

ST. ANDREW'S
PRESBYTERIAN CHURCH
Wingham, Ontario

**JUBILEE
SOUVENIR**

1866-1916

10

ST. ANDREW'S
PRESBYTERIAN CHURCH
Wingham, Ontario

JUBILEE
SOUVENIR

1866-1916

JUBILEE SERVICES

SUNDAY, JUNE 25TH, 1916

11 a. m. and 7 p. m.—Rev. Robt. Law, M. A., D. D., of Toronto, will preach, and there will be special music by the choir.

2.30 p. m.—Children's Rally. Rev. Jas. Hastie, the first pastor of the Church, will deliver an address, and Mr. R. D. Cameron, of Lucknow, will speak on "How to become good Canadians."

MONDAY, JUNE 25TH, 1916

Social gathering both afternoon and evening. Addresses by Rev. Jas. Hastie, Rev. W. A. Bradley, B. A., Teeswater, and resident ministers. Special musical programme.

Sketch of Presbyterianism

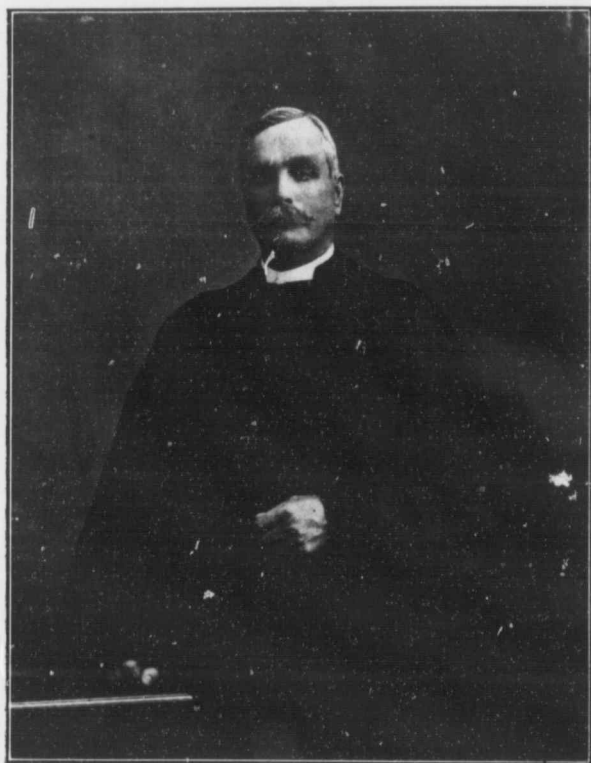
First General Assembly in Scotland in 1560.

Presbytery of Wandsworth formed in England in 1572.

First Presbytery in Ireland in 1642.

The first Presbyterian minister to Canada was the Rev. James Lyon, a graduate of Princeton College, New Jersey, who came from the United States to Nova Scotia in 1764.

The first Presbytery to meet in Canada was convened in Halifax on the 3rd of July, 1770. At this meeting Mr. B. R. Comingoe was ordained to the office of the ministry. This being the first ordination of a Presbyterian minister in the Dominion of Canada.



REV. D. PERRIE, PASTOR



ST. ANDREW'S PRESBYTERIAN CHURCH



ST. ANDREW'S PRESBYTERIAN MANSE

HISTORICAL SKETCH

OF PRESBYTERIANISM IN WINGHAM

1866 - 1916

IN celebrating our first and fiftieth jubilee, we purpose placing on record a few of the most interesting incidents connected with the establishment of the Presbyterian Church in Wingham. We shall also record some of the individual trials and experiences of the organizers of the congregation, as to their efforts in clearing the forest, in making a home in a new country, in planting the Church of God in the wilderness, and in establishing a new civilization where original wildness had reigned for ages. We place these on record in the hope that they may benefit our children and successors, as they may peruse them fifty or one hundred years hence.

The rich wheat lands, known as the Huron Tract, were surveyed and placed on the market in the year 1854, and about the close of the Russian War. As the price of wheat at that time ranged from £1.50 to \$2.00 per bushel, these lands were rapidly settled by people principally from the British Isles.

The Town Plot of Wingham was placed on the market in the year 1861, and soon became a prosperous centre, and the need of churches and schools was soon felt in the community. The Presbyterians who settled in Wingham and the surrounding townships came from all parts of Scotland, the north of England, and the north of Ireland. The people were not only from different parts of the country, but were also from different persuasions of Presbyterianism. There were people from the Established Church, the Free Church, the Burgers, the Anti Burgers, Cameronians, and the Relief. These people brought with them the various opinions and customs to which they had been used in the Old Lands. These differences of opinion were more of a benefit than otherwise, as they enabled the people to take a more liberal and friendly view of the opinions of others, and elevate their minds to a clearer conception of Divine Truth.

The troubles and hardships which these pioneer settlers endured, were also "blessings in disguise". The people were enabled to start on a new civilization temporally, as well as spiritually. The land was not encumbered by autocratic supremacy, no landlord tyranny, no graded caste society. In the eye

of the law, men were equal. The man who tilled the soil, owned the land. Many were the hardships which the early settlers of this country endured. Though they had to work and wait till they were able to build churches and schools, the inherited hope which nerved their fathers, cheered them on to acquire an inheritance they could never have obtained in their native land.

On the 12th of June, 1862, the Wingham Presbyterian Congregation was organized by Rev. W. C. Young under instructions from the Presbytery of Huron, the Presbytery of Maitland not then being organized, and for several years previous to the building of a church, the people met for worship in school houses, barns and other convenient buildings. The Word was preached by Colporteurs and College Students with an occasional ordained minister to perform the rites of baptism.

In the year 1866, a site for a Church building in the Town Plot of Wingham was purchased, situated half way between Upper and Lower Wingham, and three Trustees, Messrs. Robert Currie, William Linklater, and Walter Sloan were appointed custodians of the deed. The first Board of Managers was composed of Thomas Henderson, Peter Deans, Robert Currie and David Robertson.

The site chosen for a church was an ideal one. It was situated on a high bank overlooking the Maitland River. On that site a substantial frame was erected during the summer of 1866. In December of that year, a staff of Elders was chosen, namely:—John Linklater, John Cossar, Thomas Elliott, John Patterson and Robert Graham. They were ordained and inducted into the office on the 27th of December, 1866.

A union session consisting of Wingham, Bluevale and Eadie's was formed with Rev. John Ferguson, of Brussels, as Moderator. In the same year, the Rev. James Hastie was called and ordained as pastor of the three stations. The yearly stipend at first was \$600. Bluevale, the older and larger congregation, paid \$300, Wingham and Eadie's paying the other \$300.

On the first roll of membership were the following:—Alex Campbell and wife, Mrs. Charles Campbell, Allan Caldwell and wife, John Carr and wife, David Campbell and wife, Thomas Cruikshank and wife, John Cassor and wife, John Coutts and wife, Robert Currie and wife, Mrs. John Currie, James Cummings and wife, Peter Deans and wife, Thomas Elliott and wife, Thomas Ferguson and wife, Lawrence Fyfe and wife, Houston Gibson and wife, Robert Graham and wife, John Hardie and wife, Charles Henderson and wife, Thomas Henderson and wife, Mrs. Bennett Holmes, Robert Kennedy and wife, William Laidlaw and wife, Robert Little and wife, Miss Isabella Laidlaw, Thomas Lind

and wife, Andrew Linklater and wife, John Linklater and wife, Magnus Linklater and wife, Peter Linklater and wife, William Linklater and wife, Thomas Linklater and wife, Magnus Louttit and wife, Robert Menzies and wife, John Moir and wife, James Moir and wife, David Murray and wife, Laughlan McLean and wife, James McKenzie and wife, Duncan McGregor and wife, James Patterson and wife, John Patterson and wife, Michael Patterson and wife, Andrew Pringle and wife, John Ritchie and wife, David Robertson and wife, C. Tait Scott and wife, Andrew Shiell and wife, John Stark and wife, George Tervit and wife, James Wilson and wife, John Wilson and wife, William Wheelens and wife, Alex. Young and wife, James Young (Zetland).

At the time of writing, eleven of the original members of the church are still members, viz:—Mrs. John Currie, Mr. and Mrs. Lawrence Fyfe, Robert Graham, Mrs. John Hardie, William Linklater, Mr. and Mrs. Andrew Linklater, Mrs. Andrew Pringle, Mrs. David Robertson and Mrs. William Wheelens. Many of the descendants of the original members are now members of the congregation.

The dedication of the new church was held on the 21st of February, 1867, with the social opening on the evening of the 22nd of February. The social entertainment was a cheering success. The members of the congregation provided provisions for four hundred and fifty guests, but the number who attended far exceeded that, and a large number went away, as there was not enough room for all. The amount realized at the dedication service and social entertainment was \$175.

The method adopted for raising funds to pay for the building, minister's salary and other expenses, was by voluntary subscription and renting the pews. The mode of conducting the service of worship was the old Scottish style. The people were seated during the singing and standing during prayer. The psalms and paraphrases only were used. A Precentor led the singing. He pitched the opening note with a tuning fork. Mr. Lawrence Fyfe was the first Precentor. The grand old Scottish tunes were mostly used, such as Old Hundred, Coleshill, Belarma, and others noted for their solemnity and sweetness, which gave them a distinct cleavage between sacred and secular music. The Precentor simply led the congregation, which generally all joined in the service of praise. The collections were taken up with two long-handled ladles, long enough to reach to the far end of the pews. These attitudes and usages were changed like all other systems and fashions to suit the times and tastes. By the year 1870 most of the farmers had secured horses, and sheds were erected.

From the year 1866 until the year 1871, Rev. James Hastie labored faithfully in His Master's service, and the congregation

increased rapidly under his care. He was a native of Scotland, received his education at Toronto University and Knox College. He was an able expounder of the Word, and illustrated the great value of an abiding faith and love during his ministry. He resigned the pastorate in 1871, and is now living in Moulinette, Ont.

Rev. James Pritchard then received a call and was inducted at a stipend of \$700. He was a native of Scotland, and was educated in Edinburgh, Toronto University and Knox College. During his six years of faithful and highly appreciated ministrations, the congregation increased in numbers, and an addition was built to the north end of the church. The Precentor by this time was paid a salary. He tried to form and keep up a choir, but very few of the young people understood music well enough to make it a success.

About the year 1872 the hymns were introduced. That was a sore innovation in the views of some of the old Scotch covenanters. The matter of introducing the hymns into the church had been referred to the Session by Synod or General Assembly. When the Session took the matter up, the first motion was "That nothing should be used in Divine Worship but the 'Inspired Word'". That seemed to be the consensus of opinion held by the Puritan Elders. The Superintendent of the Sabbath School interposed, saying that the congregation had authorized him to use the hymns in the Sabbath School. He asked, "Was he to teach the children that those beautiful hymns of Isaac Watts, Bishop Heber, the Wesleys', Bonar, and McCheyne and others, were not inspired? Had there been no inspiration since the time of the Apostles?" The Session, after seriously considering the matter, decided not to oppose the adoption of the hymns if the congregation wished to use them. The use of the hymns was then adopted by the congregation.

In a few years, the church again became too small, and an addition was built to the east side of it.

In the year 1876, the Wingham congregation, feeling itself sufficiently strong to maintain a pastor, the union of the three stations was dissolved. Rev. Mr. Pritchard retained Bluevale and Eadie's. He was called to his reward some twelve years ago. Wingham received the services of Rev. Hector McQuarrie at a stipend of \$700. He was inducted on the 24th of April, 1876, and William B. Hutton and John Dickson were chosen as Elders.

On the 1st of March, 1881, the Church was accidentally consumed by fire. As the Town of Wingham had materially changed since 1866, a new site as well as a new church became necessary. In the fifteen years' life of the old church, the

congregation had about doubled its membership, and financially, the condition of the people had also changed. The farms were mostly cleared up. The land being new, the crops had been remunerative. Wealthy merchants and other business men had moved into town, a railroad was also added to the town's resources, so that in 1881, it was easier for the congregation to raise \$1,000, than it was in 1866 to raise \$100. When the first church was built, Victoria street and Lower Wingham had about equal shares of the business. The site chosen was considered fairly central. When the Grand Trunk Railway was built and the station being located at the north east side of the Town Plot, Josephine street became the business portion of the town, the old site was no longer central, and a new one had to be chosen. A great deal of trouble was engendered over the choice of the new site. Finally, the one where the church now stands, outside the Town Plot was selected, and was again considered fairly central. The present brick building was erected in the summer of 1881. The opening ceremonies were held in the spring of 1882. During the interim the services were held in the Town Hall. In the year 1893, Rev. H. McQuarrie resigned the charge after having done noble work for seventeen years in the service of his Master. He is now living retired in Toronto.

In 1894, our present pastor, Rev. D. Perrie, received a call and was inducted in due order on the 15th of February, 1894. At this stage, the congregation is still enlarging and able to pay better salaries. The minister's stipend was \$1,100 and a manse, the Precentor \$150, the organist \$50, and the caretaker \$175.

During the last twenty-two years, few incidents of importance have occurred. About the year 1895, the name "St. Andrew's" was given the church. About that time Mr. Geo. W. Cline received the appointment of Choir Leader, an office which he very ably filled for about twenty years. During that time the present pastor has been going in and out among us, attending faithfully to the duties of his calling, visiting the sick and other wants of his people, and fulfilling the ministrations of the pulpit with that marked fervor and freshness both intellectually and spiritually, which cannot fail to leave a beneficial and lasting impression upon the hearts of his people.

This brings the history of St. Andrew's Church from its inception to the present time. In the year 1866, the number of communicants was a little over one hundred, and the number on the roll now is 430. The minister's salary is \$1,350.00, salary of the organist and choir leader, \$500.00. The annual revenue and expenditure is some \$4750. The congregation is now enjoying peace and prosperity and is clear of debt.

ST. ANDREW'S SABBATH SCHOOL

St. Andrew's Sabbath School was organized in 1866, under the pastorate of Rev. Mr. Hastie. Robert Graham was the first Superintendent and he held the position for fourteen years.

The first teachers as now remembered were Robert Currie, sr., Peter S. Linklater, Robert Thomson, Jesse McGregor, John Patterson, John Cossar and Thomas Elliott.

Following are the names of the Superintendents in order from the date of organization down to the present:—Robert Graham, Robert Thomson, W. B. Hutton (for 18 years), John Baxter, D. M. Gordon, Peter S. Linklater, Louis Harold, Dr. A. J. Irwin and Frank Lewis.

THE MISSION BAND

The "Happy Gleaners" Mission Band of St. Andrew's Church was organized on the 9th of May, 1887, with the following officers in charge:—Honorary President, Mrs. Macdonald; President, Miss Hutton; 1st Vice President, Miss Davidson; 2nd Vice President, Miss Fisher; Secretary, Miss Macdonald; Treasurer, Miss Stewart.

A number of different ladies have had charge of this work from year to year. We have at the present time fifty names on our membership roll, with an average attendance of thirty-five.

The officers now in charge are:—Honorary President, Mrs. Perrie; President, Mrs. Wm. H. Rintoul; 1st Vice President, Mrs. J. W. McKibbin; 2nd Vice President, Miss M. Robertson; Secretary, Miss C. Robertson; Treasurer, Miss I. Reid.

WOMEN'S MISSIONARY SOCIETY

The W. M. S. (then known as the W. F. M. S.) was organized in the year 1887 by Mrs. Ross and Mrs. Hutchinson, of Brussels, with fourteen members on the roll, some of whom have been called to higher service. There is at present on the roll a membership of between fifty and sixty and there have been made by the society some dozen life-members, and contributed \$3500. We study the text book for the year, such as "Christus Redemptor", "Nearer and Farther East", "The Child in the Midst" and "The Story of our Missions". Though the society had a small beginning, we are thankful that we have been enabled to accomplish so much, and go forward with the earnest endeavor to do more and better work for the Master.

ELDERS OF ST. ANDREW'S

List of Elders who have served since the establishment of the church:

John Linklater
Robert A. Graham
John Patterson
Thomas Elliott
John Cossar
John Dickson
William B. Hutton

1879

D. M. Gordon
Peter S. Linklater
John Watt
William Hastings
Joseph Kerr

1883

Huston Gibson
George Kerr
Duncan McKellar
Alexander Dawson

1890

William Armour
John Gray
Alexander Inglis
William S. Linklater

1895

Gilbert McIntyre
John Murray

1901

John Agnew
Lawrence Fyfe

1903

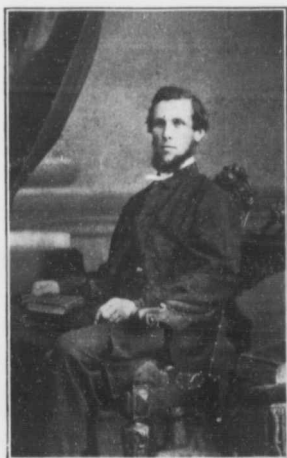
Peter Campbell
Joseph Adams

1908

Dr. A. J. Irwin
Arthur L. Hamilton
R. A. Hutchison
Alex. Campbell
Robert Maxwell
Robert Currie

1916

John Anderson
H. B. Elliott
James Hamilton
John E. Homuth
Lachlan Kennedy



REV. JAMES HASTIE

1866 - 1871



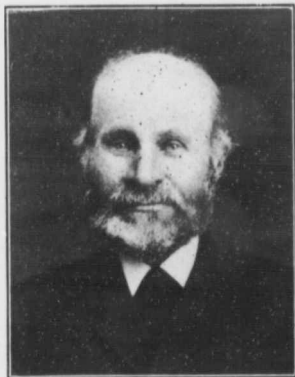
REV. JAMES PRITCHARD

1871 - 1876

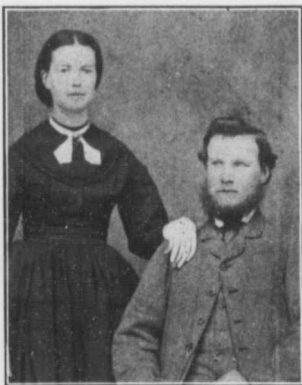
DECEASED 1904

PIONEER MEMBERS

MEMBERS IN 1866 AND STILL MEMBERS OF
ST. ANDREW'S CHURCH



WILLIAM LINKLATER



MR. AND MRS. ANDREW LINKLATER



MRS. DAVID ROBERTSON



MRS. JOHN CURRIE, SR.

PIONEER MEMBERS

MEMBERS IN 1866 AND STILL MEMBERS OF
ST. ANDREW'S CHURCH



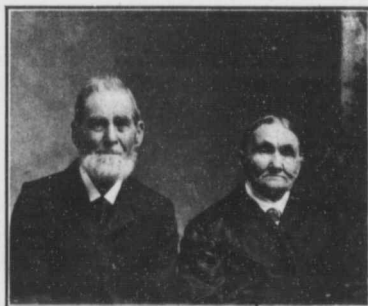
MRS. WM. WHEELENS



MRS. ANDREW PRINGLE

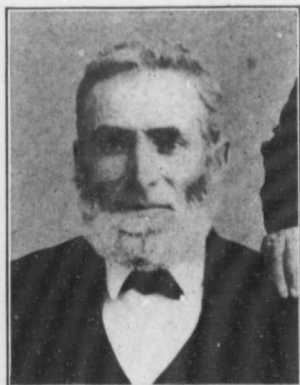
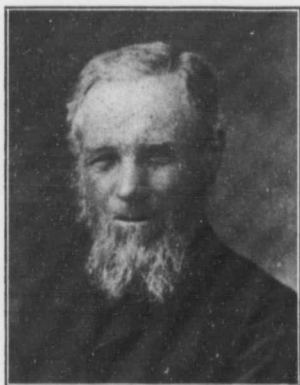


MRS. JOHN HARDIE

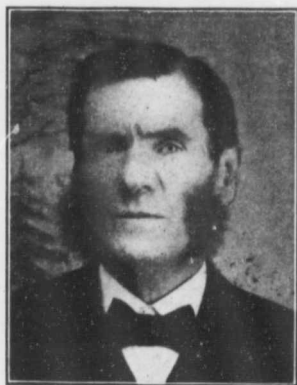


MR. AND MRS. L. FYFE

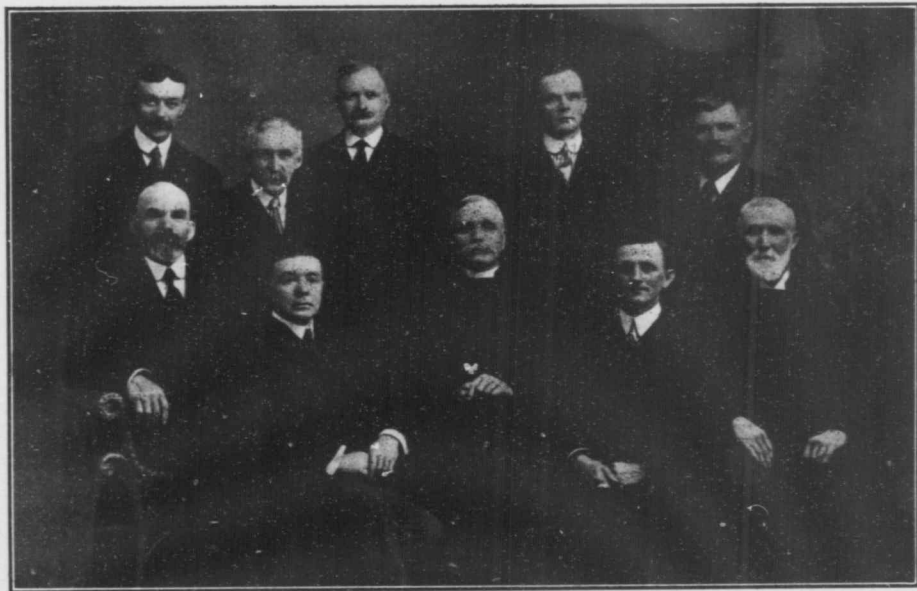
THREE OF FIRST ELDERS



THE LATE JOHN LINKLATER THE LATE THOMAS ELLIOTT



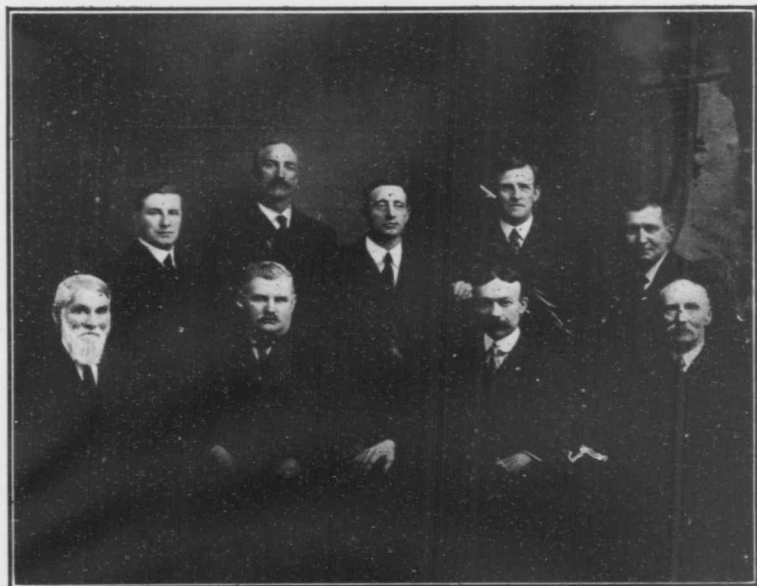
ROBT. A. GRAHAM



THE SESSION

TOP ROW—LEFT TO RIGHT—JAS. HAMILTON, ALEX. CAMPBELL, DR. A. J. IRWIN, H. B. ELLIOTT, JOHN ANDERSON.

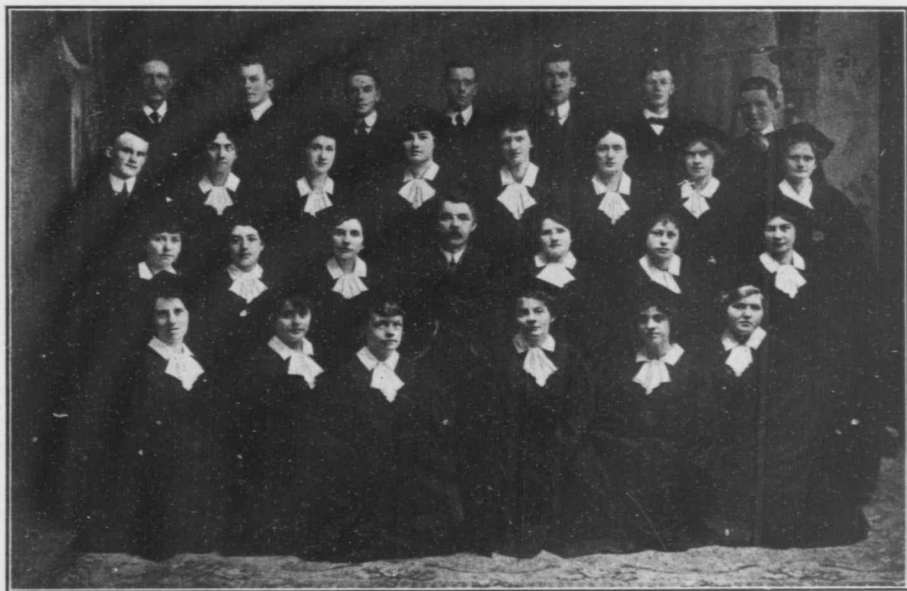
BOTTOM ROW—ROBT. CURRIE, L. KENNEDY, REV. D. PERRIE, JOHN E. HOMUTH, JOHN AGNEW.



BOARD OF MANAGERS

BACK ROW FROM LEFT—T. C. KING, DAVID CURRIE, JOHN RITCHIE, (Secretary), W. H. RINTOUL, W. A. CURRIE.

FRONT ROW—JOHN MCCALLUM, J. A. MCLEAN, (Treasurer), JAS. HAMILTON, (Chairman), PETER DEANS.



THE CHOIR

TOP ROW—JOHN ELLIOTT, M. TELFER, N. BUTCHER, H. PARKER, H. MUTTON, R. STONE, W. ELLIOTT.
2ND ROW—C. MCLEAN, FRANCES WILSON, BIRDIE ROBERTSON, JEAN VANNORMAN, EDNA ROBERTSON,
MARGARET PERRIE, MRS. M. TELFER, RACHEL DEY.
3RD ROW—MARY CURRIE, MRS. D. RAE, VINA SMITH, R. T. COWELL, BERTHA MACKAY, LILY MCLEAN,
MARY ELLIOTT.
FRONT ROW—EDITH SHERK, FLORA McDONALD, LIZZIE GILCHRIST, JENNIE MURRAY, MABEL McDONALD,
REBBA BOYD.



ST. ANDREW'S LADIES' CIRCLE

TOP ROW - ELIZABETH GILCHRIST, MAY FRYFOGLE, FRANCIS WILSON, ANNIE CUMMINGS, MRS. GEDDES

2ND ROW - MINNIE HALLIDAY, JEAN MCKINLEY, MISS FARQUHARSON, MARGARET PERRIE

BOTTOM ROW - GRACE GREER, EDNA GANNETT, ANNIE McLEAN, MARGARET STEEL



OFFICERS MISSIONARY SOCIETY AND MISSION BAND

TOP ROW—ISABEL REID, MRS. MCKIBBON, MISS LOCKHART, MISS LEWIS.
2ND ROW—CHRISTIE ROBERTSON, MRS. RINTOUL, MRS. PERRIE, MRS. GEDDES
BOTTOM ROW—MAGGIE ROBERTSON, EVA RINTOUL, MRS. MCLEAN



ST. ANDREW'S SABBATH SCHOOL

TOP ROW—JESSIE MURRAY, MISS ROBERTSON, JAS. HAMILTON, MARGARET PERRIE, MRS. GEDDES,
MRS R. MCGEE,

2ND ROW—ANNIE CUMMINGS, MRS. PERRIE, F LEWIS, R. T. COWELL, MISS LOCKHART, ELLA SCOTT

FRONT ROW—NORA GRACEY, EDNA GANNETT, HARDY GEDDES, JESSIE CURRIE, JANISA PERRIE