

1904

1829

1854

1879

An Historic Church

NEW GLASGOW PRESBYTERIAN CHURCH
for THREE QUARTERS of a CENTURY

Jubilee Souvenir



NEW GLASGOW PRESBYTERIAN CHURCH.

Introductory

In memory of the dead and gone pioneers, to whose self denial and anxiety to have the word of God kept always before their eyes, we owe much of the civil and religious freedom we enjoy as a people today. This sketch is written in the hope that it may stimulate us, their successors, to work harder for the good of humanity. It is a difficult matter after the lapse of fifty years, to prepare a sketch free from all mistakes, and there are no doubt facts omitted which would be interesting, if we only knew them.

ARCH. MACCOLL.



The People

While fifty years does not seem such a long period of time to look back upon, yet it means more than half the time since the first settlement of our township. While Presbyterianism has been at home in the present church for fifty years, that

period does not by any means cover the history of the Presbyterian Church in Aldborough, and it may be wise to review the earlier history of the church here to fully understand what has been accomplished.

In 1816 the first three families to settle in the Talbot settlement in this township arrived from Caledonia, N.Y., where they had lived for a few years, having emigrated from Scotland. Not liking the Yankee form of Government, they decided to again take up their residence under the British flag. These were Alexander Forbes, Neil Haggart and Archibald Gillies and their families. The late Mrs. Buchan was a daughter of Mr. Gillies and through her the family are widely connected in the district. The Forbes family have a few descendants left. The Haggerts moved to Harwich, where a few of their descendants still survive. All of these people were followers of the established Church of Scotland, better known in Canada as the "Auld Kirk." In 1817 three more families arrived, who were also Presbyterians in their religious belief. From 1818 to 1820 a large rush of population

flowed into the township. These were divided between the Presbyterians and Old School Baptist faiths.

During these early years of settlement the people had a hard struggle to make their living for themselves and families. There was no money and no way of procuring any. While the people did not, by any means forget the Providence that ruled their destinies, they were not in a position to secure religious services such as they desired. Along in the twenties, as their circumstances became easier, appeal after appeal was sent to the Church in Scotland, to send a minister to have the oversight of the scattered Presbyterians in Western Ontario. Missionary work at that time was not the well organized system that it is to-day, and the Scottish Church, either through the lack of men or because of lack of organization, did not at first respond to the call sent by the men in the Canadian forests to "Come over and help us." In 1827 the call became so loud that it could no longer be neglected, and either late that year or early in the following the appeal was answered by sending Rev. Mr. Ross, the first Pres-

byterian missionary in Western Ontario. The district over which he had the pastoral oversight during his ministry here comprised the townships of Harwich, Howard, Orford, Aldborough, Dunwich, Southwold, Mosa, Ekirid and Zone, and the people from all these townships used to gather, at least on sacramental occasions, in the "Auld Kirk," west of New Glasgow. Some fifteen or sixteen Presbyterian churches now cover the ground originally comprised in the New Glasgow congregation. A numerous and vigorous family to spring from the parent church. No doubt, in their hours of looking back, they all think with kindly feelings of the parent church. Services at first were held in the houses, whenever two or three families could be gathered together. The first regular services were held in the house of Mr. Neil Haggart, who had erected a large frame house with a partition the full width of the house and which was fastened to the ceiling with hinges. On Sunday morning the partition was raised up, and the whole house thrown into one room, which was large enough to contain the people of the neigh-

borhood. While at that time the people thought nothing of travelling twenty or even thirty miles to hear the Word preached, yet the great part of the pastor's work consisted in pastoral visitation, going from house to house and giving each family in turn a thorough drilling in the fundamental truths of the Bible. The children had to undergo a strict examination in both the Bible and shorter catechism, which, to a Scotchman the world over, is only a little less sacred than the Bible. Woe betide the luckless youth who was not able to readily answer the questions asked. As the settlement grew, it was felt that a church should be built.



The Churches

In 1834 events had reached the point, where the people felt that they could no longer do without a place of worship. Money was scarce, but timber was plentiful, and that of the very best. The people turned out in force, drew the logs to the mill, had

the lumber sawed, and hauled to the site on which it was decided to build. The site was given by the late Mr. James McKinley, and was on lot four, concession twelve, and was to be free of all charges so long as used for church purposes. The frame was of the best oak and the siding of whitewood, both calculated to withstand the ravages of weather and time for many long years. Early in 1835 everything was ready, and the able-bodied men for many miles around gathered together to assist at the raising. The honor of laying the corner stone was not considered very great at that time. Rev. Mr. Ross was asked to drive the pin that bound the foundation together, but at first positively refused, considering that it was beneath the dignity of a minister to do such a thing. His stand did not much please the sturdy Highlanders who were present, and one of them remarked sarcastically in Gaelic, "Behold the weaver's son." Rev. Mr. Ross, being the son of a weaver, the people did not think that he would need to be so anxious about the dignity of his calling. Thus early were the forests of Canada

making the people democratic in their feelings. After long persuasion, from his elders, Mr. Ross consented Take two—Religion.

to drive the pin that made a solid foundation. After this, things moved smoothly and the frame was safely raised. After the raising was finished a ceremony was performed which to the people of to-day would seem very strange and out of place. A gentleman who has long since passed away, climbed to the top of the tower and broke a whiskey bottle, for what reason, no one can tell, except that it had been customary to perform such an act in the past. The work of finishing the church, was nearly all done by bees, the people giving of their time freely. The church was partly of the Gothic style and contained a large gallery in the west end. The pulpit was a massive piece of work made of walnut; the minister was high above the congregation. No doubt it was with joyous hearts that the crowds gathered from miles around to attend the opening services of this, the first Presbyterian church in Western Ontario. They had sorely missed the services of the

sanctuary to which they had been used in the old land, and now they were proud of the fact that they had a church of their own in which they could worship their God, after the manner to which they were brought up. We may be sure that no one who could possibly help it, was absent on that great day. Mr. Ross, so far as we can learn, had no assistance at the opening services, but no doubt he did full justice to the occasion. What his text was we do not know, but we can safely take it for granted that the twenty-third Psalm was sung with all the vigor and gladness of which the people were capable. Services continued to be held here regularly until 1844 at which time the Disruption movement, which had stirred Scotland so greatly during the previous year, reached here. A delegate from the newly formed Free church of Scotland was sent to the Presbyterians in this district to urge upon them the wisdom of a separation of Church and State. The delegate, who was a man of great persuasive power was listened to patiently and his arguments were received with much favor. The matter was freely discussed and much feeling

was raised over the question and finally it was decided almost unani-



PETER FORBES.

ously to join the Free church.

The result was that the people here again found themselves without a church home. The church here was vested in the "Old Kirk," synod, and as the feeling was very bitter between the two sections of the church at that time, the "Old Kirk" authorities refused to allow the Free church people to have the church. The people were without a regular pastor for a few years after the disruption, but it was finally decided to again go to work and build another church which was done in 1854, when the history of the present church begins. It may be noticed that the old church, after being disused, rapidly went to ruin, and a few years ago disappeared from view and nothing now remains to mark the spot, a historic spot in the history of New Glasgow Presbyterianism. For a time it filled its place and did its work, and then passed away. Like the men and women who struggled and toiled to build it, its history now belongs to the past.

By 1854 several sections of the original congregation had formed themselves into separate congregations. New Glasgow, at this time, was in

the height of its glory and gave promise of being a large and prosperous town, and the people decided to build the new church in the heart of the growing village. For this purpose land was secured from Sir Richard Aivey, to whom the land had been given by Col. Talbot, who was a near relative. The land was purchased in 1853, and the price paid was £10 or fifty dollars. Although the land was bought in 1853, the deed was not secured until 1861. The deed is signed on behalf of the congregation by Angus McKay, Finlay Macdiarmid and Dugald Lamont, who were the trustees of the congregation at that time. Besides transferring the land, the deed makes provision for the election of trustees. As soon as matters could be put in shape, a contract for the building of the church was given to the late Mr. McFarlane and the work was pushed along as rapidly as possible, until October, 1854, when the building was finished and the congregation once more had a home. It may be noted here that of the building committee, Mr. Peter Forbes is the only one now living. Of the men who worked on the church,

building, Mr. Donald McKellar, of St. Thomas is the only one now alive. Of the three trustees who signed the deed, Mr. Finlay Macdiarmid, is the only one left. Of the members of the session in the early years of this church's history, Mr. John McKay is the only one now alive.

The opening services were conducted by Rev. Mr. Scott, of London, and Rev. D. McMillan, then pastor of the congregation. The church building was considered very fine for that time. In the course of time the church began to get out of repair and looked as if the people did not take much interest in their church, but in 1890 it was decided to thoroughly repair the church and have it in keeping with its surroundings. A committee was appointed, the congregation canvassed and funds secured; the church was re-roofed, re-painted, re-seated, and papered and to-day the church has a respectable look, such as becomes a fairly prosperous congregation. Re-opening services were held in October, 1890, by Rev. Mr. Larkin, of Chatham who preached two eloquent and impressive sermons.

About thirty years ago, McColl Bros., of Toronto, presented the congregation with trees enough to plant the church grounds. The trees grew and flourished and to-day the grounds are perhaps the prettiest in Western Ontario. A few years ago the congregation built fine, new, comfortable sheds, and now the people can take part in the services with an easier conscience because they know that their horses, as well as themselves, are fairly comfortable.



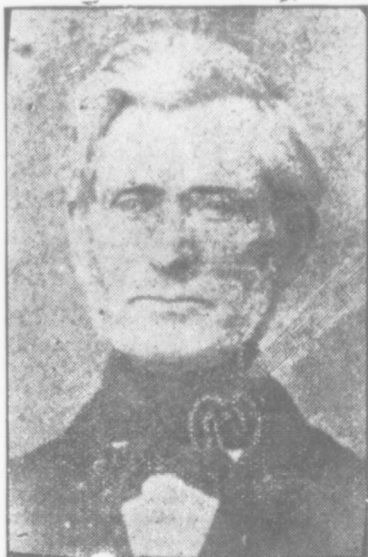
The Ministers

As before noticed, Rev. Alexander Ross was the first regular minister in charge of the congregation. Coming to this country at the close of his college course, filled with zeal for the Master's cause; he entered heartily into the work laid out for him to do. The field was large, the people scattered, but untiring energy could overcome many obstacles, and energy was one of the things that Mr. Ross possessed in a large degree. As a preacher, he was elo-

quent and able, preaching two sermons a day, each service lasting from two to three hours with only a short rest between; long enough to enable the minister to go to the nearest house and get some dinner. The majority of the people who had a long distance to go carried their lunch with them and ate it while they discussed with the pleasurable feelings of Ian McLaren's sermon taster the discourse to which they had just listened and no people on earth were better qualified to pick out the good and bad points of a sermon, than these old Scotch men and women, who had made the bible their study from their youth up.

Mr. Ross' pastoral work was no easy matter, the travelling being mostly on foot, but sometimes on horseback, over rough and muddy roads or more properly speaking through the forest. Mr. Ross remained here a few years after the church was built, when he resigned to take charge of a church in Eastern Ontario. Before leaving he married a daughter of Mr. Angus McKay, with whom he boarded while here.

Mr. Ross was gladly welcomed on coming to this district by a number



REV. DUNCAN McMILLAN.

of people anxious to get married. Ministers were not within reach and up to the time of his coming those desirous of entering the married state had for the most part to be united by a magistrate and the Scotch people did not accept with very good grace the civil marriage service, and hardly looked for God's blessing to attend a marriage unless the knot was tied by a regularly ordained minister. To these waiting people, the coming of a minister was a perfect Godsend. The first marriage service solemnized by Rev. Mr. Ross was an eventful one. All the neighbors assembled to see the rite performed. After the service the minister, as was the custom of the times, partook of a social glass, and remained until the dancing had fairly commenced.

After Mr. Ross departed the people were without a pastor for better than a year, when the Scottish church again came to their rescue, and sent Rev., afterwards, Dr. McColl, a graduate of the Scotch College, to minister unto them. Mr. McColl was possessed of good ability, and labored successfully among the people, until 1844, when the disrup-

tion movement reached here. Being a firm believer in the principles of the "Old Kirk," he did not fall in with the views of the Free church people, and being left without a congregation here and tiring of Colonial life, he returned to Scotland, where he lived a useful and busy life as a preacher of the "Old Kirk."

For two or three years after Mr. McColi left, services were held whenever anyone could be got to preach. In the summer time students took charge of the work, until 1847, or '48, when Rev. Duncan McMillan was called to the work of the church here. Mr. McMillan was a faithful and earnest worker and preacher and during his time the present church was built, as well as land bought and a manse erected two or three years after the building of the church. It was during his time of service that the Kintyre part of the congregation began to assume shape and preaching services were held there regularly in 1857 or '58. In 1862 he sent in his resignation to the Presbytery, which was accepted and the congregation were again without a pastor. This continued for

three years, and the pulpit was supplied mostly by students. During this vacancy the Kintyre Church was built and services were conducted in the two churches every alternate Sunday. In 1865 Rev. Peter Currie of Vankleek Hill was called to be the pastor of the united congregation. He remained in charge until 1873, when he accepted a call to Teeswater. After Mr. Currie's resignation the congregations of Kintyre and New Glasgow separated. In 1874, Rev. J.M. Munroe received and accepted a call from the New Glasgow congregation. During his stay the members of the congregation who lived near West Lorne, asked to have a church built in that village in order that they might have regular service, and in the hope of building up the congregation, it was agreed to build a church there, which was done and Mr. Munroe preached there regularly on Sunday afternoon. A year or two after the Lorne church was built, the London Presbytery decided that West Lorne property belonged to the Crinan congregation and so decided. This again threw the New Glasgow people on their own resources, but noth-

ing daunted they determined to make the best of the matter. Rodney, then a struggling village was not what it is to-day, a strong Presbyterian centre, but it was decided to build a church and endeavor to build up a congregation in that burg.

The church was built in 1877, and its growth from that time on has been very satisfactory. In 1878, Rev. Mr. Munroe resigned his charge here, having accepted a call to Kintore. For three years the congregation were without a regular pastor and a call was then extended to Rev. D. Mann of Granton. He remained for three years and this was perhaps the darkest period in the history of the church; everything seemed to go wrong. Mr. Mann was an able preacher, but lacked tact, and not being able to get matters in satisfactory order, he resigned in April, 1884, and for three years more the congregation had a change of ministers every few weeks. During two summers of that time, Mr. G.A. Francis, then a student at Knox College, filled the pulpit, and so well satisfied were the people with his services that it was

decided to wait until he finished his college course, and in 1887, a call was extended to him which he accepted.

Mr. Francis proved to be a thorough organizer and financier and at once began to bring order out of chaos. Matters began to assume a brighter appearance; the old debts were wiped out, and the congregation felt so hopeful that they began the erection of the manse in Rodney. The building is a creditable and comfortable one, and was free from debt four years after it was finished. Having thus begun to improve, they continued the good work by thoroughly repairing the New Glasgow church at a cost of eight hundred dollars.

In 1892 Rev. Mr. Francis, who had received a call from London, Ill., sent in his resignation to the London Presbytery. The resignation was accepted and much to the regret of the congregation Mr. Francis left for his new field of labor, and they were once more on the vacant list. Although this time the vacancy did not last long, for in the spring of 1893 a call was given to the Rev. J.F. Scott, who had just graduated

from college. Mr. Scott has proved a faithful and earnest pastor, trying to do his duty as unto the Lord. During his time the church property, both at New Glasgow and Rodney, has been much improved. To-day the congregation has a well improved church, and comfortable sheds, and what is perhaps more satisfactory, no debt, and for this satisfactory condition of affairs much credit is due the present and past ministers, as well as the managing board.



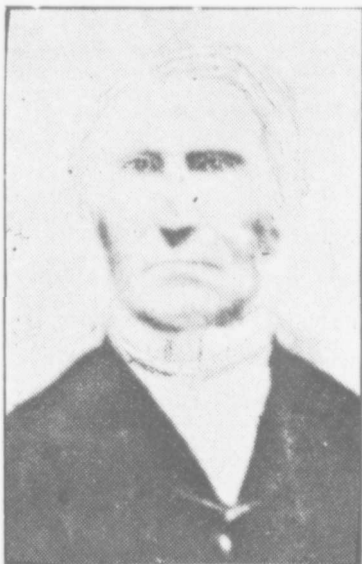
The Session

While churches are important and ministers are important the Session also plays an important part in Presbyterian church government and the selection of a Session is a matter that requires the best judgment of which the members of the church are possessed. The first Session in connection with this congregation was composed of Angus McKay, James McKinley, John McDougald, David McNaughton, George Henry and D. Patterson. The field

was large and the people scattered; the minister was not able to visit the members of the congregation very often. The duties of the elders therefore, were very much heavier than they are in the congregations of to-day, but almost to a man, these early fathers of the church, accepted the full measure of their responsibilities in visiting the sick, looking after those in need, or trouble, giving advice where it was needed and last but not least, showing an example to the world around them of what an honest, upright, Christian life should be. These early church fathers were all used to the hardships connected with pioneer life, and knew from experience what a struggle it was to provide the necessities of life for large and growing families, yet they were willing to share the little they had with their more needy neighbors.

These early elders were all born in Scotland and came into the Canadian forests with about the same difficulties as the other early settlers, with the exception of Angus McKay, and the hardships he and his family came through were of such an uncommon nature even in

that period of hardships that a short sketch of his journey might



ANGUS MCKAY.

not be out of place in this sketch. To fully realize the blessings we enjoy at this time in our history there is nothing that will have a greater tendency to make us thankful than by contrasting the present and the past. Mr. McKay was born in Kildonan, Scotland, in 1791, and was married in 1813 to Miss Jane Sutherland. At that time Lord Selkirk was offering great inducements and holding out great promises of the wealth to be obtained in the wilds of Western Canada. Mr. McKay was one of those who set sail for the Red River on that unfortunate expedition where no proper provision had been made to provide the necessaries of life for the coming colony. However, they landed at Fort Churchill after a long and hard passage in one of the Hudson Bay Co.'s sailing vessels. A severe fever broke out in the passage which carried off many, both of the emigrants and sailors. Many died, even after reaching land. Mr. McKay suffered for weeks from the effects of the fever. Provisions being scarce at Fort Churchill, the Hudson Bay Co. ordered all the able bodied men to go to Fort York, a distance of two hundred miles. The

journey had to be made on snow shoes to the use of which they had been trained for four weeks. They were sent off without their luggage or clothing except what they had on their backs, the company promising to forward their effects after them, but this promise was never carried out. On the journey to Fort York M. S. McKay was taken ill and her first child was born. Were the friends who were travelling with them to remain until Mrs. McKay was sufficiently strong to travel, what little provisions they had would be all used and starvation staring them in the face. The emigrants reluctantly decided to leave Mr. and Mrs. McKay and proceed to the fort. Sharing what little they had with heavy hearts the travellers left them in their perilous condition and without much hope of ever meeting again. To the couple left behind with their young child, the situation was particularly trying. Two hundred miles from any white person; the woods full of wild animals; very little to eat; it is little wonder if at times their spirits sank very low. Time after time they promised the Lord that if he would deliver them from their

troubles they would faithfully serve Him the balance of their lives. In spite of all the dangers of the journey they were again able to join their friends at Fort York. Remaining here till June they left for Red River in small boats and with much difficulty they crossed the rapids and portages and at last reached the Selkirk settlement only to find themselves betrayed, the settlement being in anything but a prosperous condition. During their stay in Red River they did not taste a morsel of bread, nothing to eat but fresh catfish, of which, luckily for them there was an abundance. While living here and under these hard conditions another child was born to Mr. and Mrs. McKay. After all the hardships endured to reach the settlement they saw no prospect ahead of anything but starvation, so they decided to start for Ontario, or Canada, as it was then called. In March 1815 they left Red River in bark canoes and in about six weeks they reached Fort William. Leaving here they followed the north shore of Lake Superior and Huron and the Nottawasaga river. The colony remained in the townships of Mark-

ham for three years and then came south and took up land in Dunwich and Aldborough. The Gunns and the Mathsons, well known names in the old congregation, were also of Mr. McKay's party.

There was no change in the members of session during the time of the old church. At the first meeting of the session in the new church there were present: Donald Paterson, James McKinley, Angus McKay, John McDougald and Donald McNaughton, elders, and Duncan McMillan, moderator. At this meeting Mr. McKay was appointed ruling elder to represent the church at the different courts of the church. The church records previous to 1854 have all been lost so that nothing can be said of the deliberations of the session during the trying times of the disruption. It would be interesting to know how the early church fathers handled such a difficult question. At the first sacramental services in the present church the collection amounted to £21 or about \$105, which considering the scarcity of money, must be considered very liberal. Of this amount twenty dollars were given to aid the Buxton mission for escaped slaves, to

which Rev. Wm. King was then giving his time and talents. The balance after paying the expenses of the sacrament, was given to the church building committee to assist in wiping out the debt on the church.

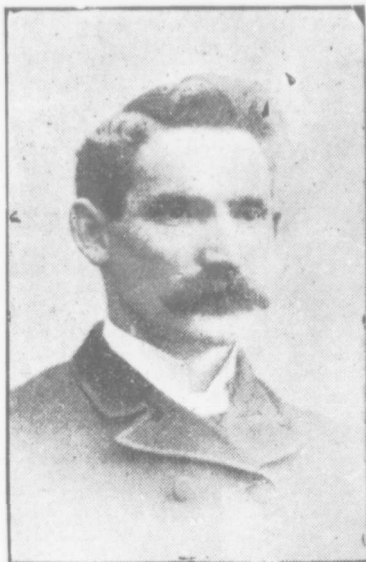
In November, 1855, the session after mature deliberation, decided to ask for the election of three elders for the preaching station in the north part of the congregation, now Kintyre. The election was held in the school-house on the second day of February, 1856, only members being allowed to vote. Donald McLean, John McKay and John Lamont were elected and were thus the first elders in the Kintyre congregation. Mr. John McKay who is still alive, has thus filled the office of elder for forty-eight years, although for a few years, owing to the infirmities of age, he has not been able to attend to the duties of the office. In the election of John McKay we see a very rare occurrence, a father and son members of the same board of session at the same time. In the fall of 1857 the session met with a severe loss by the deaths of James McKinley and John McDougald within a few weeks of each other and a resolution of sympathy

was passed by the remaining members of session, expressive of the great loss sustained by the church. In May 1859, owing to the weak state of the session caused by the death of two of its members, an election was held in the church at New Glasgow when Durcan Campbell, Arch. Patterson and John Cunningham were elected. Mr. Cunningham refused to accept the responsibility and the other two were ordained.

In 1868 Hugh Ruthven, D. Lowrie and Robert Mowbray were elected elders. In 1869 the question of adopting a hymn book which had been prepared for the use of the Presbyterian Church, was discussed by the session, who, however, refused to make any suggestions or take any action. In 1872 the organ question came before the session, who were not strong believers in the use of instrumental music in churches.

The question of the union of the different sections of the Presbyterian Church was also discussed by the session who decided that they were in favor of union on certain conditions. In 1872 the question of taking coffins into the church was seriously discussed and it was decided

that as there was no scriptural authority against the practice that the



REV. J. F. SCOTT.

same be allowed. In 1876 Lachlin Patterson and D. G. McArthur were elected members of session. In 1889 Duncan McNaughton and James O. Waterman were elected members of session. In 1894 John McLean and William McCallum were elected elders. In 1902 the last elders were D. C. McLean, Peter McGregor, P. Schliehauf, Malcolm N. Leitch and D. M. Gillies.

The Session at present is composed of the five last named and J. McLean and J. O. Waterman. R. Mowbray and D. G. McArthur have left the congregation. The rest have finished their work and crossed the river of death.



Societies

Of this branch of church work the Sabbath School is of course the closest in touch with the life of the church. The first Sunday School in the old church was more in the nature of a Bible class, the minister assembling all who could attend and addressing them from Sabbath to Sabbath as

could be arranged without neglect of other duties. The questions in the shorter catechism were favorite topics for discussion to the class. In the last years in the old church the school was divided into classes and the work became much the same as it is to-day, except that no lesson helps of any kind were used, the Bible and the catechism serving every purpose. The ministers in charge of the congregation were the first superintendents until services began to be held regularly in Kintyre when it became necessary to find some one else to take charge. Elder Duncan Campbell was the first lay superintendent and faithfully carried on the work for a number of years. Mr. W. V. Havens also devoted several years of faithful work to the duties of superintendent. At the separation of Kintyre from New Glasgow, Rev. J. M. Munroe, who then had regular services in New Glasgow church every Sunday, assumed the duties of superintendent and carried on the work for some years. Mr. Elijah Battle, who taught the public school at New Glasgow for one year and who was a faithful, earnest Christian worker, also took charge of the Sunday School during his

stay here. About ten years ago John McLean, after being elected elder, was appointed superintendent, and since that time he has faithfully tried to do his duty in connection with the work. For two or three summers he also carried on a school in S. S. No. 1, which was well attended, but the work was too heavy, and he had to give it up, since which time no one has been found to carry on the work there. The list of teachers in the New Glasgow school is a long one. Many of them have done good work in teaching the truths of the Bible to those who have been placed in their charge, and while the scholars are scattered far and wide over the face of the earth. It is hoped that the teaching they have received in their early days in the New Glasgow Sabbath School, may have greatly helped not only to make them better citizens, but better men and women, both morally and socially.

A young people's home mission society was formed about ten years ago which has done good work not only in keeping the young people in touch with church work, but also in taking charge of the mis-

sion schemes of the church. The society meets regularly the last Wednesday of each month and the attendance has usually been very good.

The W.F.M.S. also organized a branch here a few years ago and although few in numbers they have done faithful earnest work in the cause of missions.



The Work

The church in its early years was managed by a board of deacons but the financial part of the work was not as well looked after as was desirable and as only members of the church were eligible for election to the office of deacon, it was decided to change the management to a board of managers, as this would put the congregation in a position to avail themselves of the help of both members and adherents. Managers were appointed about fifteen years ago, the majority of whom are still in office, and the present satisfactory financial condition of the church is in a large measure due to their efforts. The New Glasgow

managers are: T. N. Ford, chairman; A. MacColl, J. McLean, M. N. Leitch, Jas. McNaughton, A. D. McGugan and D. M. Gillies.

The church treasurers during the last half century have been: Luncan McGugan, Arch. McGugan, Alex. MacColl, and the present treasurer, John McLean. The church treasurers at no time have had much trouble in taking care of the money left to the church by will, up to the present time the only money received from this source being a bequest from the late Susan McLean, of Chatham, who was born in the congregation and spent the early years of her life in the district and at her death remembered the church of her youth by leaving two hundred dollars for the benefit of the congregation.

How early in their history trustees were appointed by the congregation we do not know. The earliest we can find any trace of are those in 1858 who were Angus McKay, John C. Gillies and Hector Patterson. The present trustees are John Buchan and D. C. McLean, the death of William McCallum since the annual meeting having left a vacancy on the board.

Mr. William Mowbray is another who rendered the congregation good faithful service for many a year as leader of the Psalmody. The congregation was among the last to introduce the organ as a help in the praise service of the church. Although a few of the older people preferred the old way, yet very little friction was caused by the introduction of the organ. To Miss Louise Baker who has been organist since the organ was used, the congregation are much indebted for her unflinching attendance at all the services of the church. The church is also fortunate enough to possess a choir, regular in attendance and not given to disputing.

The people who were present at the church opening fifty years ago, have nearly all passed from the stage of action. Since New Years, there has passed from among us, Mrs. Buchan, at the age of ninety, who had reached the greatest age of anyone connected with the church during its fifty years, and Mrs. Hugh Ruthven, who was hopefully looking forward to the services of this jubilee year, but who was called away only a few weeks before that event.

The Bible used by Rev. Mr. Scott, at the opening service fifty years ago, is still in the possession of Miss Janet McNaughton, who prizes it highly on that account.

Rev. Dr. McLaren of Knox College, who is expected to conduct the anniversary services, preached in the church the year it was built. Rev. Mr. Tolmie of Southampton, also preached here fifty years ago, and only the infirmities of age prevent him being with us, although if he were able it would give him much pleasure to come. So far as we can learn these are the only two min-

isters alive who preached here the year the church was built. Time, with its unceasing changes carries away ministers as well as hearers. What the next fifty years have in store for this congregation, none can tell but we may all hope that the generations to come may be as faithful to their duty, as earnest for the good of their fellowmen, as willing to give of their time, and means for the spread of the Gospel, as were the generations who have passed over the border and gone to receive their welcome home.

