools	S. S. Missionary Offering	Ordinary Expenditure of the Church	Additional for Congregational Purposes	Missionary, Educational and Benevolent	Amount raised for all Purposes
1878	60	14	283	204	\$ 73	\$2,469	\$11,533	\$ 200	\$14,981
1879	58	43	325	260	96	3,615	4,811	338	8,960
1880	78	43	360	271	141	4,439	1,452	1,129	7,480
1881	84	34	410	282	160	4,085	2,460	1,496	7,750
1882	94	46	458	266	158	5,549	4,055	1,830	10,807
1883	61	34	485	266	158	5,384	3,863	2,033	11,280
1884	53	50	500	319	190	5,152	3,688	2,018	10,816
1885	51	43	510	348	230	5,547	2,776	1,822	10,145
1886	54	48	516	356	253	5,319	2,109	2,150	9,578
1887	58	49	525	301	275	5,366	2,445	2,271	11,085
1888	57	47	535	318	291	5,340	1,008	3,016	9,404
1889	49	49	535	482	308	5,468	661	3,111	9,240
1890	40	40	535	485	271	5,117	1,139	2,083	9,959
1891	30	39	535	440	283	5,142	1,017	3,165	9,324
1892	35	81	480	420	246	4,687	1,119	2,629	8,435
1893	32	31	490	390	266	5,124	5,699	1,973	12,796
1894	27	32	485	430	243	5,304	688	1,857	7,849
1895	22	31	476	460	236	4,827	2,059	1,411	8,297
1896	23	93	406	453	231	4,361	1,427	1,331	7,119
1897	87	21	472	483	237	5,197	843	1,923	7,963
1898	67	18	521	514	276	4,963	1,014	2,904	8,881
1899	68	16	573	569	369	4,783	2,770	2,530	10,083
1900	75	45	580	524	289	5,362	977	2,882	9,221
1901	65	44	601	518	277	5,381	4,170	7,527	*17,078
1902	50	47	604	550	269	5,112	2,100	2,491	9,703
1903	85	56	633	560	279	6,351	962	3,189	10,502

The \$258,758.00 raised for all purposes since 1st January, 1878, to 1st January, 1904, has been disbursed as follows:—

By Debt, funded and floating	\$ 27,527 00
" Interest on same	16,864 00
" Church Improvements	13,506 00
" Lecture Room and Cottage	10,031 00
" Organ	2,392 00
" Benevolent Contributions, Missions, etc.	59,442 00
" Ordinary expenses	126,115 00
" Laidlaw Memorial Mission	2,881 00

Total..... \$258,758 00

No Indebtedness on Church property.

* Includes \$8,215 Century Fund.

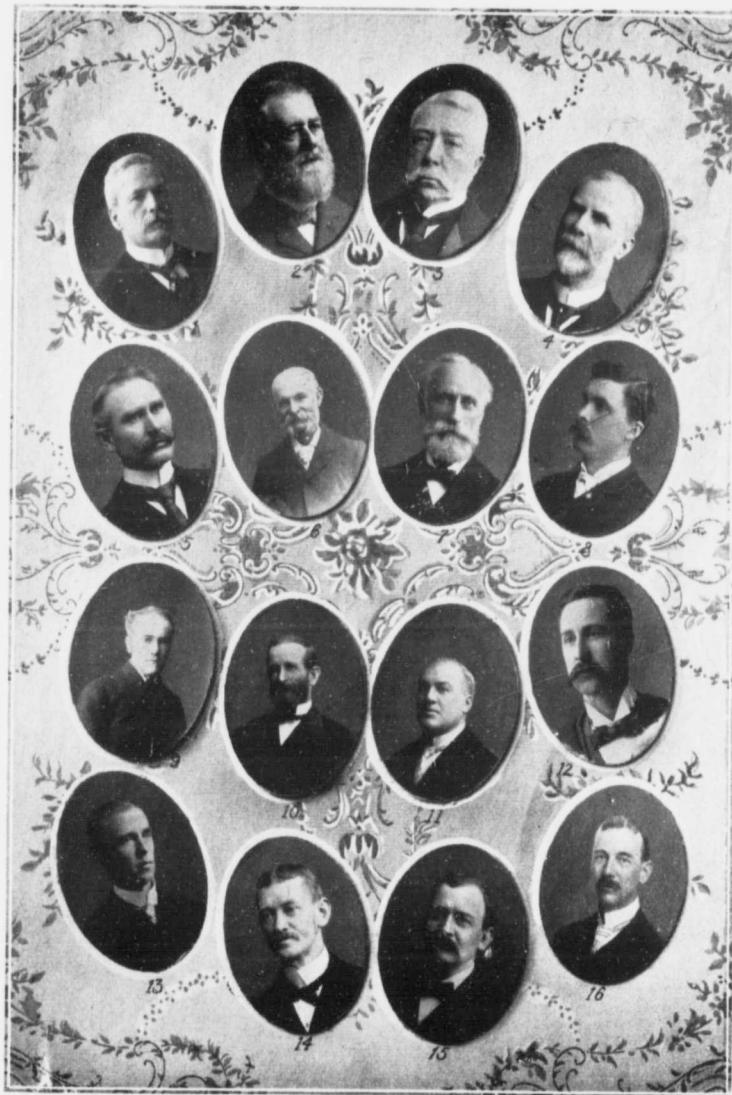
HISTORICAL SUMMARY

BY JOHN KNOX.

1833. Nov. Rev. Alex. Gale from Aberdeen, Scotland, having served the churches at Lachine, Que. and Amherstburg, Ont., was inducted to St. Andrew's Church, Hamilton.
1835. Original Frame Church built at N. W. corner of James and Jackson Sts. Hamilton, on land purchased in 1833 for £42-10/- for the erection of a place of worship and for the purpose of a burying ground and yard, the first Trustees being Rev. Alex. Gale, Colin Campbell Ferrie, John Weir, John Young and John Colville, for the Presbyterian Congregation of the town of Hamilton and the Township of Barton, in connection with the Established Church of Scotland.
1843. May. "The Disruption" having taken place in Scotland. Rev. Alex. Gale went to Knox Church, Hamilton, in connection with the newly organized Free Church of Scotland and removed the session records there.
1844. 1845. Jan. Rev. Alex. McKid came from Ottawa.
1848. do was translated to Goderich, Ont.
1850. Rev. Daniel McKee was inducted.
1853. do demitted this charge.
1853. Oct. Rev. Robert Burnett was inducted.
1854. Sept. Foundation stone of present Gothic Church laid by Mr. John Young.
1857. Church opened for Worship by Rev. Dr. Mathieson of Montreal, and cost about \$60,000.
1860. 2 May. Church was mortgaged for £6000, interest 6% to National Bank of Scotland. The Trustees who became personally liable were John Young, John Riddell, Thos. C. Kerr, John Brown and Alexander Logie.
1873. Nov. Mortgage was foreclosed and church was sold to Baptist Congregation for \$20,000.
1874. 2 April. The congregation having been reorganized, called the Rev. J. C. Smith, of Belleville, who was inducted this date.
- 14 May. Name was changed from St. Andrew's Church to St. Paul's Church with consent of Presbytery.
- 10 July. Trustees were appointed to hold any property the Congregation have or may acquire.
- 22 July. A Bond was given guaranteeing \$2100 which was available for any deficiency during next three years. The church was leased at a rental of \$600 with the option of purchase within two years at \$20,000. Seat Rents were estimated to bring a revenue of \$1,120, and the average Sabbath collection at \$30. Ladies' Association was formed and city divided into districts by them, and they with pencil and

- book introduced systematic giving by envelope. Church debt of \$20,000 being an obstacle promises to give \$8,000 to \$10,000 payable during two years were received. Rev. Mr. Burnett's friends built the brick church at corner of Park and Hunter where they worshipped.
1876. April. Mr. Burnett having demitted the charge of this congregation, an amalgamation was effected with St. Paul's, and the Bible and Communion Plate were brought back along with some furniture.
1878. 15 Jan. The church and property was conveyed for \$21,750 to Matthew Leggatt, James Hutchison and Wm. G. Black as Trustees.
- 14 Feb. Mortgage was given by them for \$12,000.
- 12 Mar. Rev. Robert J. Laidlaw was inducted from Jefferson Avenue Presbyterian Church, Detroit. Membership then 237.
1880. Jan. The organ built by Steer & Turner, of Springfield, was opened and cost \$2,392.
1882. Oct. Racket Court was purchased for the erection of Sunday School and cost \$2,400, but was mortgaged for \$1,900.
1884. Feb. 17. Sunday School having been built, was dedicated, cost \$9,329.
1884. May 4. Art Loan Picture Exhibit, got up by the Ladies' Association, when the painting of the Raising of Jairus' Daughter, by Gabriel Max, was loaned by Senator Drummond, Montreal. This added \$1,086 to the building fund.
1887. July 18. Mortgage for \$1,900 on Sunday School was discharged.
1893. Mortgage on Church was discharged and a reduced mortgage for \$7,500 given.
1895. Oct. 24. Rev. Dr. Laidlaw died at Georgetown.
1896. Laidlaw Memorial Hall was opened with a mortgage of \$2,000, which was reduced to \$1,000 by subscriptions and ultimately discharged from the Century Fund collections. "Their Full Rights," by Ian Maclaren, mildly pictures the business of the congregation this year.
1897. Feb. Rev. Neil McPherson, B. D., was called from Petrolia and inducted.
1902. \$8,215 was subscribed and paid in for the Century Fund of the Presbyterian Church.
1903. Jan. Mortgage debts on Sunday-School, Laidlaw Mission and the Church, so long a burden on this congregation, have all been paid and the agreements discharged.

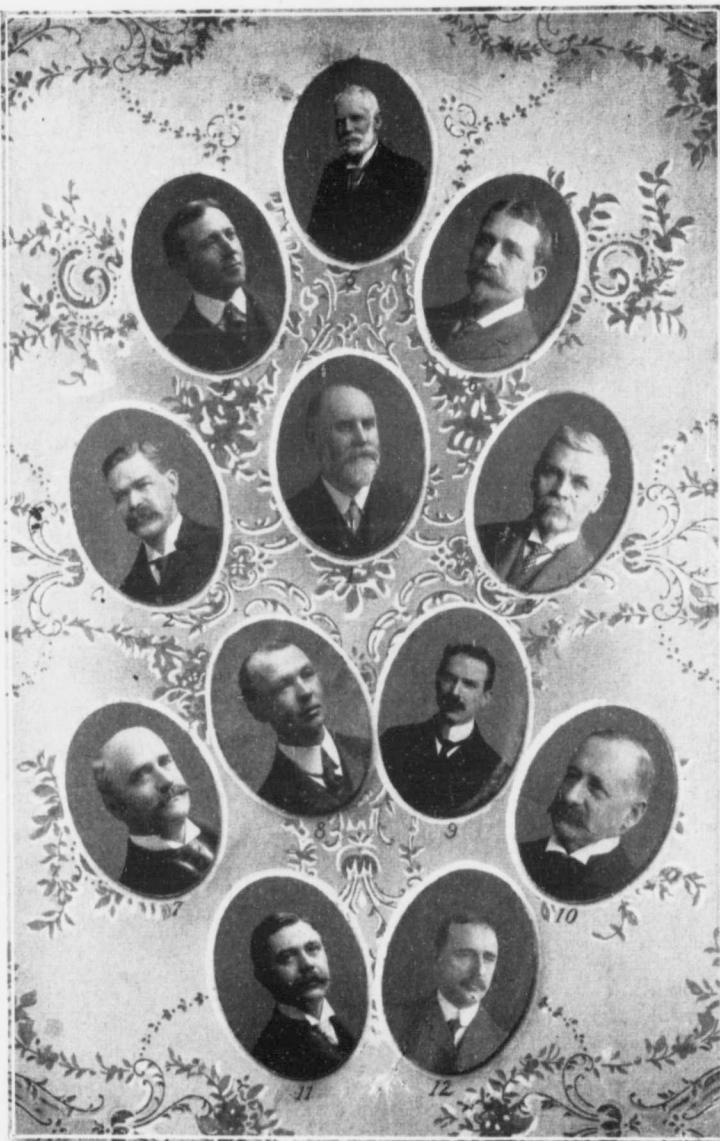
SESSION



1. BIDWELL WAY.
2. SIR W. THOMAS W. TAYLOR.
3. MATTHEW LEGGAT.
4. CHAS. B. LINTON.
5. DAVID FRASER.
6. JAMES VALLANCE.
7. GEORGE BLACK.
8. J. W. TYRRELL..

9. GEORGE A. YOUNG.
10. WILLIAM WILSON.
11. BYRON SMITH.
12. JAMES GILL, B.A.
13. J. D. TURNBULL.
14. WM. MALCOLM.
15. T. D. MALCOLM.
16. A. C. TURNBULL.

MANAGERS



1. JOHN KNOX.
2. J. J. MORRISON.
3. J. D. WILSON.
4. JOHN LEGGAT.
5. DR. MALLOCH.
6. J. M. YOUNG.

7. DAVID KIDD.
8. STANLEY MILLS.
9. THOMAS RAMSAY.
10. H. P. COBURN.
11. J. R. MOODIE.
12. W. A. LOGIE.

Never was a similar Jubilee celebrated under more favorable auspices than the one now being celebrated. Well may pastor, managers and congregation pour forth earnest praise to God who has so successfully guided their congregation. For many years elders and managers were perplexed over finances, now the financial horizon is clear, not a dark cloud observable. The worshippers fully appreciate the energy, watchfulness and care which those concerned have exhibited in temporal matters; the confidence reposed in them from year to year has not been misplaced. There is great reason for gratitude, with a membership of 633, scholars numbering 560, and no indebtedness on church property. Each of the managers is entitled to commendation, but there are three members of every board who have the most to do, the chairman, the treasurer, and the secretary. Their services are specially acknowledged.

The following are the officials in the Jubilee year:

Minister—Rev. Neil McPherson, M. A., B. D., Moderator. Clerk of Session—Mr. James Gill, B. A.

Elders—Messrs. George Black, Matthew Leggat, T. D. Malcolm, William Malcolm, James Turnbull, Byron Smith, A. C. Turnbull, J. D. Turnbull, J. W. Tyrrell, Bidwell Way, William Wilson, George A. Young, James Vallance, Sir Thomas W. Taylor, C. B. Linton.

Board of Managers—Messrs. John Knox, Chairman; J. J. Morrison, Treasurer; J. D. Wilson, Secretary and Chairman of Pew Committee; Messrs. John Leggat, W. A. Logie, H. P. Coburn, Stanley Mills, David Kidd, Thomas Ramsay, Dr. A. E. Malloch, J. R. Moodie, J. M. Young.

Trustees—Messrs. A. Murray, Matthew Leggat, James Vallance.

Music Committee—Messrs. Bidwell Way, Chairman; James Vallance, Matthew Leggat, A. C. Turnbull.

Ushers—Messrs. G. L. Forsyth, G. W. Black, Roy Moodie, J. G. Morrison, G. Y. Bellhouse, A. Cochrane, William Stewart, H. Publow, C. Almas, John Thomson, R. A. Wallace, Donald Logan.

Sexton—Mr. W. J. McConnell.

Ladies' Association—Mrs. James Vallance, Hon. President; Mrs. A. E. Malloch, President; Mrs. A. McLagan, First Vice-President; Mrs. McPherson, Second

Vice-President; Mrs. Trail, Third Vice-President; Mrs. J. Moodie, Fourth Vice-President; Mrs. G. Vallance, Secretary; Mrs. J. D. Wilson, Treasurer. In connection with the association several committees are formed—Benevolent, Work, China, Pulpit Decoration and District Visitors.

Sunday School Teachers' Association—Mr. D. Morton, Sen., Honorary Superintendent; Mr. Byron Smith, Superintendent; Mr. C. B. Linton, Assistant Superintendent; Mr. T. D. Malcolm, Secretary; Mr. W. J. McConnell, Assistant Secretary; Miss Grace Hudson, Treasurer; Mr. J. M. Malcolm, Librarian; Mr. George Morton, Assistant Librarian; Miss Mary Simpson, Organist; Miss H. G. Hudson, Pianist.

Women's Foreign Missionary Society—Mrs. (Rev.) McPherson, President; Mrs. Watson, First Vice-President; Mrs. McLagan, Second Vice-President; Mrs. McClure, Third Vice-President; Miss Wilson, Treasurer; Mrs. Barber, Secretary; Miss Young, Tidings Secretary.

The Home Circle Mission Band, Y. P. S. C. E., Junior Mission Band, Mothers' Meeting, Girls' Sewing Class, Young Men's Union and the Laidlaw Memorial Mission Sabbath School are all managed by ladies and gentlemen deeply interested in the success of their respective branches.

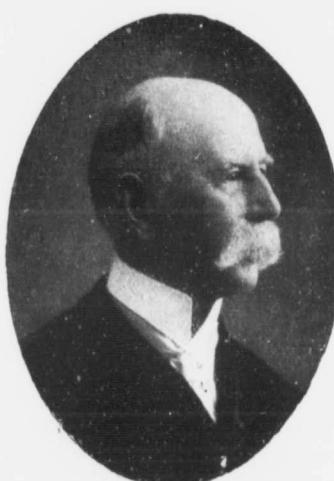
Every department of the church is systematically carried out and the rules of a specially arranged calendar followed.

There is reason to believe that the Sunday School is the oldest in the city, but the statement is made with reservation. A memory somewhat distinct, reminds one that an account has been read that the First Methodist congregation conducted a school in 1820. Be that as it may, in February, 1836, St. Andrew's school had for its superintendent, Mr. William McMillan; Mr. George Urquhart acted as his assistant. In 1843 there were nine classes of girls, aggregating 94 in attendance; eleven classes of boys, with an average attendance of 107, making the total membership of 201 scholars. Among the teachers in 1843 were Mrs. Gale, Miss Gale, Mrs. John Fisher, Mr. D. McLellan, Mrs. Walker, Mr. R. Ewen, Mr. D. Buchanan, Mr. D. McArthur, Mrs. Forbes, Mr. Montgomery, Mr. M. Bruce.





JOHN YOUNG.



ALEXANDER MURRAY.



DAVID MORTON.



DR. C. L. M. HARRIS.

In those days the children were not so well supplied with instructive literature as at present, neither was there a large library at their command. The singing, too, was not so tuneful, perhaps, but it was no doubt as hearty. The singing of children is always unaffected and pleasing to hear. It may, to the hypercritic, be full of discord and flat, but it is genuine, nevertheless. Upon more than one occasion I have stood outside a Sunday School and listened to the hymn:

Lamb of God, I look to Thee,
Thou shalt my example be;
Thou art gentle, meek and mild,
Thou wast once a little child.

In 1857, when the present edifice was completed, the basement was fitted up for school purposes, and at different times these gentlemen acted as superintendents: Mr. Matthew Leggat, Rev. R. J. Laidlaw, Mr. George A. Young, Mr. John Alexander, Mr. David Morton, sen. In 1883, largely through the instrumentality of Mr. David Morton, sen., and the late Dr. Laidlaw, the present handsome and substantial schoolhouse was erected. These quarters were occupied in February, 1884, just forty-eight years after organization.

The school prospered under the superintendency of Mr. Morton, assisted by Messrs. Lyman Lee, S. W. Grant, R. S. Wallace and Byron Smith, with Mr. T. D. Malcolm as secretary. For fifteen years Mr. Morton officiated as superintendent, resigning in 1895, Mr. Wallace succeeding him. In 1899, owing to his removal from the city, Mr. Wallace was compelled to resign, Mr. Byron Smith being chosen to fill the office, a position he still retains.

Were Robert Raikes, the inaugurator of Sunday Schools, in the flesh to-day, with what pleasure would he read the report of the department of work so dear to him, not only in connection with St. Paul's, but the world over. The highest praise is due the ladies and gentlemen who devote time to this branch of church work. The intense heat of summer, severe cold of winter, are bravely encountered by these church members in order that children may be trained in such a way as to become creditable citizens. For nearly half a century this school has been greatly blessed. As will have been noticed, in 1878 there

were only 204 scholars on the roll; in 1903, 560. During those two periods some twelve thousand scholars have passed through St. Paul's Sabbath School. It is safe to say that the lessons taught this army of children have been productive of much permanent good in moulding their lives, leading them to be Christian men and women. Not all, 'tis true. There are many who have gone astray; but these, at times, have turned their thoughts to the past, to the happy hours spent under the guidance of a kind teacher.

"Reserve Teachers." This plain announcement, followed by twelve names, is a statement pregnant with importance. For a Sabbath School to be in a position to have a staff of capable and willing teachers is remarkable —one of, if not the leading feature of the Jubilee. Verily, God has raised up men and women to perpetuate His will on earth, and in this school blessings have been showered in abundance.

SUNDAY SCHOOL AND BIBLE CLASSES.

Rev. Neil McPherson's Bible Class, held in the Church at 3 p. m.

Mrs. Byron Smith's Young Ladies' Bible Class.

Miss M. A. Simpson's Young Ladies' Bible Class.

Mr. G. A. Young's Young Men's Bible Class.

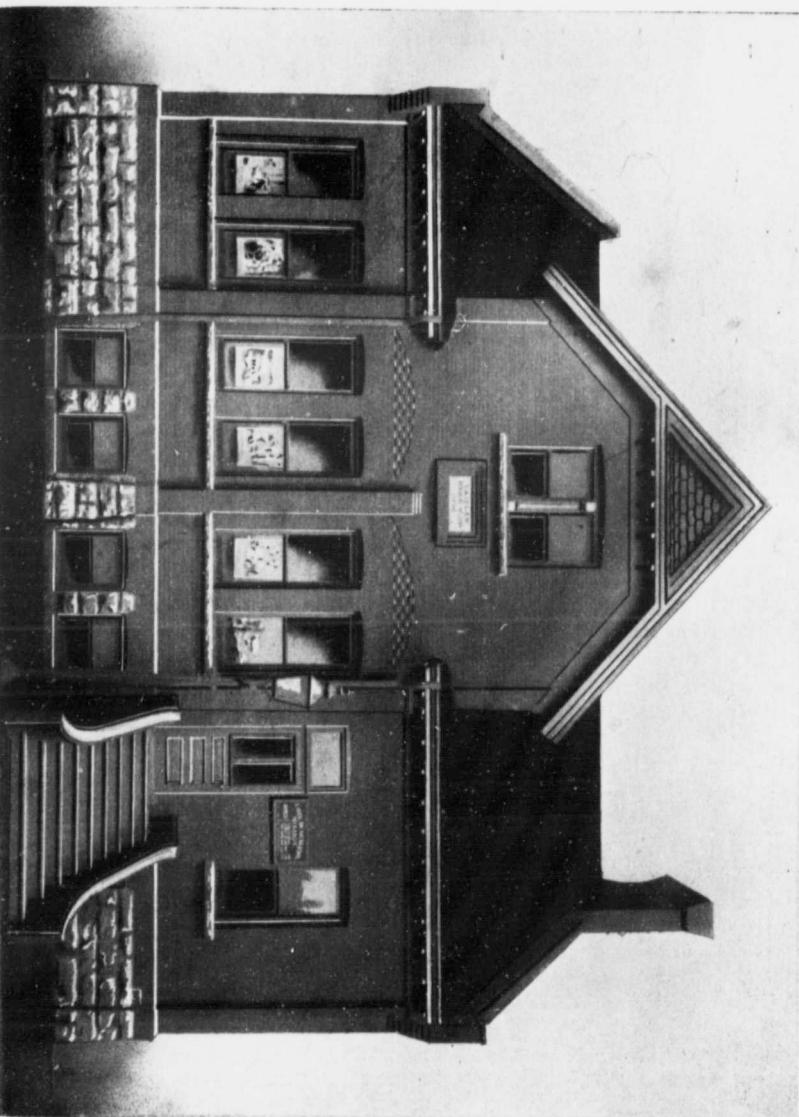
Teachers—Miss Peebles, Mrs. D. Fraser, Miss J. Milne, Miss A. L. Simpson, Miss Schierstein, Mr. Leeming, Miss M. Milne, Mr. Linton, Miss H. Hudson, Miss M. Neilson, Miss Stock, Miss Elliott, Mr. Achenbach, Miss C. Hudson, Miss Brass, Mrs. Gibson, Miss Wilson, Miss G. Hudson, Miss Vallance, Miss Garson, Miss Black, Miss Irvin.

Mr. David Fraser, Primary Class.

Miss Crawford, Miss Jessie Traill and Miss M. Morrison, teachers in Infant Class.

Reserve Teachers—Misses Leggat, Ogilvie, Theo. Watson and Robertson; Mesdames Logan, Davidson, Weir and Achenbach; Messrs. Tyrrell, Way, Black, Cochrane and J. D. Turnbull.

The twenty ladies who teach the Chinamen in St. Paul's must be endowed with patience and have special aptitude. Each pupil has to have a teacher, so slow and laborious is the task of imparting knowledge to the Chinese, while so little acquainted with our language. It is impossible to



LAIDLAW MISSION.

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foretell the outcome of this novel innovation in the school; so far the efforts of the lady teachers have been appreciated by their pupils and may result in more good than indications at first promised. Those who scan these pages fifty years hence may read the names of those attending in 1904, viz.: Lee Yong, Tom Pon, Lee Hing, Peng Meng, Lee Foung, Lee You, Joe You, Hui Lung, Charlie Sung, Lee Ling, Lee Ken, Lee Yem, Lee Goil and Lee Wong. Were it possible to watch the career of these persons, evidence would be noticed that the teaching received in this city was not in vain. Possibly in the misty future one of these pupils may be an elder of this or some other Presbyterian Church.

There is one branch of the church's work that must not be overlooked. Some years ago members of St. Paul's saw the necessity for a Sunday School in the vicinity of Mary street. Shortly afterwards premises formerly occupied as a tavern were rented and a school opened therein. The work bore good fruit, so much so that in 1896 the trustees of St. Paul's had arranged for the purchase of several dilapidated houses adjoining. These were removed and now stands in their place a substantial building, known as the Laidlaw Memorial Mission. A savings bank in connection, under the charge of Mr. George M. Black, has been largely used by scholars and parents. Sewing classes, mother's meeting, Sunday school and other branches are under the care of capable and earnest members. Mr. George A. Young and his sister, Miss Young, have been devoted workers at the Mission since its inception.

The lessons taught by the respective pastors have not been in vain. "By their fruits ye shall know them."

There may be found those who aver that a large membership roll and the finances in a prosperous condition are not a true index to spirituality. Let this be conceded. On the other hand, however, must be set the fact that the church is always attended by large congregations on Sundays; the weekly services average 300. The communicants gather in large numbers for missionary, educational and benevolent purposes. Last year the sum of \$3,189 was contributed. These are signs of a desire to lead a spiritual life, to follow in the footsteps of the Master.

THE CHOIR.

Mr. George Urquhart was precentor from 1833 until 1837; Mr. William McMillan succeeded him.

The next precentor was Mr. David Black (the father of Mrs. J. McArthur), who led the singing of the people before they were formed into the congregation of St. Andrew's. The meeting was held in the old Court House, which occupied the same site as the present one. The earliest mention of a precentor in the records of St. Andrew's Church is contained in this receipt:

Hamilton, April 25, 1842.

Received from the Secretary of St. Andrew's Church, the sum of twelve pounds ten shillings, being in full for 6 months' salary due me as precentor 25th ult.

(Signed) JAMES WEBSTER.

Mr. Webster's son is now the ticket agent at the G. T. R. Stuart street station. It is evident that he was the first to organize a choir for the church, as proved by an account passed by the managers on October 7, 1842, for the sum of eight pounds ten shillings for expenses in altering seats (and covering the same with morine) to accommodate the choir. From Mr. Webster's time to 1850 there is no record of a paid precentor, but it is fair to assume that some one looked after the musical part of the service. In 1850 Mr. Gay (who was an elder of the church) was appointed choir leader, and it was under his direction that the choir was re-organized. A Mr. Jones took charge of the choir after Mr. Gay. During his term of office he introduced a new pitch pipe (up to this time the tuning fork was used to ascertain the pitch) of a rather novel appearance, which resembled in shape a common syringe. It was made of wood, and the pitch could be altered by pushing in or drawing out the stopper. This syringe-shaped musical instrument was blown in the end, and the sound producing end was built along the lines of an ordinary tin whistle. This pipe was evidently part of the equipment of the church, as it was always kept at the end of the choir seat under the cushion.

The next two leaders were both ladies, Miss Samuel and Miss Young. These two were followed by a noted

Scotch vocalist named Crawford, who came from Scotland to Hamilton. Mr. Crawford was choirmaster about 1860. During this gentleman's term of office he gave many concerts, one of which was given by the choir of the church (augmented) in the old Mechanics' Hall. This concert was opened by a short lecture by Mr. Crawford on Sacred Music. The leading features of the lecture were illustrated by the singing of selections from different works. A rather odd feature of this concert was that no seats were allowed in the hall, but the ladies of the church had booths around the hall wherein they sold refreshments. To the dismay of the ladies the audience gradually gathered benches from other parts of the building and seated themselves, which resulted in the serious neglect of the booths. Mr. Crawford while in Hamilton was the music master at the Central School.

Mr. James Vallance was the next choirmaster in 1865. A rather exciting event happened during his term of office. In June, 1866, the fenian raid was in operation, and nearly all the male members of the choir were at the front serving their country. During the Sunday service a bulletin was read by the Rev. Mr. Burnett concerning the state of affairs at the frontier. Among the items read was the announcement that one of the members of the choir, Mr. James Greenhill, had been taken prisoner by the Fenians. This announcement so upset the choir (which on that memorable day consisted only of ladies) that they were unable to lead the singing, and the Rev. Mr. Burnett, by force of circumstances, had on that occasion to act in the dual capacity of precentor and minister.

At this time there were in the choir five members of the Vallance family and five of the Greenhill family.

In those days the choir was more favorably situated than it is at the present time, the choir being placed in front of the congregation instead of behind them.

Mr. Muncey was the next holder of the choirmaster position in 1869. He had the honor of holding the position in St. Andrew's at the time when that church and St. Paul's joined forces. The two choirs were merged into one under his leadership. It was during his term of service that the choir was placed in the gallery where it now

is. After Mr. Muncey came Dr. Barclay (a medical practitioner) as choirmaster, he being followed by Mr. William Cootes. Mr. W. Addison was the successor of Mr. William Cootes, and held the position until the present organ was placed in the church by Steer & Turner, Springfield, Mass., and the wood work by Addison Bros. It might be mentioned here that the organ was entirely paid for before it was allowed to take any part in the service of the church, that taking place in the year 1879. In that year Miss Russell was appointed organist and choirmaster, which position she filled for five years. It was in Miss Russell's time that the first solo was sung in the church at a service. It was a rather risky undertaking, as trouble might arise from such an innovation. Mrs. George Vallance was the soloist on this occasion, and the solo the well known, "O, Rest in the Lord," by Mendelssohn, was in capable hands, and was accepted with almost unanimous approval. One old member of the congregation took exception to the novelty, but when learning who the soloist was she was considerably appeased.

The organ was opened by a sacred concert. Another sacred concert was given shortly afterwards under the management of Mrs. Matthew Leggat and Mrs. George Vallance, which eclipsed all sacred concerts ever given in this city. The church was so crowded at this concert that many could not gain admittance, and to satisfy those who were on the outside the concert had to be repeated.

In December, 1885, Mr. C. L. M. Harris was appointed to the dual position of organist and choirmaster, which position he still holds. In 1891 Mr. Harris obtained the degree of Bachelor in Music, and in 1898 the degree of Doctor in Music. In addition to founding and managing a large conservatory of music he organized and conducted a very successful orchestra and choral society for many years, in all of which St. Paul's people have taken great interest and pride.

The first paid soloist was Miss Kemp, daughter of the late Rev. Dr. Kemp. The next, Mrs. J. McArthur, who held the position nearly eleven years, when she resigned. The choir gallery, when Mr. Harris was appointed, had a seating capacity for about twenty members, which the managers have enlarged to fifty.

Mrs. McArthur was followed by Miss Ella J. Holman and Miss Lillian B. Stickle. The solo work of the choir is now done by several, namely Mrs. J. Faskin Macdonald and Miss Mabel Lee, sopranos; Miss Laura Bartmann, Miss Annie Rodgers and Mrs. R. J. Husband, contraltos; Messrs. Lewis, Bristow and Brown, tenors; Messrs. Penny, Maver and Macdonald, bassos. The choir at present consists of 41 members, and is said to have no superior in the Presbyterian Church in Canada.

The musical service has undergone many changes since the present organist arrived in 1885. Then the musical service consisted of only hymns, psalms and paraphrases (except on special occasions), while in addition to these to-day we have two numbers by the choir at each service, excepting at the service when the sacrament is administered, when the anthems, solos and closing voluntary are omitted. The omission of the closing voluntary makes the service seem more impressive.

This sketch of the choir cannot close without calling attention to the length of service of some of the present members of the choir. Mr. James Vallance has sung almost continuously 53 years in the choir; Mrs. George Vallance 42 years, and Mr. George Matheson 30 years. The organist has played 19 years. Mr. Matheson's introduction to the choir was rather interesting. When he arrived in Hamilton from Scotland he naturally on the first Sabbath asked for the Scotch church and was directed to the brick church. When Thanksgiving day arrived Mr. Matheson went to the service, and when the psalm, "Lord Bless and Pity Us," was given out there was a long painful wait, without any effort being made by any one to raise the tune, when the stranger (Mr. Matheson) in the back seat cleared his throat and began. When the other psalms were given out the Rev. Mr. Burnett looked in the same direction for aid. On the next sabbath a small deputation was waiting to waylay the young man who had so ably come to their rescue on Thanksgiving day. Mr. Matheson was induced by the leader, Mr. Muncey, to join the choir, and he is still helping to raise the tunes.

The only ones that are now members of the church who were connected with the choir in the days long gone by are: Mr. Matthew Leggat, Mr. James Vallance, Mrs.

George Vallance, Mrs. Fraser, Lady Taylor, Miss Young, Miss Scherstein, Mrs. Trail, Mr. George Vallance and Mr. William Vallance. It would be interesting if Lady Taylor and Mrs. George Vallance had sung during the jubilee ceremonies the duet they sang many years ago in the basement of the church. It is to be hoped that the old choristers may long be spared to join in the service of praise and at some not distant date the young and the old choristers may have an opportunity of leading the congregation in the service of praise, as before, from the west end of the church.



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REV. ROBERT J. LAIDLAW, LL.D.

SKETCH OF THE REV. DR. LAIDLAW

BY JOHN McCOLL.

The Rev. Robert J. Laidlaw, LL. D., was taken sick with a severe cold on the lungs in June, 1894, soon after returning from the meeting of the General Assembly at St. John, New Brunswick, and preached his last sermon on July 8th following. He was in the prime of manhood and at his greatest usefulness when he became ill; and it was the general hope that he would soon recover, and that many years of labor would still be his. But his sun has gone down at noon, and his death has left a great gap in the circle of his home and friends, in the church, and community at large.

He was of Scotch parentage, his father being James Laidlaw and his mother Annie Henderson. He was the youngest of five children, only one of whom, Miss Margaret Laidlaw, now survives, and was born at Esquesing, Ont., on December 3, 1839. His mother died January 5, just about one month after his birth. He was fortunate in the early formative influences of his home and surroundings. His father was a man of unusual intelligence and noble Christian character, and by precept and example a true guide to his children. Robert began to attend Lingy school when six years old, and continued till he was seventeen. He had excellent teachers, the most widely known for scholarship and success being Robert Little, who afterwards became superintendent of schools for the county of Halton, and prominent in educational matters in Ontario. Mr. Little, who was educated in Scotland, taught in his school nearly all the subjects in the curriculum of the present Collegiate Institute, and many of his boys came in time to occupy high positions in the professional and business walks of life. Robert Laidlaw was quick at learning, and early gave promise of a distinguished career. He began teaching at Quatre Bras school in January, 1858, and taught one year. In the beginning of 1859 he entered Knox College and attended lectures for three months. In the fall of the same year

he matriculated in the University of Toronto, purposing to take a full arts course; but after a few months had to return home on account of the death of a brother. Soon afterwards he resumed teaching at Quatre Bras, and continued there till the end of 1863. Then he took charge of the Waterloo school, and, with the exception of a summer spent in Scotland, remained there until the fall of 1867. During these years, while faithful to his professional duties, he was diligent in study and read widely. He received valuable instruction in the classics from his pastor, the Rev. James Mitchell, who had charge of the churches of Boston and Milton.

After giving up teaching Mr. Laidlaw engaged in business for about a year, when the way opened for him to carry out the wishes of earlier years and study for the ministry. He entered the Theological Seminary at Princeton, N. J., in September, 1868, and took the regular course of three years. Dr. Charles Hodge was then senior professor of this famous school of the prophets, and probably exercised upon Mr. Laidlaw a greater influence than any other man. The Seminary vacation of 1869 was spent preaching in the churches of Brainard and East Nassau, Rensselaer county, N. Y., and the vacation of 1870 at Brockville, Ont. During his first year in Princeton he was very ill with typhoid fever, and in the next year he suffered from pleurisy, some effects of it remaining with him for life. He was licensed by the Presbytery of New Brunswick at Princeton in the spring of 1871, and graduated from the Seminary on April 2nd of that year, one of the leading students and most promising men of a class that had in it a number who have made their mark as preachers and professors. Dr. J. F. McCurdy, of the University of Toronto, who was with him at Princeton, says: "He impressed himself upon all the members of our class from the first, as in some sense our leader. His maturity of judgment, and general strength and solidity of character, together with thoroughness and accuracy in his studies and class work, made us feel that we had in him something more than an agreeable class-mate, that we had also a stimulating example of devotion to duty. He was in very special sense a leader and helper in all class meetings, and we, as well as the students of our time in the seminary, found him a wise and prudent counsellor

in all matters of special interest to us as a body. We came to be particularly impressed by the thorough goodness and self-discipline which characterized him during the long and trying illness of his middle year, and we probably learned to appreciate his abilities most fully in his senior year, when he made his mark as the class preacher *par excellence.*"

Before graduating he was called by the Presbyterian church at Pittsgrove, Pa., but did not accept as it was his intention at that time to return to Canada. In May, 1871, he accepted an urgent call to the First Presbyterian church at Columbus, O.; began work there in August, and was ordained and installed by the Presbytery of Columbus on September 22. He was then a man of mature and well-stored mind, ready in the use of his knowledge, an independent thinker, an impressive speaker, and of prepossessing manner. The First church was at that time the leading Presbyterian church of Columbus, and one of the most important in the state. Mr. Laidlaw threw all his energy into the work and made for himself a good record as a preacher, pastor, and man of executive ability. A new Sunday school was erected and many new workers were enlisted in the service of the church. Columbus always retained a strong hold upon Mr. Laidlaw's heart, for there he began his ministerial labors; to it he brought his bride Margaret, daughter of Hugh McColl, whom he married on January 18, 1872—and there his daughter, Anna C., was born.

Being called to the Jefferson Avenue church, Detroit, he accepted, and began his work in the spring of 1875, succeeding in the pastorate the brilliant and eloquent Dr. Hogarth. While in Detroit he delivered a course of sermons, which were afterwards given in Hamilton, and, being re-written, were published in book form with the title: "Our Religion as it was and as it is." This work, the outcome of wide reading and profound thought, is of permanent value for "its large and practical suggestiveness on questions of religious and personal life of the very highest moment." It brought to the author a letter from Max Muller, which gratified him. The book came under the notice of Dr. W. D. Thomas, of La Crosse, a fellow of Princeton College and a graduate of the University of Berlin, and thereby secured him the degree of LL. D., from Galesville University, Wis., in 1887.

He was twice sent as commissioner to the General Assembly of the Presbyterian church in the United States, and was appointed by one assembly to carry the greetings of that body to the General Assembly of the Presbyterian Church in Canada. He accepted a call to St. Paul's church, Hamilton, and was installed March 12, 1878. He had always a warm attachment for the church in the United States, where he had many friends; but he was a Canadian, and in Hamilton he was at home. Here, in his pastorate of seventeen years, he did his best work, for which his experience in two large churches in American cities helped to prepare him. St. Paul's church began at once to grow under his wise and able leadership, and has to-day a large, intelligent and united membership, characterized by their benevolent spirit and many good works. A minister sometimes falls so deeply in love with his own church that he thinks there is no other church that is quite its equal. Dr. Laidlaw fell in love with St. Paul's, and its people fell in love with him. He was their pastor and very dear friend, and they gave him many proofs of their appreciation and Christian affection. Their kindness was a great comfort to him during the last year of his life.

Not long after coming to Hamilton Mrs. Laidlaw's health began to fail. Notwithstanding this affliction, theirs was a most happy family. She was the gentle, cheerful and hopeful inspirer and helpmeet of her husband, the teacher of her children, and the light of the home. When she died, March 29, 1893, it seemed for a time as if the life almost went out of Dr. Laidlaw.

He had been ill for some weeks previous with la grippe, and as soon as practicable, by the advice of his physician and most devoted friend, Dr. Malloch, and, through the kindness of his congregation, he went south in search of health and change of scene. In this way he came to be in Washington, D. C., during the trial of Dr. C. A. Briggs before the General Assembly and became greatly interested. On his return home he wrote a review of the trial, which was published by A. D. F. Randolph & Co., of New York, with the title, "The Trial of Dr. Briggs before the General Assembly—A Calm Review of the Case." "It is remarkable," writes an eminent scholar, "for its keen and critical character, and for its tolerant judgments and

conclusions upon a burning question, for whose consideration impartiality and charity, with adequate knowledge, are the most indispensable qualifications. This work especially shows how much our friend might have done as a mediating and arbitrating factor in the dissensions of our time, had his life and strength been longer spared to the world."

He was an able preacher. He was often most masterly and eloquent in his treatment of a subject, and always scriptural, spiritual, and helpful. He was faithful, yet tender. It was his custom to turn the key in the door of his study, and, kneeling down, to ask God to direct him in the choice of two texts from which to preach on the Sabbath, and to help him in his work of preparation. His speech was from the well of good English, pure and undefiled. The writer has never known a man, who, year in and year out, did better pulpit work. Henry Ward Beecher once said he had as much right to preach a poor sermon as any man. Dr. Laidlaw, like every other minister, burdened during the week by many demands upon his time and thought, may sometimes have failed to reach his ordinary level, but that ordinary level was high in all that constitutes a true sermon. He was helpful to other ministers as well as to his own people. An old classmate, a notably strong preacher, and for the last few years professor of systematic theology, with whom Dr. Laidlaw kept up correspondence, recently wrote him: "I have often said to individuals, and more than once to my classes, that, if I have been able to do any measure of good in the pulpit, your thinking and influence entered very closely into not a little of it."

Dr. Laidlaw was wise in counsel. A co-presbyter, Rev. W. L. McIntyre, has said: "As a member of the Presbytery of Hamilton he was faithful and punctual in attending its sessions, taking the deepest and most active interest in all the questions that were brought before it. Having a judicial mind, he always spoke upon hotly-disputed matters in a calm and conciliatory way, and, taking a clear and broad view of the whole complex subject, was ready with a motion that was like the light of the sun to clear away darkness. He was often chosen because of his wisdom and tact to settle difficult and disagreeable problems. He was a most invaluable member of the

Presbytery, and his genial spirit and wise counsel are sadly missed."

For a number of years he was convener of the General Assembly's committee on the distribution of probationers, and gave much time and thought to its work.

He was a trustee of Queen's University. Principal Grant has said: "As a trustee of Queen's he was held in the highest esteem for his interest in the University, his unselfish devotion and the active part he took in its guidance. No more sagacious adviser sat at the board, and his counsels always favored peace, accompanied with honor and progress."

His was the pen of a ready writer. He wrote sermons, verses, addresses, contributed articles for the newspapers and reviews, and was the author of books that made him widely known and brought him letters of congratulation from men high in the scholarly and theological world. He aimed to be right, and it was his wish to prove all things and hold fast that which was true. As a consequence, he was conservative and yet liberal, positive in his views and yet charitable towards those who differed honestly from himself.

He was a man of many gifts and graces. He felt an interest in many subjects, and could do many things well. He was the preacher and the public-spirited citizen. He had the temperament of the orator and the equipoise of the judge. He was the student and the man of executive ability. He was a man of resource; if one plan failed, he had always something else. He had an inventive talent and mechanical skill. He was possessed of a poetic vein and was a lover of nature and of things beautiful in architecture, painting and music. He had a fine sense of the fitness of things. He liked a good story and a hearty laugh. He had great faith, and was humble and reverent. He was dignified, courteous, just and kind. The young and the aged, the rich and the poor, found in him a sympathizing counsellor and friend, and the beatitude of the peacemaker was his. As was said of Clerk Maxwell, "he made faith in goodness easy to other men." "He was a man, take him for all in all, we shall not look upon his like again."

He left Hamilton for the residence of his brother-in-law, Mr. Angus McColl, near Georgetown, towards the

end of April, and there, in the beautiful country place, where he was accustomed to spend the greater part of his summer vacation, and ministered to by those whom he loved, the last days came and went. Although he expressed himself at times as desirous of working a little longer in the Master's service, and of remaining to enjoy life with his children (Anna C., Hugh, Campbell and Robertson), he was not only cheerfully submissive to have things as they were, but he "rejoiced in hope of the glory of God," and of reunion with those who had passed on before. He "fell on sleep" Thursday, October 24, 1895; the funeral services took place in St. Paul's church, Hamilton; and the mortal remains, accompanied by many of his congregation and friends, were taken to Georgetown cemetery and in that quiet spot laid away to rest. He died in the prime of manhood, but looking back over his life it seems wonderfully well rounded and complete. Some of us feel very lonely without him, but we look forward to greeting him again when the day dawns and the shadows flee away.

REMINISCENCES OF HIS PASTORATE.

How he infused New Life, and Hope, and Joy, among the Members of Old St. Paul's.

BY BIDWELL WAY.

Rich as old St. Andrew's was in associations, the congregation had become too poor and spiritless to prevent its sale to the Baptists until revived by Dr. Laidlaw's acceptance of their call, and then the people raised and paid the \$2,500 demanded of them for the privilege of retaining the property.

In reply to the writer's question some years later, he declared it was the extremely low condition of the congregation, numerically and financially, after strife and long vacancies, that turned the scale of his decision to accept the call to St. Paul's.

While attending the famous Princeton Theological School he was taken ill with fever. He used to recall with gratitude the brotherly attentions of students and teachers, which saved his life, and the kindness that blessed his soul. Yet more profound impressions than these were made by the Principal and Professors in open-

ing up the Scriptures. How often and how lovingly in prayer meetings he dwelt upon those lessons that had so enlarged his own spiritual conceptions! How truly the colleges may multiply their influence through their students, and the Sabbath school through its scholars!

He never hesitated to speak well of the States, and occasionally prayed for the President and representatives, as he often did for the Queen, her counsellors, and all in authority, that good government might prevail, under God, for the good of all the people. He never flattered the best Americans, for whom he had unbounded admiration, nor boasted of the noblest British, whom he loved the more. He wanted both peoples to dwell beside each other in harmony and happiness, stirring up each other to good works. Dr. McKay, of Formosa, and Dr. Laidlaw were companions in their youth, and class-mates at Princeton, where they dreamed together of great missionary journeys, which only the former realized, as the latter was called, while yet a student, because he stood so high in his course, to a prominent church in the capital of Ohio.

How well we remember the reception given to the new minister and his dear companion in the old damp basement, with its dark steps and low ceiling! Even yet someone occasionally recalls it, though seventeen years ago. The refreshments made everyone sociable, the best program was gotten up by those who had stood shoulder to shoulder through the stormiest and most despairing years of the church's history, and the minister and wife intermingled happily with all, inspiring universal joy and gratitude.

But the edifice, though graceful in architecture, was too gloomy for the light-hearted, happy minister, who had great faith in the gospel of good cheer. The managers therefore kindly reduced the pulpit to within speaking distance of the people, brightened the walls, cut windows in the roof, lowered the backs of pews, and actually bought an organ. These innovations were accomplished through gentle, winning tact, without opposition or friction, to the delight of all concerned.

Yet there was more to be done. As the attendance rapidly increased, the Sabbath school grew in numbers, until David Morton, its faithful superintendent, and the minister, became surcharged with the necessity of a Sab-

bath school building and vestry above ground. To this again there was no opposition after the church debt had been so nobly reduced. All lent willing hearts and hands, but upon the minister lay the anxiety of devising and planning, and upon the superintendent the responsibility of the "wherewithal." To these two noble men are the parents mainly indebted for Sabbath benefits to their children, not only as to the healthy, convenient and attractive building, but as to the attendance, management and instruction of our happy and flourishing school. Dr. Laidlaw hoped for one further improvement, which was to move the organ to the rear of the pulpit or platform, making room for it by an extension from the church to the schoolroom, as contemplated when the latter was located would sometime be needed, in order to restore the seating capacity now occupied by the organ and choir. In this, also, he would have succeeded had he lived to see commercial prosperity restored to the country, and our church's debt entirely removed.

But Dr. Laidlaw was far more concerned about the church's spiritual than its material progress. The latter was always secondary and valued only with a view to the former. His attachment to the sacred precincts was not born of pride for competition or appearance sake, but because he felt that nothing was too good for God's dwelling place, and should not be withheld to be spent less worthily upon our homes.

God's manna was always sweet to Robert Laidlaw's own taste and never did man seem to appropriate it more to his own use : hence his undoubting and unlimited faith in recommending it to others. He cared not so much to burden the people with doctrines founded on the dogmas of men, but was true as steel to the essentials of religion. Even the precepts of Christ were dearer to him as he lost their shadow and grasped their substance. He never saw a flaw in Christ's teaching, as doubters do, and loved Him in gratitude for the Lord's own love of him, when he needed it most and deserved it least ; and that love, acting and re-acting, gave him, as it always will, spiritual insight to hidden meanings denied to the untrustful. He had experienced the severest doubts when young, and studied all the objections to theology in his professional course, but considered it more beneficial to exercise and

inculcate living faith than to pamper comfortless doubt. Like Moody, he knew the Bible was inspired because it inspired him. He knew the terror of the law, but could not bear to preach it often in the face of his Saviour's overwhelming love for the sinner. On his sick bed he longed to preach just once more to his people, to warn them faithfully and to constrain them affectionately with "the love wherewith He hath loved us." He had a quick sense of humor and the ridiculous, but never indulged it in the pulpit, where his whole manner was that of affectionate, trustful reverence and submission for guidance. He loved the Saviour more than he did anyone else, and his great strength lay in so living and teaching Him that others would love Him too. He never brought religion into disrepute, and never said anything, either publicly or privately, that should wound the weakest or most sensitive. He had his discouragement from less attendance in summer seasons, as every minister has. Once in his large Bible class he declared that he could never stay with a congregation if he thought his usefulness was gone. At another time he confessed to having had sweet longings for the missionary field, and felt willing to go if he could be of more service there. But, upon looking around, and inquiring of brother ministers, he concluded that non-attendance was not so much the minister's fault as the people's, who had no complaint to make but yielded to increasing worldly influence and engagements which precluded worship. To counteract this he thought ministers and elders should seize every legitimate advantage that is novel and expedient, consistent with principle, to engage and interest, particularly the young, before they become pre-occupied with pleasures and temptations, lest, when they age, they become ensnared with money-getting, or too fond of their ease to labor for the salvation of others, and so lose the watering of their own souls.

Although he did not think it wise to multiply meetings unnecessarily, and never liked to see children out late, he set great value upon the ordinary means of grace recommended by the church fathers, and besought his members and adherents to reserve the sweet hour of prayer on Wednesday evenings free from all social, and, as far as practicable, even public engagements.

He did not think he would succeed as a revivalist, though he prayed fervently for years, in public and pri-

vate, for a revival of true religion in his own and all the city churches. He was pained that it did not come, and even wished to that end that our workers might be sifted, as was Gideon's band. Perhaps refreshing spiritual showers will revive the seed after the sower is gone, as they have in other soil.

I often thought that he would have made a good theological professor, yet he counseled his brother-in-law to avoid speculative theology and devote all his time and energy in bringing people to Christ and keeping them there. He learned to value higher and higher right living as an evidence of true conversion. It is well known what pain he suffered when a member would not submit to his tender, loving reproof, but such must be the lot of every faithful pastor; although, to their credit be it said, most members, and indeed all who knew the right use to make of the shepherd of their souls, welcomed the interest taken in them, when shown so kindly and affectionately, where they were wrong.

In the Session he was most beloved of all, for there his co-laborers knew him best. He was always punctual and friendly, ready with plenty of work, which he fully explained first and then sought counsel. To everyone he gave a chance, but to new or diffident members he was most considerate. He moderated so well that no dispute or unkind word ever passed from one member to another. They stopped not to think of themselves. All had one desire, and that was to best serve the Master's cause among the brethren, some of whom were thoughtless, others anxious, some had fallen or died, and many were sick. Oh, the care of all the churches, as Paul felt it! That was the way our Moderator felt it and taught us to feel it. He was singularly free during his seventeen years' pastorate from personal antagonisms. He created a Scotch affinity. I will say something better—a Christian affinity. He showed us how we were "bound in the bundle of life with the Lord our God." That whatever was said thoughtlessly against the minister would hurt the elders; whatever was said unnecessarily against the elders or the managers would wound the minister; and "if one should put a stumbling-block or occasion to fall in the way of one of our members, one of these 'little ones,' as Christ called them, better were it for him that he

should be drowned in the depth of the sea." The bond of unity is the bond of peace. "United we stand, divided we fall." Shall the sheep be scattered now that the shepherd is taken? No! Our lamented pastor would not have it so. His heart was in beloved St. Paul's. He loved its very stones because God comes there to meet us. He would not have one sweet communion season lost. He would never have its doors closed; nor a sermon omitted; nor a prayer meeting fail. "Greater love hath no man than this, that a man lay down his life for his friends." He has laid down his life for this church, and his family have lost their guide and protector by it, because he spared not himself. He persisted in preaching while he had that dreadful cold, and he would go to the Assembly against earnest persuasion because he had charge of several matters with which only he had a chance to be fully acquainted.

How often we thought in the prayer meeting, while he talked as freely as in a home of the goodness of God, the attractiveness of Jesus, and the sweet rest in Heaven from sin, what it must be to be there! And now he is there, our friend, brother, pastor.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershadowed,
Sweetly his soul shall rest."

"I will endeavor," said Peter, "that ye shall be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." It must be true. Our hearts long for a home over there.

I have the impression that, in politics, he was a Conservative, though how I got it I scarcely know, so free was he from partyism. He avoided attaching himself to even the Temperance party, that he might not become a partizan, preferring to proclaim from the pulpit only right principles, and admonishing the people to live up to these, whichever party they found themselves in. This he felt was as far as Christ Himself went. He did not dodge the question, nor trim his sails to the popular wind, but gave leading, sure tests by which his hearers could decide for themselves, without his assuming to be master of their

consciences. "For who art thou that judgest another man's servant? To his own master he must stand or fall." Such a course could not be mistaken for license to do as he pleased, but made each one thoughtful as to how far he was his brother's keeper, and doubtless had more effect at the polls than a heated, high-tempered harangue.

He loved his people, not for his salary's sake, but because Christ loved him, and was constantly showing him how to love them. What was the secret of our minister's strength over us? I believe it was prayer. He prayed for everything he needed, not flippantly, but reverently and lovingly, and did not dispute with Providence about the answer. Indeed, he was often surprised that so many things were done for him just as he would have wished it, as witness the coming of Mr. Beavis, who has been to him as a brother beloved indeed, and a kindred spirit in the gospel. Nor were his apparent misfortunes questioned, not even his wife's nor his own illness or death, nor separation from his dear children. All alike was to him his Father's doing. He could no more curse God than Job could. What trust, what faith! When members thought he had not visited them within the year he could from memory and his memorandum book correct them. He never took his holidays till all his calls had been overtaken, while the sick or troubled he was most conscientious in visiting as soon as he heard of their need. In every house there were always most kind inquiries of the elders concerning the pastor's health. His calls were not long, but sociable. He showed a real, not professional, interest in their material prosperity. He knew all the children by name and inquired for them, and, though he was diffident in speaking of their souls' welfare, if the slightest way opened he always gently but faithfully seized the opportunity to make them better acquainted with his Master as their Friend, which never shamed them, but made them feel less afraid of the King and more drawn to Jesus as their Saviour. Feeling this, many of his flock resorted to him for advice and deliverance from financial and family disputes, which took, not only much of his time from his family and study, but weighed heavily on his mind and heart. No doubt a minister has many calls on his time and patience that are not recognized by the general public and that are not always appreciated by the beneficiaries.

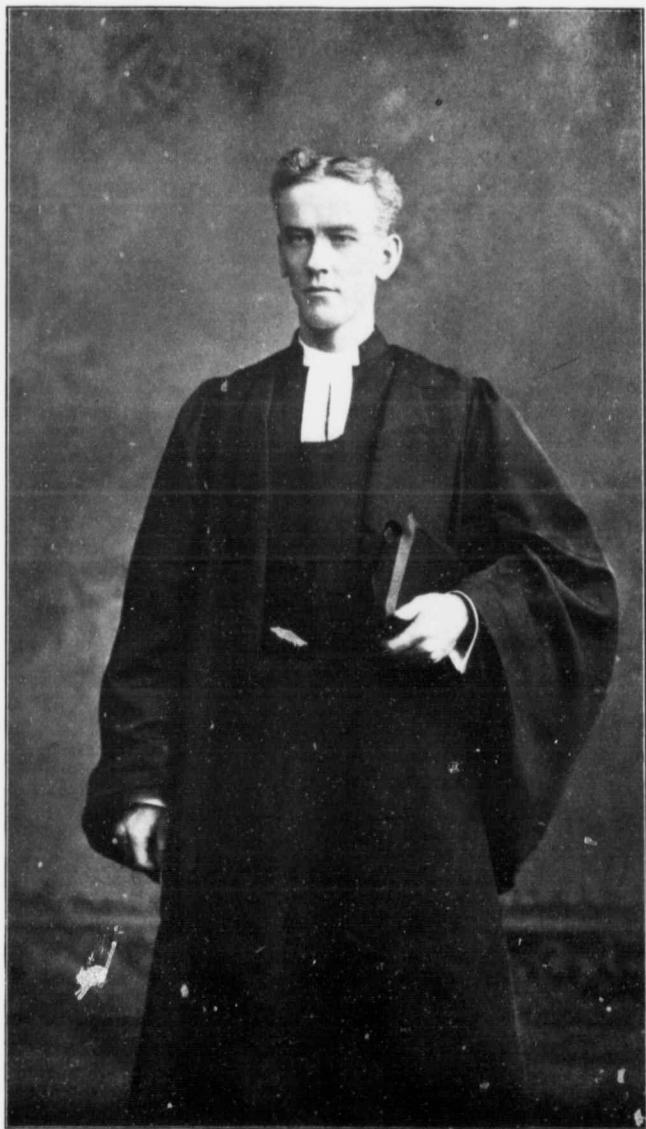
Soon after he was called to Columbus, Ohio, he was married to Miss Margaret McColl. Some years thereafter heart disease developed, which in time, and for twelve years, prevented his wife from participating in her husband's ministry as she longed to do. But notwithstanding this great apparent misfortune, his selection of companion for life and of his life work was most happy and fortunate. Although her long, and at times, most anxious illness was the more apparent cause of her husband's physical breakdown, still she was through it all, next to the Holy Spirit, his greatest inspiration. Her constant prayers for his success were to him most desired of all earthly things and the most sacred. She was also the inspiration of her noble sister, who so faithfully took her place in the house and in the church, as indeed she was to each of the children, who always came to her bedside for a silent blessing before they went and when they came in. She was buried in the Georgetown cemetery April 1st, 1893, and now the handsome monument will suffice, earlier than was ever thought, for the two lovers and two parents, the memory of whose lives will be precious to their four noble children, who cannot do better than follow their example in all things, because it was modelled after their dear Redeemer's life on earth. No man ever loved his children more or showed it better than our minister, who gave to his wife and to them every hour that was not devoted to study or church work. He lived with them—which some fathers do not—and entered as one of them into every pain and pleasure, until they could not be happy without him, begrudging every evening he could not spend at home to play with or read to them. Oh, how they loved him! He never lost his influence over them, seldom had to correct them, as they knew his principles were founded on the Word of God (which they first learned to love because he loved it), as the testimony of one Jesus, who loved them all and all the world, though it loved not Him. Will children thus started turn out bad, as ministers' children are proverbially said to do? God forbid! Let the church, whose children they are by adoption, continue the watchfulness and helpfulness and prayers he has begun for them. In the world they will have tribulation, but Christ said to His believers: "Be of good cheer, I have overcome the world."

Never was man more grateful than he for medical attendance to himself and wife. To his beloved physician he was more indebted than to any other, save their most faithful of all nurses. These he could but bless and leave to be rewarded of his Father. The last night he told me that he had longed to write to the elders, the managers, and the congregation, to express his deep gratitude for their innumerable acts of personal kindness to himself and family, and especially for their appreciation of his humble services under Christ. He whispered: "How glad I am to hear it!" when I said "all the people have loved you and prayed for you, the more tenderly during your suffering and since your work on earth is done, nothing having been left unfinished."

REV. NEIL McPHERSON, M.A., B.D.
AN APPRECIATION.

BY A MEMBER.

It is natural to want to read some record of our early ministers. It is unfortunate that none has been preserved. In recognition of this desire we insert some account of the present incumbent. St. Paul's suffered the interregnum that so nearly ruins congregations, but it came through with the loyalty that distinguishes Presbyterian congregations who are more often exercised thereby than others. Mr. McPherson's acceptance of the call, after two years' vacancy, was very gratifying. His young, athletic appearance suggested health and energy. His quiet, self-contained, independent manner implied reliance upon the Saviour as his authority for what he should preach. His studious habits indicated wide reading; the lessons he drew from life, close observation of men and affairs. We marveled that one so young, who was experienced in only school teaching and preaching for a few years, should know so much of other people's faults, failings, sins and needs. His elocution suits the action to the word. He is naturally dramatic, on occasion intensely so, and he is not ashamed to cultivate it. He evidently believes the drama, and all other schools that are moral and legitimately used, to be his, as much as the works of "certain of your own poets" were Paul's. When we saw that his whole heart was set on preaching Christ we passed from admiration to acceptance; when we felt his sympathy and helpfulness, from affection to gratitude. He has been an example to the flock in rectitude of conduct and forbearance with others. He is a fair and cautious counselor on public questions and most considerate of other people's feelings, even their prejudices. He admonishes severely in the pulpit when his righteous soul is vexed with scandalous indifference to the Lord's rightful claims, but pleads with the consciously erring. Putting himself in our place he takes our burdens on his own soul and presents them imploringly to the Saviour who recog-



REV. NEIL MCPHERSON, B.A., B.D.

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nizes them all and ministers to us through him. Solemn indeed is his presentation of the Lord's Supper. Then everyone is pressed to "do this in remembrance of Christ," but to make self-examination lest he condemn himself by partaking unworthily. The simple elements signify what the Saviour endured that we might better understand the Father's love. While we are yet sinners the same love waits on our repentance. How sacred the minister's duty to call to that repentance! How gracious the office of ministering to the convicted soul! When we turn that endearing love anticipates us with blessings and sustaining grace. How grateful we should be!

It might be interesting to give a few thoughts from his sermons to show his style of preaching. He describes our Lord's second coming not only as a process but also an event. The Lord comes gradually to men and to nations. All moral and spiritual enlightenment is a coming of the Lord. Every great reform urged and every noble truth revealed is a coming of the Lord. He comes in the great events of a nation. When Egypt was overthrown in the Red Sea it was a day (a coming) of the Lord. God seems to hide himself in humanity and guide the unfoldings of the race, therefore is constantly coming to the race. But these historical events lack the personal element. "This same Jesus shall come again as ye have seen him go into heaven." This cannot refer to His coming at death or in historical events, but to a special return of Christ to earth. If words mean anything then Jesus is to come again as he ascended into heaven. "I want," says our minister, "to see Him of Bethlehem, of Galilee, and of Olivet." May we be prepared to meet Him! That is the most important matter. To prepare ourselves and others for that meeting is the chief business of this dispensation. The wise virgins went in because they were prepared, but the foolish were shut out because they were unprepared. The work of the church to-day is that of preparation for His coming. The keynote of our teaching and preaching ought to be Missionary. The gospel must be preached to all the world before Christ will come. To-day is a day for discipling men and nations, not for gazing into the heavens watching for His appearing. Too many look for His appearing rather than for Him. They are more concerned about the "when" than about "Him." They trouble themselves far more about

the speculative thousand years than about Christ and His missionary work. Still the spirit of expectancy is a right spirit and ought to be encouraged. His coming was expected by the disciples. "Maranatha," the Lord is at hand, was how they saluted one another in those early days. This expectancy gave them power. Many talked of His coming at their work. They marvelled about it and rejoiced in it when two or three disciples were journeying from town to town. It was their sovereign thought. This spirit of expectancy gave the early disciples power. Paul labored with a giant's strength because he hoped for the return of his blessed Lord in his own day. The same hope filled the soul of Wesley in his evangelical work, and Duff in his missionary labors. The more we put ourselves into swing with this spirit of expectancy the more zealous and the more powerful we shall be. He who puts himself under right conditions will always obtain best results. The grape vine cannot manifest its worth in Labrador. Plant it in our vineyard district and its branches will bend with luscious fruit. When the heart is sovereignized by a right longing for the coming of the Lord he will bring out of that heart power and loveliness. Many lives issue in disappointment because they have been inspired by no great expectation. The sun brings little variety or beauty out of the grass, but see the wealth of loveliness brought out of a pansy or a rose bush by that same sun. Let the words and promises and expectations of Scripture dwell in your hearts and you shall have peace and joy. "These things have I spoken unto you that my joy might remain in you and that your joy might be full." "The words that I speak unto you they are spirit and they are life," and they are power.

Mr. McPherson makes his applications so direct (though not personally offensive) that the listener is prone to say: "Lord, is it I?" Occasionally, to his surprise, those whose case seems fitted ask him if he referred to them when speaking of social customs that are of doubtful advantage. Generalities that float over the heads of an audience hit no one. He asks his people to name their sins to God. As an antidote to sin, to keep close beside Jesus and constantly defer to His guidance. He may not shield them from the testing, but He will give them grace to withstand.

"The pure in heart," said our minister one day, "shall see God." They have the power of vision. They are those choice souls who live upon the sunlit hills of God. The impure are those who dwell in the purlieus of life, whose hearts are full of earthliness and sordidness. Impurity robs life of its freshness and of its worth. The flaw spoils the gem. Sin always causes men to lose their value. Your friend never quite seemed the same after you detected him in a bold lie. Falseness tones down the life and coarsens it. Impure thoughts and witticisms incur a loss that is irreparable. If you allow vulgarity to make a billboard of your heart it will rapidly rob your soul of its delicacy and will deprive you of spiritual power. An indecent picture gazed upon is sufficient to create an inferno in your mind. A secret sin will turn the loveliest soul into a moral lazaretto. Sin ultimately devitalizes and sickens the heart. Its sworn purpose is to eat into the moral tissues of life and deaden them. So it comes about that as diseased persons are separated from the race so sin separates the sinner from the spiritually healthful and from God. When Adam felt the approach of God he hid himself. The sinful heart can no more rejoice in God's presence than a man with a cancerous face can enjoy the happy throng. Sin both deadens the heart and separates and banishes it from God. And more—when Adam sinned he was not only driven out of Eden, but two angels with flaming swords that turned every way prevented him from returning to that garden. This means that the man who sins can never return to a state of innocence. The way of return is guarded by angels with flaming swords that turn every way. In one sense there is no escape from the consequences of sin, moral death, banishment from God, and remorse. "Whatsoever a man sows that shall he also reap; he that sows to the flesh shall of the flesh reap corruption."

He was very apt at times, in illustrating a truth, when he desired to make it clear to his congregation, that it is possible for the finite spirit to take on the power of the infinite. He said that it was possible to dredge the shallow harbor and deepen its waters so as to let in the sea. The narrow harbor now has all the lifting power of the sea. When the Holy Spirit comes into man's heart then he becomes strong in the Lord and in the power of his might,

He has the lifting and overcoming power of God. On another occasion he said that man has the power to create conditions and force results. He can turn joylessness into joyousness by creating right conditions. The lawn may be visited by no birds. The hum of the bee may never be heard upon its area. But plant thereon rosebushes and honeysuckles and maple trees. Then every sunny morning in summer time will be musical with the hum of bees and the song of birds. One day when he was enforcing the truth, "as a man thinketh in his heart so is he," Mr. McPherson affirmed that the state of one's heart not only determines one's conduct but especially one's attitude towards offences and every form of malign opposition. The man with a right spirit cannot be harmfully insulted. A snowflake or two may fall in the month of June, but it cannot live in a June atmosphere. Immediately its frostiness is turned into a drop of blessing. Loving hearts have the power of turning curses into blessings.

He loves to dwell on precious words and phrases, to divine their every shade and deepest meaning. He admitted that Mr. Pringle's interpretation of the prodigal's "remembering" was new to him, notwithstanding he had read it so many times, showing how deep is the Bible well of spiritual water. It is a wonder he does not lose the thread of his discourse as some prolific word or sentence diverts his mental vision and floats his thought away from his chief topic. When he is content with one figure of speech it is short and clear, but when more are used each is in danger of becoming a seed-thought big enough for another sermon or a prayer meeting discourse. The pictures that rise to his mind's eye are vivid to his audience. They are paraphrased from Bible story or gathered in his intercourse with others in the woods, or on the water, or in the factory, or on the farm, and fit well the life the listener leads. Some think a minister should confine his thoughts to Bible literature, but the Saviour did not. All creation was His to draw from for the redemption and welfare of man. Nothing was too great or too insignificant for him to use. In magnifying its usefulness He blessed its use by others, when done in a similar spirit. He is affectionate and tender—sweetly encouraging to the weak, the young and the old—but is not effusive, cannot pretend to feelings that are inferior to his sense of higher

duty. He seeks not a transient following, is mindful of his own, and builds them up in self-reliance based on Christ's character instead of his own. He promises little and fulfils much. He never speaks disparagingly of anyone, nor resentfully, whatever the provocation. He does not meddle with other people's ways of working or suspect them of interfering with his, but is ready to help and rejoices over every brother's success. A minister's recreations are so few that he would be weighed down with the sickness and sorrow of his people did he not turn quickly to other pressing duties and occasionally to golf or curling. In these manly sports he acquires and manifests an emulative Christian character. He keeps singularly well, never having weariness or pain, but he sees enough of it to keep him mindful of its terrors and lovingly comforts the suffering and bereaved.

Rev. Neil McPherson was born in the Township of Darlington, Durham County, a little over forty-one years ago. He is of Scotch extraction. His father, John McPherson, came to Canada from Campbelton, in Argyleshire, in the fifties of last century. His mother, Jane McDonald, was from the parish of Kilkennie, Cartyre, Scotland. A few years after marriage John McPherson was accidentally killed. The young widow, with her four small children, moved into the town of Bowmanville. In the public and high schools of this town Neil McPherson received his early education. When he was eighteen years of age he was holder of a second class Grade A Teacher's Certificate, and had also matriculated at Toronto University with first-class honors in mathematics. After teaching three years at Tranquility, near Brantford, he entered Queen's University, Kingston, to study with a view to the ministry. Mr. McPherson completed his university course in 1891 with first-class honors in mental and moral philosophy and received his M. A. degree. During these years he won several valuable scholarships. Three years later he finished his theological studies, securing the degree of B. D. Two days after he received this degree he was inducted into his first pastoral charge at Petrolea. Two years later he was called to Knox Church, Guelph, but Presbytery refused to release him. Early in 1897 he was called to St. Paul's Presbyterian Church, Hamilton. His faithful wife, also a student of Queen's, has had the care

of two bright little girls, but, though beset with household and visiting duties, has found time to be extremely helpful of late in several of our busy organizations. Unostentatious but substantial expressions of their regard and good wishes for her were made by many ladies, and by the managers and choir to him, on the eve of their departure, which were feelingly acknowledged.

While the pages of this historical sketch were being prepared Mr. McPherson was called upon to pass through a crisis. When he returned from his vacation late in August a deputation from the Tabernacle Church, Indianapolis, attended service in St. Paul's Church. This deputation was followed by a second one the following Sunday. The result was that a very hearty and unanimous call was extended to our minister to become pastor of the Indianapolis congregation. To accept the call meant for Mr. McPherson severance from the Canadian Church, from British institutions and from S. Paul's congregation, always sympathetic and generous. From the first he could not shake off the seriousness of the call, and ultimately accepted it. The feeling of the congregation is best summed up in the resolutions passed by the session and the congregation, as follows:

The following resolution was moved by Sir Thomas Taylor, seconded by Mr. Byron Smith, and carried unanimously:

Resolved. Having received from the Presbytery of Hamilton official intimation that the Rev. Mr. McPherson has notified the Presbytery of his resignation of the pastoral charge of St. Paul's congregation in order to accept a call to the Tabernacle Church, Indianapolis, in the United States, we, as members of the Session, desire to record our regrets that he has taken this step; our deep sense of the privileges enjoyed during the past eight years from his faithful and edifying pulpit ministrations; his kindly and sympathetic care of those in sickness or trouble; and his earnest efforts to further all the interests of the congregation; and of the great loss we sustain in being deprived of these; yet, satisfied that he is acting from a consciousness of duty, while we express our sorrow at parting with him, and our heartfelt desire and prayer for his future welfare, we judge it out of place to offer any resistance.

At the congregational meeting the following resolution was moved by Mr. John Knox, seconded by Mr. J. J. Morrison, and carried unanimously:

1. The Congregation of St. Paul's Church, Hamilton, Ontario, while sincerely regretting the resignation and departure of the Rev. Neil McPherson, B. D., from this congregation, the Presbyter-

ian Church in Canada, and from the Dominion, desire to record our own prosperity under his ministry during his too short pastorate.

2. The membership has increased 60 per cent.
3. Our contributions to the Century Common Fund were largest in the Presbytery, second largest in the Synod, the fourth largest in Ontario, and eighth in the Dominion.
4. The mortgages which for nigh 50 years burdened the congregation have been discharged on both the church and the Lairdlaw Memorial Building.
5. Many betterments on our ornate Church and furnishings and Caretaker's Cottage have been made.
6. The average contributions have increased 50 per cent.
7. The amount sent for missionary and other purposes has more than doubled.
8. Mr. McPherson is a virile, wide-visioned and richly endowed minister, and strenuously delivered the Prophet's message from the Prophet's heart while making God known to men from our pulpit. It has been of more avail than the finest music ever set or the beauty of our Gothic Church and its service.
9. A faithful and affectionate pastor.
10. A godly and well-learned divine.
11. A blameless and fearless man.
12. St. Paul's congregation now gratefully record and will ever cherish in affectionate memory his labors and his virtues in this community.
13. We heartily wish him equal success in the Tabernacle Church at Indianapolis.

Extract from the minutes of a meeting of the Board of Managers of St. Paul's Church, Hamilton, held on Tuesday, 8th November, 1904:

The Board of Managers of St. Paul's Church desire to record their regret that the Reverend Neil McPherson, B. D., for eight years the valued and esteemed minister of this church, has resigned his charge to accept a call to the Tabernacle Church, Indianapolis, U. S.

During his ministry the utmost harmony has prevailed among the various organizations and the financial condition of St. Paul's has so steadily improved that this year the Sabbath offerings have touched the highest point in the history of the congregation so far as we know. In addition many betterments have been made on church, spire, lecture room and cottage, and their appointments. It will no doubt be also gratifying to Mr. McPherson to know that further improvements for some time in contemplation, are now going on, the Board having placed an order for stained glass windows on either side of the main entrance, the subjects selected being his suggestion: viz., St. Andrew ministering to the Widows and Orphans on one window and St. Paul preaching to the assembly on Mars Hill on the other.

The Board wish for Mr. McPherson every happiness and success in his new field.

In his farewell address Mr. McPherson said that he might follow either of two courses: Review the work done during the pastorate, or analyze an appropriate and helpful text. The congregation knew the work that has been done, therefore he concluded to address them on the words, "We ought to obey God rather than man," Acts v., 29. In the course of his sermon he pointed out the following truths: (1) Moral obligation lies at centre of man's being; (2) No question is settled unless it is settled on a moral basis; (3) Moral obligations are binding until performed; (4) Obedience to these obligations leads to obedience to God and makes for eternal life; (5) All acts so performed are permanent and issue in kingdom of Christ. I am very conscious to-night that I am addressing you for the last time.

"I hear a voice you cannot hear,
That says I must not stay;
I see a hand you cannot see,
That beckons me away."

I go trustingly. Mr. McPherson then repeated the 23rd Psalm. "I leave you," said Mr. McPherson, "with the conviction that anything I have said or done in accordance with the will of God shall live, and anything not in harmony with His will shall perish and ought to perish. Moral influence and spiritual helpfulness are eternal. In so far as you have responded to the spiritual and to Christ, my ministry has been fruitful. Any sadness I have in severing my connection with St. Paul's is outbalanced by the knowledge that you are happy, united, prosperous and spiritually quickened. Never was the outlook of St. Paul's brighter. This is largely due to the brave and noble men and women who have labored incessantly and sacrificingly for the last fifty years and to the newer members who have put themselves into swing with the work and the spirit of this historic church. We have all learned to give pre-eminence to Christ and to be willing to be guided by the Holy Spirit. I am very grateful to you all for having made my ministry in Hamilton pleasant and profitable. I am indebted to the Session and to the Board of Managers, composed of tried men and true. Their sympathy and efficiency have been very helpful and stimulating to me. The Sabbath school, the choir and other organizations are well officered and devoted to the

Master's work, and have lightened many of my burdens. I came to you all a stranger, you welcomed me heartily and have co-operated with me earnestly. I am mindful to-night of that saintly soul who placed these pulpit robes upon me, and of him who, with trembling voice, welcomed me to St. Paul's on that memorable night. Their voices have been stilled but the memory of them rests upon me like a benediction. From that day to this you have dealt generously with me. I have imperfections, many of them; for every one you can name I can name ten. But you have been so kind and generous that you never reminded me of them or flaunted them in my face. Instead, your forbearance, sympathy and love have evoked in me whatever effort I have put forth and whatever sacrifices I have practiced. The memory of my ministry in St. Paul's shall always abide with me and inspire me. If lonely moments come to me then my heart shall remember these days and I shall take courage again. If perchance I shall find myself lying beneath some juniper tree of despair, then the memory of these days shall arouse me again. If I am ever pursued by some relentless Pharoah then, God helping me, I shall raise the rod of experience, cut and carved in your midst, and shall smite the frowning waters and pass up into the promised land of peace. With heart and soul I express my gratitude to you all. God bless St. Paul's! God bless the leaders of St. Paul's, men and women, thoughtful and helpful, sympathetic and courageous. "The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

JUBILEE SERVICES.

The Rev. Dr. Milligan, of Old St. Andrew's, Toronto, opened the services on the first Sunday of October. He was welcomed by large congregations and delivered two magnificent sermons. On Monday evening the Jubilee social was held. Many fine social gatherings have been held in the lecture hall, but none ever surpassed in tone and heartiness the gathering of Monday evening. The trowel used by the late John Young fifty years ago was on exhibition, and beside it the old solid silver communion service used in the early part of last century, and still in use, but no record of the scroll or other articles deposited in the corner stone has been preserved. On the same table was the old Bible, bearing date 1822, together with an old Psalm book and a few metal tokens. Perhaps the pitch pipe created most interest. It is a wind instrument with a little bellows that gives a whistle when pressed. It was used instead of the tuning fork in those early days. Reminiscent speeches were made by George A. Young, James Vallance and John A. Bruce, who have been members of the congregation for half a century. Congratulatory addresses were made by Revs. Dr. Fletcher, Dr. Lyle, John Young, of the Presbyterian Church; Rev. Dr. Hazelwood, representing the Methodist Church; Rev. J. K. Unsworth, representing the Congregational Church, and Rev. J. C. Sycamore, who was to have represented the Baptist Church, sent letter of regret. During the following four evenings religious services were held, the visiting ministers taking as their themes the fundamental things for which the Church stands. On Tuesday night Rev. R. E. Knowles, of Galt, preached on "Sin"; on Wednesday Rev. A. L. Geggie, of Parkdale, preached on "Salvation"; on Thursday Dr. McTavish, of Toronto, preached on "Consecration," and on Friday Dr. James Ross, of London, and Rev. W. A. J. Martin, of Brantford, preached on "Missions."

The fine series of discourses during the jubilee week ended with Dr. A. J. Mowatt's sermons on Sabbath, when he made applications of his texts to our circumstances. Extracts are published here as samples of the other addresses, as admonitions which our people will do well to

take to heart, and to complete the intention of this booklet, which is not only an encouraging review of the past but a purposeful outlook into our future.

A BACK VIEW OF GOD.

Every now and again in the history of God's church and people two things come to be necessary—a new vision of God and a new departure. You see it yonder in the wilderness in the old days. You see it here to-day at this Jubilee service.

We may find something to think about to-day in this jubilee service. We too hear the call of a new departure, and feel the need of a new view of God with its inspiration. Here we are to-day enjoying the fulness of gospel privileges, having views of God and truth not granted to others as they are to us. Have you seen, in the past fifty years, all of God there is to be seen—all His many-sidedness, all His glory and power, all His goodness and grace?

We have not seen the best God has for us. The world has not seen the best He has for it. The church has not seen the best He has for her. We look back to Eden, and we say in our way of it: "What a pity we ever left the happy place!" We look back to the days of old, fifty years ago, and we find ourselves saying, as Israel said when they looked back to Egypt: "It was better then than now. We shall never see the like again." But why cannot we see, that all we have seen is but a back view of God's glory and love and power and grace? The face-view is to come yet, and when it comes, and it will, we will straightway forget the goodness of the past in the glory of the future. We are to be hopeful, optimistic. We are to press on, forgetting the things that are behind. If Eden is behind, Heaven is before. If the old Jerusalem is behind, the new is before. If the first coming is behind, the second is before. Arise then, O people of God, with a new light in your faces, for the Lord has passed by, and much as the past has been to you, and done for you, there is more and better to follow. The word is, and it is His word: "Forward! Excelsior! Higher and still higher!" That word led your fathers, and inspired them, and that word is to lead you and inspire you.

And there is a word here for you, tried and afflicted Christian. Have you, like Moses, been praying for more of God in your life, more of His presence with you, more of His spirit in you, more of His grace and glory? And how is He answering your prayer? Is it in the shape of a trouble, the like of which you have never seen before? Are you to-day under His hand as never before, thrust deep into the cleft of the rock, back views of things, the back of your best friend, the back of God Himself? And that is your jubilee—is it?—the jubilee you have been on your knees praying so much for? Ah! fear not. That is His way of revealing Himself to you, and so you will have more of a jubilee than you know.

You believe in success—do you?—and it is success you are seeking. But it is His glory He wants you to seek, and that is a higher thing. The best success you have ever seen, and the Church has ever seen, is but a back view. Press on! Mount Sinai was good. But leave it, for Mount Zion is better. The law was good; the gospel is better—press on! Moses was good; Jesus is better—press on! The past with its history and experience was good, grand; the future with its prophecy and promise is better—press on! We need new visions of God at every stage of our progress, at every turn in life's road. Things grow stale with us. They lose their interest and freshness. The first love is a sweet thing. You say, let me keep it. Let me never grow away from it. But even it fades that it may give place to something better. Rest is not here. Perfection is not here—press on!

We mourn decay in the church in certain directions. We live in a transition stage. There is a passing we do not like to see. The new generation is not like the old. They have not the respect and reverence of the past for the old. But God still leads on, and He is preparing the world and the church for the greater things to come. We have been living too much in the past, and it has been holding us back. It has been back to Sinai, back to Calvary, back to the Apostles, back to the fathers. But the good is ahead, for God is ahead. Let the church of to-day feel her responsibility as the pioneer of a grand spiritual movement, and let us not be afraid to follow where the Lord at her head leads.

THE MASTER'S MESSAGE: COME—GO!

Come—Go! Words of Jesus. May they take on a new meaning this solemn evening hour, as if something of Pentecost had swept in upon us and set us all on fire!

Come—Go! Is it too much to say that these two old gospel words are doing more for the world to-day than all other words put together? O mighty living words of Jesus, speak still, speak here and now, and gladden and glorify this jubilee service!

COME—GO!

You see Jesus yonder. He is entering upon His ministry. You see Him seeking out men in their sins, crushed under the burdens laid upon them, disappointed, sick at heart. The word that burns on his lips as He speaks is—"Come! Come to me! Come just as you are! Come sins and all, rags and all, burdens and all, heartaches and all! Come and rest!" And you see them coming. Oh, the blessed coming! The sinner comes. The poor come. The wretched and outcast come. Lepers and lunatics, the sick and lame, men and women out of whose lives all is gone that is worth living for—you see them coming. And to all who come there breaks upon them a new light, and all is joy and hope, forgiveness and peace.

You see Jesus again. His ministry is closing, His work done. Gethsemane and Calvary are things of the past. Another word is on His lips, the word—Go! He is to go Himself—go to the father. And the eleven are to go—go to the work, go to the world, go to every creature with the gospel.

Let the word—Go!—come here to-night as it came yonder. Perhaps it has been too much of the word come!—here. For fifty years the burden of the message has been: "Come! Come to Christ! Come and be saved! Come and join the church! Come and eat and drink and live! Come and find rest for the soul!"

And that is all right, and the fifty years of coming have built you up into a strong church and people. But the day of jubilee bursts upon you with a new vision of God and a new departure. You see His back, and the word for Himself, and the word for you too, one and all, minister and people alike, is the word—Go!

Come! You like that word. It draws, wins, puts its arms around you, presses you to its bosom. Come! Oh it is a sweet word, a word you never tire of hearing! And then it has done so much for you, made you all you are.

Go! That is a harsh word. You do not like it. It repels, chills. Too much authority in it for you to like it! Too much of the master to the servant, the commander to the soldier, the sovereign to the subject! Go! It sends you out of the comfort of home, and away from the arms of a mother's love, to the discomfort of life's struggle and battle, and you do not like it. But Go is as much His word as Come.

Come! That is His word to little children, His word to the babes of the kingdom, His word to the weary and heavy laden, His word to the immature in Christian experience. But when we are grown men and women, His word is—Go! You are to take it, then, as a church, that you have got beyond the childhood of your faith and experience, and now it is to be a new departure for you. The word to Moses was—Go! The word to Abraham was—Go! The word to Daniel was—Go! The word to the great eleven was—Go! And the word to you this happy jubilee day is—Go!

GO—WHERE?

"Go ye into all the world!" You see they were to stop nowhere this side of the whole earth. The eleven were to do that. Beginning from Jerusalem, and spreading out to Samaria, they were to find their way from village to village, city to city, land to land, shore to shore, country to country, till not a village, not a city, not a country, not a nation, not a people, not a creature, was to be found anywhere that had not been reached with the gospel.

"Go ye!" He said. And they understood that they were to do it. And so Pentecost broke upon them with its converts from all lands—Parthians, Medes, Elamites; dwellers in Mesopotamia, Judea, Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and Lybia, and Cyrene; Romans from Rome, and Cretes from Crete, and Arabs from Arabia. This glorious work they followed up, and so it was—Go! Go!—everywhere, and missionary zeal blazed up, and mission churches were planted, and the world of that day was evangelized.

And what they did in their day we are to do in our day. And the old word is coming to the church with new force and meaning, and of late there is a great awakening in regard to mission work, and the slumber of ages is rudely broken in upon by the trumpet peal of the gospel—Go!

But the lost ground is not easy to overtake. Some eighteen centuries of neglect—that is hard to undo, for, in the meantime, the world has come to be overgrown with all sorts of rubbish in the shape of isms, irreligions, idolatries, corruptions.

And then the disunion of the churches is a serious drawback. They crowd one another in too many places, and expend their energy in tearing one another down, while in large portions of the world there are no Christian churches of any name. If there could be united concerted action on the part of Evangelical churches, the task would not be so formidable. And the churches are coming to it, and will yet come to it. Organic union—I am not so sure about that; but a grand confederation of the churches, working along denominational lines, and yet bending their energies towards the one great result—perhaps relief is to come from that quarter.

But the greatest drawback of all is our indifference. Our own salvation is so little to us, and that being the case, how can we be interested in the salvation of others and the evangelization of the world? Oh, indifference—that is the chilling and killing thing in the church to-day! And so we sit still, wrapped about in our gospel ease, and thank the Lord in grand jubilee celebrations for what He has helped us to be and do, and we have never heard in any true sense His great command—“Go to every creature the world over with the gospel!”

MISCONCEPTIONS OF THE WORK.

We are to guard against them. We talk about home missions and foreign missions, and some are more interested in the one than the other. And that is to be expected, and all right. In that way the whole field is likeiv to be looked after, and every part of the world-work done. But indeed the work is one, and the Master's word—Go! —covers all. I am not to forget that Montreal, and the villages and towns and country districts of Quebec and New Brunswick—and there is much heathenism there—

and you, my brother, and your people, are not to forget that Hamilton, and Ontario, and the Northwest, and the valleys of the Yukon, are portions of the world, as well as China and India and Africa.

Paul's method was this: He made circuits. From Antioch as a center he travelled from village to village, town to town, province to province, remaining a longer or shorter time in each place, planting or organizing little churches with their pastor and elders, so that the work might continue and grow, and then returning to headquarters at Antioch, reporting the work done to the home church, and resting and recruiting. The next mission journey he took he went over much the same ground, but made the circuit still wider. Thus he went on, widening out more and more, but holding the ground he had already occupied, until he was able to reach with the gospel a very large mission field. And that is the only true policy. To neglect the home work for the foreign would be suicidal, disastrous. Paul took up collections in the mission churches to help the home work. The work is one. The field is the world.

The church is to hold as well as reach. The Master makes that clear in the fuller instructions He gives: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

All this implies a thorough substantial work such as is being carried on here among us—the work of education as well as evangelization, teaching as well as preaching. We may spread out the work, occupying a large field in a way, but then what it may have in surface area, geographical extent, it may lack in spiritual thoroughness, and both are to be aimed at if the Master's instructions are to be carried out in full.

Let there be no misconception as to the commission. An English preacher put it this way to some British soldiers: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy, instruct them to go to all the world within the shortest possible time, and place it within the reach of every creature, how long do you think it would take you to do it?" And one of them, speaking for the rest, thought it could be done in eighteen months.

A contrast was then drawn, placing the Queen's soldiers in a much more favorable light before the world than the great army of the redeemed. But that is not a fair way to put it. Put it this way: How long would it take British soldiers to convert the world into loyal British colonies with all their educational and legislative and municipal institutions in good working order? Ah! that is another story, and the British soldier would have to confess that the thing is impracticable. And yet it is the world's conquest Christ aims after here in His proclamation, nothing less, and not by force of arms, but by the slow progress of truth, the blessed leavening of the gospel, the mighty gentle persuasion of love.

Read Paul's missionary letters, and there we find what it is to carry out the commission, the slow work it is, not only prodigious in extent but also in detail. It is necessarily a work requiring much patience as well as push, taking time, for it is not only the conversion of the heathen abroad, but the conversion of the Christians at home to take an interest in the salvation of others, that is the hardest part of the work, certainly the most discouraging part of it. That is the work of the pastor.

A MISSIONARY CHURCH.

What is a missionary church? Erskine Church, of Montreal, the church of which I am pastor, has the name of being a missionary church, and your pastor wants me to refer to our work in this direction. I will do so briefly, for, after all, the less said about our being a missionary church the better. We have three missionary societies at work, one for some forty-eight years, the juvenile for some thirty years, and the Ladies' Auxiliary for about thirteen years. As a church, however, we owe no little to individual effort. But for that we would not make the showing we do make. This year we are launching out as never before in our history. At the present moment we have three missionaries, with their brides, on the way to the foreign field—one to India, two to China, and two of the three are supported by individuals whose names are withheld.

Go! I said was a harsh word, coming into a home, as it does, and riving asunder its membership. My own family have just had a taste of it. Last week we parted with our boy and his bride. There was first the joy of

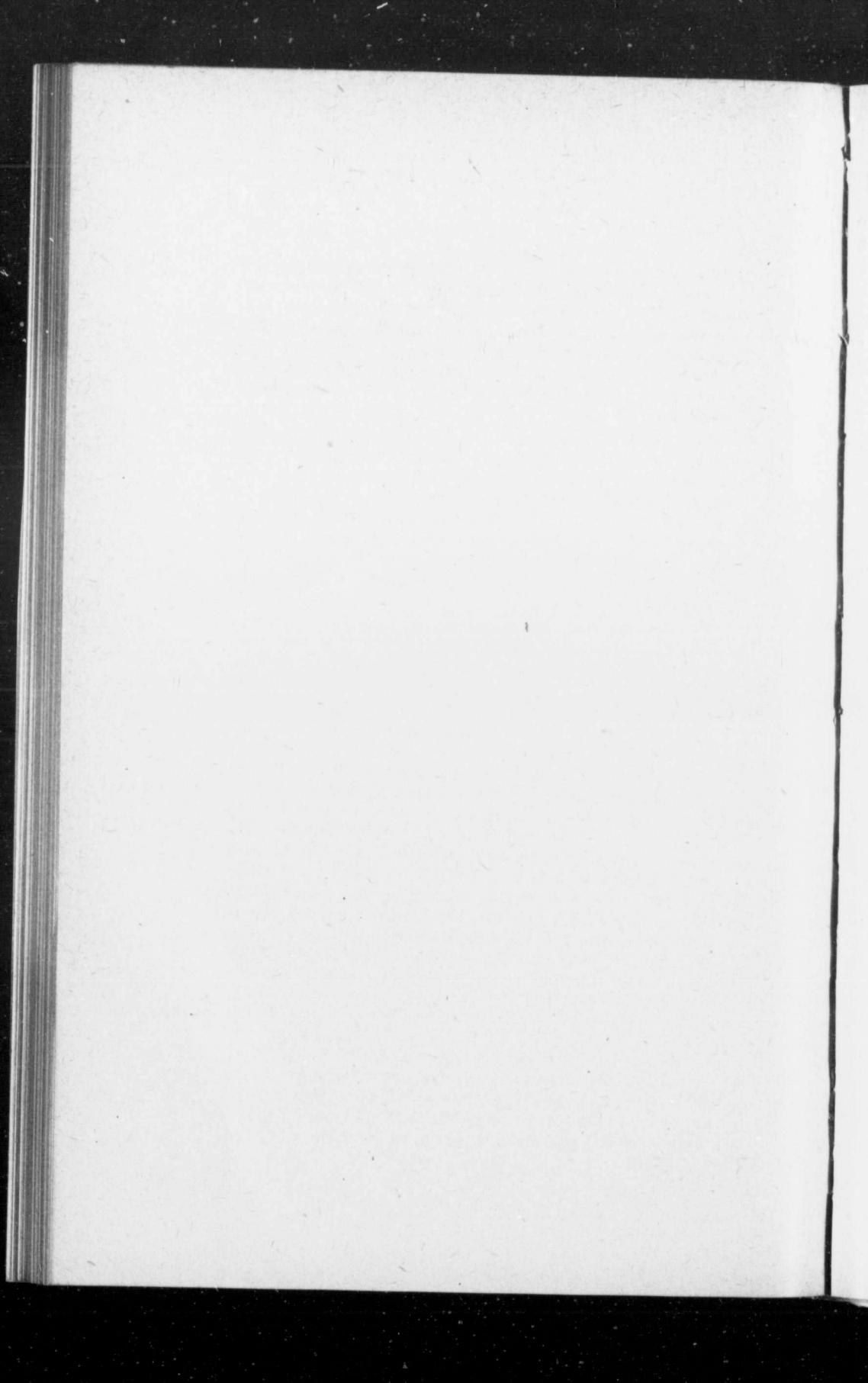
the marriage feast. Later in the evening came the parting. As a family we met with our boy apart, and we took a long farewell, and it was not without tears. And in the next room a similar scene was taking place, the bride tearing herself away from loved ones. It was even harder for her. Go! The word was like a deathblow to so many hopes. As the father said: "It was like Abraham binding his child to the altar." And yet, through our tears we felt it a privilege, an honor, and not a sacrifice, for Jesus to come into our home and say there—Go! Oh, what a church wants to give her new interest in missions is to have her own young people, the sons and daughters of her homes coming to her and saying: "Send me!" That is the way it is with us as a church, and so we cannot well help but be missionary.

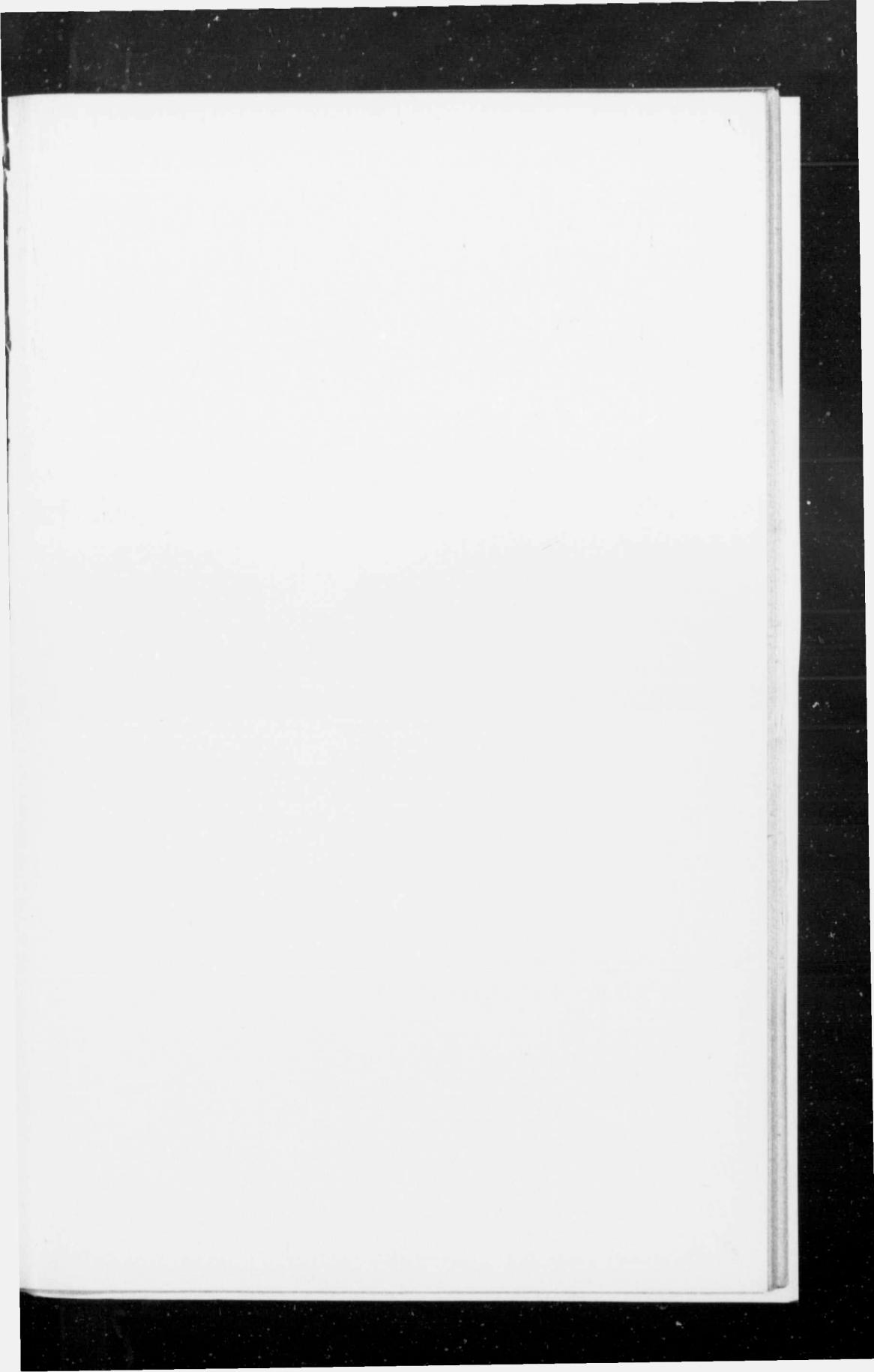
Let me, in few words, tell you of a still more missionary church. It is that of Pastor Harm's, in Hermansburgh, Germany, a purely country church of the last century. A circumstance awakened their interest in the state of the heathen. So they held a missionary meeting. That was in 1849. The congregation was made up of poor people—small farmers, day laborers, artizans—not a rich man among them. Their first missionary meeting was a small one, and their collection even smaller. A widow gave six shillings, a day laborer sixpence, a child a silver penny—6s. 7d. But their faith was strong. So they formed a society to send the gospel to foreign parts. They then set to work to interest others, and the fire began to burn, slowly at first, and then to blaze. A farmer volunteered for service in the foreign field, and gave his farm with its buildings to the society. The society turned the little farm house into a training school, and volunteers came pouring in, and money too. Among others a sailor came. He suggested the building of a mission vessel. This was done. They called her Candace. Thus in four years, years of preparation, the society was able to send out its own missionaries in its own mission vessel. It fixed upon Natal as its mission field, and sent out its first batch of missionaries—two smiths, a tailor, butcher, dyer, and three laborers, eight in all. They arrived and set to work. Almost every year new recruits went out from the training house, one year as many as forty. On the tenth anniversary one hundred

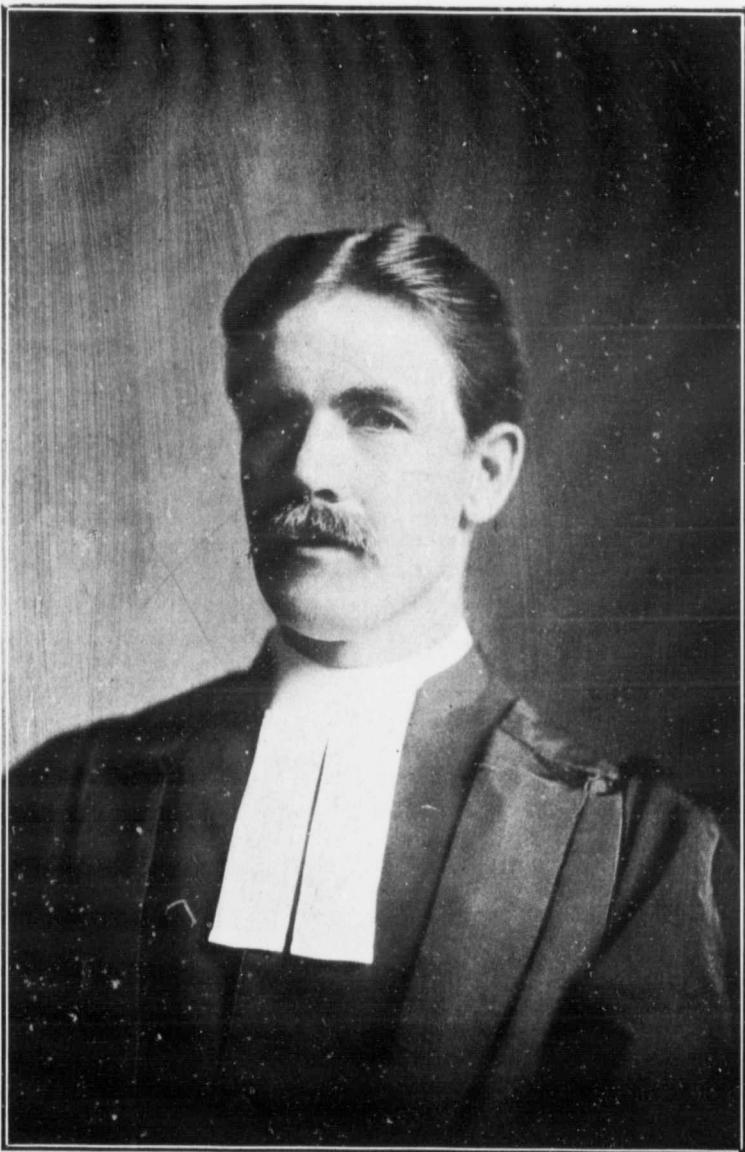
offered themselves. The congregation at home grew amazingly, adding ten thousand to its roll in seventeen years. In thirty years they had thirty mission stations, a working staff of three hundred and fifty-seven, at an expenditure of more than \$70,000 a year. Their converts numbered 3,920 communicants and 8,520 adherents. Such is the story of how a church came to be a missionary church.

A word to close with. Do you want to be a missionary church as you have not yet been? You hoped, your pastor tells me, to make a new departure along this line, and do honor to your jubilee by the ordination and designation of your own foreign missionary. You have the money, but not the man, and so there is disappointment here to-night. But there need be no disappointment. The Master has better things in store for you. Your thought was to ordain and designate and send some one else's son, some one else's daughter, to this honor service. But His way, and it is a better way, is to send your own sons and daughters to this work. You will never be a truly missionary church till you do that, till you raise your own missionaries.

And so in His name I come straight home to you, and I ask, as these happy services are to close: "Is there no one brought up in your own Christian home, trained in your own Sunday school, hearing the call, who will go for us?—hearing that call without any one to respond to it, ready to step to the front and say to the minister, the elders, the ladies' missionary society—"Here am I, send me." I leave it with you, and I feel sure it will not be long without a hearty response, and that too from a quarter you little dream of. If, brethren, you are sincere in this matter, then you will soon see with your own eyes the dear ones of your own homes going to the foreign field. May that be your jubilee joy!







REV. D. R. DRUMMOND, M.A., B.D.

REV. D. R. DRUMMOND.

BIOGRAPHICAL SKETCH.

The Rev. Mr. Drummond is of Scottish descent, and was born 9th July, 1868, on his father's farm near Almonte, in the county of Lanark. His grandparents, who were among the earliest settlers in that part of the country, came to Canada in 1828 from Perthshire, Scotland, bringing with them his father, only a child. His mother, then a young girl, came with her parents in 1842. His father (who is a full cousin of the late well known Professor Henry Drummond) and his mother having endured the hardships of pioneer life, having done worthily their part in clearing the forest, until beautiful farms and homesteads took its place, and having seen a large family grow up around them, are both still spared and spending the evening of their days in retirement in Carleton Place.

Mr. Drummond in his earlier days attended the district public school, from which he passed to the High school at Almonte, then, and for many years, under the able management as Principal of Dr. P. C. McGregor, who sent forward not a few successful students to Queen's and other universities. Before Mr. Drummond was 16 years of age he obtained a second-class teachers' certificate, and a year later matriculated at Queen's, taking first-class honors in classics, with the Governor-General's scholarship. During his college course, both in arts and theology, he never in any year failed to win a scholarship; in one year he had the honor of taking two, and in another three. He graduated in 1889, gaining the gold medal in classics, and taking the degree of Master of Arts.

Having devoted himself to the ministry, the next three college sessions were spent in the study of theology, and the summer months in doing good work in Home Mission fields, both in the east and in the west. At the close of his theological course he received the degree of B. D., at the same time winning the Leitch Memorial Scholarship No. 2, the only travelling scholarship connected with the theological faculty. The next year was spent over post-graduate work in philosophy and English, and in doing

tutorial work in classics. During this time he was president of the Students' Missionary Association and editor of the College Journal.

In the autumn of 1893 Mr. Drummond crossed the Atlantic and spent the winter attending classes in the divinity halls of Edinburgh. On returning to Canada he received a call from the congregation of Russeltown in Quebec, and was ordained on 4th July, 1894. There he remained for two years and a half, during which time the church was renovated and the entire indebtedness of the congregation paid off.

In February, 1897, Mr. Drummond was translated to Knox Church, St. Thomas, succeeding the Rev. J. A. Macdonald, now editor of the *Globe*, and has continued there ever since, ministering to a large attached congregation, highly respected and esteemed by the whole community. When he became minister of Knox Church the membership was 511; it has since increased to 615. In less than two years after his settlement a branch Sabbath School was begun in the southeast part of the city, at first in a rented house, but afterwards in a building erected for it. For the purposes of this school the congregation has expended \$2,250. Improvements have been made on the church, in connection with the lecture room, organ and lighting, at a cost of about \$1,500. The mortgage debt, which was in 1897 nearly \$7,000, now stands, including debt on the branch school, at \$3,450.

Besides the services rendered in these congregations, Mr. Drummond has done good work elsewhere, especially in a large Toronto congregation. In 1892, on the completion of the last year of his theological course, he supplied the pulpit of New St. Andrew's for six months, and did so again on two occasions, of one month and two months, in 1893. In the following year the session insisted upon Mr. Macdonell, after his wife's death, taking an entire rest, and he at once communicated with Mr. Drummond, then in Scotland, asking him to come and take charge of the congregation for a time, which he did, from early in May until his ordination at Russeltown in the July following. In the autumn of 1895 he again supplied the pulpit, Mr. Macdonell being ill, for nearly two months, and arranged the work of the Young Peoples' and other societies for the coming winter. He did

this so successfully that the session took the unusual step of asking the Russeltown congregation to allow him to return for six months, and this request was generously complied with. He accordingly took charge of New St. Andrew's from early in January until April, 1896, Mr. Macdonell having died in February. A leading office-bearer in that congregation, well qualified to give an opinion, speaks of Mr. Drummond as the most systematic worker and organizer he has ever known, and says the late Mr. Macdonell frequently expressed the opinion that he had never before known pulpit and pastoral qualifications so strongly united in one man. He has for a number of years been a trustee of Queen's College, highly esteemed by his fellow trustees, who attach much importance to his opinion on the various matters coming before the board. He is also a member of several of the standing committees of the General Assembly, and has been, for now six years, convener of the important committee on Sabbath Observance.

In 1893 Mr. Drummond was married to Miss Jane Honoria Stowell, of Kingston, who has proved a real helpmeet, her hospitable, kindly ways and tactful working having secured for her husband and herself, wherever she has gone, a host of friends.

The congregation of Knox Church resisted our call in able addresses and presented the following to the Presbytery:

"The Board of Managers of Knox Church, St. Thomas, have only the kindest things to say of our esteemed pastor, Rev. D. R. Drummond. In him we have always found a wise counsellor and strong ally, and under his pastorate are pleased to report continual financial advance. The general revenue of the church has been well sustained, the report for 1904 being one of the best in the last eight years. Through his efforts the debt of the church has been greatly reduced. When Mr. Drummond came to us there was a mortgage of nearly \$7,000. For the purpose of clearing this away the congregation raised over \$2,400 in 1899 and over \$2,400 in 1900, this reducing the debt. Some \$1,000 has also been expended in improvements in the church. On account of the growth of the work in the east end of the city the congregation thought it wise to erect a suitable building on Forest

avenue for Sabbath School work ; this was done at an expense of \$1,600. For maintaining this work there has also been an expense amounting in all to about \$600. All the mortgages of our church are now consolidated and we are glad to say that in all it only amounts to \$3,450. For this steady advance a great amount of credit is due Mr. Drummond, who has always assisted the Board of Managers in every way possible, and we feel that, if we are to lose his support in this place, it will only be that some one else will gain. We know him to be true as a man, kind as a friend, faithful as a pastor, and will be loathe to part with one who has so much endeared himself to us. While we speak of Mr. Drummond we cannot allow this opportunity to pass without emphasizing our deep regard for our pastor's worthy partner in life. In every way possible Mrs. Drummond has helped on the good work and has done much to make the bond between pastor and people strong. We believe that wherever these two of God's workers may be placed they will do all that is within their power to make life brighter and nobler, and any congregation that may be fortunate enough to have them in their midst may consider themselves most fortunate."

AN APPRECIATION BY A MEMBER.

Since the foregoing pages were printed the congregation met and appointed the following eighteen to be a committee to consider the securing of a new minister, viz.: Sir Thomas Taylor (chairman), James B. Gill, George Black, Bidwell Way, Byron Smith, A. C. Turnbull, Charles B. Linton, James Vallance, Matthew Leggat, J. D. Wilson, J. J. Morrison, Dr. Malloch, J. R. Moodie, H. P. Coburn, Colonel Lögíe, Stanley Mills, Sheriff Middleton, Thomas Leeming. This committee appointed six of its number to be a sub-committee from whom not less than three at a time should be selected to hear one or more ministers in their own pulpits. This course was adopted at the congregational meeting as a change from the hearing of applicants in St. Paul's, as was done when Mr. McPherson was chosen. So many were then heard as to weary the people, create divisions, and cause some to settle elsewhere. It was found, too, that many minis-

ters who are apt to be the most suitable to choose from are averse to preaching for a call. They prefer to be judged by their record of years rather than two sermons in one day. They do not wish to appear desirous of leaving their own charge or to enter into an unseemly contest that must end in the disappointment of all but the one accepted. Three of the committee, therefore, heard Rev. D. R. Drummond in St. Thomas on November 20th, unknown to him, and reported favorably. The general committee thought it well, however, to hear two others who are highly esteemed. This was done, also unknown to them, and resulted in confirming the impression made by Mr. Drummond. Not one member of the congregation at St. Thomas saw either Mr. or Mrs. Drummond until he was called, eight years ago, but they do not want to lose them now. He is opposed to preaching for a call; he has no exhibition sermons called "travellers." But he never "serves cauld kale het." He prepares his sermons faithfully, striving to make every one the best, for 52 Sabbaths of the year. He begins the service promptly, concluding within an hour and a quarter, unless the musical selections are long, and within an hour in hot weather. He wears a gown, cossack and bands. He has a fine presence and noble bearing; a clear, deep voice that speaks without effort. He is an excellent reader, rightly dividing the phrases and emphasis, making the best use of rising and falling inflections, and imparting the most natural and effective meaning. His manner is easy and graceful; his method is conversational, sympathetic and fervid, and occasionally declamatory; his gestures appropriate and not exaggerated. His reasoning is consecutive and convincing; easy to follow and remember because one topic leads into the next and the argument gathers strength as it proceeds. He cares not so much for rounding a period as winning a soul from bad to good living. He studies not to make people exclaim "How great is Cicero!" but to move them to "March against Philip!" His motto is, "Let us be up and doing." "The harvest, truly, is plenteous, but the laborers are few." He knows there is work everywhere to do and is eager to accept the place where most of it can be done. A gentleman we met coming out of his church remarked: "He is the best pastor I ever knew. He is always working. When asked if he knew such an one

was ill? 'Yes, I have called twice.' If there is a new comer he is sure to have met him already." He is firm of purpose but gentle and lovable. Everybody likes him, not only his own people, but other ministers and people who attend no church as their own. He is a silent power and a public strength, commanding respect for his opinions and his living. A man to imitate, as Paul justified when he said: "These things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." He will follow a good leader or lead himself, whichever is most needful. The cause he will not suffer to fail without a manly struggle. Jesus is to him a holy example, a motive, life-giving impulse; one to love because He loves us; one to serve, not because we have to do so or die, but because it is more natural to do so when we know Him, and infinite loss to miss loving Him. He will be honored by the Lord when he pleads with us for our repentance and with Him for our redemption. If we love him as we did our last two we will fulfil the desire of our late minister, who spoke so exceptionally strong in favor of Mr. Drummond and said, when getting on the train, that he hoped we would be as kind to his successor as we had been to him.

On December 14th two delegates were sent to interview Mr. and Mrs. Drummond. All spoke frankly of everything there was time for considering as to their coming to St. Paul's. They appeared neither willing nor unwilling. One congregation had asked him not to commit himself till he heard from them; another had sent a large deputation to hear and interview him. He looked carefully at the church report we brought him, and was surprised we had so large a Sabbath School attendance. We explained that it was owing to our having a good school room and to our having competent superintendents and faithful teachers. We have since learned that it is not so well attended this year as last, owing to the minister's absence from his bible class. Mr. Drummond thought St. Paul's had been developed to its limit and needed no further organizing, while other places afforded a larger margin for growth and improvement. If this be our weakness St. Paul's will have to call loudly to get him. We urged that no congregation in a city can prosper, where so many attractions are offered for pleasure and money-spending, unless the gospel is presented effec-

tively as the people's greatest need and truest enjoyment, and the young people sought and affectionately held. If we do not enlarge our buildings much character building is needed. The Normal College is here with its hundreds of teachers who are at the deciding point as to whether Jesus and his claims on them shall be incidentally but conscientiously presented to their pupils throughout Ontario as the highest wisdom to seek after. Our city is undergoing a transformation in business which is sure to affect its spiritual interests. To withstand the inroads of selfishness through money-getting a persistent effort must be put forth by our own and every congregation in Hamilton. If we succeed funds will be forthcoming, in gratitude, to enlarge our lecture room or be sent to the Northwest to save and bless our own relations there and the immigrants who must have the gospel before they can become good or profitable citizens. Or we may help to enlighten with the gospel the benighted denizens of Asia who, otherwise, awakening to their magnitude and strength, may become a menace to western civilization. St. Paul's has a niche to fill in the Presbyterian denomination as Hamilton has in the manufacturing centre of the Dominion.

Concerning the committee's resolution, unanimously passed at the congregational meeting on December 19th, asking the Presbytery to moderate in a call on January 4th, Mr. Drummond has written the following: "Let me congratulate your congregation for the unanimous support given to a method of choosing a minister which will one day, I trust, become in all the leading congregations the rule. You are doing a most worthy work of education. I was quite prepared to hear of much more decided opposition alike to the method and to the man. Allow me to add, after an experience of eight years, that I am convinced this method is at once more dignified and fitted to put both the minister and congregation under a higher feeling of obligation to one another and induce more earnest effort to live up to the faith which each reposed in the other at the beginning. I appreciate and am influenced by the manner of being called to St. Paul's, *i. e.*, without the humiliation of preaching to show one's paces, almost as much as by having the call at all. I feel sure, too, that any time any vacant congregation, especially an outstanding one, takes such action as you have taken

it is doing the whole denomination a real service and removing one of its chief reproaches."

In answer to our enquiry he said: "No, I am not committed to any other congregation. Our work here has gone steadily and pleasantly. I do not know of any special reason why we should leave Knox Church. I do not believe there is any special virtue in a long pastorate in itself. Occasional changes may be good and I think the right time to leave is when people want you to stay. I am willing, therefore, to consider a field of larger usefulness, as I enjoy perfect health and am not afraid of work. I cannot say, however, whether I can go to you or not until I see the unanimity of the signed call, consult with my Session (from whom I keep no secrets when their interests are involved), and learn if my Presbytery, which meets on January 24th, will let me go."

Only four days could be allowed for signing the call. It snowed heavily during that time yet it was signed by 515 communicants and 93 adherents, in all 608.

Perhaps a word introducing Mrs. Drummond to our people may be appropriate here. She was an enthusiastic church worker before she became a minister's wife and has increased her activities since as necessity required. We were told that her name was oftener heard among the poor than even the minister's. She is also said to be one of the best of housekeepers and a most devoted wife. She told us they had spent eight happy years in St. Thomas. We trust they may be as happy in Hamilton.

Our people asked loyally and hopefully to be directed in their choice, willing to accept every help or hindrance the Lord should send as a guide. Now Mr. Drummond is to be our leader and benefactor, whose maintenance we guarantee that he may give his time to teaching, correcting, guiding and comforting us. We were anxious to get the best minister and he is properly anxious to have the best people. If we fail to bring forth fruit how shall we escape the Lord's condemnation? We welcome him to the task and offer him our heartiest co-operation.

The Presbytery has appointed Thursday evening, February 16th, as the date for his induction. His first sermons will be preached on the 19th, and the congregation's social reception will be held on the following Monday evening.